

Eastern Churches NEWS-LETTER

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

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**THE ANGLICAN & EASTERN CHURCHES
ASSOCIATION**

founded in 1864

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NOTES AND NEWS

The Holy Synod of the Oecumenical Patriarchate decided to sub-divide the diocese of Western and Central Europe into four Metropolitan Sees. The Bishops of Thermae and Rhegium who are respectively in Vienna and Paris are promoted to Metropolitans, a successor will be elected to the late Archbishop Athenagoras of Thyateira, who was resident in London. A Metropolitan will be appointed to the third created new See.

The Association respectfully offers the newly appointed Metropolitans its sincere congratulations and the assurance of its prayers.

The Association offers its warm congratulations and the assurance of its prayers to Bishop Anthony on his elevation to be Archbishop of Sourozh. The new Archbishop has been a member of the General Committee for a great number of years and has always taken a keen interest in the work of the Association.

The millenium celebration of the founding of the monastic life on Mount Athos being held this may. We hope to publish an article on Mount Athos in a future issue of the News Letter.

The Fourth World Conference on Faith and Order will be held from July 12 to the 26th at Montreal, Canada. The first World Faith and Order Conference was held in Lausanne, Switzerland in 1927, it was followed in 1937 by the second one at Edinburgh the third was at Lund, Sweden in 1952. In 1957 the Canadian, and American World Council of Churches joined to sponsor a North American Faith and Order Conference on "The Nature of the Unity We Seek." This Conference met in Oberlin, Ohio. Only the American and Canadian Orthodox, Anglican and Protestant Churches participated in the Oberlin conference.

The Fourth World Faith and Order Conference is regarded by theologians and church leaders as one of the most significant meetings of the mid-twentieth century, it will bring together some 350 Orthodox, Anglican and Protestant theologians, there will be a consultation between Orthodox and non-Orthodox theologians before the conference opens. Critical commentaries will be asked from the Roman Catholic and Evangelical groups of the report on Christ and the Church, before the conference opens.

There will be five sections for intensive study: the Church in the Purpose of God; Scripture, Tradition, and Traditions: the Redemptive Work of Christ and the Ministry of His Church; Worship and the Oneness of Christ's Church; and All in Each Place; the Process of Growing Together. The

Conference will submit its reports to the member Churches for their study, it is for the churches themselves to agree to the reports of the conference. Roman Catholics will attend as observers of the Faith and Order Conference.

The Pan-Anglican Congress will be held from August 13th to the 23rd at Toronto, Canada. It was a decision of the Lambeth Conference in 1948 that an Anglican Congress should take place at roughly ten year intervals between successive Lambeth Conferences. The last Congress was at Minneapolis in America in 1954. The delegates to the Congress include bishops, priests and laity, and every diocese throughout the Anglican Communion has been invited to send to Toronto its bishop a priest and a layman or laywoman.

The theme of the Congress is to be "The Church's Mission to the World." This will be considered under six main heads.

- (1) The religious frontier.
- (2) The political frontier.
- (3) The cultural frontier.
- (4) Training for action.
- (5) Organising for action.
- (6) The vocation of the Anglican Communion.

Cuthbert, O.S.B.

Assistant Secretary

THE PRE-EMINENCE IN LOVE

By the Very Rev.

Archimandrite Prof. Dr. Jerome Cotsonis
Salonica, Greece

The subject of this article is "the pre-eminence of love" or more precisely, "the pre-eminent things according to Christ" that is to say which are the things that, according to our Lord, are of the greatest value. This is the "touchstone" with which we may test the value and the power of both our faith and Christian life as individuals and as a group; for if we really want to be Christian—and Christian means the follower of Christ who showed us His way—we must have "the mind of Christ" as St. Paul the Apostle said. We must, if possible, think exactly as He thought. But have we the "mind of Christ" i.e. are we His followers? For "He that saith he abideth in him ought himself also so to walk, even as he walked" (1 John 2, 6). We, too, must take the way He walked. We must follow the footprints He left in this life. Do we follow these footprints? The answer lies with the question whether we consider the same things to be first, which He thought to be first. But to answer this question we must try to distinguish the first from the second. And this is a

characteristic point of our not living these first things, otherwise we could give a prompt answer. It means, therefore, that these things have remained buried in us, covered by all kinds of other things, and that we must make some effort to pull them up.

But let us start from that which—at least—has been impressed on our mind best of all; "But seek ye first the Kingdom of God" (Matt. 6, 33). It is a very serious commandment with a deep meaning. "First the kingdom of God"! Even first before health. How often we say "health above all." We are, of course, weak human beings and health means much to us, but just think how different life would be if we said "first the kingdom of God."

But let us speak of something else which we seldom remember and which, however, is an express commandment of our Lord. "Therefore, if thou bring thy gifts to the altar, and there rememberest that thy brother hath aught against thee; leave thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5, 23-24). This commandment indicates that before worship comes something else. It is obvious that our reconciliation and moral union with our brother is considered by our Lord to be of more importance than our offering gifts, although we know how much worship is valued by Him.

How often—and that happens every day—we are ready to criticise our neighbour! Yet, our Lord said: "Cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye" (Matt. 7, 5). But we find it much easier to clean our brother's eye from a speck than to try to release our own eye not from one, but from hundreds of beams. It is a great pleasure, indeed, to look for specks in the eye of others . . .

Or something else: our inward cleanliness and secret intentions which very few, perhaps no one, may realise but our Lord. How many of us pay any attention to this cleanliness "piercing even to the marrow" so that we may never be satisfied without it? We have, no doubt, forgotten that our Lord said: "Cleanse first that which is within the cup and the platter, that the outside of them may be clean also" (Matt. 23, 26). He considers our inward cleanliness to be much more important than our outside appearance, which can be seen and appreciated by people and to which we draw our attention, despite our Lord giving the pre-eminence to the first.

Another thing which we remember now, but at a moment of crisis we always forget and which causes agitations with very serious consequences both moral and material, is the pre-eminence in service. If we complied with what Christ

said, not only individuals but the society itself—and I do not mean only Christian society—would be much different. All of us have the ambition to be first but we may have it as was commanded by our Lord. “And whosoever of you will be the chief, shall be servant of all” or “whosoever will be great among you, shall be your minister” (Matt. 20, 26). Which father has ever wished for his son—I do not say for himself—a pre-eminence like that; to see him first as “minister of all” or as “servant of all”? This does not mean that he should be the last in social hierarchy, or in outside appearance, or honour, but just “the minister of all” that is to say the man who will serve and minister to all others. How many fathers when dreaming of their sons’ future wish them such kind of pre-eminence?

And now we shall speak of another pre-eminence, the pre-eminence of love. Which of us remembers it? Yet, our Lord said: “This is the first and great commandment” (Matt. 22, 38), “The first commandment of all” (Mark 12, 29), “There is no other commandment greater than this” (Mark 12, 31). To compare it with the pre-eminence I mentioned at the beginning, I shall remind you of what is said in the New Testament: “and to love his neighbour as himself is more than all whole burnt offerings and sacrifices” (Mark 12, 33). All this shows that love to our neighbour is considered by our Lord to be more important than the worship of God. What do we consider to be most important? Some may sincerely answer that the most important is the kingdom of God. Indeed, it is possible that we are at least inclined to consider the kingdom of God to be most important. But here, too, we must be careful. Do we really consider the kingdom of God to be the first thing? That is to say have we let God govern us? For, if it is He who guides our life and thoughts, there is no doubt that God governs our life but the question is whether we think with the mind of Christ and walk as He walked, i.e. whether we keep God’s commandments or are we only anxious to observe, i.e., the teachings and commandments of men? This is a very basic point even if, first of all we seek the kingdom of God. For, unfortunately, we have not properly understood what the Kingdom of God means, even when we wish it to be the first thing in our life. There are other things which impair this disposition. Do we consider, for instance, that first and great commandment to be really first? Do we give it that pre-eminence which is essential for the life that Christ taught his followers to live? Or do we just consider this commandment to be important without giving it the significance that our Lord had given it? The same question may be put in another way. What do we consider to be “the weightier matters of the law” (Matt. 23,

23)? Have we, too, perhaps paid “tithe of mint and anise and cummin” and have omitted the weightier matters of the law, justice, mercy, and love to others?

To see what transgression do we consider to be more sinful let us give this example: Suppose somebody made us, by force, eat meat on Good Friday. The very thought of doing so may disgust us. But do we have the same feeling of disgust, or even a slight disgust, when we despise our brother? But how often it happens to us to treat or think of our brothers in an insulting way without feeling any remorse and even without paying any attention to it? Yet our Lord expressly said: “And whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire” (Matt. 5, 22). The weight that our Lord gives to this transgression is obvious but which of us has ever judged his own transgressions or mistakes in the same or, at least, a similar way?

As another example I shall give you this question. To commit a carnal sin—even in mind—is doubtless considered to be a greater transgression than to be merciless, hypocritical, haughty or greedy. Yet our Lord considers all this to be much worse. Of the eight “woes unto you” which our Lord addressed to the Pharisees, none referred to carnal sins. All of them were concerned with sins which we consider to be much lighter. Not to mention that sinful woman at whom people were ready to cast stones and whom, when they left, our Lord asked: “Hath no man condemned thee”? and she answered, “No man, Lord” and Jesus then said: “Neither do I condemn thee” (John 8, 3-11).

I do not mean of course that such sins should be imitated; they are only mentioned to show how we judge the weight of a sin. As a proof, let us recall what we mention first of all in the sacrament of confession. If we were to make a statistical list of those sins which we consider to be great we would see that most of them are considered by our Lord to be lighter whereas all those which we may not even mention in our confession are, according to Him, the most serious. In other words, we judge our sins in reverse. Our Lord has made a scale of virtues which we have turned upside down.

And the worst is that all this is not a personal affair for which we shall account to God. If it were so, it would be each individual’s concern. But we have formed a type of “Christian” which is far from being the man that Christ wanted to be His follower. We say that we follow Christ but, in fact, we have taken the opposite way. We have made what a Latin saying describes as “angelus in ecclesia, diabolus in casa,” referring to pious women, i.e. an angel in the church but a devil in the home. This, unfortunately, applies not only

to women but to all of us, and, perhaps, much more to us clergymen. But as a result of our not only having formed ourselves in this way, but our model "Christian" in this way too, is that this model becomes antipathetic to all those who are indifferent to religion. In this way, not only are we unable to attract people to Christ but we make them avoid both ourselves and Christ. It is as if we were saying "Beware of danger" which, of course, is most unfortunate. We are not for instance like Marinos Geroulanos a real model of a Christian worthy to be imitated, for he preached Christ without speaking of Christ by making Christian virtues the only purpose of his life.

Therefore, if we want to win a great battle in the field of high values—the battle of Christianity—we shall have to participate in that final fight which will decide whether people will definitely turn to Christian teaching not in theory but in practical life. The victory depends on each one of us who wishes and tries to be a Christian. It will also depend on our really having the "mind of Christ" i.e. His way of thinking and His views which we should try hard to apply in our daily life.

The duty of each of us is, I think, clear. If, after a careful consideration of these truths, we decide on taking Christ's way we should continually keep ourselves under control like one who drives a car or steers a ship. It is not enough that he started in one direction; he must constantly check whether he is keeping the same direction. We, too, should from time to time check whether we continue following the footprints of Him who, I pray, will be our Leader. If he does not become our Leader, whatever we are doing will be harmful not only to us but to the name of Christianity and to creation as a whole. But our Lord will, undoubtedly, prevent this harm, for He is the One who governs this world and may turn to good even our transgressions and mistakes.

May our Lord be merciful for our uncertain and, should I say, unorientated course, and may He help us in determining a correct orientation and in taking a steady and illuminated course which leads to Him, that is to redemption and happiness.

BELIEVING AND LIVING IN ORTHODOXY

By the Very Reverend George Khodre

Many people are not clear about the relation between Christian faith and Christian life. In our time . . . a kind of New Middle Ages . . . every doctrine is a "mystique," almost a faith, and has to be expressed in action. It is a commonplace to state that all thought normally finds expression in

corresponding action. But Christians alone must ask what is the connection between their belief and their action, how their faith should affect their work.

The relation between faith, ethics and the life of prayer is not clear to everyone. Perhaps we tend to regard faith essentially as an explanation of the world, as a body of abstract truths received by the intellect, and not by the whole person. Ethical life is understood as a set of duties to be fulfilled, like a law imposed from outside. Perhaps as the result of contamination by existentialism, action in the world has a tendency to keep a certain autonomy in relation to the sphere of faith, which is regarded as too personal, too "inward," to be really expressed in the sphere of action. The aim of action is considered to be essentially efficiency. (And is not the present Christian concern for efficiency derived from Marxism)? Action must come first, without too many theological scruples, so that the new city may be built with the co-operation of all men, whatever their allegiance. It is only after commitment that people ask themselves whether their decision is in accordance with the Word of God, or whether their action is specifically Christian. Achievement becomes an end in itself. Contemporary man is intoxicated by activity, just as Renaissance man was intoxicated by beauty. The passion for efficiency presents Christians with a problem: what is the relation between faith and life?

According to the Christian Church "orthopraxy" (right action) can spring only from "orthodoxy" (right belief). Orthodoxy is not originally a word describing the theology of a certain school, nor the conservative attitude of one Church as opposed to liberal theology.

It is the faith of the Church, or the Church itself, which is called orthodox. And although the term means etymologically "true opinion," this does not mean one opinion among others, but the true vision which God has of Himself, the truth contained in him, His Life. By communicating his Word to us God transmits to us the very mystery of His Life. By revealing the secret of his Life, He communicates it, He delivers it. The object of faith is the Living God. When I stand before him in the contemplation of faith, I am living in him. Faith is not a subjective attitude. It is not I who define it. On the contrary, it is faith which defines me. Faith is essentially the object of faith, the Lord of glory who is a "quickening spirit" (1 Cor. 15, 45). "The just man lives by faith" in the Risen Christ; and he is already risen (Eph. 2, 5 and 6).

Through baptism he is made part of the Living Body of the Lord, to which he belongs through the Sacrament and which in him becomes a token of eternal life. "He that

believeth in me shall live . . . and whosoever liveth and believeth in me shall never die." (St. John 11, 25-26). What the believer receives by adhering to the truth of Christ is not a proposal but the reality of the very Life of God. In the prologue to the Gospel according to St. John, truth (like grace) "came by Jesus Christ." This specific category of truth is not a category of notional thought, nor is it a category of action. It projects a thought and impels action. Thought takes hold of it and considers it; action extends it and adapts itself to it. This explains the bold statement in the fourth Gospel: "he that doeth truth cometh to the Light" (St. John 3, 21).

The passage of St. John's Gospel to which we have referred (1: 17) says that: whereas "the law was given Moses . . . grace and truth came by Jesus Christ." It is Truth, therefore, which is the reality; the Law is only a shadow of it. It is by knowing Truth, in other words by facing the reality offered by God, that we become free men (St. John 8, 32) . . . free from the flesh, from the world and from sin.

Truth is to know Jesus Christ, because he is himself the Truth (14:10) The Incarnate Word is the supreme reality with which man is confronted. Here we touch the ultimate application of the notion of Truth . . . the point where it becomes synonymous with love. So everything which is opposed to Christ . . . the world, the flesh and sin . . . are not ethical concepts but essentially religious ones. And the moral life of the believer appears to us to be fundamentally the life of God in us. "If we live in the Spirit let us also walk in the Spirit" (Gal. 5:25). The behaviour of the Christian therefore simply expresses his vision of faith, and it is maintained by an asceticism motivated by love.

Facing the reality of the Living God in faith is essentially the work of praise. True adoration is the second meaning of the word "orthodoxy." It is the meaning which the Slav people retained when they translated from the Greek word into their own languages. Rapt in contemplation of God's Truth, carried away by the commitments of their faith beyond the sphere of knowledge, they are struck with amazement, their senses reel, they are plunged in adoration. Praise is the outcome of wholehearted love. It is no longer a form of petition, expressing the needs of the worshipper, nor even an act of grace whereby the believer feels like a poor man who has received the gifts of God. The worshipper forgets himself entirely in seeking for God. He does not seem like a poor suppliant, nor like a grateful recipient. He is so completely free from himself that he does not even consider his own needs nor his own spiritual situation. It is love in its purest form, which is essentially ineffable, but whose inward power

quickens his spirit and expresses itself in a cry to God, witness and action.

If the movement of adoration is impressed on the soul through self-forgetfulness and the exclusion of all thought, doxological contemplation contains the mystery of dying to oneself and living for God. Understood as an attitude of the soul—and prayer expresses the depths of the soul—adoration contains the mystery of Easter: it is in our death that the glory of God is manifest.

We glorify God through holiness. When St. Paul exhorts Christians to present their bodies "as a living sacrifice, holy, acceptable to God" (Romans 12:1), he calls his offering a form of worship. And he regards his own death as a libation for sacrifice (Phil. 2:17). Holiness consists of this complete self-giving, this consecration of all our powers to the Lord. In doxology it is the Christian gesture which is the instrument of adoration, which is our message to God. The gesture contains our oblation, the promise and the movement of our soul in giving itself to God.

When the sanctified Christian takes action in the world, he continues the liturgical gesture of self-sacrifice. Doxology becomes moral behaviour. It expresses itself here not in a gesture, but in action. It is the testimony of a holiness which has been acquired, and which is constantly renewed. Christian activity is, then, the spontaneous overflow of a superabundant inner life. The man transfigured, in his turn becomes a source of everlasting life (St. John 4,14). The contrite heart, which through love has become the dwelling-place of the Holy Trinity, is an inexhaustible spring of spiritual beauty. It has a power of incarnation, a transforming power, so that instead of being based on some preconceived system, action springs from inspiration, in the wide freedom of the children of God. The problem which the Christian has to face is not what form his action should be, nor what his ethical behaviour should be; it is rather the problem how to ensure that his behaviour is true and effective. When the soul gives itself up completely to the movement of the Spirit, it can create all the conditions for its action in the world. Action, illumined by grace, and which has in its turn become a testimony of grace, comes back to the doxological cycle, in accordance with the words "seeing your good works, men may glorify your Father which is in heaven." (Matt. 5:16). Orthopraxy comes back to orthodoxy.

Faith is a unifying force. Sin has disintegrating influence. That is why, in the Epistle to the Galatians, the "works of the flesh" are mentioned in the plural, while the "fruit of the Spirit" is mentioned in the singular, although several different virtues are referred to (5: 19-22). It is a clear fact that the

man who lives in the love of God feels a unity within himself, and a unity with the world outside; but he will no longer have this feeling if he surrenders to the powers of darkness. Sin is a terrible force of disintegration, and also a form of slavery. As we have already said, sin is not an ethical matter, but a religious and spiritual one. It is opposed to faith. And victory over the world is a victory of faith. It is in this liberation through faith that action attains its specifically Christian status.

The man of faith, who has committed himself to work whole-heartedly with God and for God in order to praise him, is at the service of everything and everyone. When a man becomes the expression of a "theophany" . . . a manifestation of God . . . he will be the instrument of a new creation and a new world. At the moment when he is most divine he will be most human. And the more his face is turned towards the ineffable beauty of the Lord of glory, the more his soul will be at peace . . . and that peace is the only source which can inspire human action that is worthy of God in the world.

This article was written for the Youth Bulletin of the W.C.C.

ORTHODOX SPIRITUALITY

Orthodox spirituality is but the true, deep and real life in Christ, the continual growth in his love and holiness. It is a life characterised by an unrestrainable longing and love for Christ, by a ceaseless struggle for union with him.

Very often, however, it happens that various people misinterpret the true nature and aims of Orthodox spirituality and tend to over-emphasize one aspect of it to the detriment of the others. It would be therefore worth while to examine it more closely and, delving beyond accidental diversities of attitude and expression, to try to reach its main elements, its essential foundations.

One could distinguish five main elements in Orthodox spirituality: the Scriptural element; the primitive Christian element; the Speculative or Theological element; the Mystical or Contemplative element; and of course; the Liturgical element.

(1) **The Scriptural element.** The Word of God present in the holy and divinely-inspired Scriptures remains the foundation of the whole of Orthodox spirituality. The Orthodox spiritual life cannot exist without the Gospel from which it springs and by which it must be continuously fed. As it has been rightly said, the Orthodox Church is a Scriptural Church, it has always placed the Word of God at

the centre of its life and worship. The Holy Scripture is the very substance of its dogmas and liturgies and through them, impregnates the piety of the Orthodox soul. Besides, the private reading of the scriptures is strongly recommended to the laity. A typical example of this is the case of St. John Chrysostom who in season and out of season urged his fourth-century hearers to acquire the Holy Scriptures, to have them in their homes and to study them without ceasing.

(2) **The primitive Christian element.** By this term we understand the Christian atmosphere of the first three centuries, the complex of ideas and feelings proper to the Church of the Apostles, the Apologists and the Martyrs. In the Christian conceptions of that period, the desire for martyrdom and the fervent expectation of the second coming of the Lord occupied the central place. This continues to be true of Orthodox spirituality to the present day.

In fact, there can be no real spiritual life without a strong desire of martyrdom, of witnessing one's faith in Christ by shedding one's blood for his sake. And if one has not the blessed happiness to die for him, one must at least ceaselessly and heroically fight against one's passions and against the devil. This effort to acquire perfection and to grow in love and holiness is undoubtedly a kind of martyrdom; and it has the great advantage of being within every Christian's reach. Another feature of true spiritual life must be the eschatological hope, the expectation of the coming and reigning of the glorious Christ. The modern Orthodox, like his ancient forefathers, must yearn and long for him who comes in the name of the Lord. Our prayer cannot be other than the final words of the Book of the Revelation: Amen. Even so come Lord Jesus.

(3) **The Speculative or Theological element.** This element is most important. For the theology and speculative spirituality of the Fathers have left an indelible print on the thought and piety of the Orthodox Church. They not only illuminate the beliefs but also enrich the inner life of Christians of every age. They penetrate every aspect of Christian life. In the words of a well-known modern Orthodox theologian they constitute a climate of thought and life in which nobility and harmony flourish. Yet theological speculation cannot and must not stop irrigating the spiritual life. It must go on feeding it and being fed by it. And the richer, the deeper, the more Christocentric our theological speculation becomes, the more sure we can be that our spiritual life will mature and reach its desirable fullness.

(4) **The Mystical or Contemplative element.** The properly contemplative element is to be found in specific forms of the spiritual life, as for example in asceticism,

monasticism, the heremitical life. The striving towards the state of total rest or quiet, the experimental knowledge of God, the mystical experience of his presence, the perception of his light, the ecstatic union with him have been mainly the work of monks and hermits.

Nevertheless contemplation cannot really be absent from the spiritual life of any Christian. For every Christian, in order to live really and truly in God, needs a certain amount of mysticism and contemplation. Every Christian must stand face to face with God in silence and quiet and wait for his voice; and the dying with Christ in order to rise with him in the new life which constitutes the essence and heart of Christianity, will always be out of reach, unless we prepare ourselves to get a glimpse of the glory of God, to receive a ray of the uncreated light that transfigured our Lord on Mount Tabor.

(5) **The Liturgical element.** Orthodox spirituality is liturgical in many ways. It springs from and develops in, the liturgical worship of the Church. It is nourished, maintained and increased by the Sacraments. Separated from the liturgy, the spiritual life weakens, degenerates and dies: framed and fed by it, it acquires deep roots, overflows with mystical beauty, becomes mighty. In order to grow and bear fruit the tree of Orthodox spirituality must be constantly irrigated with waters that flow from the Holy Table.

The study of the five basic elements that make up the spirituality of the Orthodox, can help us a great deal to examine and assess rightly our spiritual life; or rather it can help us to undertake a serious effort to improve our lives and make them worthy of the names of Orthodox and Christian.

Aims of the Association

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

- (a) The principle object for which the Anglican and Eastern Churches Association is established is for the advancement of the Christian religion in particular by means of teaching the members of the Anglican Churches and those of the Eastern Orthodox Churches the doctrines and respective principles and methods of each other in their work for advancement of the Christian religion.
- (b) The Association exists also to unite members of the two Communions in prayer and work in achieving the principle objects 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 lantern illustrations—can be arranged by writing to the General Secretary.

Subscription

The normal annual subscription is 10/- (Life-membership £5), but none will be excluded solely on account of inability to pay this amount, while it is hoped that those who can afford to pay more will do so.

All members receive the Eastern Churches News-Letter which is published quarterly.