

Eastern Churches NEWS-LETTER

*A quarterly publication of the
Anglican and Eastern Churches Association*

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

No. 40

JANUARY, 1966

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Price 2/- to non-members

**THE ANGLICAN AND EASTERN CHURCHES
ASSOCIATION**

founded in 1864

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His All Holiness Athenagoras I

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The Revd. HAROLD EMBLETON, R.N.

EDITORIAL

As 1966 begins we should note that for the Anglican and Eastern Churches Association it marks another centenary: that of the death of John Mason Neale. Neale was undoubtedly the most significant figure behind the founding of the Eastern Church Association and the immediate pioneer of all modern Anglican/Orthodox rapprochement. Our next issue will contain a special article on J.M.N. by our Vice-Chairman, the Revd. H. R. T. Brandreth, O.G.S. Other commemoration of this anniversary will be announced in due course.

One major change since Neale's day I feel I must point out: the growing difficulty of remaining solvent financially. If it should chance that you feel some prick of conscience when you read these lines, please do what you can to support our funds. The raising of money is not a primary object of our work; but, nevertheless, without a sufficiency of it there could be no Association. We are indebted to you, our regular supporters, beyond the bald sense of words of thanks: would that there were many more like you. We could then expand our publication, arrange more meetings, and assist our Orthodox brothers materially in many ways.

The memory of the Festival Liturgy in September is still a vivid one; and it has driven one of our members into verse! I reprint Mrs. Xenos's lines with great pleasure, as a small memento of a great day; and we dedicate it to Archbishop Anthony and his flock with our love in Christ.

Almost immediately after the Festival another member, Mr. Donald Hayes, left for a visit to Mount Athos; and on his return he wrote a very full and vivid account of his movements and his impressions, which appeared in the *Parish Newsletter* of St. Benedict's, Ardwick. Extracts from it are reproduced here: they will revive the memories of those of us who have preceded him to the Holy Mountain, and they will whet the appetite of those who are still to go — and of those (ladies) who can never do so! Such contributions from our members will always be welcomed by the Editor.

Finally, please note that on the Tuesdays between Easter and Pentecost there will be a series of lunchtime addresses in the Church of St. Dunstan-in-the-West, Fleet Street (by kind permission of the Guild Vicar, the Revd. Canon J. R. Satterthwaite), arranged by the Association.

NOTE FROM THE HON. TREASURER

Those members who pay their subscriptions through their bankers are requested to note that A. & E.C.A.'s Bank address is as follows: Barclays Bank Ltd., 208 Regent Street, London, W.1. and the Account No. is 11812. Please check your instructions to your bankers, and correct as necessary. J.S.U.

NEWS FROM THE ORTHODOX CHURCHES

THE OECUMENICAL PATRIARCHATE

On 7th December, 1965, the feast of St. Ambrose, simultaneously in Rome and in Constantinople, the pre-eminently tragic acts of 1054 were formally annulled. In that year, in Constantinople, the Papal Legate Cardinal Humbert excommunicated the Oecumenical Patriarch Michael Cerularius in the name of the already-dead Pope Leo IX, and the Patriarch responded by excommunicating the dead Pope. In 1965, in Constantinople, a delegation from Rome led by Cardinal Shehan, Archbishop of Baltimore, joined the Oecumenical Patriarch Athenagoras in a solemn service of reconciliation: at the same time, in Rome, Pope Paul VI read and signed and delivered to an Orthodox delegation led by Metropolitan Meliton of Hieroupolis the act of annulment of the excommunication. Both ceremonies were accompanied by scenes of great emotion.

A less happy event took place in Constantinople the previous month: "Papa Efthym" and his sons and followers, of the so-called "Turkish Orthodox Church", tried to seize the two Churches of St. John and St. Nicholas in Galata. The Orthodox protested, but the Turkish Courts have upheld the usurpers' claims; and since then no Orthodox services have been held in those churches. This is a most serious blow to the Oecumenical Patriarchate; and our prayers ought to be most fervent for the Great Church of Constantinople in this further trial of her faith and position.

THE PATRIARCHATE OF ALEXANDRIA

During August the Patriarch Christophoros II was again seriously ill; and in September the doctors feared a gangrene in his right foot: but happily the Patriarch was spared to the Church and the faithful in Egypt and All Africa. He continues to reside in Kifissia, Athens.

TH.D. MOSCHONAS.

THE PATRIARCHATE OF JERUSALEM

According to reports from Jerusalem, the relics of St. Sabba have been returned from Italy to the ancient Monastery

outside the Holy City which bears his name. At this Lavra of St. Sabba the relics were received by Patriarch Benediktos of Jerusalem and all the members of the Patriarchal Order of the Holy Sepulchre, as well as the Brothers of the Lavra. Also present were Roman Catholic dignitaries, led by Cardinal Ollivotti, and representatives of the Greek Government.

St Sabba died in 532 and was buried in this great Lavra which he himself had founded in 484. Later, and not altogether surprisingly in view of all the vicissitudes which came upon the Church of Zion, the Saint's remains were removed to Constantinople, whence they were snatched away to Venice in 911 and kept in the Church of St. Anthony. The return of these sacred relics to Jerusalem has brought great joy to the Orthodox there and everywhere: it also redounds to the honour of the Roman Church and of the Patriarchal Archdiocese of Venice.

THE CHURCH OF RUSSIA

In consequence of the many translations and appointments which we noted in the July NEWS LETTER, the Russian Holy Synod has elected Archbishop Sergei of Minsk to be Archbishop of Cherson and Odessa; and the Vicar of the latter diocese to be Bishop (Antony) of Minsk. In addition to his other high offices, Archbishop Alexei of Tallin and All Esthonia has been appointed President of the Patriarchate's Education Committee.

According to the Polish Orthodox Church's newspaper *Tserkovni Vestnik*, there are at present 250 students at the Theological Academy and the Seminary in Moscow: 70 of them are already in Holy Orders, and nearly all the remainder intend to be ordained. In five months the new Rector, Bishop Philaret, ordained more than twenty students. The Sergei-Trinity Lavra has some 90 monks, of whom 56 are in priest's orders: Patriarch Alexei is the Monastery's 80th Abbot.

Six students from Uganda and one from Kenya are studying at the Lenigrad Theological Academy.

THE CHURCH OF SERBIA

In September last there began in Novi Bazar and in Belgrade the celebrations of the 700th anniversary of the Sopotsani Monastery, which is considered to be one of the finest in medieval Serbia: founded c. 1265 near the source of the Raska, it is famous for its 13th century murals. During the last War it was atrociously misused by the Germans, and irreparable harm was done; but great efforts have been made to restore and preserve the monastery and its murals.

Earlier in the year the Synod of the Hierarchy met in Belgrade. Among other matters, they sent a private letter to the Yugoslav Government, seeking the approval of the authorities to resume the construction of the Church of St. Sava in Belgrade: begun before the War, it will be one of the largest and finest Orthodox churches.

As a result of the entrance examinations, 126 students were enrolled in the four Priestly Schools for the academic year 1965/66.

THE CHURCH OF BULGARIA

Last summer there was considerable inter-Church activity by the Bulgarian Church: the Armenian Supreme Catholicos Vazgen I led an Armenian delegation to Sofia where they were received by Patriarch Cyril of Bulgaria, Armenians resident in that country, the Minister for Religious Affairs, and the Soviet Ambassador; shortly afterwards the Patriarch Cyril left for a visit to Helsinki, for the World Peace Conference; three lecturers at the Theological Academy and three teachers at the Priestly School in Sofia went to Moscow; and a week later Metropolitan Nicodemus of Sliven, with three other Bishops and two priests, also left for the Soviet capital.

THE CHURCH OF CYPRUS

The Holy Synod of the Church of Cyprus met last August. At that session they resolved to accept the Oecumenical Patriarch's invitation to be represented on the Orthodox Theological Committees set up to continue theological discussions with the Anglican and Old Catholic Churches. Archimandrite Jerome Cotsonis (Professor at Thessaloniki University) and Professor Andreas Mitsidis (Director of the Archbishop's Secretariat) were to deal with the Anglican Church; and Mr. Andreas Theodorou (lecturer at Athens Theological School) and Mr. Athanasios Papageorgiou (theologian-curator of ancient monuments) were to serve on the Old Catholic Committee. They also resolved to support the steps taken already by the Oecumenical Patriarchate to pursue the dialogue with the Ancient Oriental Churches.

THE CHURCH OF GREECE

The unhappy situation in Greece, as a result of the coming to a head of the long-festering dispute between the Church and the State, is by no means resolved. For a long time the Government and the Hierarchy had been negotiating the reform of the Constitutional Law of the Church of Greece; and one of the outstanding differences of opinion between them was over the question of the translation of Bishops, forbidden under the

present Constitution as also by ancient Canons. In consequence no less than fifteen dioceses were vacant, and some had been so for a very long time. During the summer great efforts were made to reach agreement on the draft Law; but then the situation was seriously aggravated by the fall of the Papandreou Government and the subsequent political ferment. Finally, in mid-November, the Synod of the Hierarchy decided to break the deadlock by proceeding to elect to the fifteen vacancies without waiting any longer for the Government's agreement. On 22nd November the Cabinet approved a draft Bill which would provide for the establishment of a new Synod to replace the existing Synod of the Hierarchy and the Governing Holy Synod: among other provisions the translation of bishops was forbidden, and the elections of the previous week were rendered null and void. On the same night the Prime Minister broadcast to the Nation on the situation, using the gravest language, and he appealed to the Bishops to withdraw and to return to constitutional propriety. However, the Church proceeded to consecrate the newly elected Bishops; and unbecoming scenes were witnessed at these services in various churches in Athens and Piraeus, and also when the Bishops came to enter their sees and to be enthroned.

We are saddened by this latest crisis in the Greek Church, especially by the great damage to Orthodoxy, to Greece and to the whole Christian Church which must ensue from the local ferment and from the widespread notoriety caused by unrestrained Press comment. Let us pray with all our heart for a happy issue out of this affliction.

THE DIOCESE OF THYATEIRA

It was a very great pleasure to us all to see the prominent place accorded to "our own" Metropolitan Athenagoras of Thyateira (Apokrisarios of the Oecumenical Patriarch with the See of Canterbury), Archbishop Anthony of Sourozh, and the Armenian Archbishop Toumayan, at the great 900th Anniversary service in Westminster Abbey on 28th December: they sat in the Sanctuary, immediately behind the Archbishop of Canterbury, resplendent in their full canonicals. The Dean's splendid sermon, on the theme of "One World", with its moving references to and welcome of our brothers in Christ, must have warmed the hearts of the Orthodox leaders as it did of all of us.

Once again, on the Saturday after the Epiphany, the characteristic Orthodox ceremonies of that day were conducted in Britain. At Margate Metropolitan Athenagoras pontificated, in the presence of the Bishop of Rochester, the civic authorities,

the Flag Officer Medway, and representatives of the Greek Embassy and of the Greek Communities; and at the end, preceded by a band and accompanied by a great concourse, he went to the sea and cast in the traditional Cross.

It should be noted also that Metropolitan Athenagoras was present in Rome at the ceremony of annulling the excommunications of 1054, to which reference is made above.

ORTHODOXY IN AMERICA

On 22nd September the All American Church Council (Sobor) of the Russian Orthodox Greek Catholic Church of America elected the Most Revd. Ireney, Archbishop of Boston and New England and locum tenens of the Metropolia, to the Primatial See vacant by the death of Metropolitan Leonty. The new Primate was born in Russia in 1892 and ordained priest in 1916, from when until 1944 he served in Poland. As a 'displaced person' he went first to Belgium and then, in 1952, to U.S.A. His wife died in 1953, in which year he was consecrated Bishop of Tokyo and Japan. He went to Boston in 1960. We respectfully salute the new Metropolitan with the traditional greeting of "*eis polla eti, despota*".

It is also reported from America that the Standing Conference of Canonical Orthodox Bishops, meeting in New York under the presidency of Archbishop James of America, made progress towards the canonical unification of the Orthodox Church in America: an increased amount of working relationships is developing between the heads of the various jurisdictions, as well as a common stand in explaining to the Mother-Churches the real needs of Orthodoxy in America.

ORTHODOXY IN JAPAN

Another Japanese student has enrolled at St. Vladimir's Seminary, bringing the total there to three. About the same time the Orthodox Bishop Vladimir of Tokyo and Japan was visiting various Orthodox centres and parishes in U.S.A., speaking of his Church's work: great interest was shown, and worthwhile projects are expected to be the result of his efforts to make known the needs of his missionary diocese.

ORTHODOXY IN AUSTRALIA

Dr. Paul Anderson, an old and valued friend of the A. & E.C.A., is making a three-month survey of the problems and potentialities of Orthodox immigrant communities in Australia, at the request of the Australian Council of Churches and with the support of the Orthodox Church there and of W.C.C. There are some 250,000 Orthodox immigrants: 150,000 are

Greek Orthodox, but there are also Serbians, Ukrainians, Russians, Bulgarians and other. Their tendency has been to form small but widely scattered colonies — a pattern which has worked against full integration into Australian life. En route to Australia, Dr. and Mrs. Anderson visited the various Patriarchs in Europe and the Middle East.

The Editor has seen these conditions for himself and knows something of the problems involved: success on Dr. Anderson's part will be a great contribution to Orthodoxy and to the unity of the Churches.

THE NON-CHALCEDONIAN CHURCHES

The Oecumenical Patriarchate has decided to publish Greek translations of the Divine Liturgy of the Armenian and Ethiopian Churches. This will assist the dialogue currently being initiated, not least because it will bring together members of both Churches at the deepest level of worship and spirituality.

A VISIT TO THE RUSSIAN CHURCH

Out from the noise of Brompton Road
Into that calm and holy Shrine,
Where candles gently cast their silvery beam,
And rosy lamps before the Icons gleam,
The Bishops and the silk-robed priests
Held high the Sacred Scroll,
In chant and prayer and singing
The Word of God extol.
Aloft, the choir with glorious anthems ringing
Like angels' voices from afar, came winging.
Our Bishop then in gentle voice
Proclaimed the Love of God,
And bade us all rejoice
That we, of different tongues and race,
Could meet and worship in that sacred place.

KATHLEEN M. XENOS.

SOME CONSIDERATIONS ON OUR DEBT TO ORTHODOX THEOLOGY

(continued from last issue)

"Man partly is and wholly hopes to be." And the means of this is membership in Christ in His Body the Church, the Spirit-born, Spirit-bearing, Spirit-directed company of the redeemed — that same Holy Spirit that proceeds from the Father and was sent by the glorified Son founded a Church on the Apostles and Prophets, with Christ as its Head. These

The believers come regularly to the Divine Service on Sundays and holidays, as well as to Vespers. By voluntary contributions they meet the needs of the parish and fulfil all their duties as members of the Orthodox Church.

The catechism is taught at church after the Divine Service. For this teaching we priests use besides the Holy Scriptures the Orthodox Confession compiled by His Beatitude the Patriarch Justinian and approved by the Holy Synod. For the explanation of the Gospel read at the Liturgy and for the enlightenment of the believers, the "Cazania" — one of the oldest books of sermons — is read every Sunday. This book of sermons has been revised and lately reprinted through the care of His Beatitude the Patriarch Justinian. Also at the end of the Holy Liturgy I preach the day's sermon. Besides the religious services officiated at church, we hold special services at our believers' homes. At the Sunday service and on holidays the congregation take an actual part, by joining in the singing. This parish has also a mixed choir which gives the responses at the Holy Liturgy. My closest collaborators are: the church singer, the members of the Council, and the parochial committee.

The believers also work towards the bettering of the country. They all wish that the world should live in peace and goodwill and that Christianity should set the example of love and unity.

We thank you again for the special honour you have brought upon our parish, and we beg you to give us your blessing in Jesus Christ.

We wish you a long and happy life.

A VISIT TO THE HOLY MOUNTAIN

... On Tuesday we left (Thessalonki) for Trypiti. The journey is about 100 miles, first through barren countryside and then climbing steeply round hairpin bends. At Trypiti, together with one or two others, we hired a small boat to take us to Daphni, the main port of Athos. It was a journey of great beauty across the Aegean Sea, with the towering mass of the Holy Mountain in front of us. After a trip of more than three hours we arrived at Daphni in the late afternoon. Here we presented our documents to the police, who then allowed us to land. The walk to the first Monastery took us about an hour. The road is very dusty, and is the only "road" on Mount Athos: it was made for the Millenary Celebrations two

years ago, and is just a wide track bulldozed through the wild scrub. We arrived at Xeropotamou Monastery at the end of Vespers. The Guest Master brought us the traditional hospitality — a glass of ouzo (a colourless spirit laced with aniseed, which kicks like a mule!), a large piece of Turkish delight, a cup of Turkish coffee, and a glass of water: these formalities are centuries old. When they were completed, the guest book was signed and we were shown to our rooms, which were of typical monastic austerity: a bed of boards, on which I slept very well, and a small lamp lit by olive oil. In the church we were allowed to venerate their most treasured possessions, a relic of the True Cross, inlaid with emeralds, and a portion of the gifts of the Magi.

The scope of this article is not to give a detailed account of Mount Athos: there are books published on that subject which those interested can read. Our evening meal at this Monastery was very simple — rice, squid and water. By 6 p.m. it was quite dark, and at 7 p.m. the Guest Master told us it was "Lights out". At 3 a.m. I was awakened by the rhythmic beating of the great wooden simandra, a huge wooden beam suspended from chains. This announced Mattins; but it was two hours later that I attended the Liturgy of the day. This finished as dawn was breaking; and by 8 a.m. we were on our way to the 'capital' of Athos, the village of Karyes, where we presented our credentials to the Governing Body of the Holy Mountain. At Karyes we visited a priest, Fr. Photios, who lives alone and has his own church attached to the house. He is a married man whose son is a monk at the Great Lavra Monastery and his wife a nun on the Greek mainland. All had a vocation to the religious life, and so all of them took the habit. From Karyes we started the journey along the track to the Monastery of Philotheou. We met a monk with two mules (he was carrying a transistor radio set!) and he insisted that we ride the mules: he himself walked for the next couple of hours. Riding mules is a most doubtful and questionable privilege, as the track was very steep and rocky, with trees and bushes hemming it in. Just before the last very steep climb to the Monastery we dismounted: whereupon my mule kicked and bolted with my rucksack. However, it did not get far, as the track was too steep. Our visit to Philotheou was much the same as that to Xeropotamou. Before leaving we gave the Guest Master twenty cigarettes: no one on Athos is allowed to accept money, but small gifts are permitted. The most sensible gift was the medical supplies brought by a German boy.

The next Monastery was Karakallou. Here, as a variation from the Turkish delight, we were given a large spoonful of

jam. After a typical Athonite breakfast of cold bean soup with olive oil and a large draught of retsina wine, and having toured the Monastery, we left for the Great Lavra. That journey took us ten hours' walking over some of the most difficult terrain it has ever been my lot to encounter. During this walk we called at a Greek skete. The Father Superior and his four monks all stopped work as we approached and gave us the usual hospitality. They brought the visitors' book for us to sign, and a large album of photographs to look at. They were overjoyed when we asked if we might see their church: it was spotlessly clean and well ordered, with many icons and painted frescoes. Thence the long walk continued without incident.

We arrived at the Great Lavra only just before the door-keeper locked the outer door for the night. The evening meal was much the same as the breakfast, but with the added luxury of being warm and the wine was not resinated. Here our party grew to four, as we were joined by a young German Lutheran theological student. Being thoroughly tired we slept very soundly.

On Friday, 8th October, after the Liturgy, we called to pay our respects to one of the most venerable figures on Mount Athos, Fr. Pavlos Pavlidis. He is the only doctor of medicine on the Holy Mountain and is, I believe, over 80 — if not over 90. He made us very welcome in his rooms, and produced a large box of chocolates for us. The Great Lavra was founded in 963 and is the oldest of the twenty Monasteries. Here the treasury and the library would be enough to make any curator green with envy — vessels encrusted with jewels, and bejewelled gold vestments. One of the most impressive things was an 8th century book of the Gospels, which measured about 20 ins. x 14 ins., and which had inch-thick solid gold backs with a sculptured figure of Christ Pantokrator on the front, studded with rubies. The door of the treasury had three locks which must be opened in sequence by each of the three elders entitled to possess a key. At this Monastery was also Fr. Nyphon, a celebrated character, who was baker, iconographer, artist, photographer, etc.

The next part of our journey was by boat. We passed the village of Kapsokalyvia, which still has a number of hermit monks living in the caves there. This village, perched precariously hundreds of feet above the jagged rocks of the coastline, takes its name from the penance which, even up to the last century, the hermits inflicted upon themselves: during the depths of the Athonite winter they would set fire to all their belongings and their huts, and then have nowhere to live.

The next Monastery that we visited was St. Paul's. It was the first of the coenobitic Monasteries that we saw, the others being idiorhythmic: this means that St. Paul's was governed by an Abbot, the others by a council of elders. St. Paul's is the most rigid and strict on Mount Athos. Some of the monks are known as "Zealotes"! Here we experienced an all-night vigil starting at 7 p.m. and ending at 9 a.m. The whole of the Vigil is sung, apart from the two-hour reading from the Fathers which occurs about midnight. The Vigil is comprised of various Offices, culminating in the Liturgy. Here, also, I saw what few visitors to Athos ever see: Holy Communion in Orthodoxy is only received about once or twice a year, so to see the procession of the Blessed Sacrament to give a sick monk his Communion is a rare thing. This seemed to be done very much like a sick Communion in the Western Church — the acolyte preceding the priest with the Sacrament with lights and incense . . . At this Monastery we were taken behind the Iconostasis and allowed to venerate the Hand of St. John Baptist, and of St. Luke and St. Paraskeve.

The last Monastery that we visited was that of St. Gregory: here life was much the same as in the others, but gave the impression of being even cleaner than the others . . .

In conclusion I ask you to pray for an increase in vocations to life on the Holy Mountain and for the reunion of all Christian people. My last word is to express gratitude that I have been privileged to make this journey, and I hope that by writing this I can share something of that privilege with others.

DONALD HAYES.

BOOK REVIEW

Rex E. Witt — "Greece the Beloved". 228 pp. Thessaloniki, Greece. Published by the Institute for Balkan Studies, Thessaloniki 1965. 90 drachmae. (On sale at Foyles, Charing Cross Road, W.C.2. and at Heffers, Petty Cury, Cambridge. Price in England 28/-.)

Travelogues about Greece continue to be popular with the cultured reading public, and this is one of the best recently published works of this kind, written, as its title indicates, by an ardent philhellene who has a thorough knowledge of the country through frequent visits and sympathizes with its people among whom he has many friends.

Dr. Witt is a classical scholar of distinction and an authority on his special field, Second Century Platonism. He has a profound knowledge of Greek history — ancient, hellenistic,

ORTHODOX SEMINAR AT BOSEY, SWITZERLAND

The twelfth Orthodox Seminar will be held at the Ecumenical Institute at Bosey, Switzerland, from 28th March to 10th April. It will include a period of theological studies, a period of liturgical celebration, and a period of social and cultural activities. The seminar is open to all Orthodox Christians, and is held in a place chosen to be conducive to the study and reflection of the Christian faith. The seminar is held in a place chosen to be conducive to the study and reflection of the Christian faith. The seminar is held in a place chosen to be conducive to the study and reflection of the Christian faith.

In his preface, Dr. Witt writes that his book is a token of faith in Greece today and of hope for her future welfare, and stresses that one of the principal reasons which made him write it was that even scholars do not usually grasp the fundamental unity of the Classical and Byzantine background of which the people of Greece today are the conscious heirs.

(Signed) A. A. PALLIS

N.B.—Mr. A. A. Pallis was formerly Director of the Press Bureau of the Greek Embassy in London with the rank of Minister Plenipotentiary, and afterwards Director of the Athens News Agency.

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 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 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.

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.

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