

# ECNL

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# The Anglican and Eastern Churches Association

founded in 1864

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The Oecumenical Patriarch

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## Eastern Churches News Letter

ANGELICA AND EASTERN CHURCHES ASSOCIATION

### Contents

Editorial	1
General Secretary's Notes	4
Assistant Secretary's Notes	5
Challenge to European Theology — I	8
Thoughts on Urban Ministry	15
Bishop Buxton: appreciations and memorial sermon	18
News and Causerie	23
Reviews	26

No responsibility can be accepted either by the General Committee or by the Editor for the views expressed by the contributors.

ANGLICAN AND EASTERN CHURCHES ASSOCIATION

(Advance Notice)

## The Annual Festival of the Association

will be held at

St. SILAS with ALL SAINTS  
Penton Street, Islington, London, N.1.

on

16th OCTOBER, 1976



12 noon. SOLEMN MASS and SERMON

2 p.m. ANNUAL GENERAL MEETING

in the Wynford Hall, *immediately* behind the Church  
on the new Estate

Preacher and afternoon Speaker to be announced later.

The Church is reached by 38 Bus from Victoria Station Terminus;  
19 from Sloane Square, Piccadilly and the West End; 30 and 73  
from King's Cross, St. Pancras and Euston Stations.

Alight at the Angel from 38 and 19 and at the top of Penton  
Street (off Pentonville Road) from 30 and 73.

Lunch £1.00 at 1.15 p.m. Names to General Secretary, please, no  
later than ~~1st~~ September.

2/51

## Eastern Churches News Letter

### EDITORIAL

In any periodical publication the Editor's piece is habitually the last thing written, composed as the rest of the issue lies on the table, the envelope stamped and addressed to the printers. This one is no exception, though just for once the rush to reach the postbox is not quite so great as it can be, so that the Editor can look around a bit, and not concentrate on the last things that come to his attention.

Among our membership the death of Bishop Buxton leaves a particularly grievous gap, yet one which brings only reflections of thankfulness for his long and faithful service, selfless as only a true priest and bishop can be, in the labours set him by our Lord. It is not for me, who barely knew him, to write more, but our Chairman, Fr. Brandreth, Fr. Oakley, and the present Bishop of Fulham and Gibraltar are here to present their memorials, and all of our members will wish to give thanks to God for having had the privilege of serving in our Association with so greatly blessed a leader. Two messages of sympathy show how widely he was known and how highly he was regarded by the Eastern Church. His All Holiness the Oecumenical Patriarch wrote on hearing the news to the Archbishop of Canterbury: "We were very sorry indeed to hear of the death of Bishop Harold Jocelyn Buxton, who was Bishop of Gibraltar from 1933 to 1947, and through this a man well known and well loved at the Oecumenical Patriarchate. In writing to Your Grace we wish to show our respect for the memory of this departed member of the clergy of the beloved Anglican Church. We also wish to express to you and yours our deep sympathy on his departure from us to Our Lord. And we pray that the Lord will set his soul among the righteous." The Patriarch of Serbia has telegraphed to the Bishop of Fulham and Gibraltar: "Accept our sincere condolences with prayers for repose of the soul of the departed servant of God, Harold Buxton, Bishop of Gibraltar".

The Annual General Meeting is to be on **16th October 1976**. Please make an immediate note of this date, and arrange to be there; one of the strengths of our body is that of being able to meet and worship, talk and discuss together in the knowledge that we have but one aim, the furtherance of unity and understanding between the Christian East and West.

This Editor wishes one thing to be known without qualification. In the last issue I printed an article on Alexander Solzhenitsyn by a "gentleman" resident in Rome which I had received in good faith as being sent for publication in the first instance in *ECNL*. Even as it

had been printed and that issue published, the same article appeared in another journal. As long as I continue to edit *ECNL* I will be no party to underhand syndication of publication. If anyone wishes to submit a script for publication in *ECNL*, I will be happy to receive it and, if it is within the ambit of our purpose, to publish it; but if such a script has already been sent to another editor, and *ECNL* is merely being used as a backstop to a possible rejection by what the author considers to be a more prestigious periodical, then I will have no part in publication of this script; moreover, if such an attempt is made again, what I say here now is mildness itself to what I shall do to the next would-be syndicator. When reprints of other articles appear in *ECNL*, the permission of the original publication is invariably acknowledged if the article is known to be a reprint; when any oversight is made in this respect it is duly corrected and acknowledged in the next issue; but simultaneous hawking around is something to which this Editor will not be a party again; henceforth all would-be contributors will be asked to declare that if their script is accepted for publication in *ECNL*, it will not be offered elsewhere or, if reprinted at a later date, suitable acknowledgement of the first appearance will be made.

In our present issue we have the first portion of an Eastern theologian's view of one of our commonest problems, that of theological understanding, and a Western priest's view of another profound problem common to both East and West, that of the place of the Church in the city of today, with all the stresses and strains that it inflicts upon Christians, especially on those who accept the ministry of serving them. The trouble of the constantly mobile population of a modern city, now being sucked in towards the centre, now being blown away from it, is one of the worst of our urban age, and we do well to remember it and pray over it in East and West alike for solutions which will enable the Church to present a serving ministry that will be constantly in the midst of the people of the city rather than hovering nervously round the edge of where they gather.

One of the most quoted lines by Robert Burns prays for the gift to see ourselves as others see us. From the vast pile of paper with which all ranks of today's society cover themselves it appears that we are beginning to see, however dimly, something of the vision that was granted in their own day to the prophets of the Jews, the Christian author of the *Revelation of St. John*, and the half-Christian author of *Voluspa*, a view where the follies of a society, bloated with its own importance, and made impotent to reform by its own bureaucratic shackles, had reached the point where that society was about to destroy itself. Dr. Solzhenitsyn has tried, in a verbose, despairing cry, to take on this part with the popular press and broadcasting pundits of the West, but he is too late by over nineteen hundred years. For Jesus saw this same situation when he looked out over Jerusalem, glorious in her pride, and in unerring words He foretold

what would happen. The irresistible might of a barbarian empire that knew nothing of Jahwe and cared less, destroyed the decadent Jewish sub-state in two terrible wars, in which Jewish national pride was so broken as to sink for nineteen centuries. It has happened again, too: in 1204 Byzantium, the mighty Christian fortress empire that had hurled back the pagan invaders for century after century, was so sapped by internal corruption to be the easy prey of a horde of European barbarians, whose orgy of destruction and robbery remains a warning to this day. Today, seven and three-quarter centuries later, the entire Western world is seen to be covered with the sores of the internal corruption that infests it coming out on to the surface, and its Establishments, from the paper tigers of political and ecclesiastical organisations down to embattled local magnates, grow increasingly desperate as the sandcastles about their feet crack and shatter. Slowly this is becoming recognised by us of the lesser breed too, and mere paper official status is being seen as of little or no importance when it only covers the incapability of a nobody. To us who are struggling to keep the flame of the Christian faith alive in circumstances that are seen to be apocalyptic, the Gadarene rush after fashionable trinkets, fashionable catch-phrases, fashionable paper substitutes for Christianity, in which, as it reaches full speed, the actual teachings of Christ are pushed aside for a gimcrack "relevance" that is relevant to nothing, seems a dismal and hopeless thing. Yet there is ever the certain hope which comes from a faith that is not dependent on mere worldly force. Out of the ruins of Judaea came the first flowering of Christianity, out of the wreck of Byzantium the church of endurance emerged, purified by suffering. Out of the cataclysm when the West collapses Christ's true people will emerge, freed from the dross of deadening officialdom by the fire of the Holy Spirit, the Purifier. As these words are being written, Pentecost is imminent; let us all pray, in the words of R. F. Lidderdale's translation of Bianco di Siena's hymn to the spirit that He may

" . . . freely burn,  
Till earthly passion turn  
To dust and ashes in His heat consuming,  
And may His glorious light  
Shine ever on our sight  
And clothe us round, the while our path illuming".

Such words are not in favour with the official cheapeners of the Christian faith, but in our present situation there are no cheap solutions left to our problem: only God remains, and only His solution will come about in the end. May we live to seek it, to see it, and to serve to bring it about.

B. S. Benedikz

#### GENERAL SECRETARY'S NOTES

The collection of subscriptions is a rather complicated business as some people pay them via the General Secretary and some directly to the Treasurer or by Banker's Order. This makes it difficult for both the Secretary and the Treasurer, as it means that subs have to be sent on to the Treasurer if paid to the Secretary, and the Secretary has to be informed if the Treasurer is paid directly. We are in the process of rationalizing this system, so that now only the Treasurer will deal with the collection of subscriptions, whilst the Secretary will only send out the notices as they fall due. Would members therefore take note that subscriptions should be paid directly to Mr. Brearley, and not to me!

Orthodox Easter was a week later than Western Easter so many of our members were able to attend the Easter Liturgy in the Orthodox churches this year. I assisted Archimandrite Leontios at St. John the Forerunner's in Barnsbury, where an enormous crowd of North London Greeks were present for the blessing of the New Fire and the Liturgy. The streets were full of people trying to keep their candles alight in the rather bitter wind as the crowd poured out into Westbourne Road and Arundel Square. It is at moments such as this that one's sees the *practical* need for unity as one sympathized with the Greek priests, working flat out and often single-handed in their parishes during a very full Holy Week and Easter - if only the Anglican clergy could help them!

Our Orthodox Patron, Archbishop Athemgoras, has been in the London Clinic for an operation, but happily, is now out of hospital. I sent him the greetings of all our members.

Another of our members has been ill; this is Father John Pierkarski who is in charge of the Byelorussian Orthodox congregations at St. Silas's, Pentonville, Stevenage and Cambridge. He, too, I am pleased to report is making a good recovery.

It was incorrectly reported in *ECNL* that Metropolitan Anthony of Sourozh had resigned as Exarch of the Moscow Patriarch because of a disagreement concerning Alexander Solzhenitsyn. Metropolitan Anthony resigned for health reasons.

The death of Bishop Buxton removed one of the last great pioneers in Anglican/Orthodox relations; most workers for unity in that field seem to reach the fulness of years and he was no exception. He maintained a great interest in the Association's work right up to his death. Those present at his Requiem, sung by the present Bishop of Gibraltar in St. Mary Abbot's, represented all those nations who had benefited from his wisdom and his loyalty.

Some members of the Association who knew her well, have asked me if Lady Surma d'baït Mar Shimun is still alive. I regret to say that she died over six months ago in Turlock, California. The Church of the East or the Assyrian Church has lost a great champion.

Father Austin Oakley has now given up his home and is living in the Freeland Nursing Home, Freeland, Oxfordshire. We wish him well in his new home and better health in the future.

As I write this I am packing to leave for my fourth visit to Mount Athos on 4 June. I am looking forward to seeing the 'risorgimento' which has taken place in some of the monasteries of the Holy Mountain.

Our prayers go with Peter Webber who was ordained to the Orthodox Priesthood in St. John the Forerunner's, Barnsbury, recently, and is now studying in Thessaloniki. Also back in Greece for periods of study are the Archimandrites Nectarios Skourtas and Jakovos Bizaourtis, two of our more recent members. We wish them well in their studies.

From the very generous bequest of Miss Loddiges, £750 was voted to be given to the Orthodox chapel in the Anglican Shrine of Our Lady of Walsingham in accordance with her wishes, and £200 towards the cost of sending some theological students from King's College, London, to the seminary in Crete where they are to take part in a seminar on the subject "The Infallibility and Indefectibility of the Church".

Notice was sent out with the last issue of *ECNL* regarding the arrangements for the A.G.M. and Annual Festival. This is repeated in this present issue.

We offer our sympathy to Canon Hammond Moore on the sudden death of his father in May.

John Salter

#### ASSISTANT SECRETARY'S NOTES

I am writing these notes at a time of interest and importance in the life of the Church and of the world in general. In the Church of England by the death of Bishop Harold Buxton we have seen the closing of a very important chapter in the inter-relations of the Anglican Church and all Eastern Christendom. Bishop Buxton was devoted to the union of the Anglican Church and to all the Churches in Eastern Christendom, he prayed and worked for a union in theological truth in which there was no watering down of the faith once delivered to the saints. There was no short cut to the union of our Churches with him, its foundation must be laid in the life of prayer seeking the will of God and not the will of man. I first met Bishop Buxton in January 1948 at the Divine Liturgy in the Polish Orthodox Church on their Christmas Day (7 January). It was indeed a great honour to have been invited to attend the Bishop at that Liturgy. I remember that he spoke to those dear Polish people about the suffering Christians in Europe and in their own country of Poland. He spoke of the suffering of the Serbian Orthodox Church, he brought a gift of candles from the Serbian Orthodox Church for

the Polish Orthodox Church; as candles give us light, so, he showed, this was the Festival of Light the Light which came into the world that all men might have life. Nothing that he could have brought was more fitting for the Polish Orthodox on their Christmas Day. One could see that Bishop Buxton loved all those dear people and felt deeply for them in the sorrow and suffering through which they were passing at that time, cut off from the loved ones whom they may never see again. He loved the Armenian Church too, and felt most deeply for them in all their sufferings. Bishop Buxton wrote from time to time in *Christian East* on the Armenian Church; I remember a letter that Bishop Buxton sent to our then Chairman of Committee, the Reverend Austin Oakley, after the reception which the Association gave to Archbishop Fisher on his return from his visit to Jerusalem, Constantinople and Rome. Bishop Buxton wrote "I wonder what Birkbeck would have thought about the great number of people who attended the reception which the Association has given to the Archbishop". It was an event of great importance in the history of our inter-church relations, and it was a great honour that the Anglican and Eastern Churches Association should have been given the honour of giving this reception to the Archbishop, Bishop Buxton attended the Annual Festival right up to a few years ago. We reported in the last *News Letter* that Bishop Buxton attended the lecture at Lambeth Palace last October which was given by the Dean of Christ Church, Oxford, on the occasion of the Jubilee of the Nikaeen Club. It is only two years ago that he wrote to me and said "I shall be with you all at this forthcoming Festival in prayer and thoughts". So he laboured that true Christian Union might one day come to the Holy Church of Christ. He served the interests of the Church with steadfast love and devotion, nothing it called for was ever a trouble to him. The blessed day of union will be helped forward now by his prayers, that gift of God which will bring all together in full agreement in the faith so that we all may share together in the Communion of Christ's Body and Blood. Let us in our forthcoming Festival offer thanks to Almighty God for the life and work of Bishop Harold Buxton, and together with the Holy Mother of God and all the Saints we shall join in thanksgiving for this faithful servant of Christ.

The second important ecclesiastical event in this country has been the appointment of a Benedictine monk to the Roman Catholic See of Westminster. This is something new in the history of the Roman Catholic Church in this country. We greet Cardinal Basil Hume and extend to him our warm congratulations, but, more important, we pray for him in the office to which God has called him to serve in His Church. It was indeed most fitting that the Dean and Chapter of Westminster Abbey should have invited the Cardinal and his brother monks to celebrate Vespers in the Abbey on the great Festival of the Annunciation of our Lady. This great Festival of the Church is the

beginning of new life coming into the world through the Word of God taking flesh in the womb of the Mother of God. God had entered into human nature so that man might become a son of God, may the prayers of the Holy Mother of God be that this event on this Festival of the Annunciation may bring peace and unity to the Holy Church of Christ. Christians on this Holy Festival shared in the liturgical prayer of the Church, the Cardinal in his address at Vespers stressed the importance of prayer for the unity of Christendom. St. Benedict in the Prologue to his Holy Rule says "And first of all whatever good work you begin to do, beg of Him with most earnest prayer to perfect it." Prayer must therefore be the foundation of all we do, that entering into communion with God in Christ, from a prayerful heart will flow love and joy and peace.

We are indeed pleased to hear that the Holy Orthodox Church and the Roman Catholic Church are to enter into theological discussions. This is a very important step forward, and one of great importance to the whole of Christendom. It will have its effect on events in the future of inter-church relations. We in the Anglican Church have for over a 100 years had such close contacts with the Holy Orthodox Church, yet we see reports of meetings within the Anglican Church on this matter of Christian union, and no word of the theological discussions which are taking place between the Holy Orthodox Church and the Anglican Church. May we say again that there cannot be any real or true union in Christendom without the Holy Orthodox Church and other Eastern Christian Churches. There are those who seek a union of Churches at whatever cost, but without any theological truth it will be something which would not be lasting. The quest for Christian union must first be a call to prayer, as only thus we can do our work for the union of Christ's Holy Church.

Since the last issue of *ECNL* appeared I have spoken at Twyford Parish Church on the first Sunday of the Week of Prayer for Christian Unity. I have also taken part in a 'forum' at Twyford during the Week of Prayer. I attended the Divine Liturgy in the morning of Orthodox Easter Day at the Church of the Nativity of the Mother of God at Camberwell, and in the afternoon I attended Vespers there and read the Holy Gospel in English; afterwards I attended Vespers at All Saints, Camden Town when His Eminence Archbishop Athenagoras officiated. Easter in 1977 will be on 10 April, when East and West will celebrate it at the same time; may this be an auspicious fellowship of rejoicing.

Dom Cuthbert Fearon

## CHALLENGES TO EUROPEAN THEOLOGY

### THE PRESENT SITUATION

The partners in a dialogue must endeavour to improve their acquaintance, not just superficially, but also at a deeper level. The non-Orthodox should begin by studying the patristic temperament, mentality, spirituality, liturgical life and patrimony, in the writings of the great ascetic fathers. The Orthodox should also investigate western theological systems such as Thomism, and try to understand the causes of the Reformation and its repercussions in Western Christianity<sup>1</sup>.

We should also consider dispassionately certain divergences or differences of approach to certain essential problems in our respective theologies. I have selected a certain number of these for treatment in the following pages, confining myself to those which deserve urgent attention. Failure to engage in honest, objective and patient study will condemn us to remain isolated, inward-looking ecclesiastical groups persisting in holding their ground without making any advance. The critical character of the times in which we live calls for a commitment in this direction without delay, in order that Europe may be united ecclesiastically as well as in other ways, capable of being a help rather than a hindrance to our brothers and sisters on other continents. It is high time that this continent of Europe, once the field of conflicts, divisions and wars, became a field of reconciliation and understanding so far as our faith in Christ is concerned.

There are already profound theological differences in Europe itself. There is a lack of mutual understanding, cohesion, or agreement about a common line of action as well as on the great themes of our salvation. Clearly, therefore, these different theologies in Europe can only comment on the different situations in Africa and Asia if they begin by achieving reconciliation and coordination as an essential prerequisite for any other activity within Europe or beyond. There is an astonishing complexity and heterogeneity about these European theologies, formed by the forces of historical and cultural events, and sometimes even a competition between them. The reason is clear: if theology means understanding our faith in God, this means in concrete terms, understanding a language, namely, the language of the origins of our faith, the language spoken by the first witnesses, the language of the Church as the teacher of Christian doctrine, and the language of the theologians as they speak about the faith. At whatever level we approach the question, one urgent task today is to develop a formulation of the dogma which has survived in language.

### THE LIMITS OF PLURALISM

We have only to read the little treatise written by Irenaeus of Lyons on "The Demonstration of the Apostolic Preaching" to see

the variety of his presentation. He helps us to understand the mystery of the incarnation, God come in the flesh. This provides the basis for the rule of the divine life in man and in history, in opposition to all the religious or intellectual forms of gnosticism which have endangered the salvation of the Christian in the past and continue to do so today. We find in the work of this great second century bishop statements, perspectives, images and charismatic insights, in short, a catechesis which liberates us in our own times from the accretions which have overlaid the teaching of the faith.

Irenaeus' writing invites western man to restore the anthropological dimension to his theological life. The consequence of Christ's having become man is that man in some sense becomes the locus of the understanding of the word of God and the norm governing the form taken by the faith. Anthropology directs theology: one could venture to say, a God for man, man – in other words, a creature in which the flesh enters into consubstantial unity with the spirit. Suddenly the whole Christian economy from the creation to the resurrection is illuminated with an inner coherence.

From dualism in all the forms in which it has dislocated man's very being, body and soul, from the sequels of Augustinianism of the 5th century down to the Cartesian spiritualism of the 17th century, we escape into the divine vivification of man. The acute problem of the immortality of the soul is at least correctly posed if not resolved. As a property of the Spirit, the term incorruptibility defines man's participation in the breath of the Spirit, in the grace of God. In this way we succeed in making sense of the destiny of those who in their freedom have rejected this divine vivification by the Spirit.

The glory of God is living man. This phrase *gloria Dei est homo*<sup>2</sup> together with that of Polanus, *gloria hominis est Deus*, can be used to sum up Irenaeus' catechesis which at the same time resolves the dualism of nature and grace. History is the awakening consciousness of the creative movement seeking to lead created beings to a natural maturity and flowering which they did not have at their origin, not by losing part of their nature, but by participating in the eternal divine life.

The mystery of the divine economy lies in the initiative taken by God to lead humanity back unconditionally to Himself. While He remains God, at the same time He becomes man, in order that we may receive from Him of His divinity in the measure of our capacity to receive it<sup>3</sup>. His purpose in assuming our humanity was to redeem us from the empire of evil, a truth which Gregory Nazianzen states in the negative form: *to gar aproslepton, atherapeuton*, "for what he has not been assumed, has not been healed"<sup>4</sup>. Here is the heart of his opposition to the heresy of Apollinarius of Laodicea (310-390), who held that the Son of God had assumed "flesh only" (*John 1:14*).

Orthodox Christology sought to refute this dichotomy of the incarnation by insisting that Jesus was perfect man and perfect God.

In Christ, perfect man and perfect God, the divine and the human are ontologically united. At the psychological level, the human is often felt by Christians, who know that they are subject to "the constant seductiveness of sin", to be an obstacle to divinisation which has to be overcome by grace and asceticism. But the goal of this effort is not to destroy the human but according to *Ephesians 1:10* "to complete and restore it in Christ". The same applies to the different aspects of various cultures. Those who cannot be reconciled with Christ will, with greater or less sorrow, be abandoned. Cultural pluralism will appear to suffer in consequence but in reality, it will survive by being purified and finding a new meaning in the Lord and in those who live by Him.

In addition to the pluralism of secular society, it is customary to speak of *diversitas, varietas, multiplicitas, particularitas, peculiaritas* when the Church is concerned.

#### A GOSPEL FOR ALL TIME AND ALL PEOPLE

The early Church did not underestimate the positive values of other, non-Christian religions and even philosophical systems. The basis here was the principle that in His love for the whole ancient world God did not cease to inspire that world. Above all the Holy Spirit guided that world. The doctrine of the *spermatikos logos*, taught by the apologists and Clement of Alexandria, shows the extent to which Christianity here accepted traces of a spirituality and of a faith worthy of respect. The great doctors and fathers therefore often appealed to the teaching of such philosophies and religions to demonstrate their "preparatory" character, something in the nature of a rudimentary pedagogy.

Thanks, therefore, to its pneumatological essence, the Gospel can have fruitful contact with any other religion and enter into it, adapting itself to it without losing its own unique character. Christ is the saviour of the whole world. By his incarnation he has embraced all races, cultures, outlooks and has no difficulty in showing his message to be unique in the world, no matter in what situation or ideological stream. In any case any kind of syncretism or compromise of the truths of his message, which remain unchanging, must be excluded here. From the Orthodox point of view, to speak of "new" theologies or of the "Africanisation" of theology is to forget this universal and transcultural aspect of Christianity, with and above the temporal and human forms and influences. The Son of God is well aware that His sacrifice was destined for the whole of humanity, without any discrimination, valid and available for all times and places. The Gospel can be lived by all anywhere, in all continents, and so no less in Europe.

Orthodox piety and spirituality, too is not casuistic, dictatorial, authoritarian or tied to set formulae, but based on the absolute authority of the Holy Spirit. Even in the contemplative life, the monastic regulations have never constituted the absolute authority or final word, as has been the case in the West. The hermit lives in constant communion with the Spirit who inspires and nourishes his soul. This pneumatological characteristic gives flexibility and spontaneity so that monotonous uniformity is excluded.

In their efforts at evangelization in Asia, in the Slavonic countries, and in Africa, Orthodox missionaries experienced no insuperable difficulties in demonstrating that the Gospel message was not alien and strange to their neophytes, nor in conflict with their cultural ideals. The Orthodox liturgy, incarnating the faith according to the rule *lex credendi lex orandi*, suited their aspirations perfectly. Any modifications the missionaries had to make were concerned with secondary questions and not with basic principles and the essential faith. The delegates to the great Ecumenical Councils came from all quarters of the ancient world, from different cultures and races, yet they were able to agree among themselves quite easily without entering into sterile quarrels over words. We can even add here that Orthodox theology always allowed a wide latitude to secondary questions so that every theological school might be free to express itself freely and without hindrance; this applies to the category of *theologoumena*. It must be stressed again that faith is not theology.

Orthodox spirituality is marked by humility, the humility of the publican in the parable of St. Luke's Gospel who would not so much as lift up his eyes to heaven, who trusted in the grace of the Holy Spirit for everything. All of us have much to learn from such an attitude, living as we do in a world dominated by technology and suffocated by the egoism of the intellect. A pneumatological conception such as this helps man to overcome this alienation. Being *pneumatophoros* and *christophoros* – spirit-bearer and Christ-bearer – rather than the bearer of a speculative and conceptual theology, the ascetic confines himself to an apophatic theology. Instead of talking about humility, he prefers to practise humility itself. Spiritual power is the power which flows from men without power, eloquence or arrogance, and from their works, the fruits of this *koinonia* with the Spirit, the source of all.

Inspired by the Bible, Orthodox thinkers personified the wisdom of God, man's counsellor, guide to salvation, giver of immortality. Himself Wisdom in person, Jesus renewed the urgent appeal of the author of the Book of Wisdom: "Come unto me, all you who desire me – the remembrance of me is sweeter than honey . . . Draw near to me, come to my school, put your shoulders beneath the yoke, that your souls may receive instruction" (*Sirach 24; 18-19; 51: 23-26*). "He who finds me finds life" (*Proverbs 8, 35*).

Just as Wisdom in the Bible lists her titles in order to attract to



herself those who seek salvation, so, too, does the man of God. To his transcendent titles, he adds new ones, more modest but more intelligible to his audience, at least to those who are bowed down under oppression of all kinds, who are without remedy here on earth. The poor and the meek are the sincere seekers after God; they do not trust in their holiness as do the conceited and pharisaical, whose religious system is the heaviest of yokes. What a breadth of liberty is created by the interior word of God and of His Spirit! It is the liberty of the children of God, on whom special vivifying charismata are lavished in abundance.

The true theologian is a man of prayer. When circumstances are all against him, when he has to go against the stream, then in darkness he perceives light. In a kind of extraordinary tidal intervention, which the Greek philosopher Heraclitus calls the **enantiodrome**, when life goes to the extreme in one direction, in the end there is a complete reversal, the opposite sooner or later calling forth their contraries. It is no accident that the Nativity of Christ, the festival of light, coincides with the winter solstice. The longer the nights become and the more intolerable the darkness, the more we long for the light. In the vigils, the night offices established in the liturgical cycle of the Orthodox Church, when at dawn the light begins to shine, it shines with exceptional splendour, whereas in the full light of day it is in danger of passing unnoticed. This, too, is an allegory. Our civilization is disintegrating. Loneliness, boredom, depression, disgust at life – these are the characteristics of western man. Precisely for this reason, a source of life will spring up, a light be manifested to this generation which apparently has no longer any ground for hope.

Paradoxically, it is just because modern man's horizon is blocked that he has a chance of being gripped by a new joy, a joy owing nothing to illusory political hopes or deceitful utopias, which never fulfil the messianic promises held out by the technocrats; a joy, rather, which is born at the deepest level within us and nevertheless comes from beyond us. In this silence the light of lights of the Holy Spirit shines.

#### REDISCOVERING THE HOLY SPIRIT

The charismatic movement fills the vacuum left by the loss of belief in the inward dynamic presence of the Holy Spirit; it then takes the place of the doctrine of grace and of divine transcendence. There is a clear contrast between the theology of divine immanence of the Eastern Church and the theology of divine transcendence of the Western Church.

In Orthodox theology, the doctrine of creation, original sin and justification was formulated from the beginning in terms of the inner personal presence of the Spirit. Faith in divine immanence remained intact despite the encroachments of western theology in

the sixteenth and seventeenth centuries. The barbarian invasions in the sixth and seventh centuries, which came from the north, expelled from Italy much of Greek philosophy and thought. The ensuing Latinization of theology and its authoritarian spirit expelled the belief that man could in the Logos and the Spirit be directly connected with God. Sometimes the leading clergy, the hierarchy, took the place of Christ. Thereafter the people had access only to the "grace" transmitted by a transcendent God through the sacraments.

In the field of mysticism a number of attempts were made in the west to recover a direct relationship with the Spirit. But this amounted to no more than an eager, nostalgic longing for a tradition which had once been part of Christian life in the west but which had now been forgotten. The Protestant Reformers maintained divine transcendence by insisting on man's state of total and original corruption; in this way they widened still further the gap between western man – plunged into despair – and any intimate relationship with the inner Logos. This gap between faith and reason widened still further the gulf between man and God. The fideism of neo-orthodoxy and existentialism in recent western Christian thought is the outcome of a long process of error over the relationship between the human and the divine. The final result of this centuries' long development is the theology of the "death" of God.

\* \* \*

On this basis it can be said that the contemporary charismatic movement corresponds to a rediscovery of the Holy Spirit, especially in the west. This movement can be interpreted as awakening awareness of what was always true but had subsequently been forgotten (because of western theological influences) or never been expressed. In western theology, the Spirit was replaced by "grace". But in the eastern Fathers of the Church the Spirit was maintained as the source of the sacramental and religious life of the Church. It must be admitted that patristic theology was a stranger to this doctrine of grace (which played so great a role in sacramental and Calvinist theologies) according to which grace is a specific influence deriving from God and reaching the individual spirit by external ways or in some arbitrary manner.

The teaching of the Orthodox Church is that by Adam's fall man was deprived of that total communion with the Spirit which is so essential for "resembling God and being in His image". It is by the Holy Spirit that man was bound to God; man having been first created by an initial infusion (of the Spirit) in a way which bound him constitutionally to God. But man lost his access to (a) subsequent participation in the Holy Spirit. In consequence he remained **psychikos**, i.e. "living soul", in a disturbing inferiority since he lacked the complementary Spirit. In the *Epistle of Jude* we read: "It is these *psychic* beings lacking the Spirit who create divisions" (*Jude* 19).

Man existing at the level of mere animation is carnal man; a being who (with all his physical faculties) exists biologically. He remains unregenerate and has not undergone a new birth in the Holy Spirit. Child of Adam and "child of wrath", he exists in a condition in which he remains separated from the fulness of the Spirit. Adam's disobedience did not deprive man of the supernatural gift of divine grace which was added over and above his natural capacities. It prevented man from receiving in his totality the Spirit which had been infused into him at the moment when he became a "living soul". This initial infusion of the Spirit, however, was not a once-for-all event, but rather a conditional process which was interrupted by Adam's fall.

In patristic theology in contrast to Pelagius the emphasis is on the loss of the Holy Spirit rather than on the corrupted state of human nature. Original sin was privative rather than substantive, which means in fact that, subsequent to the fall, man (because he had not become *pneumatikos* or "spiritual") remained *psychikos*, i.e. in the condition of a mere "living soul". Jesus Christ alone, the first man created perfectly "in the image and likeness of God", goes beyond the stage of *psychikos* to attain the status (state) of *pneumatikos*, the spiritual man. This is what St. Paul affirms when he says: "The first man, Adam, became an *animate* being", whereas the last Adam has become a life-giving spirit" (1 Cor. 15:45).

No man can become a life-giving Spirit apart from the Spirit of God. "Outside the Spirit," says Athanasius of Alexandria (296-373), "we remain strangers and distant from God; only as we are in communion with the Spirit, are we united to God; so that our belonging to the Father is not in our power but in the power of the Spirit who remains in us".<sup>5</sup>

Without doing violence to the truth that God is good and just the doctrine that the guilt of original sin was transmitted to posterity can only be maintained by a pneumatological anthropology. In other words, only a complete view of man – and not a dichotomous view – can account for the transmission of original sin to Adam's descendants. Only such a complete view of man is truly biblical; the dichotomous view is both Platonic and Thomist. By complete view, I mean the view that man is composed of three parts: body, soul and Spirit, and this is a doctrine which is an essential part of Orthodox anthropology. Prior to being born again, man possesses the life-giving and intellectual Spirit. At the moment of rebirth, he receives the sanctifying Spirit who liberates him from the dominion of corruption and death. When he receives the "complementary Spirit" he shares the plenitude of the Spirit. *To be continued.*

1 By "Western Christianity" and "Western theology" we mean the non-Orthodox Christianity and theology of Europe.  
2 Irenaeus: *Contra haereses* IV,20,7 (Migne: P.G. 7, 1037).  
3 *Ibid.*, V (P.G. 7, 1123ff).  
4 Gregory Nazianzen: *1 Letter to Cledonius*, (Migne P.G. 37, 181).  
5 Athanasius: *Apologia Contra Arianos*, 111, 24 (Migne: P.G. 26, 376).

#### THOUGHTS ON URBAN MINISTRY

"The Church has never really had the allegiance of the working class." – (Anon.) – traditional words of comfort given to the clergy in the "inner ring" of a town of any size.

As it happens, these words are not true. The Christian Church has a long tradition of successful urban ministry. The earliest glimpses we are given of the institution are of an urban organisation, with its centres in the towns and surrounded by an unbelieving countryside full of *pagani* and *heathens*. Later centuries have also seen outstanding examples of urban work, and some of the developments in Church life of the greatest influence and significance have begun in urban environments, from the preaching missions of the Franciscans in the markets and alleys, to the mission of the Wesleys among the urban poor and the establishment of the Anglo-Catholic down-town parishes in the last century. Urban areas, especially those neglected by the existing Church, have proved to be the scenes of growth and innovation. Today, they are not; and the question arises – "Why not?"

It is worth while to ask what happened to the congregations gathered by the movements mentioned above, and the answer to that can be given simply at least; they moved out. For the greater part, they rose from their inner-urban state into a wealthier, and in our terms, middle-class one. The areas where they lived were areas of innovation in other than ecclesiastical ways, and provided avenues of escape or betterment, and the method of escape was related to the practice of 'Christian' virtues. While a talented adventurer might catapult himself into a fortune, the tried method for the ordinary man was by thrift, hard work, and determination, which, together with meticulous cleanliness and a sense of superiority over more ragged neighbours, make up the traditional virtues of the Tory working-class. They would ensure, if not for the man himself, then for his children, a better life somewhere else. The Church, seen as upholding and propagating this morality, was a most successful enabling agency (enabling the flight to the suburbs, that is) and Church membership was the obvious badge of the class.

If this is a reasonably accurate sketch of inner-urban attitudes in the past, it is obvious that there are significant differences today. No longer are inner urban areas districts of initiative and change, with the marked exception of some Asian communities; they are obsolescent, awaiting what is called "urban renewal", transformation into a kind of suburbia.

More important for the Church is that the ethos of an inner area has changed totally, and the rapport between the Church and the world has been broken. The most reliable way out now is by education, if gained in time; its chief alternative is to await patiently the official from the Council who shall translate you from the terraces of

this vile place into the glorious liberty of a townhouse beyond the bus terminus. Morality does not have the economic relevance it once possessed.

What is more, the system of State Welfare and Social Security seems to have inaugurated a new division in society, that between dispensers of help and recipients, aiders and aided. Faced with this change, the Church has decided, although only gradually and, so far, only implicitly, on which side it belongs. We have cast ourselves as dispensers of aid, and what is more natural than that we should offer tangible goods in the form of social service as (hopefully) a prelude to the more intangible benefits that are our first concern? I believe that we are seen by outsiders, because this is how we have presented ourselves, as the providers of a service, which, like all the others, you only fall back on if you really need it and which you discontinue after the time of need. Whoever goes to a Labour Exchange just to pass the time of day with the clerk there? We are caught very neatly in our own servant image. We meet and make contact with plenty of people, but under circumstances which reinforce a distinction between us and them, and which militate against successful recruitment. This point of view is, of course, analogous to objections which have been raised against the Aid programmes run by Western nations in the developing world.

As against the proud self-reliance of the traditional working man, the knack of modern inner-urban life is to be a strident unionised claimant. In good behaviourist style, programmes of social welfare have created their clientele, and the Church has suffered in the process.

Of course other factors have played their part. The increased individualism of our society, the easy tolerance of unbelief, and the increased expectations of life in terms of years and from life in terms of comfort have made all systems of belief of less immediate concern, and have contributed both to the decline of the Church, and that of other organisations, especially those based on regular meetings. For example, the constituency in which I live is the safest Labour seat in Birmingham. Yet, despite its electoral strength, the support given to its ward meetings is derisory. At least Matins can never be iniquorate. The only thriving meetings I know are those held at the local Bingo palace, and even they are heavily dependent on supporters who commute from the suburbs.

Lest I seem to suggest that the Church is trapped in a pattern of inner-city decline quite beyond its power to reverse, and that it cannot possibly make headway in these situations, I should say that I do recognise successful flourishing parishes in the most hostile environments. I do not know enough such cases intimately to generalise from them; the few that I have seen appear to be built around the personality of their incumbent. This arrangement can be decried as a 'personality cult' or it can be acclaimed, as the grace of

God triumphantly mediated to his people through his priest. Either way, I don't see that it is relevant to the problems of urban ministry as a whole. Interestingly, St. Francis and John Wesley, cited above, inspired this kind of circle of personal disciples, but they could also transmit their own attractiveness to their disciples and embody it in their teaching and organisation. It is said that outstanding leadership may suppress the initiative of others. That this did not happen to the disciples of Francis may have lessons for us: on the other hand, it may simply be that the swift expansion of the order made sufficient room for all leadership it could produce. However this may be, under current conditions the personally successful priest can hardly be the long-term answer to our urban needs. If he is, then the nine-tenths of the clergy not elected by God to this happy condition should find other occupations at once, and free themselves of the stress of not living up to lay expectations.

My reflections on the urban scene are not those of a professional social analyst, and others may well see a different pattern. But, if the approach above is correct, there are two conclusions at least which follow:

The first is that the community-centre Church with its blend of service and services *may* be counter-productive. It may be founded on a desire to break down the barriers of sacred and secular; equally it may represent the back-door reinstatement of that most dearly-loved thing, the Establishment, a partnership in this case of local clergy and Local Authority. This is not, it is true, an arrangement touched on by the Church and State debate, but it is just as firm an embedding of the Church in the structures of authority. Its trouble is that it leads to a tacit acceptance of the donor/recipient division. The Church aligns itself with other helping agencies to be truly in the Inner Ring, yet not of it.

The second conclusion concerns leadership. To import this commodity is, as Michael Smout observed (*Church Times*, Dec. 12), self-defeating as it will probably suppress the emergence of any local leadership. It may also fail because the commodity imported is more competence than leadership in the strict sense. It is hard to avoid the conclusion that this must apply to the clergy with as much force as it does to the Sunday-commuting laity. Why not let a district elect its own leader, with, of course, the bishop having the right to refuse to ordain? He need not be encumbered with all the paraphernalia of parochial status, nor need he necessarily be the community's social leader as well as its pastor. Our recent traditions have set up a pattern of ministry by professionally-qualified clergy, each in his own territory, which may well be the best in a suburban situation, but is not of dominical ordinance and should not be treated as such in areas where it is inappropriate. The Church of the first few centuries, precisely the period when it made enormous urban gains, let the local Christian community elect its own leaders, provided they

met with the approval of the Church at large. We dislike the idea of a man serving as a priest where he has previously been a layman, because priesthood for us is a profession first, and a function within the Church only second.

It would no doubt be seen as a challenge in a down-town parish, if it were told when its vicar left to find itself a leader to submit for approval, and to work out for itself how he should be paid, if at all, but it might be worth trying as a way of forcing the growth of an indigenous ministry. If it is to be done, it should be done before the parish has declined to the point where the shock may kill it. If nothing else, the method has two advantages not enjoyed by all ecclesiastical schemes – it would be cheap to operate, and would give unambiguous results quite quickly.

Keith Morley

THE RIGHT REVEREND  
HAROLD JOCELYN BUXTON (1880-1976)

TWO APPRECIATIONS

I

By the death of Bishop Harold Buxton at the age of 95 the Association has lost one who had been a member for more than sixty years. Anglican relations with the Eastern Churches, whether Orthodox or non-Chalcedonian, had been his lifelong concern, and during his distinguished occupancy of the See of Gibraltar he was able to put that concern into effect. Many will remember the picture of him, with Bishop Headlam of Gloucester, the Archbishop of Athens and Canon J. A. Douglas, taken during a hazardous journey to the Balkans early in the last World War. It is, however, perhaps as an inspirer of young people to share his enthusiasm for the Eastern Churches that he will ultimately be best remembered. His financial donations were very considerable and, indeed, in spite of great wealth, he left himself only enough to retire very modestly. To all who needed advice or counsel about our relations with Orthodoxy, or about their studies in the wide fields that opened up, he was always accessible and gave freely of his wide knowledge and personal experience. To the end of his life his mind remained alert, and although hampered by deafness, he managed to give encouragement and wise advice to all who came to see him. One of his characteristics, which I noticed every time I came into contact with him, was the simple joy with which he lived his life and looked out upon the world, a joy that came from the sure faith which was active in his life. May he rest in peace.

H. R. T. Brandreth, o.g.s.

II

In attempting to write a short appreciation of the late Bishop Buxton, I look back over thirty years of increasing friendship, beginning with the honour of serving him in Turkey for close on ten years. The Bishop belonged to a family which for several generations had championed the cause of the under-privileged and helpless in this country, and that tradition he upheld to the end.

Perhaps the outstanding features of his character were his Christian humility, his quietness and simplicity, and his great firmness and capacity to exercise his apostolic office.

In the work of ecumenism, the Bishop was deeply aware of the contribution that the Orthodox Church can give to the Christian world by its unchanged and unchanging fidelity to the theology and method of government of the early centuries of the undivided Church, having in his diocese so many centres of Orthodoxy—the Phanar, Athens, and the Balkan States.

We thank God for his life of witness and join in the many prayers for the repose of his soul and rest eternal.

This anonymous poem seems to sum up what one wants to say:

O Master, who payest not by time  
Take the thanks of thy servant,  
O Captain, receive his sword;  
O hands, O wounded hands,  
Reach and resume his soul.  
Into Thy hands, Thy hands.  
*In manus tuas.*

Austin Oakley

ADDRESS

GIVEN BY THE BISHOP OF FULHAM AND GIBRALTAR

AT THE REQUIEM FOR BISHOP HAROLD BUXTON

at *St. Mary Abbots Church, Kensington, 22 April, 1976.*

Today we have come here to thank God for the life and work of Bishop Harold Buxton, and for his strong faith in Christ, and to commend him now in love, and confidence, to our Heavenly Father. It is good to see so many of Bishop Harold's family and friends – though perhaps it is hardly surprising as he had such a wide circle of friends and was so beloved. We welcome in particular Archbishop Toumayan, and Bishop Nerses of the Armenian Church, also Bishop Lavrentije and Archpriest Nikolic of the Serb Orthodox Church, Father Lucien Gafton of the Romanian Orthodox Church, together with Father Cyril Brown from the Greek Orthodox Cathedral (representing His Grace Archbishop Athenagoras of

Thyateira) and Father Andrei Dubinovskii. Such a group in itself shows the love of our brethren from the Churches of the East for Bishop Harold. Also we have Canon Duncan from Portugal, one of the last chaplains to be licensed by Bishop Buxton before his retirement in 1947.

72 years ago Father Harold was ordained to be a curate in Bensham. He then went off to Burma for three years to be Domestic Chaplain to the Bishop of Rangoon, returning to this country to be curate at Thaxted, then Vicar at Horley, near Oxford.

But from an early age, Harold was deeply concerned with affairs overseas. During the Balkan Wars, he went out with his brother in 1913 to Sofia, doing work for the Red Cross. In the 1st World War he was temporarily a Service chaplain and went over to France in 1915. Later he was appointed head of the Lord Mayor of London's Medical Unit and worked with this in the Caucasus in 1917. He spent two years out there later, as he became Secretary of the Lord Mayor's Armenian Relief Fund. It was then that Harold developed a profound love and respect for the ancient Churches of the East. He came to know the Armenian Church intimately, and later had a special affection for the Serb and Romanian Churches also.

50 years ago Harold joined the staff of St. George's Cathedral, Jerusalem. He later went over to become chaplain in Nicosia and then became Archdeacon of Cyprus. Throughout this period in the Holy Land and Cyprus, he continued to strengthen ties with the Eastern Churches, and was in turn loved and respected by them.

In the Diocese of Gibraltar all of us have been immensely grateful for his untiring service from his Consecration in 1933 until his retirement for health reasons in 1947. No other Bishop of Gibraltar has had such a varied nor difficult period, as Chief Shepherd of such a scattered flock.

It would of course be impossible to give anything but a mere outline of all Bishop Harold's work for the Diocese in the few minutes at my disposal. He began his work in the early 30's when there were difficulties in many areas of the Diocese, affected by the fall from the gold standard in the late 20's. Then came the Spanish Civil War. That country was soon divided, and Bishop Harold was refused permission to visit Red-held area. Undaunted by this, Bishop Harold accepted an invitation with his chaplain, John Boyes, to dine on board HMS "Boadicea" in Gibraltar. The ship sailed after dinner that night complete with guests! Bishop Harold and his chaplain were landed at Valencia and made their way through a minefield. He was, after many hardships able to get through to visit the rest of his flock, and bring them great comfort and solace. Madrid by then had become a city of desolation.

On 1 September 1939 Bishop Harold crossed over to France. The 2nd World War was declared when he was in All Saints', Marseilles on Sunday, 3 September. He made a hazardous journey

via Trieste to Belgrade. In Yugoslavia, Bulgaria and Greece, he was involved in 1940 with an Anglican delegation to the 3 Orthodox Churches of these countries, earning the wrath of the German Government. From Greece in 1940 he crossed to Malta, where the Island was soon to be under perpetual bombardment. For several months Bishop Harold was in very fact the dean of his own Cathedral, giving hope to his people, serving them spiritually – caring for them physically – without regard to himself. After the Allied landings in Sicily and Italy, there too went Bishop Harold – a father to a scattered flock, in the aftermath of war. Many of you will know of Bishop Harold's dramatic flight by R.A.F. in 1945 at the end of the war, from Malta to Gibraltar. The trap door of the plane came open with the Bishop of Gibraltar slipping towards the void, and losing all his baggage!

But Bishop Harold was not only a devoted Bishop and Chief Pastor to his clergy and people; he did so much for the Church at large, outside the bounds of his Diocese. His chief interest and burning desire was to promote reunion between our own Church and the Churches of the East. He never forgot his early contacts with the Armenian Church, which he called "the Church of the Martyrs". Not only did he work with the Armenian Church, but he also worked for it in this country, by making known its heroism, and appealing for its needs, and the plight of its people. He even adopted 3 Armenian boys who had been orphaned, to educate them for the good of the Church!. Knowing of his great respect for the Armenian Church, we are glad to have Archbishop Toumayan and Bishop Nerses of that Church, with us today, to complete our liturgy this morning. Bishop Harold had been decorated by the Supreme Catholicos George V.

Bishop Harold maintained a deep love for the Orthodox Churches too, and had an abiding respect for the Oecumenical Patriarch of Constantinople. His special affection went to the Serbian, Romanian and Bulgarian Churches, which he visited constantly. He was involved in Anglican/Orthodox rapprochement from the early 20's (with the recognition of Anglican Orders). He was a delegate too in the Joint Doctrinal Discussions between the two Churches in 1930/31 and in Bucharest in 1935.

Four years ago during the Archbishop of Canterbury's official visit to Bulgaria, we were taken to the famous Valley of Roses. There right out in the rosefields, an elderly parish priest appeared as from nowhere. Seeing me he asked did I know Bishop Harold? I replied that he must mean Bishop Harold Buxton. "Yes" he said, "We loved him when we were students. He loved us too, and came to visit us and lecture us".

This strong desire for reunion remained with Bishop Harold until his death. He was a great letter-writer. I have many of his notes, enquiring about the Diocese, and expressing in his strong way, the

hope that our own Mother Church would do nothing to hinder eventual reunion with our Sister Churches of the East! Bishop Harold was a founder member 50 years ago of the Nikaeian Club, which exists to help the Archbishop of Canterbury entertain distinguished guests from foreign churches. He was also a founder member of the Council on Foreign Relations, which came into being in 1932, when he was Bishop-Designate of Gibraltar.

After the last War Bishop Harold was so concerned about the fate of the Serb Orthodox Church, which he feared had received scant treatment from the West. He issued a clarion call to the Archbishop of Canterbury, to the Diocese of Gibraltar and to the Armenian Episcopal Church to come to the aid of the Serb Church, which had lost thousands of clergy and religious in the war. As a result a Serb Orthodox College was set up temporarily in Dorchester for training and rehabilitation of Serb priests. His Beatitude German, Patriarch of the Serb Church sent a telegram of condolence immediately on hearing of Bishop Harold's death.

But in the wider Church Bishop Harold had from his days in Thaxted a special interest in Christian Sociology. He supported the annual summer schools. His was no rarified nor intellectual exercise. It came from his bitter experiences of the hardship and privations which he had witnessed in the Caucasus after the 1st World War. His own writing makes clear his own thoughts alike on Communist and Capitalist ideologies. The Buxton Trust was set up to support many needy and worthy causes.

And lastly, Bishop Harold cared deeply about Art and the patronage of fine art by the Church. He himself encouraged many would-be artists personally, both in this country and in the Diocese. He was eager too to help found a community of St. Luke – with this end in mind.

Today, then, with so many relations and friends present, and others with us in spirit, we now commend in love and faith, Harold, our Brother, Bishop, Friend, and true son of the Church, both in East and West. We commend him in confidence, praying that in Paradise he will receive true peace of soul, and there continue Christ's work, in the nearer presence of Our Lord and Saviour, whom he has always loved and served.

<sup>1</sup> Two of them were present at the Requiem.

## NEWS AND CAUSERIE

### The Oecumenical Patriarchate

The blessed Anthimos Kouroukliis, an ascetic from Cephalonia, has been proclaimed a Saint of the Orthodox Church. The Feast Day of the Saint is 4 September. The elevation of Blessed Anthimos to sainthood was proposed by Metropolitan Prokopios of Cephalonia with the concurrence of the Permanent Committee on Worship of the Church of Greece. Many miracles have occurred through the intercessions of St. Anthimos, who was well known throughout areas of Greece for his ascetic life.

It has been announced by the Oecumenical Patriarchate that Metropolitan Chrysostom of Myron, a member of the Holy Synod of the Patriarchate will arrive in New York early in February to discuss with Archbishop Iakovos the memorandum submitted by His Eminence to Patriarch Demetrios on 20 November, 1973 for the administrative reorganisation of the Greek Orthodox Archdiocese of North and South America. Metropolitan Chrysostom will convey to Archbishop Iakovos the views of the Patriarch and of the Holy Synod on the reorganisation. His Eminence will in turn study these views in consultation with the Council of Bishops and the Archdiocesan Council. The plans were first submitted to the Patriarchate in 1973; in April 1974 a delegation headed by Bishop Timotheos of Rodostolou visited the Phanar to discuss the proposed reorganisation. At that time Patriarch Demetrios assured the delegation that the Holy Synod would examine the matter thoroughly and suggested that they discuss the subject further with the appropriate committee of the Holy Synod. This was done the following day and the proposal was accepted for study and consideration by the Holy Synod.

Dr. John M. Allin, Presiding Bishop of the Episcopal Church in the USA, and the Oecumenical Patriarch Demetrios met for the first time during an Anglican-Orthodox dialogue in Istanbul. Dr. Peter Day, oecumenical officer of the Episcopal Church, said the talks were not aimed at any definitive agreement. He reported that the Oecumenical Committee of the Holy Synod of the Patriarchate was "exceedingly open" during the talks, although there was no indication of change in Orthodox view-points. The oecumenical officer said the Episcopal participants stressed that their denomination has not weakened its insistence on an historic system of bishops in any united Church, but noted that they also are "keenly interested" in English-speaking denominations without an historic order of bishops which grew out of a family estrangement in Anglicanism. On the subject of ordination of women Dr. Day said that some of the Orthodox participants noted that there is "no pressure from clergy and laity" to reconsider the Orthodox position. The Episcopal Church will make a decision on the matter at its General Convention next September.

#### Patriarchate of Moscow

At the invitation of His Holiness Pope and Patriarch Shenuda III of the Coptic Church, a delegation of the Russian Orthodox Church arrived in Cairo on 12th December, 1975. The delegation included Metropolitan Nikodim of Leningrad and Novorod, Patriarchal Exarch to Western Europe, Archpriest Nikolai Gundyayev, Deputy Head of the Department of External Church Relations; Archpriest Maffei Stadnyuk, Secretary to His Holiness the Patriarch of Moscow and All Russia; Protodeacon Bogdan Soiko of the Leningrad Diocese; Prof. Teteryatnikov of the Leningrad Theological Academy; N. N. Nechaev, a doctor, and M. L. Voskrcsensky, an interpreter of the Department of External Church Relations. On 13th December the delegation called on the Patriarch of the Coptic Church at his residence, where an exchange of greetings took place. Then the delegation visited the New Cathedral of St. Mark, where they honoured the relics of St. Mark the Apostle. On the same day the delegation visited ancient Coptic churches in Cairo and the museum of the Copts. In the evening the members of the delegation attended a concert of ecclesiastical hymns given by the Coptic Church for the delegates.

Before returning to Moscow the delegation also invited His Holiness the Patriarch Nicholas VI of Alexandria, Archpriest Ioann Orlov. Exarch of the Moscow Patriarchate to the Patriarch of Alexandria, gave a reception in their honour, and on 16th December they visited the Aleksandr Nevsky Church of the Moscow Patriarchate in Alexandria, where a Moleben of Blessing for the journey was conducted, and the Coptic Monastery of St. Makarios the Great.

#### The Church of Greece

The newly elected Metropolitan Chrysostomos Zaphiris has been named by the Holy Synod of the Church of Greece to be the Director of the Inter-Orthodox Centre located at Pendeli Monastery. Metropolitan Chrysostomos, who taught for a time at Holy Cross School of Theology in Brooklyn, Massachusetts, was consecrated Bishop on 22 February in Athens Cathedral. The new Metropolitan of Gardikion requests the prayers of all that the Lord may strengthen him in his new ministry. The Inter-Orthodox Centre promotes dialogue and contact between all the Orthodox Churches and has been the place of numerous Inter-Orthodox consultation and conference. Born in Greece Metropolitan Chrysostomos is a graduate of the Patriarchal Theological School of Halki and received his doctorate from the University of Strasburg in Germany. He was ordained to the diaconate in 1960 and to the priesthood in 1970. While in America 1971-1972 he was appointed an Archimandrite by Archbishop Iakovos. In 1972 he was appointed by the Oecumenical

Patriarchate to be the Orthodox Theologian in residence at the Oecumenical Institute in Jerusalem.

#### The Greek Orthodox Archdiocese of Thyateira and Great Britain

A Conference of all Archbishops of the Patriarchate in Europe took place at the Patriarchal Centre in Geneva. Metropolitan Meliton of Chalcedon, as Special Patriarchal Exarch, presided over the Conference which opened on 1 February and ended 4 February 1976. Those who participated were Archbishop Athenagoras of Thyateira and Great Britain, Metropolitan Meletios of France, Metropolitan Irenaeos of Germany, Metropolitan Emilianos of Belgium, Metropolitan Paul of Sweden and Archbishop George of Syracuse, in charge of the Russian Parishes in France (an Exarchate within the Jurisdiction of the Oecumenical Patriarchate). All their decisions and suggestions are to be examined by the Holy Synod of the Oecumenical Patriarchate and then put into practice.

The following have been ordained recently. To the Priesthood: 28 December, 1975; Deacon Seraphim Ginis was ordained Priest in the Cathedral of St. Sophia by Archbishop Athenagoras, 4 January, 1976; Deacon Peter Webber was ordained Priest in the Church of St. John the Baptist, Barnsbury, London and given the name of Meletios; 11 January; Deacon Theophilos was ordained Priest by Archbishop Athenagoras in the Basilica of St. Demetrios, Thessaloniki and given the name of Panteleimon.

Father Seraphim Ginis has been appointed Priest-in-Charge of the Church of St. John the Theologian, Hackney, replacing Archimandrite Iakovos Byas who has asked for three years absence to study at the University of Athens. The Archimandrite will return to England after completing his studies, and will study in the University of London while serving in a parish of the Archdiocese. Father Theodoritos Polyzos has resigned from the Church in Manchester to work full-time for a doctor's degree of the University of Manchester; from time to time he is to assist the Archbishop on pastoral tours.

The Holy Synod of the Oecumenical Patriarchate has elected the Archimandrite Basil Tsopanos, priest in charge of the Greek Orthodox Community in Rome, Bishop of Aristis to serve as Assistant Bishop to the Metropolitan of Germany. The new Bishop's consecration took place at the Patriarchal Centre in Geneva by His Eminence Metropolitan Meliton of Chalcedon, assisted by the Metropolitan of Germany, Austria, Belgium and Tranoupolis.

#### REVIEWS

Philip Sherrard: *Christianity and Eros. Essays on the Theme of Sexual Love*. London, S.P.C.K. 1976 £1.95 (paper).

These four essays look for a recognition of the true place of the sexual relationship between man and woman within Christianity. Mr. Sherrard's cause speaks loudly to a society in which the popular notion of "sex" is almost entirely concerned with physical intercourse. Many Christians will welcome these positive thoughts about sexuality which seeks to absorb rather than deny the highest potential latent in humanity.

If the Church is prepared to take seriously its belief in the sacramental potentiality of sexual love, it must begin to understand that as part of God's Creation, the sexual relationship can be "a single participation of the man and the woman and the divine in each other". Although in theory the Church places sacramental value on the sexual relationship within marriage, in practice its approach has usually been limited and negative, differing little from Manichaean dualism. The schizophrenia of the Western Church in particular, resulting from Augustine's teaching that marriage is good while acts of coition, even in marriage, are sinful, presents a great obstacle to Christian spirituality. It is particularly detrimental to the Church that there persists what Karl Barth called the doctrine of the wedding ceremony implying that marriage is merely an institution for legalized procreation. In this context Sherrard criticizes Pope Paul VI's encyclical letter, *Humanae Vitae* (1968) as recent evidence of the Western Church's misunderstanding of the "full potentialities of the primal relationship between man and woman".

It is in the third essay, "Towards a Theology of Sexual Love" that the reader could have expected some constructive ideas from the author. The interesting but inadequate philosophies of three Russian writers (Solovev, Merezhkovskii and Berdyaev) which rely heavily on a literal understanding of the Bible and the androgynous concept of sexuality are discussed at length but must be rejected as a way forward. It is not until the final essay that Sherrard develops his own ideas. Every marriage should be seen as a sexual relationship which has a divine origin and a sacred nature. Those men and women who develop their intellect and spirituality to the highest level can achieve a sexual communion which transcends the merely physical and temporal life. Two dangers spring immediately to mind. While these essays are not systematic and the author's ideas are often in parallel rather than in sequence, it does seem that he is falling into the trap of criticizing Christian tradition for shunning physical sexual love, while by offering a perfect way to an élitist few he is himself hoping for a sexual relationship at a higher level than the merely physical. The second criticism is implied by the first: one is led to ask whether the ideals of love suggested by Sherrard are far

beyond the reach of all but the highly intelligent and spiritually sensitive.

This book has the advantages of being short and providing such background material as is necessary to follow the arguments. The presentation however leaves a certain feeling of dissatisfaction. Whilst there are some stimulating ideas, there is no bibliography and little reference to other works (such as may have inspired Sherrard himself) apart from Dr. D. S. Bailey's standard work *The Man-Woman Relation in Christian Thought* (1959) and the report *Marriage, Divorce and the Church* (1971), to lead the reader on to a further reading and thought on this important subject. There is no doubt however that there is a desperate need for a Christian theology which can stand against the debased approach to the sexual relationship which plays havoc with so many lives.

R. P. Greenwood

Nicholas Bethell: *The Last Secret*. London, Futura Publications, 1976, £0.90 (paper).

Lord Bethell reveals here in full, weightily documented detail, a series of horrifying episodes that were a part of the settlement of accounts at the end of the Second World War. During the years 1945-47, in a series of cold-blooded political decisions, made on the basis of expediency by the Western politicians, and on a basis of undisguised desire for sadistic revenge by Stalin and his subordinates, several hundreds of thousands of men, women and children were deliberately sent, most of the time by brute force, into the Communist East to be exterminated like animals. That the great majority of these people had done their utmost to support the Allied cause, often at terrible cost to themselves, was of no account to the Western appeasers, to whom they were clearly of the same order of inferiority as the Czechs and Poles were to those who had striven to appease the greed of Hitler. The gruesome details show in great depth to anyone who strives as a Christian to bridge the gaps of understanding between them, how vast are the rifts that yawn between East and West in every field of contact, just what sort of thing we have to take into account, just what we have to confess one to another, and how deeply we must accept our responsibility and pray to be included still in Our Lord's mighty prayer for the forgiveness of those who know not what they do. It is possible that the Western politicians acted in ignorance, though the evidence presented by Lord Bethell in Chapters I, III and IV makes it hard to believe this, but it is quite impossible to believe that those on the Soviet side did not know exactly what they were demanding, and what they were going to do; what is the Christian's reaction to that knowledge?

To the Anglican and the Eastern Christian this book is weighty, thought and prayer provoking reading; above all it shows how in



atrocious suffering the Christian faith was manifested in the most unexpected ways. Perhaps this is most vividly demonstrated in the awful moment when (p.194) in the last agony of despair a young mother hurled herself and her little children into a raging torrent rather than return to certain execution, crying as she leapt into the abyss "Lord, receive my sinful soul!"

Those of us who remember the bleak days of the Second World War and the even bleaker days that followed in the five years that followed the ending of official warfare, are taken back with a vengeance by the story that is unfolded by the revelation of how even officially humane, officially decent and liberal men could not only condone such inhumanity, but for very shame hide it from their own people. The West has much to answer for at the throne of God – not the least of those indictments is the horror revealed here. It says much for the spiritual depths of Eastern Christians that those who knew of these things and suffered them have still been able to come forward in love to meet their brethren of the West. It should also be a forcible reminder to complacent officialdom at all levels and in all places that human cruelty and human corruption cannot be countered by merely human means; only God, Who alone is free from such evil born of pride, can provide the effective counter-power, and His way of overcoming is not, as countless examples have shown throughout the last two thousand years, by brute force, nor by guns, by bombs, by lies, deceit or treachery. Lord Bethell deserves the thanks of all thoughtful Christians of all persuasions for showing this fact so clearly in this book.

B. S. Benedikz

Charles Sydney Gibbes: *Tutor to the Czarevich*. Compiled from the papers of C. S. Gibbes by John Trewin. Macmillan, 1976. £4.95.

On a crisp day in early December 1954 I attended the Liturgy in honour of St. Spyridon at the Greek Cypriot Church of All Saints, in Camden Town. I was wearing the uncomfortable uniform of an Army Intelligence Corps recruit and so collected some rather suspicious glances from various members of the congregation as the "Times of Trouble" in Cyprus were nearing their climax. However, I assisted at the festival celebrations in honour of Cyprus's saint and then made my way to 17, Robert Street to pay the first of many calls on Archimandrite Nicholas Gibbes. His tall house was an oasis of Holy Russia. Here were pictures of the Imperial Family, a photograph of the Czarevitch to whom he had been tutor, and numerous icons before which flickered votive lamps. He wore the shirt and breeches of a Russian moujik.

As we sipped Russian tea and ate some of the contents of his *pot au feu* he told me that he had that week-end visited Paris to

interview the woman who claimed to be the Grand Duchess Anastasia, and had decided that she was an impostor. No one was better qualified to pronounce judgement on the claims of Anna Anderson to be the Grand Duchess Anastasia than Father Nicholas. He had taught the real Anastasia English, and had been in the Imperial Household as tutor for ten years. He had followed the Imperial Family to Ekaterinburg, where they were brutally murdered by their gaoler, Jacob Yurovsky, in July 1918. After the bodies of the Imperial Family had been flung down a mine shaft and almost entirely destroyed by chemicals, certain remains were dredged up and placed in a box, which for some time was in the possession of Sydney Gibbes, as he was then called. He collected an enormous amount of material such as exercise books, menus, theatre programmes, sketches made by the Grand Duchesses, gifts from the Tzarina and numerous letters. He also kept a journal. The material has been preserved by Father Nicholas's adopted son, George Gibbes, and reduced to book form by J. C. Trewin.

It is an extremely interesting volume as it covers the early manhood of Father Nicholas when he was training for the Anglican priesthood. In 1899 he took his B.A. (Moral Sciences Tripos) with honours, being described as "a man of high character, good sense, and agreeable manners" by one of his tutors. He studied theology in Cambridge and at Salisbury Theological College but, realizing he had no vocation to the Anglican priesthood he sought employment elsewhere. The theatre greatly attracted him, and he never missed a play; as he seldom threw anything away he kept all his programmes, which included Forbes-Robertson's touring production of *Hamlet*, Basil Hood and Arthur Sullivan's new comic opera *The Rose of Persia* at the Lyceum theatre in Sheffield, and Mrs. Langtry's presentation of herself in *The Degenerates*. Maybe it was his love of the theatre which took him to that most romantic country – Russia. Here he became tutor in a family of the Russian landed gentry. Later, in St. Petersburg, he tutored the children of various other aristocratic households, and also taught at the Law School – the *Imperatorskoe Uchilische Pravovedeniya*, which was attended by some of the hereditary nobility.

In 1908 he entered the household of Czar Nicholas II. One day in the autumn of that year Gibbes, attired in evening dress, was taken by State Councillor Peter Vasilevich Petrov to the Alexander Palace at Tsarskoe Selo, where he was introduced for the first time to the Grand Duchesses; Olga, who, we are told, most resembled the Czar, the self-confident Tatiana, who was the most devoted to her mother, the Tsarina Alexandra Feodorovna, and who was known to the younger children as 'the Governess', Marie, who was cheerful and lazy, and Anastasia, ironically the jester of the family, whose "ghost" was to haunt Gibbes until the time of his death, in the person of Anna Anderson and her persistent claim that she was

the Grand Duchess Anastasia, who had somehow mysteriously escaped the assassin's bullets at the House of Special Purpose and been spirited out of Russia.

It was not until five years later, though, that Gibbes came to teach the Czarevich Alexis, but the two developed a very close relationship, living together for long periods in splendid palaces which always seemed to have the air of English country houses, with the Czar in the role he most enjoyed, that of a country squire in the English style, rather than as the Autocrat of All The Russias. Here in the warmth of the Imperial Family's life there were flashes of the distant storm which was to destroy not only this closely knit family but also many millions of Russians and other Eastern European and Asiatics before the system worked out by a German Jew in the British Museum had established itself in the totally alien soil of Russia, but it was not Marxism which was the immediate concern of Gibbes, but the health of his pupil Alexis and the baneful influence of Gregory Efimovich, known to the world as Rasputin.

The book *Nicholas and Alexandra*, written by an author whose own son was a haemophiliac, has covered the painful history of this curse of the European dynasties in general and of the House of Romanov in particular, but here we have an intelligent and affectionate man's close narrative of the mental agonies he endured whilst his pupil suffered the physical tortures, which could be brought on by a fall or a push from a playmate. Yet the young heir to the Russian throne seems to have had plenty of fun and plenty of playmates, and to have enjoyed his brief youth. In this Sydney Gibbes played a leading role in making Alexis's childhood happy and interesting. All this is seen in the diary which he kept of the Crown Prince's school room and playtime activities. The diary on Alexis Nikolaevich begins in 1914:-

"8th January (Old Style): At desk. By mistake the Priest begins first and I had mine from 12.30 to 12.50. Gave him 'Three blind mice' from *Mother Goose Book*, which he repeated with me. No voluntary effort at conversation. Was most observant of *me* and my clothes and actions . . ."

Life at Tsarskoe Selo continued tranquilly, broken only by the recurring attacks of haemophilia, until the Great War disrupted Europe. The diary carries us through the war to the Revolution and the disintegration of the old life which Gibbes had come to love in Russia. After the murders at Ekaterinburg and the failure of the British Government to rescue the Imperial Family, he seems to have had no inclination to return to England, but made his way to Harbin in Manchuria, where he entered the Customs Service. Eventually after many adventures, he left that country as the Japanese army overran it. After spending some time in a Shinto monastery in Japan, he eventually sought ordination in the Ortho-

dox Church. On 25th April, 1934, at the age of fifty-eight, he adopted the Orthodox faith, passing through the lesser Orders with the name of Alexis in honour of his beloved pupil. A few months later he took the veil of an Orthodox monk and was ordained to the priesthood, changing his name a second time, to that of Russia's last Christian Sovereign and the man he greatly admired, Nicholas. Archbishop Nestor, formerly of Kamchatka and Petropavlovsk, afterwards of Harbin and Manchuria, raised him to the priesthood. On his return to England he was placed in charge of All Saints in St. Dunstan's Road, Baron's Court, and the former Anglican Church of St. Philip's, Buckingham Palace Road. The former chapel is still used by the Russian Church Outside Russia, but St. Philip's has made way for Pan American Airways. Offered two important bishoprics he turned them both down, but he had the unique privilege of any Englishman that of being made a mitred Archimandrite who also had the honour of the staff. In Marston Street, Oxford, where he gathered together what is now his permanent memorial collection he spent the latter part of his life, although he still kept on his house in Robert Street.

The other day I came across a letter he wrote to me in June, 1957 when he heard I was going to Moscow and Zagorsk. In it he reveals his affection for the Old Russia. He writes:-

. . . this weather we are having reminds me of summer days in old St. Petersburg! The good old days!

His body rests in Headington cemetery, Oxford, but it is in another part of that city that his spirit lives on among the relics and icons of the family he loved and served so well and whom he followed to the gates of death itself, the House of Special Purpose.

John Salter

Athenagoras Kokkinagis: *The Thyateira Confession: the Faith and Prayer of the People Of God*. London, Faith Press, 1976, £3.50 (hardback), £2.50 (paper).

This book follows the traditional form of Orthodox Catechisms, but with the important addition of an ecumenical section in which the author discusses the relationship of the Orthodox Church and various groups of churches: Roman Catholic, Anglican, Monophysite, Lutheran and other Protestant Christians. The paragraphs which form this section of the book are characterised by plain speaking, fairness and charity. Archbishop Athenagoras always seeks to state the doctrinal positions of these Churches in such a way

as to bring them as close as possible to Orthodoxy, but in doing so he has to admit, especially in the case of the Anglicans, that the orthodoxy of formularies may often be denied by those who are officially committed to defend them.

The book, we are told, was primarily prepared for young people and for those who teach the Christian Orthodox Faith in Church and Schools in the Archdiocese of Thyateira and Great Britain. It will without doubt serve this purpose admirably, but it is also a useful text book for Anglicans who seek to expand their knowledge of Orthodoxy. Some of the contents of the chapter entitled 'Religion and Religions' seems to lie outside the purpose of the rest of the book.

H. R. T. Brandreth, o.g.s.

A. G. Lough: *John Mason Neale – priest extraordinary*. Newton Abbot, Devon, 1975, £2.20.

This is the second book which Dr. Lough has written about J. M. Neale, and quite honestly one wonders why he has written it. In the first book, written as long ago as 1962 (and now out of print) he had already given a balanced picture of Neale, and a reasonably adequate account of his activities in the field of Christian Reunion. In the book under notice here Neale is shown mainly as a ceremonialist and a controversialist, his reunion activities are barely touched upon, and so an unbalanced portrait emerges from it.

There is no doubt room for a new and full study of Neale, whose stature has steadily been growing over the years. With his wide and sympathetic knowledge of his subject, Dr. Lough might well have been the man to provide it. Alas, instead, his two books, so far apart in time and neither adequate in itself, would seem merely to have queered the pitch for anyone wishing to provide this study.

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#### AIMS OF THE ASSOCIATION

The Association exists to unite members of the Anglican and Eastern Orthodox Churches for the following objects:

- (a) The principal object for which the Anglican and Eastern Churches Association is established is the advancement of the Christian religion, in particular by means of teaching the members of the Anglican Church and those of the Eastern Orthodox Church the doctrine, worship and way of life of the other.
- (b) The Association exists also to unite members of the two Communions in prayer and work in achieving the principal object, with a view to promotion of visible unity between them.

#### SOME METHODS OF HELPING THE WORK

1. By joining the Association and getting others to join.
2. By arranging for a meeting in the neighbourhood when a lecture may be given on the Eastern Churches and Reunion, and the objects of the Association explained.
3. By asking the PAROCHIAL AUTHORITIES to promise a Sunday collection every year either in the service or afterwards at the doors.
4. By uniting in local centres for the study of Eastern Christendom and for Intercession for Reunion.

Lectures - with or without visual aids - can be arranged by writing to the General Secretary.

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