

# 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.

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## CONTENTS :

100th Annual Festival

Speeches at Lambeth Reception

Centenary Celebrations

Archbishop of Canterbury's Sermon

Is the Vatican Council really Ecumenical ?

World Council of Churches' Message

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**THE ANGLICAN & EASTERN CHURCHES  
ASSOCIATION**

**founded in 1864**

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The Ecumenical Patriarch of Constantinople  
His All Holiness Athenagoras I

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**THE CENTENARY CELEBRATIONS OF THE  
ASSOCIATION, 1964.**

The form our Centenary Celebrations should take was considered carefully by General Committee last year. The recommendations then made have so far been carried out, and we can look back on the main events of interest in June of this year with gratitude and thanks to Almighty God.

On Friday, June 19th, His Grace the Archbishop of Canterbury and Mrs. Ramsey received their guests in the Guard Room of Lambeth Palace, and with a warm informality the Archbishop spoke about the history and work of the Association during the last hundred years. Thanks on behalf of the Association were returned by the Most Reverend the Metropolitan Athenagoras of Thyatira, our Orthodox President. Congratulatory messages were read from the Ecumenical Patriarch, the Patriarch of Jerusalem, the Zoe Brotherhood, and Professor Nicolas Arseniev.

A great number of members and friends, including the Bishops of London, Winchester and Oxford, and Archbishop James of Christoupolis, found the occasion one of great friendliness and goodwill, while the pan-Orthodox character of our work was clearly indicated by so many representatives of the main autocephalous Churches.

On Saturday morning, the 20th June, the Divine Liturgy of S. John Chrysostom was solemnly offered in the Cathedral of the Holy Wisdom, Bayswater, by the Metropolitan of Thyatira, assisted by Archbishop James of Christoupolis and Archbishop Anthony of Sourozh, the exarch of the Patriarch of Moscow, and a great body of attendant Orthodox clergy. The Orthodox and Anglican dignitaries entered the west door of the cathedral in procession, His Grace the Archbishop of Canterbury taking his place on a throne on the left of the Cathedral, with the Bishops of London and Winchester, the suffragan Bishop of Fulham, Bishop Baynes of the American Church, and Bishop Joost de Blank representing the Dean and Chapter of Westminster on his right, and his chaplains and the chaplain of the Bishop of London on his left. In the cathedral, which was crowded even beyond the doors, the splendour of the familiar ceremonies of the Holy Liturgy was enhanced by the procession of the Great Entrance, which made its solemn way through the whole length of the cathedral and back to the Holy Doors. The Archbishop of Canterbury's sermon was prefaced by an address of welcome from the Metropolitan of Thyatira, speaking from his episcopal throne, and attended by his two

concelebrant Archbishops. In that sermon the Primate took for his text the words of S. Paul in the 2nd Epistle to the Corinthians, chapter five, verse eighteen, "From glory to glory." It would be a dangerous exercise to attempt to summarise that moving discourse of spirituality and profound learning wedded to a deep understanding of Orthodoxy in its relevance to the general problems of Unity and of ourselves as Anglicans. It will be found on page 4 of this issue.

In the afternoon of the same day the Association held a general meeting in the crypt of the Cathedral of the Holy Wisdom, at which the Reverend Henry Brandreth, O.G.S., spoke eloquently from his knowledge of the Association during its long life and its programme for the future. On the Sunday following Fr. Brandreth preached for the Association at the Solemn Eucharist at S. Cuthbert's, Philbeach Gardens, and in the evening at S. Margaret's, Westminster. The Chairman of the Committee was given an opportunity of preaching at S. Bride's, Fleet St. Later in June the Metropolitan James of Christoupolis preached at High Mass at All Saints, Margaret St.

On the following Saturday, at East Grinstead in Sussex, the Association commemorated one of its founders, the Revd. J. M. Neale. The Bishop of Chichester preached at a Sung Eucharist in the parish church, at which some of Neale's hymns were sung. Then Bishop, celebrant, choir and people went in procession to Neale's grave where his translation of "O what their joy and their glory must be" was sung, and Anglican and Orthodox prayers recited, closing with the blessing by the Bishop. After lunch members visited Sackville College, where Dr. Neale was warden for twenty years, seeing the chapel and the little vestry study where he did so much of his writing. At S. Margaret's Convent, founded by Neale, members were shown round, and saw the wafer-baking and embroidery rooms. After a delightful tea in the grounds the congregation assembled in the chapel, where Archbishop James, assisted by Fr. Vladimir Rodzianko, sang Orthodox Vespers, mostly in English. So ended the first part of the celebrations commemorating 100 years' work for reunion, so notably assisted in the early days by John Mason Neale.

There remain the four addresses on consecutive Wednesdays beginning with September 23rd to be given in S. Dunstan's in the West, of which the July number of the *News Letter* gives the details, and the final Eucharist of Thanksgiving at S. Mark's, North Audley Street, when Archbishop Anthony of the Moscow Patriarchate will preach,

which will be both the culmination of the Centenary celebrations and the 100th Annual Festival on October 17th.

This is a fitting opportunity of thanking all those who have organised our meetings and services, and for the ready help of many of our friends. May the prayers offered and the interest aroused in our work and its aims bear fruit in renewed life for the great service of Reunion of Christians, bearing in mind our own great purpose and aim: sacramental communion between our great Communions, the Holy Orthodox Church and ourselves, with the necessary agreement in dogmatic faith, without which no true union can be effected and endure.

#### SPEECHES BY THEIR GRACES THE ARCHBISHOP OF CANTERBURY AND THE ARCHBISHOP OF THYATEIRA AT THE RECEPTION AT LAMBETH PALACE ON FRIDAY 19th JUNE

##### The Archbishop of Canterbury

Let me greet and welcome you all to Lambeth Palace, members and friends of the Anglican and Eastern Churches Association. We are rejoicing in the celebration of our centenary, and we look back through one hundred years of service to the cause of the unity of the Eastern and Western Churches. In that century John Mason Neale opened up to the English people the Eastern hymns and Easter liturgies. That particular part of the work for Christian unity has been growing from strength to strength. Tomorrow we will have the opportunity, with the Holy Greek Church in London, of coming to Almighty God in the worship of the Eastern Orthodox liturgy. We know that Christian reunion means the unity of all Christian people, but within it we know that the reprochement of the Anglican Communion and the Eastern Orthodox Churches must be an important part. Throughout the years, the presence here in England of Orthodox Communities, Russian and Greek, has been a great blessing to us, and we thank God for their presence among us. We Anglicans want to greet with all possible warmth all Orthodox Communities who are here present with us, especially the Metropolitan of Thyateira.

##### The Archbishop of Thyateira

I am convinced that this reprochement between the Anglican and Eastern Churches is something given directly from above. I think there is no need for us to emphasise

that this is the work of the Holy Spirit. We must try to recapture the spirit of those who have worked before us in this field and persevere until we find ourselves united in faith, worship and work. I am glad to be in this hall with the fellow workers in Christ met here on this happy occasion. In these days we celebrate the centenary of the Anglican and Eastern Churches Association, and we look back with thankfulness to the leaders and theologians who laid the foundations of this great movement. If it has effected a rapprochement between the Anglican and the Orthodox Churches, we must pray that all Christians in the world may be thus united.

SERMON BY THE ARCHBISHOP OF CANTERBURY  
IN THE GREEK CATHEDRAL ON 21st JUNE, 1964

"From glory to glory." 2 Corinthians 3, v. 18.

"Orthodoxy is a characteristic of the Christian Church. The word suggests at once 'true doctrine', for the Church is nothing unless it is filled with the spirit of truth and teaches the truth handed down from Christ and the Apostles. But a little knowledge of the Greek language at once sees that the word orthodoxy suggests not only true doctrine but also true glory. Within the Church, whose members are sinful, fallible, struggling men, women and children, there is present the glory of the risen Lord Jesus. Thus the Church's life is a perpetual Easter saying to us again and again 'Christ is risen: He is risen indeed', and possessing the glory of the risen Jesus dwelling in us we are linked already with the glory of heaven where the blessed saints reflect the one unique glory of our Redeemer. Belonging to earth and to heaven the life of a Christian and the life of the Church advances 'from glory to glory'.

EAST AND WEST: "THE ROOTS OF THE PROBLEM"

"Today the Anglican and Eastern Churches Association celebrates the centenary of one of its two parent bodies, and in essence therefore its own centenary. It has through a hundred years served a great cause, the mutual knowledge and friendship of the Holy Orthodox Church and the Anglican Churches.

"This is a cause of far more than domestic importance; it is far more than a sort of ecclesiastical hobby. It is a cause which goes to the roots of the whole problem of Christian unity. Before and behind the divisions so familiar

to us in the West (Roman Catholics, Protestants, divided Churches and denominations) there is the old deep division between the East and the West. East and West needed one another, and the sad cleavage meant loss to both. But through the centuries there has been a constant reaching-out between them, and in this reaching-out Anglicans have long borne their part. The Orthodox Church and the Anglican Churches discovered one another as Churches making the same claims: to possess the faith of the Scriptures and the ancient Church to possess the Apostolic Succession of episcopate and priesthood, the unbroken stream of mystical and sacramental life, a non-papal Catholic Christianity.

"This is not to say that the Orthodox Church has recognised Churches outside its own unity. This is not to say that Anglicans have been without their own critiques of Eastern Christianity. Yet amid a host of problems not yet solved and questions not yet answered, Orthodox and Anglican Christians have found themselves deeply sharing in something which draws them together, something neither Papal nor Protestant, older than either word yet new and vivid in mystical experience. Very significantly it is in the realm of worship that this drawing together is experienced most intensely, and worship is always 'from glory to glory' as we know our nearness to the worship of heaven.

FRIENDSHIP, WORSHIP AND PRAYER

"In the movement of unity between Orthodox and Anglicans there have been great names and great events. Within the last century we Anglicans recall John Mason Neale, who opened for English Christians the hymns and liturgies of the East, laymen like W. J. Birkbeck and Athelstan Riley, who were pioneers in the knowledge of Russian Christianity, priests like George Williams, Liddon, T. T. Carter, Pullan, J. A. Douglas and Fynes Clinton, bishops like Headlam, Frere, Nugent Hicks, Brent and Grafton of Fond-du-Lac. And time would fail to recall more happenings than the presence of Eastern prelates at the Nicene celebrations in Westminster Abbey in 1925, the important findings of the Joint Commission on Doctrine in 1930-1931, the agreement between representatives of the Church of Rumania and the Church of England in 1935, the theological conference in Moscow in 1956.

"But the movement means far more than the official occasions. It means the practical friendship of Orthodox and Anglican Christians in many countries, the study of one another's writings, the sharing (as yet, alas, without sacra-

mental communion) in one another's worship, and the constant, deep, sacrificial, joyful prayer in which soul is near to soul. Here in London the congregations of Orthodox Christians have been a blessing to us. I greet today the Greek Christians in their Cathedral who are celebrating also their patronal festival. I greet you in the love of Christ. Peace be unto you, the peace of the risen Lord.

#### THE SEARCH FOR UNITY

"Today the rapprochement of Orthodoxy and the Anglican Churches can look beyond itself as it serves the ecumenical movement in West and East and everywhere. Within that movement are involved Christians of every tradition, in virtue of our baptism into the Triune Name of God and in virtue of the commitment of Churches to one another in the search of the unity which God wills and gives. Anglicans reach out in spiritual kinship towards the Protestant Churches with which they share the open Bible and many of the experiences of the Reformation. All of us welcome the new trends, scriptural, patristic, liturgical, within the Church of Rome, and feel these trends to be significant for us all. Unity must be the unity of all with all in the name and the will of Christ. Yet within this great process, a process of theology, a process of prayer and spiritual life, and a process of common practical service, too, a deep significance belongs to that Orthodox-Anglican friendship for which we thank God today. This friendship gives us the vision of a catholicity not of East or West alone, but of East and West together. It is a catholicity into which we shall grow, for it is ultimately the fullness of Christ, true God and true Man, and it is a catholicity already given in Christ's indwelling life and truth to which the Apostles and the ancient Fathers witnessed. So the Church will advance from glory to glory, and so too must each of its members through the wounds of the Cross to the joy of the Resurrection. May Christ lead us from glory to glory as we bear His reproach and share His wounds in this world of pain and division until with Saints and Angels we may glorify Him in heaven and see His face."

#### IS THE VATICAN COUNCIL REALLY ECUMENICAL?

(Following is a summary of the article by Dr. Nikos Nissiotis, associate director of the Ecumenical Institute of the World Council of Churches appearing in the July, 1964, issue of *The Ecumenical Review*.)

Following an analysis of the theological and historical concept of Ecumenical Councils, in which he criticises the use of that term for a pan-Roman synod, Dr. Nissiotis points to the danger of the discussion on the episcopal collegiality which took place at the Vatican Council.

"The discussion on the collegiality of the bishops is a sign of the deviation of the First Vatican Council which is fully maintained by the Second. It is a discussion which has no place in ecclesiology; it can be regarded as an indirect denial of the fullness of the episcopacy of the Catholic Church even to question the fact that the bishops belong to one episcopacy of the one Church. The *de jure divino* foundation of the episcopacy, which is posed as a problem in all five questions addressed to the Fathers of the Second Session after the discussion on collegiality, shows a preoccupation with correcting a serious ecclesiological situation created by the First Vatican Council. But the correction is equally dangerous for further developments, and especially for an ecumenical debate about the priesthood as a whole, which is inevitable in a third Vatican Council."

Dr. Nissiotis says the root of this wrong ecclesiological approach lies in the absence of a sound doctrine of the Holy Spirit: "An Orthodox is tempted to return to a quarrel of a theological nature which has immediate bearing on ecclesiology that is the question of the doctrine of the Holy Spirit. The Roman neglect of the Holy Spirit is more evident than ever before; the schema *De Ecclesia*, though it begins with a trinitarian basis and by accepting the mystery of the Church, proceeds, in its systematic exposition, to overlook both things. The Holy Spirit, once mentioned, is entirely forgotten throughout the rest of the text. In this way its right christological basis becomes in the end christomonism which is quite inflexible in the discussion of the particular controversial issues of ecclesiology. Thus the concepts of the hierarchy and the People of God, as well as the royal priesthood, are thought out on a sociological and juridical rather than a charismatic basis. The lines of succession Christ, Peter, Pope, and Christ, the Eleven, bishops become the inflexible *de jure divino* structure of a hierarchical institution which is obliged afterwards to set definite limits to the one Church, taking as criterion, not the wholeness of the sacramental charismatic life of the Church, but the discipline and order *sub Romano Pontifice*."

Dr. Nissiotis finds, however, encouraging signs for ecumenical relationships, especially in the concerns expressed by many bishops during the Council debates. He notes, for instance, that "Almost all the objections that the Orthodox have to the limited Roman view in the schemata *De Ecclesia* and *De Oecumenismo* have been made clearly and sometimes with extraordinary force by cardinals and bishops, with one exception perhaps, which is for the moment at least impossible in practice, namely, the objection to the conception of the primacy of the Pope.

"Of course, for an Orthodox this is sufficient to defeat again all the efforts of those who are seeking a peaceful inner reformation within Roman ecclesiology; but it is precisely here that the Orthodox East must show patience and spiritual solidarity with those inside the Roman Church who are eager to overcome this difficulty and contribute to the re-establishment of the broken communion between Rome and the other churches.

"The most important sign of the positive attitude of this Council is the fact that the Roman Church and its bishops are engaged in a free discussion, open to tremendous publicity and subject to criticism by those outside it. Thus the practice of the Council belies the theory of primacy and structure as it is formulated and maintained by the integrists and canon law, especially after Trent and the First Vatican Council. A church which believes simply and absolutely in the *ex cathedra* infallibility of the Bishop of Rome, in the way that the Eastern Orthodox understand the Romans to do, would never allow an open pan-Roman council. It would be easier and more reasonable for the Bishop of Rome, after consultation with his immediate advisers, to give a prompt solution to all the vital problems the Roman Church faces."

Dr. Nissiotis then raises this question: Has the ecumenical dialogue with Rome really begun? In answering he makes a distinction between two kinds of ecumenical dialogue: the first which "can be said to be a dialogue of all churches which are really *confessing* together Christ as God and Saviour and are inseparably engaged in evangelism, mission, inter-church *diakonia*, and services to the world in the name of, and to the glory of, the Triune God," and second one in which "one particular church looks at other churches, trying to appreciate them, learning from them in study, mission and worship. Obviously, this ecumenism favours closer contacts between those churches which stand nearer together. This type of ecumenism might be called 'limited' or narrow and conditioned. "It gives rise to another kind of ecumenical debate which engages theologians

of two churches in a confessional debate, to try to find new interpretations of their doctrines and overcome the difficulties which still separate them. This is a healthy and necessary work only when it takes place within the fellowship of the churches and with continued reference to the other members of the fellowship. Any attempt to reunite two or three churches must have an inclusive vision of the wholeness of the Church. But it would be wrong if ecumenism were limited to two or three churches of Protestant tendency or of Catholic tendency. In neither case would it be a true ecumenism; it would be, on the contrary, an attack on the ecumenical spirit of our time. Therefore, the question arises, In which of the two senses is the Roman Church now entering into an ecumenical dialogue?"

Dr. Nissiotis then deals with the Roman Catholic conception of ecumenism as "return to Rome," and comments: "All churches speak in one way or another of 'return' if they are sincere about the truth they represent, but the question is, 'Return where and how?' I personally think that if it returns to a geographical centre then this does not mean a gathering of the churches in Christ by the Spirit, but return to a sacred social institution which, *de jure divino*, replaces the eucharistic and charismatic centre in Christ expressed by the local church and the tradition of the historical Church as a whole, the Ecclesia. So finally Roman ecumenism seems to refute one of the fundamental bases of ecumenism, that is to say, its christocentrism is maintained only by the power of the Holy Spirit in action in all churches throughout the world without juridical preference for any one place. The doctrine of the Pope as universal Bishop of the Church is not simply a particularity of faith. It can be a severe hindrance in the ecumenical dialogue."

He says further: "Rome tends to believe that some other churches of the Catholic stream maintain the same position as she does. The recent attitude to the Orthodox Church shows that Rome is seeking to deal with the Orthodox as one global Church with a spokesman of the same type as the Pope, and failing to see that the Orthodox primacy of love and honour has very little to do with the primacy developed by the Roman canon law after the tenth century. The Orthodox attitude concerning return is not an appeal to the other churches to return within the Orthodox historical structure, but an appeal to all churches to find their Orthodoxy in themselves, returning continually to the one tradition of the Apostolic Church from which they all spring, and which does not allow them to remain separate."

In this connection Dr. Nissiotis emphatically notes:

"That is why one cannot speak ecumenically of the relationship between Orthodoxy and the World Council of Churches in the same way as of the relationship between Orthodoxy and the Roman Church. Orthodoxy is a full member and the largest of the founding communions of the Council which represents 'integral' ecumenism. Orthodoxy is *not* in relation with the World Council of Churches: it is at its centre. But Orthodoxy *is* in relation with Rome as with one particular church in a limited ecumenism. Orthodox ecumenical principles are also at the basis of the present ecumenical movement represented by the World Council. I name three of them: the Council has no geographic centre; there is no confessional priority; and there is no priority of hierarchical structure."

Finally, Dr. Nissiotis states: "We do not mean that the Second Vatican Council is not helping the Roman Church to take part in the ecumenical dialogue, but we cannot say that she is already fully engaged in it. The truth lies between the two extremes and saves us at this very critical moment either from falling into a rigid anti-Roman mood or from being romantic about Rome. There is indeed a sincere and welcome effort on the part of the Second Vatican Council to come into contact with the other churches and to share in their dialogue. But this ecumenism, we believe, has to become really ecumenical."

E.P.S., Geneva.

#### WORLD COUNCIL OF CHURCHES COMMISSION ON FAITH AND ORDER

Anglican and Eastern Churches Association Centenary  
Celebrations

The working Committee of the Faith and Order Commission is at present assembled in Arhus for its triennial meeting, heard with pleasure from the Reverend P. C. Rodger that the Anglican and Eastern Churches Association was this year celebrating the centenary of its honourable service to understanding between Churches. In the name of the Commission we should like to send you our greetings and good wishes for the continuance of the Association's life in the service of Christ and his whole Church.

It may interest you to know that at this meeting there have been representatives of six provinces of the Anglican Communion and six Orthodox Churches. These members of our conference have made an active contribution to our preparation for the next phase in Faith and Order studies, and we intend that the conversation between Eastern and Western

Christians should be ever more fully engaged. We feel sure that your Association will continue to give valuable help towards the same end.

With our greetings in Christ.

Yours sincerely,

Paul S. Minear,

Chairman of the Faith and Order Commission.

## 100th ANNUAL FESTIVAL

Saturday, 17th October, 1964

## SUNG EUCHARIST

in

S. MARK'S CHURCH,

North Audley Street, W.1

(by kind permission of the Vicar the Revd. M. Bruce)  
11 a.m.

Preacher :

THE MOST REVEREND ARCHBISHOP ANTHONY OF  
SOUROZH

## ANNUAL MEETING

in

S. Mark's Church Hall

(adjoining the church)

2.15 p.m.

Speaker :

SIR HARRY LUKE, K.C.M.G.

"EARLY BRITISH VISITORS TO MT. ATHOS."

The Annual General Meeting for the conduct of business  
will follow.

North Audley St. is off Oxford St., West of Bond St. Stn.

Note: Members are asked to accept this as notice of the Festival.  
No other notices will be sent.

### **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.