

EASTERN CHURCHES

News Letter

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THE ANGLICAN AND EASTERN CHURCHES
ASSOCIATION

founded in 1864

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A MESSAGE

FROM THE

ARCHBISHOP OF CANTERBURY

I congratulate the "Eastern Churches News Letter" on its fiftieth number. Throughout the years it has made available a steady flow of information about and understanding of Eastern Christendom. In recent years the friendship between the Holy Orthodox Church and the Anglican Churches has grown stronger, and in the same period there has also been the very notable increased participation of the Orthodox Church in the World Council of Churches and in many ecumenical activities. With much gratitude for what it has done in the past, I wish the "News Letter" good fortune and good service in the coming years.

MICHAEL CANTUAR

EDITORIAL

Most of you will know by now that I have tendered my resignation as General Secretary to the Association: the legitimate claims of my stipendiary work, my biennial changes of address, and my constant absence from London have forced this step upon me. My resignation has given me no pleasure: I remain devoted to the cause of Anglican-Orthodox relations and I am most grateful that I am permitted to continue as Editor of the *News Letter* – and I look forward to being able to play a bigger part in the work of the Association in future years. For the present, however, we need both a “permanent” address in London (our foreign correspondents must be in despair!) and also a Secretary who is free to travel, to speak and to organise meetings and sermons on our behalf.

On this occasion you must allow me to pay tribute to those who have been my strongest supporters: to Fr. Oakley, for his wise advice, his ready help and his sympathetic encouragement at all times; to Brother Cuthbert, my secretarial colleague, who is quite indefatigable and the centre of a truly international web of correspondence and to whom this *News Letter* is very largely owed; to John Ullmer, who relieves us all of any financial worries (he must, therefore, have collected a lot for himself!) and is a cherished friend and adviser; and to Canon John Satterthwaite and all at C.F.R., to whom we constantly turn and who never disappoint us.

This issue, so long delayed as a result of the upheavals of changing appointments and moving house (some pieces of paper still elude me . . .), is our Jubilee number. It is a great honour to be privileged to print the Archbishop of Canterbury's special Message, which was sent to me in the midst of what has been probably the busiest year of his Primacy, and we return thanks in the time-honoured Orthodox formula – *eis polla eti, Despota* . . .

Our old friend, Metropolitan Parthenios of Carthage, an Observer at the Lambeth Conference, promptly sent us a comprehensive report on that great Conference which we are pleased to reproduce in full: his report on Uppsala is held over to the next issue. A further contribution on Lambeth came to us from another Observer, the Rumanian Orthodox Bishop Antim, and another old friend of so many in Britain.

To all our correspondents we are greatly indebted: for myself, it means less work . . . and for all our readers it must be a welcome change of style and content. Please send us more and more!

SPECIAL GENERAL MEETING

A Special General Meeting of the Anglican and Eastern Churches Association will be held in the Jerusalem Chamber, Westminster Abbey (by kind permission of the Dean and Chapter of Westminster), on Wednesday, 5th February, 1969, at 11 o'clock in the forenoon. All members of the Association are entitled to be present and to vote.

TREASURER'S NOTES

In each of the last six years the Association has spent more than the Income it has received. This means that capital has been depleted, and this is not a state of affairs which can be viewed with equanimity.

The root cause is the rising costs of services, particularly printing and postage.

The plain fact is that the minimum annual subscription of 10/- is not sufficient to cover the costs of printing and posting the *News Letter*, to say nothing about financing the Association's many other activities.

It would be most helpful if members would treat 10/- as an absolute minimum and, if possible, increase their payments. If the subscription is paid by Banker's Order, it will be necessary for the member to instruct his or her Bank to increase the payment.

It is hoped that members will be as generous as possible: any increase will be most warmly welcomed.

JOHN S. S. ULLMER,

HON. TREASURER

THE CORRELATION OF BAPTISM, CHRISMATION
AND THE HOLY EUCHARIST
ACCORDING TO THE NEW TESTAMENT
AN ORTHODOX APPRAISAL

(CONTINUED FROM THE PREVIOUS NUMBER)

IV. New Testament passages which express the relationship existing between the three Sacraments.

The passages in the New Testament which express, directly or indirectly, the relationship which exists between the three Sacraments can be divided into four categories. Into the first come those which express this relationship for all three Sacraments; in the second, those on the relationship between the Sacraments of Baptism and Chrismation; in the third, those to do with the Sacraments of Baptism and the Holy Eucharist; and in the fourth, those to do with the Holy Eucharist and Chrismation.

(a) *Passages in the first category.* The Risen Lord's command, "Go, therefore, and make disciples of all nations, baptising them into the name of the Father and of the Son and of the Holy Spirit, and teaching them to observe all that I have commanded you; and lo, I am with you all the days until the consummation of the age" (Mt xxviii 19-20) expresses this relationship precisely. Baptism is referred to clearly: the invocation of the Holy Spirit with the name of the Father and the Son expresses also the transmission of those charismata which are the result of the celebration of the Sacrament of Chrismation: finally, what is said in more general terms in verse 20 can easily be understood as referring also to the Holy Eucharist, since the phrase "teaching them to observe all that I have commanded you" includes the Lord's words on the Holy Eucharist to His disciples, "do this in remembrance of me" (Lk xxii 19). The concept of the word "to baptise" is used here, as is the term "baptism" in the universal language of the Apostolic Church, not merely as a statement of the celebration of the Sacrament of Holy Baptism but as a general expression of personal salvation, accomplished by the Church's provision of the redeeming grace of Jesus Christ's sacrifice on the Cross (cp. Mk x 38-40, Lk xii 50, Eph iv 5, 1 Pet iii 21).

This relationship is stated clearly in John iii 33-36: "He who receives him has set his seal that God is true. For he whom God has sent speaks the words of God; for he does not give the spirit by measure. The Father loves the son, and has given all things into his hand. He who believes in the son has eternal life." In this passage there is clear reference, first to faith which is the ground of these three Sacraments (verse 33); secondly, to Baptism which in common

with the seal of faith is included in the concept of the term "set his seal"; thirdly, to the Sacrament of Chrismation in the words of verse 34 "he gives not the spirit by measure"; and fourthly, to the Holy Eucharist explicitly in what verse 36 says about eternal life, which is given to the faithful through this Sacrament.

Even more clearly is this relationship expressed in John vi 35: "I am the bread of life: he who comes to me will never hunger, and he who believes in me shall never thirst." The participle "coming" includes here the Sacrament of Baptism, because with faith it constitutes the only way in which the faithful can approach the Saviour Christ (Mk xvi 16). Again, the Holy Eucharist is implicit in the Lord's words, "I am the bread of life" and "he who comes to me will never hunger." (Cp. also what is said in the following verses 48, 50-51, 53-56 and 58).

This relationship is asserted clearly and categorically in 1 John v 6-8: "this is he who comes through the water and blood, even Jesus Christ; not by water only, but by water and blood; and the spirit is the witness, because the spirit is truth. For three bear witness: the spirit and the water and the blood, and the three are in one." As all interpreters have been right to accept, here is a reference to these three basic Sacraments of each of the faithful's salvation in Christ, as well as to their close relationships to each other. The precedence here of "the spirit" can be justified by the special place of the Holy Spirit in the work of the Church.

The Apostle Paul, too, often alludes to the relationship between these three Sacraments. In Romans v 5-17 he speaks of the action of the grace of the Holy Spirit in the hearts of the faithful, as an expression of God's love towards each one; and when he goes on to speak of the death of Jesus Christ, it is related to each of the faithful's personal baptism, and their justification by the blood of Jesus Christ and their reconciliation in His life are related to the Sacrament of the Holy Eucharist (verse 10). Verses 15-17 express still more categorically the Apostle Paul's correlation of these three Sacraments; and it is clearly stated in 1 Cor vi 11 and Heb vi 1-6. In both the latter this relationship between Baptism and Chrismation is propounded in the words "you are delivered," "you are sanctified," "in the spirit of God," "the doctrine of baptisms and laying on of hands," "those once enlightened . . . and made partakers of the Holy Spirit," and the Holy Eucharist is referred to in the words "you are sanctified," "in the name of the Lord Jesus," "the resurrection of the dead," and "having tasted the heavenly gift."

(b) *Passages in the second category.* First it should be observed that these passages are connected with the following events: (1) the preaching of the Forerunner about Christ's Baptism as baptism

as Jesus Christ's mystical Body. Wherefore any concept of the Church bereft of these Sacraments and of the Sacrament of Holy Orders remains incomprehensible. This ecclesiological relationship of these Sacraments is to be defined also for a still-important element, the element of witness, which by them the Church provides for each of the faithful. This witness is: (a) to the historicity of the Incarnate Word of God; (b) to the necessity and worth of His redeeming work; and (c) to the presence and activity of the Holy Spirit in the Church, as the extended expression of God's love which was revealed to the world in Christ (1 Jn iv 13-16). This witness is seen nowadays also as the witness of the faithful to the experience and life which each of them has obtained through these Sacraments, as a result of their fellowship and union with the Body of Christ.

The especial value of the essential relationship between these Sacraments lies in the constant witness by all the faithful to the personal experience and satisfaction which they have thereby from their personal fellowship with Christ. This personal satisfaction is expressed characteristically by the fervent hymn sung by the faithful at the end of the Divine Liturgy of St John Chrysostom: "We have seen the true light, we have received heavenly spirit, we have found true faith, in worshipping the Undivided Trinity; for this is our salvation."

MARK A. SIOTIS

Professor of N.T. Exegesis, Athens Univ.

THE ANGLICAN CHURCH AND THE ECUMENICAL COUNCILS

Under this title the Bulgarian Metropolitan Nicodim of Sliven wrote a most interesting and important paper, which was published in *St. Vladimir's Seminary Quarterly*, Vol. 12, No. 1, 1968. Bishop Nikodim was a delegate to, and took no small part in, the Pan-Orthodox Conference in Belgrade in 1966, when the question of Dialogue with the Anglicans was a principal concern.

Towards the end of his paper, the Metropolitan writes: "As compared with the attitude of the Roman Catholics, the Anglican attitude differs on the point which came to be regarded as essential to the Roman Catholic Church, namely, the authority of the Pope to "make a council ecumenical". Consequently, there is a difference about the number of such councils. The Anglicans do not regard the councils of the Roman Catholic Church since the division from the Eastern churches as on the same level with the councils before that division. As compared at present with the attitude of the

Eastern Orthodox (and, shall we say, of the undivided Church as well?) there are also significant differences. These differences vary with the different attitudes taken by Anglican theologians; but it may be said that, on the whole, they are due to the contrast in the general outlook of the two churches.

"One cause for such differences is insufficient knowledge, both among Anglicans as to Eastern Orthodox theology and among Eastern Orthodox as to Anglican theology and perspective. Many differences may be due to misunderstanding. As a consequence of their separate histories they sometimes use the same expressions but attach different meanings to them, or more often they look on the same facts from a different point of view. Another cause is the fact that a great many Anglican theologians at the present, and nearly all in the past, assume that Christianity must be either "Catholic" or "Protestant", as if the Christian religion appeared first in the sixteenth century. A third cause is that, particularly on the subject of the ecumenical councils, the views and practice of the undivided Church have been lost sight of in the subsequent history of Western Europe. . . ."

Metropolitan Nicodim welcomes the revival of conciliar life in the Anglican Church, since this itself will help her to a better understanding of the Ecumenical Councils.

In his final paragraph the writer says: "... The multiplicity of views among Anglicans today has made the task especially difficult. . . ."

These brief and inadequate quotations will serve, I hope, to whet your appetites and cause you to seek out and read this useful analysis and assessment of our Anglican attitude to Councils: as always, it is the outsider who can best see the reality of the situation.

H.E.

THE 1968 LAMBETH CONFERENCE A BRIEF REPORT

The Lambeth Conference, of Churches of the Anglican Communion, met at Church House, Westminster, from 25th July to 25th August, under the presidency of Archbishop Michael of Canterbury, Primate of All England.

All the Provinces of the Anglican Church (there are 29) were represented by their Archbishops or Metropolitans; and the Bishops who took part in the Conference numbered 467. About 25 Anglican Consultants were present at the Conference; and there were also 75 Observers, representing different Churches, who took

part in all the discussions and plenary sessions, in the Sections, and in the Committees. Only during the plenary sessions in the final week, when the decisions were taken, were the observers and consultants really mere onlookers.

The Orthodox representatives were mindful during this Conference of the decisions of the Inter-Orthodox Conference in Belgrade in 1966, on the subject of dialogue with the Anglicans, and of the communique of the Inter-Orthodox Conference at Geneva in 1968, when it was resolved that "the existing Inter-Orthodox Theological Committee should continue on the basis of the agreed agenda and complete the task of preparing the Dialogue from the Orthodox standpoint; and when this has been done it should begin the Dialogue with the corresponding Anglican Theological Committee."

The work of the Lambeth Conference began with Doxology and Prayer in Canterbury Cathedral, when the Archbishop of Canterbury preached from St. Augustine's Throne to the assembled bishops, and with the Divine Liturgy in Westminster Abbey, where the Archbishop of East Africa was the preacher.

At the inaugural session messages were read from H.A.-H. the Ecumenical Patriarch, H.H. The Pope, and the World Council of Churches.

The Conference met in plenary session, in Sections (three in number), and in Committees (totalling 32). The three Sections were as follows: (1) on Faith, (2) on Ministry, and (3) on Unity. These three themes formed an essential unity, being based on a consideration of matters contingent upon renewal – renewal in faith, in ministry and in unity.

The committees of the Section on renewal in Faith formed three large groups: (a) the language of faith, (b) the experience of faith, and (c) faith in the secular society.

The committees of the Section on Ministry were grouped under (a) the ministry of the laity, (b) the forms of the ordained ministry, and (c) the episcopal order.

The committees of the Section on Unity comprised the following groups: (a) the basis of unity, (b) consideration of particular schemes, and (c) the Wider Episcopal Fellowship. Those under (b) included the 29th Committee, which studied relations with the Roman Catholic Church, and the 23rd, on Papacy and "the episcopate": the 30th Committee examined the question of relations with the Eastern Orthodox Church.

The committees prepared their reports, which they submitted to their Section; and the Section drew up its larger report on the basis of the committees decisions. The three larger reports (on faith, ministry and unity) were presented to the Conference in full session; but they did not constitute an expression by the Lambeth Conference as a whole but only represented the views of the Section.

Each Section, however, had prepared brief, important draft resolutions which were debated in full session: thus clarified, they were put to the vote, and then they were proclaimed as an official expression of the opinions of the Lambeth Conference. It should be noted that such resolutions have no binding force, are not dogmas, but each local Anglican Church is free to accept or to reject the resolution – recommendation.

The spirit which prevailed during the discussions, and which endeavoured to impose itself, was rather liberal and reformed. This does not mean that the Conference's decisions reflected altogether this liberal tendency; for the Catholic and traditional party strove to have its views incorporated in the resolutions. All in all, during the 1968 Conference, the steps of the Anglican Church advanced along the way of "renewal," which is trying to move the Anglican Church away from her peculiar Anglican character and ethos.

This is made plain when one studies the resolutions on Holy Orders, especially the section on the ordination of women, the section on giving Holy Communion to non-Anglicans, and the Communion of Anglican and non-Anglican Churches. Conservative speakers declared that they feared for the future of Anglicanism; they said that there is a danger, if the liberal course prevails, of the Anglican Church disappearing, since her peculiar character would be swallowed up in Protestantism – her ethos at once Catholic and Reformed.

From the Orthodox standpoint, certainly the course of the 1968 Conference creates some new problems which they will examine and must study at the outset of the Dialogue. Personally, I think that there is no difficulty about beginning the Dialogue between Orthodox and Anglicans; but there is perhaps a need to begin as quickly as possible, in order to determine right at the outset (before any great turn – if such there should be – towards liberalism) the content of the first subject of the Dialogue. Perhaps later there may be difficulties.

I say this because I think that the Orthodox Church should examine without delay the subjects which have come up at Lambeth and define her view on the question of whether or not to give Holy Communion to non-Orthodox, and on the question of Orthodox receiving Holy Communion in other Churches, and on the subject of the ordination of women.

Holy Communion is the end of union for the Orthodox: for Anglicans it is also a means towards union.

Can this latter point be an impediment to Dialogue? Is the ordination of women an obstacle to dialogue for union? These two subjects of "intercommunion" and the ordination of women in particular are fundamental for Orthodoxy.

On the question of contraception, the Anglican Church has reaffirmed by its decision in 1968 the resolutions of the 1958 Lambeth Conference, which do not agree with the views of the Roman Catholic Church as proclaimed this year in the Pope's Encyclical "Humanae Vitae".

I would draw attention to certain resolutions-recommendations of the Lambeth Conference:

On renewal in Faith

The Conference calls on the Archbishop of Canterbury to come to an understanding with the Pope and the Ecumenical Patriarch and the Praesidium of W.C.C. as to the possibility of approaching the leaders of the world's other religions, with a view to convening a Conference which would speak out on behalf of world peace for the good of mankind.

The Conference recommends a renewal and a fervent re-examination of the duty of dialogue between other religions and Christianity, and between Christians and Marxists.

The Conference recommends that the W.C.C.'s appeal from Uppsala, that the Churches use all their influence upon the developed countries to assist the under-developed.

The Conference accepts the principal conclusion of the report of the Archbishop's Committee on the XXXIX Articles, and recommends that (a) each Church of the Anglican Communion should decide whether the XXXIX Articles need to be in the Prayer Book, and (b) when subscription of assent to the XXXIX Articles, or other elements in the Anglican tradition, is demanded, it should be required and given only in the context of a statement which takes into consideration the whole heritage of the Anglican Church and sets the XXXIX Articles within their historic setting.

The Conference affirms that war is not a method consonant with the teaching and example of Jesus Christ for the solution of international differences.

The Conference condemns all nuclear weapons and biological means of destruction, but not without limits. The forswearing of them should be mutual.

On renewal in Ministry

The Conference recommends that no serious aspect of the Church's life should be examined except in the presence of the laity, both for discussion and for decision... and the Church should consider also the concern of young people for the renewal of society and of the Church.

The Conference recommends that the diaconate should be considered as an integral part of the whole ministry of the Church, and should be bestowed upon men and women who, as church

workers, would continue their secular work, as well as to those who are preparing for the priesthood.

The Conference recommends that deaconesses who have received the laying on of hands be proclaimed to belong to the Order of Deacons.

The Conference affirms its opinion that there are no serious theological and conclusive reasons, as the report showed, which would prevent the presence of women in the priesthood.

The Conference wants every Province to study the question of the ordination of women and to send its opinions to the Consultative Council; but no Province should make a final decision without first seeking the advice of the Consultative Council.

The Conference recommends that the local Churches encourage canonically the participation of women in liturgical worship, in preaching, in baptising, in reading the Epistle and the Gospel during the Liturgy, and in assisting in the administration of the Holy Communion.

The Conference affirms that assistant bishops should exercise every function of their Order and take part in the Church's councils.

On renewal in Unity

The Conference recommends that, in order to meet the particular pastoral needs of the people of God, and subject to the bishop's ruling, Christians who have been baptised in the Name of the Holy Trinity and who are communicants in their own Church, should be received at the Lord's Table in Anglican churches.

(A few voted against this resolution.)

The Conference recommends that... subject to the bishop's directions and in cases of particular pastoral necessity, Anglicans should be free to communicate in other Churches which accept the Apostolic faith as it is contained in the Apostles' and Nicene Creeds... when they know that they will be accepted, and act according to their conscience.

(The Conference voted 351 for, 75 against, with 7 abstaining.)

The Conference recommends that, when an agreement has been reached between the Anglican Church and one or more other Churches to unite according to apostolic faith and order... the Anglican Church should hold herself free to permit mutual inter-communion.

(The Conference voted 341 for, 87 against.)

The Conference recommends the acceptance of the proposals for Anglican/Methodist union and proclaims its faith in the proposed Act of Reconciliation and that this Act is theologically adequate to achieve its intentions, viz. to reconcile the two Churches and to unify their ministries.

(In order to get this recommendation accepted, a lively discussion took place, chiefly about the meaning of the episcopal order.)

The Conference recommends the creation of a permanent joint committee of the Anglican and Roman Catholic Churches. The members of the Anglican committee would be chosen from the whole Anglican Communion of Churches.

The Conference recommends that the synodical principle should govern the development of relations between the Provinces of the Anglican Communion of Churches and those Churches with which there is, or there will be, full communion.

The Conference warmly received the proposed resumption of the Pan-Orthodox and Pan-Anglican conversations, which began in 1931.

The Conference resolved to set up an Anglican Consultative Council. A new basis of administering the Anglican Church was laid down, in order to intensify the Anglican Church's work and efforts under modern conditions. This led to suggestions that this Lambeth Conference could be the last. This, however, is not at all certain: time will tell. For many asserted that the Lambeth Conference has given much to the Anglican Church, and that it was beneficial, and also that it had become a tradition. In this permanent Anglican Consultative Council some 50 persons would take part: bishops, priests, deacons, laymen, women, young people.

There were also some resolutions-recommendations outside the Agenda. One of these concerns the matter of episcopal honours and titles, especially in the Anglican Church: a radical reappraisal was sought. Others related to hunger, problems of under-development, Nigeria and Biafra (the Anglican Bishops of West Africa were not agreed politically, but they sought immediate aid for the starving), economic and social development of the nations.

After much discussion it was decided that a Message from the Lambeth Conference should go out to the clergy and laity. The Message was proclaimed at the time of cries of concern for "Vietnam, West Africa and Czechoslovakia." "It is a world in which the accepted institutions and traditional ways of thought are increasingly questioned. Even in the realm of theology the familiar teaching through which ordinary Christians learnt their faith is being re-examined and in part rejected by some theologians. . . . This world, torn and distracted though it is, is His World: God has not abdicated. God speaks . . . the Bishops and clergy should be vigilant against all temptations of worldliness, and strive to attain to simplicity of life. . . . The laity have a right in the government of the Church. . . . The world must see clearly that what is being done in the Church is being done not for one Church or one section but for all Christians. But 'the Christians' can never be a substitute for the united Church, the one Holy, Catholic, Apostolic Church."

Such were the discussions of the bishops of the Anglican Church at the Lambeth Conference. It is obvious that the Anglican Communion of Churches embraces the whole world: her bishops belong

to the whole world and live amid the strivings of the whole world. The Anglican Church is striving with courage and faith, and with hope for the future, and she is sure that her offerings will bear much fruit. This fruit is not only for the "Increase" of the Anglican Church but of the whole Body of Christ.

Orthodoxy has a duty to move promptly towards dialogue with the Anglican Church and not to hesitate, even if there are some "contradictory" and "untraditional" matters outstanding. In the dialogue of love Christ will help and will guide the Church's footsteps in the way of "one flock", which is His holy will.

POSTSCRIPT

The reports of the three Sections contain points which ought to be studied by the Orthodox very carefully. Of course they may bind the committee or the Section; but they do not constitute the official view of the Anglican Church. They are, however, expressions of her Bishops' views, and show the direction of some.

From the Orthodox standpoint, what was said in the Section on relations with the Orthodox about comprehensiveness is most interesting; and it shows the Anglican Church's line in her attempt to express as a Church her position on dogmatic and other questions. The matter of the Procession of the Holy Spirit "*filioque*" is noted; and there appeared a tendency to remove it and to recite the Creed without "and from the Son".

Also, what was said about the resolutions of the 1888 Lambeth Conference, on the fundamental articles of faith in the Anglican Church, and the fact that they are being interpreted in a modern way, especially as concerns the ministry, may not constitute a new line of interpretation but yet are not the same as what was formerly accepted by all.

Everything will be printed and published; and then it can be examined and studied.

SOME IMPRESSIONS FOLLOWING PARTICIPATION IN THE LAMBETH CONFERENCE, 1968

As one who was present for the first time at a Lambeth Conference, as an Observer from the Romanian Orthodox Church, I still keep undying and vivid memories of opportunities which were given to meet some five hundred Anglican Bishops from various parts of the world. This gave us an occasion for a rich exchange of opinions and provided us with new and valuable experiences during the thirty or so days which the Conference lasted.

The gathering at Lambeth was given an air of variety and novelty by the participation, together with Diocesan Bishops, of Coadjutor, Suffragan and Assistant Bishops among whom were seventy-nine coloured Bishops from Africa and Asia. A new departure, similarly, was the participation of fifty Observers from various Christian churches together with twenty-six Consultants, who were all allowed to play an effective part in the work of the Conference and to express their points of view, not only in the meetings which were organised specially for them but also in the meetings of the Committees and Sections, and in Plenary Sessions.

The general theme of the Conference, *The Renewal of the Church*, occasioned a far-reaching examination of the principal problems which confront the contemporary life of Anglicanism both internally and in relations with other Christian confessions.

For the most part the work went on in an atmosphere of unity and understanding under the wise Presidency of the Archbishop of Canterbury, who has the gift of being able to instil goodwill into the most complicated of situations.

The Conference gave opportunity for some magnificent religious occasions. No one will forget impressions left by the great church services and the numerous processions of Anglican Bishops accompanied by the representatives of other Christian churches, in Canterbury Cathedral at the beginning of the Conference, and in Westminster Abbey and St. Paul's Cathedral, and also the Solemn Communion by the bishops of crowds of the faithful which took place in the White City Stadium in London.

From the point of view of the results of the deliberations, we may say that this Lambeth Conference was of great value, first of all for the Anglican Church itself, which every ten years re-examines its attitude to present-day problems and seeks adequate solutions for them.

We consider that many of the resolutions of the Conference were wisely taken and constitute a step forward in the promotion of relations between Christians and particularly with the Orthodox Church.

But the balance of the Conference, taking into account the breadth of its composition and other factors, seemed somehow in the initial version of its reports and in the early course of its debates, to be weighted towards the position usually adopted by the Evangelical wing of Anglicanism, but at the completion of its work and in the final version of its resolutions, this impression was remedied.

What is more important, we feel that the Church of England, in some of its conclusions in this Conference has jumped ahead of itself without precedent. Even if we only consider the resolution relating to the Thirty-Nine Articles and the recommendation of the report on the Filioque, we could say what a significant leap forward has been made in the ecumenical field.

The recommendation of the Conference that all the independent Anglican Churches should take account of the Agreement reached in Bucharest in 1935 by the mixed Anglican/Orthodox Commission and ratify it, shows us more clearly the way it is actually travelling. Still the main preoccupation of the Conference, the one which has identified the real vocation of contemporary Anglicanism, is in co-ordination of the Protestant and Catholic trends within itself and in the cultivation of relations with all Christian denominations. This explains the numerous dialogues, conferences and schemes for reunion which had to be pronounced upon. Something else to be noted is the underlining of the principle of episcopal collegiality in the relations of Anglicanism with other Christian churches and in its present attitude to the Papacy.

The setting up of the Anglican Consultative Council as a permanent body for the purpose of representation and co-ordination is to be welcomed: it will mean that the Anglican Church will be able to express itself in one single voice and will be able to act as one body with efficiency.

In the provinces of Intercommunion and the Ordination of Women, both difficult problems, which might have given rise to complication in the dialogue with the Orthodox Church and the Roman Catholic Church, resolutions were both moderate and cautious.

For the clarification of some of the more complex questions I think a contribution was made by the presence of the seventy-six Observers and Consultants, whose voices were not only allowed to be heard, but were heard by right.

BISHOP ANTIM TIRGOVISTEANUL

A LETTER FROM ALEXANDRIA

Dr. Th. D. Moschonas, the former Chief Librarian of the Patriarchal Library in Alexandria, writes:

At the time of writing (September 24th) His Beatitude Patriarch Nicholas VI, who was elected on May 10th and who was enthroned on May 19th in Alexandria and on May 26th in Cairo, has not been recognised officially by the Government of the U.A.R., nor has he received Egyptian nationality, as did his predecessors.

Since the Patriarch's election, the Patriarchate has been represented abroad on four occasions: in Moscow and Geneva in June, and at Uppsala and Lambeth in July.

For the first time since the 13th century, Nicholas VI advised the Vatican of his election (in spite of the Schism, Nicholas I of Alexandria and Pope Innocent III were on good terms, so much so that the latter asked Nicholas I to ordain a deacon for the needs of

the Frankish prisoners of war after the Damietta Crusaders *debacle*): Pope Paul VI not only answered, extending congratulations, but he also remembered the Greek Patriarchate with Relics of St Mark, when the Cardinal Archbishop of Algiers came as the Papal Legate at the Inauguration of the new Coptic church in Cairo. Receiving the Cardinal in audience, Patriarch Nicholas VI reminded him that on April 4th, 1963 the Greek Patriarchate had celebrated in a modest way the 1900th centenary of St. Mark's Martyrdom, based upon historians of good faith.

In November, the autumn session of the Holy Synod will take place, when the vacancies in the Patriarchate will be filled. There are five archdioceses vacant: Aksoum, Pelusium, Hermoupolis, Johannesburg and Eirenoupolis (Dar-es-salaam).

Patriarch Nicholas has accepted the voluntary resignation of the writer, after 26 years of service with the Patriarchal Library, and graciously appointed as his successor Demetrios Th. Moschonas who, thanks to a grant from the World Council of Churches in 1961, went to Rutgers University, New Brunswick, N.J., U.S.A., and was awarded in 1963 the degree of M.L.S. (Master in Library Science). Dr. Moschonas remains as Public Relations Officer, and as Editor of *Pantinos*.

A LETTER OF NEWS FROM RUMANIA

On 6th June, 1968, the Rumanian Patriarchate solemnly celebrated the twentieth anniversary of H.B. Patriarch Justinian's enthronement. The ceremonies were attended by many distinguished guests, Patriarchs of Orthodox Churches and leaders of other Christian churches and ecumenical organisations. To mention but a few: Patriarch Benedictos of Jerusalem, Catholicos Epem II, Patriarch Kyril of Bulgaria, Archbishop Hieronymos of Greece, Archbishop Paavaly of Finland. The Church of England was represented by the Rt. Revd. Faulkner Allison, Bishop of Winchester, and the Revd. Michael Moore, and the World Council of Churches by the Revd. Martin Flury.

On 23rd June the Patriarch Justinian, accompanied by Bishop Theoctist of Arad and the Revd. Nitisor Cazacu (secretary of the Patriarchal Cabinet), visited Austria at the invitation of the Cardinal Archbishop Konig of Vienna: the latter had been His Beatitude's guest in Rumania in the autumn of 1967. During his visit the Patriarch met representatives of the Catholic clergy and Press in Vienna, participated in a reception organised in his honour by the *Stiftungsfond Pro Oriente*, and was received in audience by the President of the Austrian Republic.

In fulfilment of the plan for an exchange of visits between the Church of England and the Rumanian Orthodox Church, Dr. Owen Chadwick (Professor of Ecclesiastical History at Cambridge University) was invited by the Bucharest Institute of Theology to visit the Rumanian Patriarchate from 24th May to 7th June. Dr. Chadwick's programme in Rumania included lectures on "The Influence of St. John Cassian on monastic life in the Western Church"; spiritual meditations for the students of the Theological Institutes of Bucharest and Sibiu; discussion with professors of both institutes; a meeting with priests who attended the course for pastoral orientation in Curtea de Arges; and visits to some historical centres and monasteries in the Archbishoprics of Bucharest, Jassy and Sibiu. Together with his wife he also took part in the festivities to mark the Patriarch's twentieth anniversary of his enthronement on June 6th.

The Very Revd. Lique Seltanat Habte Mariam Worgneh, Chief of Ecclesiastical Affairs in His Imperial Majesty's Private Cabinet and Dean of the Holy Trinity Cathedral in Addis Ababa, visited the Rumanian Orthodox Church from 4th to 10th May, 1968, as the Patriarch's guest. During his stay in Bucharest, he visited some institutions of the Rumanian Patriarchate. He also had talks with His Beatitude concerning the relations between the two Churches and the situation of the five students of the Ethiopian Orthodox Church who at present attend courses at the Bucharest Theological Institute.

At the invitation of the Theological Faculties of the Universities of Freiburg in Breisgau and Heidelberg, Dr. D. Staniloae (Professor of Dogmatic and Symbolic Theology at the Bucharest Theological Institute) visited both educational centres between May 24th and June 2nd, delivering lectures and having discussions with professors and church leaders. On 24th May, in Freiburg, Dr. Staniloae spoke on *The world as a gift and sacrament of God's love*; and on 27th May, in Heidelberg, he lectured on *Some specific aspects of Orthodoxy*. Both lectures were greatly appreciated by the German scholars and students of theology.

The Revd. David Hope and an Anglican student, Robin Morrison, have now completed an academic year at the Bucharest Theological Institute, where they have been studying Orthodox theology on an ecumenical exchange between the Anglican and the Rumanian Orthodox Churches. They have attended lectures in the D.D. course at the Institute and have tried to know the life of the Orthodox Church in Rumania. The experience was also valuable for them from the ecumenical point of view, as they were among Rumanian students and other foreign students from Ethiopia, Uganda, India, Germany, Syria and Lebanon.

JOHN BRIA, Deacon

NEWS FROM THE CHURCH OF CYPRUS

1. The Holy Synod of the Church of Cyprus in compliance with its Charter had a three-day meeting from 28th to 30th March 1968 under the chairmanship of Archbishop Makarios. Present at the meeting were Metropolitan Gennadios of Paphos, Metropolitan Anthimos of Kitium, Metropolitan Kyprianos of Kyrenia and Suffragan Bishop Kallinikos of Amathus. Some of the decisions of the Holy Synod were: the condemnation of the so-called "Church of Macedonia" which had been declared, contrary to church canons, autocephalous; the attendance by the Church of Cyprus of the Panorthodox Conference at Geneva and of the 4th Conference of W.C.C. at Uppsala, Sweden; and the election of a new suffragan bishop to be attached to the Archdiocese.

2. On Palm Sunday, the 14th April 1968, there took place the consecration of Chrysostomos Kykkotis as Suffragan Bishop of Constantia. The consecration of the new Bishop, who was attached to the Archdiocese, was conducted by Archbishop Makarios, Metropolitan Gennadios of Paphos, Metropolitan Anthimos of Kitium and Suffragan Bishop Kallinikos of Amathus in St. Prokopios Church at the Kykko Monastery "Metochion", Nicosia. The new Suffragan Bishop of Constantia, one of the best of the clergy of the Church of Cyprus, is a graduate of the Theology and Literature Faculties of Athens University and has served as a teacher of Greek literature at the Kykko Pancyprrian Gymnasium for boys.

3. On the 24th of April 1968 the monk Athanasios was unanimously elected, by acclamation, as the new abbot of Trooditissa Monastery in succession to Abbot Pagratios, who had died of old age. The ordaining and installation of the new Abbot was conducted by Metropolitan Gennadios of Paphos under whose jurisdiction the monastery comes. The Trooditissa Monastery is situated in a forestry area on the peaks of Troodos mountain which is the highest in Cyprus. The new Abbot of Trooditissa is an excellent hagiographer.

4. Abbot Onouphrios of St. Chrysostomos Monastery has been replaced by monk Athanasios. St. Chrysostomos Monastery, one of the oldest in Cyprus, is situated on Pendactylos Mountain at the Northern part of the Island and comes under the jurisdiction of the Jerusalem Patriarchate.

5. Patriarch Benedictos of Jerusalem accompanied by Archbishop Vassilios of Jordan, Archbishop Germanos of Sebastia and other high dignitaries of the Church of Jerusalem came to Cyprus on 21st May 1968 for a one-day visit. During the ceremony, which took place at the great hall of the Archbishopric Palace the Patriarch of Jerusalem invested the Archbishop and President of the Republic with an order. Patriarch Benedictos and his company left

Cyprus by air a day later to attend the celebrations on the occasion of the fiftieth anniversary of the re-establishment of the Russian Patriarchate. By air departed also for the same purpose the Church of Cyprus Delegation consisting of Metropolitan Gennadios of Paphos and Archimandrite Chrysanthos Sariyiannis.

6. Metropolitan Gennadios of Paphos and Archimandrite Chrysanthos Sariyiannis represented also the Church of Cyprus at the Panorthodox Conference held at Geneva. The Conference, which was attended by all Orthodox Churches, opened on 9th June 1968, Whitsunday, and lasted for a week.

7. The Church of Cyprus was also represented at the celebrations which took place at Bucharest on the occasion of the twentieth anniversary of the ascension to the throne of the Orthodox Patriarchate of Rumania of Patriarch Joustinianos, by Suffragan Bishop Chrysostomos Kykkotis of Constantia and by Archimandrite Gregorios Kykkotis.

8. Suffragan Bishop Kallinikos of Amathus was sent by the Church of Cyprus to Lambeth where he acted as observer at the Conference of the Anglican Church.

9. The Church of Cyprus was also represented at the fourth General Conference of the W.C.C. at Uppsala, Sweden, by Suffragan Bishop Chrysostomos Kykkotis, of Constantia, by Archimandrite Anthimos Eleftheriades and by theologian Andreas Mitsides, Director of the Office of Archbishop Makarios. The Church of Cyprus is one of the active members of the W.C.C.

ANDREAS N. PAPAVALIOU

A LETTER FROM ADDIS ABABA

The Revd. P. J. Cousins, a member of A. & E.C.A. and now Anglican Chaplain in the Ethiopian capital, writes:

... Patriarch Basilios, who has been Patriarch since 1959, is still a house-bound invalid and never appears in public. Abuna Theophilos, the Archbishop of Harar, continues to act as Deputy Patriarch and has received me very graciously on several occasions. Among dignitaries who have visited him this year we have seen the Bishop of Bristol, the Bishop of Western New York, and the General Secretary of W.C.C. (Dr. Eugene Carson Blake). My own Diocesan, of course, the Bishop in the Sudan, calls at least once a year during his pastoral visits to us.

There have been no changes in the hierarchy since I have been here. Holy Trinity Cathedral (very near the Anglican Church) has been extensively re-decorated and was re-opened for worship earlier this year. Good relations between Anglicans and Orthodox are such that a B.C.M.S. missionary (at present Mr. David Stokes) has, since the beginning of this year, been teaching full-time at the Holy

Trinity Clergy School (every large town church has 30-40 clergy attached to it, many of them young deacons who receive ordinary day-school instruction under Church auspices). Ethiopian Orthodox delegations attended the Prague Christian Peace Conference and the Uppsala Assembly, but unfortunately not the Lambeth Conference.

In the Greek Orthodox sphere, a sad event was the sudden death of Archbishop Nicholas of Axum last October, 1967. He had been here nearly forty years, as the seat of the titular archbishopric is here in Addis Ababa.

I expect you know that the Standing Committee of the Conference of Oriental Orthodox Churches met in Damascus from 20th to 23rd June. All five Churches were represented. They discussed the date of Easter; fasting; advanced theological training; mixed marriages; the Christian presence in the Near East; and relations with other Churches. The General Secretary, an Ethiopian friend of mine, however, reported that he had difficulty in operating within his very tight budget. . . .

THE ROLE OF ORTHODOXY WITHIN THE W.C.C.

An interview with Metropolitan Ignatios of Latakia

Question: What is the contribution of Orthodoxy within the World Council of Churches?

Met. Ignatios: In the first place it should be noted that Orthodoxy has fully adopted and welcomed ecumenical thinking. It therefore considers contacts with other churches and Christian communities which are different in their tradition, theological thinking and spiritual and cultural trends to be very useful. Orthodoxy wants not only to know them but also to collaborate closely with them. This is made possible through its membership in the W.C.C.

The presence of Orthodoxy within the W.C.C. has another important significance, especially since the Roman Catholic Church is not yet part of the W.C.C. Orthodoxy has brought the Eastern world into the World Council. It has brought to the Protestant world the witness and example of the united Early Church.

Question: What is the content of this witness?

Met. Ignatios: In the first place Orthodox theology bears witness to the fundamental doctrine of mystery in the life of the Church and in the life of man. Mystery is not stressed in Protestant theology. Moreover, worship without mystery has no foundation. Through mystery, man receives a divine existence, for he becomes a son of God and participates in His divine nature, especially through the Sacrament of the Eucharist in which Christ is consecrated and His body and blood become the means of men's salvation.

The Church of Christ exists and continues to sanctify the people of God. Because it already exists, it does not have to be made. It

was founded by Christ and continues to develop and to fulfil its mission of salvation. Therefore the Church is not something which needs to be constructed or re-constructed, for it is a divine work – not a human one.

Another contribution of Orthodoxy is the idea of the "community" as opposed to individualism. The Christian is a member of the Body of Christ, which is the Church, *i.e.* the people of God. The Christian lives fully the mystery of his salvation through the Church and in the Church. The individualistic concept of salvation does not correspond to the community character of the Church. Full communion between Christians and their sanctification are fully realized within the Christian community.

We must also note that the Reformation churches, since they ceased to have communion with the Roman Church, have cut themselves off from the Early Church. Orthodox participation in the W.C.C. bears testimony to the heritage of the Early Church and at the same time fulfils the role which the Catholic Church should have had, if it had participated in the W.C.C.

Another element offered by Orthodoxy is the idea of the Word of God expressed through the Sacraments. The Church is simultaneously evangelical and sacramental; it lives by the Word of God and by the Sacraments – both are means of salvation. Through Holy Scripture God speaks to men; through the Sacraments God lives in men.

I should also like to draw attention to a fundamental aspect of mission which Orthodoxy offers to the Protestant world. Mission, preaching, catechesis is a mission, a preaching and a catechesis *of the Church*. Mission cannot be understood apart from the Church, the authority of the Church. It is not sufficient to transmit Christian truth. The Church, when transmitting the Word of God, must ensure that the souls are sanctified through the Sacraments, which are the source of divine life, the link between man and the Holy Spirit.

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N.B. Bishop Ignatios Hazim, Metropolitan of Latakia, presented the main theme at the Fourth Assembly of the W.C.C. in Uppsala, "Behold, I make all things new."

AN INTERVIEW WITH METROPOLITAN NIKODIM

Chairman, Department of External Church Affairs
Orthodox Church of Russia

Question: What does it mean to be a Christian in today's world?

Met. Nikodim: To be a Christian today, as at any other time, means trying to accomplish God's will in one's personal and family life, and in social and international life. It means actively following

Christ and his gospel by supporting love, truth and peace everywhere.

Question: What could be done to bring the Church closer to the people and make it more active?

Met. Nikodim: If the Church's mission of salvation and its work in the world are to become more comprehensible to men and inspire their respect and sympathy, it is most important that all members of the Church should possess the Christian quality I mentioned above.

Question: How can the Church participate in political life?

Met. Nikodim: The Church cannot and must not have any political interests of its own, nor serve as an instrument for carrying out any political policy. But it is called to judge everything (including political life) from the spiritual point of view, helping men of good will to "prove all things and hold fast that which is good" (I Thess. 5, 21).

Question: What could be done to curb the violent explosion of population in the under-developed countries?

Met. Nikodim: The population explosion cannot be regarded as a bad thing, which should be curbed. As for the discrepancy between the increase in population and the material goods required to ensure a decent standard of life, this discrepancy must be overcome by giving active help to the under-developed countries, so that they become better-developed with an adequate standard of living for man, the consummation of God's creation.

Question: What forms of birth control are acceptable to you?

Met. Nikodim: All forms of birth control are undesirable, because they are linked with sin and dull the conscience. Society in its development must take a firm stand against suppressing life in the mother's womb.

Question: What is the greatest sin for a Christian?

Met. Nikodim: Deliberately and obstinately opposing God's will.

Question: What could be done to avoid the generations conflict?

Met. Nikodim: The older generation must pay more attention to the moral education of youth, at the same time trying to set a personal example worthy of emulation. (E.P.S.)

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.

SUBSCRIPTION

The minimum annual subscription is 10/–, 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.