

Eastern Churches NEWS-LETTER

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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.

A MESSAGE FROM THE NEW GENERAL SECRETARY

As I enter upon my appointment as General Secretary of the A. and E.C.A. in its Centenary year, I am acutely conscious both of the task which I have undertaken and also of those who have preceded me in this office. The names of J. M. Neale, W. J. Birkbeck, A. C. Headlam, J. A. Douglas and others are enshrined in the history of our Church and of the Reunion Movement of the last hundred years; and to my immediate predecessors, R. M. French, Austin Oakley and H. R. Stringer, who in stirring but difficult days have served the Association so well, I am personally very much indebted for their kindness, advice and help. Both I and our assiduous Assistant Secretary, Brother Cuthbert Fearon, O.S.B., will value your prayers in the days ahead.

It would not be unfair to say that the principal aim of the A. and E.C.A. is "theological dialogue" between the Anglican and Orthodox Churches, and that this is our special contribution to the Church's search for visible unity. However, the great majority of Church people would not describe themselves as "theologians", in that term's usual colloquial sense (although our Orthodox friends might be quicker than we to define that word more exactly); and therefore, and for that reason only, we may be said to have a "secondary" aim, namely, "to unite members of the two Communion in prayer and work".

If, then, I were asked whether I had any particular desire at this time, my answer would be: to see the revival in our dioceses and parishes of the opportunities for meeting and talking with our Orthodox fellow-Christians and for studying their way of life in the Body of Christ. As a boy in the diocese of Chester, my first knowledge of the Orthodox Church came through contact with **the local Secretary of our A. and E.C.A.** Perhaps we may see once again the setting up of diocesan or area Branches all over the United Kingdom and in Ireland: indeed, it has already begun and I believe that conditions are ripe for extension. Perhaps the fact that my address is in "the provinces" may be a symbol of that advance!

Very great things are happening in Orthodoxy: for the third consecutive year a Pan-Orthodox Conference has been held in Rhodes; and at King Constantine's wedding in Athens Cathedral in September last I saw all the Orthodox Patriarchs who were not prevented from attending through infirmity or because of politics (even then they were represented) standing in front of the massed Hierarchy of the Church of Greece before the Iconostasis, presiding over a truly Byzantine occasion. The emphasis is upon the unity of Orthodoxy, in the face of all the pressures of nationalism and materialism.

Similarly, unless the deep significance of M.R.I. has evaded me completely, we are striving to emphasise the unity of our Anglican Communion in the face of an increasing tendency towards "united" (but "national") Churches. Orthodox and Anglicans, then, share this common problem, since both Churches are world-wide: together we may pray for grace to achieve our (literally) 'oikumenical' ideal.

HAROLD EMBLETON.

OBITUARY: THE REVD. DR. C. B. MOSS

The Association has lost a most distinguished Member with the death of the Revd. Dr. C. B. Moss, who, after graduating from Christ Church, Oxford, in 1911, spent nearly all his life in academic work — as Lecturer at Chichester, Sub-Warden at Lincoln, and Vice-Principal of St. Boniface, Warminster. Perhaps to most students of theology his "The Christian Faith" (1943) will be the most familiar of his books; but we his fellow-workers in the cause of reunion are grateful for his other works — "The Body is One" (1920), "The Old Catholic Churches and Reunion" (1931), "The Orthodox Revival 1833-1933" (1933), "The Old Catholic Movement" (1948), "What do we mean by Reunion?" (1953), and by no means least "The Church of England and the Seventh Council" (1958). To all that he had given to the Church and to the Association during his lifetime, at his death he added the gift of a most generous legacy.

"Give rest, O Lord, to thy servant with thy Saints . . ."

A correspondent writes:

"I am glad to have known Claude Beaufort Moss, although I did not always agree with him. His conversation could be stimulating, for he had his own clear-cut position on most subjects and often expressed himself trenchantly, though he mellowed much in his later years. His father, the famous Headmaster of Shrewsbury, bequeathed both brains and money to his family, Claude being the eldest of six children. None were married, but no two of them could live together; and to be a friend of several of them individually was a piquant and rewarding experience.

"Claude Moss was one of those who gave themselves to the cause of Christian Unity long before the Church of England as a whole began to wake up to the fact that disunity is a scandal and reunion a problem which pressed urgently. The Orthodox and the Old Catholics were his special fields of interest. He wrote with authority on both these subjects, and

when he spoke in the Council of Foreign Relations and in the Committee of A. and E.C.A. he was listened to with respect.

"Both at Lincoln and at Warminster he did good work among young men who were preparing for the priesthood, and he had some experience as a parish priest as well. All this, combined with his wide reading and retentive memory, ensured that when he put pen to paper he was clear and to the point and had the practical needs of ordinary people in mind.

"He never had to worry about money, and he liked to choose his own ways of being generous. More than one young man had Dr. Moss to thank for financial as well as other help in the difficulty of starting on a career. It will please many and surprise few that the A. and E.C.A. should benefit under his will.

"His last years of retirement at Winchester were burdened by increasing physical disability and at the end almost total blindness. But he faced them with great courage. R.I.P."
R.M.F.

ASSOCIATION NOTES AND ANNOUNCEMENTS

WORLD COUNCIL OF CHURCHES

We congratulate the Revd. Patrick Rodger on his appointment to the office of General Secretary of the World Council of Churches. We are most grateful for all his interest and help in our work, and our prayers are for him in his new most important work.

DIVINE LITURGY IN YORKSHIRE

As part of the observance of the Week of Prayer for Christian Unity, the Divine Liturgy of the Greek Orthodox Church will be celebrated in English by the Very Revd. Archimandrite Dr. Methodios Fouyas in St. Giles' Church, Pontefract, at 11 o'clock on Saturday, 23rd January, 1965. Dr. Fouyas will give a brief explanation of the Liturgy. Members of the A. and E.C.A. in the North will be welcomed warmly at this service. A simple sandwich lunch will be served after the Liturgy to those who inform the Revd. F. H. House, St. Giles' Vicarage, Pontefract, Yorkshire, of their intention to be present.

FILMSTRIPS ON ORTHODOXY.

Two filmstrips, entitled 'MEET THE ORTHODOX' I and II, are available from S.P.C.K., price 47/- post free each Part. Each set comprises both the transparency and the accompanying script. The cost of this production was borne partly by the Association; and they are extremely good value for money.

J. M. NEALE MEMORIAL APPEAL

It is proposed to erect a fitting memorial to Dr. J. M. Neale, one of our Association's founders: the plan is to improve the setting of his grave and to give it the dignity and importance it deserves. The Archbishop of Canterbury has expressed his interest in the project, and has promised to dedicate the memorial in the year of the centenary of Neale's death in 1966. The cost of the work is estimated at £1,000 and any surplus money will be given to Sackville College, the Old People's Home nearby, of which Dr. Neale was Warden and Chaplain for the last twenty years of his life. Contributions should be sent to: J. M. Neale Centenary Memorial, Midland Bank Ltd., East Grinstead, Sussex.

PUBLICATIONS

We would remind those of you who have not yet secured your copies of the following pamphlets that they are obtainable from the General Secretary:

- (1) "Orthodoxy and Anglicanism in the 20th Century"; by Professor V. T. Istavridis of Halki; price 2/- plus 3d. postage.
- (2) "The Anglican and the Orthodox Churches"; two essays by Nicholas Arseniev and R. M. French price 1/3 plus 3d. postage.

NEWS FROM THE ORTHODOX WORLD

Space available this month will not allow me to put in much about specific events in individual Orthodox Churches (although this will be a normal feature of the NEWS-LETTER). There is, however, a summary of the results of the recent Rhodes Conference; and also a short note on a recent informal meeting between certain Orthodox theologians and representatives of the separated Monophysite and Nestorian Churches of the East. The latter is of very great interest and importance in these days of "ecumenical encounter"; for in a sense, and without arguing about Arians and Unitarians, the so-called "Lesser Eastern Churches" are the living results of the first great schisms in Christendom. For both these items we are indebted to the Ecumenical Press Service of W.C.C. in Geneva.
H.E.

DECISIONS OF THE THIRD PAN-ORTHODOX CONFERENCE AT RHODES

The Third Pan-Orthodox Conference, which met in Rhodes, adopted in a public session the following decisions which were unanimously approved by the 14 autocephalous churches present. This was done in a solemn public session, the first session of the conference after the opening one, at which the press and the people of Rhodes were allowed to be present in order to show visibly the unity of Orthodoxy.

1. Our Holy Orthodox Church declares that she always wishes to have good relations with all Christian Churches and Confessions, for building the unity of Christians in the One, Holy, Catholic and Apostolic Church of the Lord, according to His words "that they all may be one" (John 17: 21).

2. In this spirit, the First Pan-Orthodox Conference of Rhodes decided to cultivate, in love of Christ, relations amongst Christians, while the Second Pan-Orthodox Conference decided in principle to propose to the Roman Catholic Church, Dialogue on equal terms.

3. The Third Pan-Orthodox Conference reiterates the previously expressed desire of the Orthodox Church on the subject of this Dialogue. Having studied the details, the Conference realized that a due preparation and the creation of the appropriate conditions are necessary for a fruitful commencement of a real Theological Dialogue.

4. By this, it is not meant that each one of the local Orthodox Churches is not free to continue to cultivate, on its own and not on behalf of all Orthodoxy, fraternal relations with the Roman Catholic Church, the conviction being that in this way the actual existing difficulties will be gradually neutralised.

5. To this end and to better serve this Sacred Cause, the Third Pan-Orthodox Conference conveys the wish to our local Orthodox Churches, to study the details of this Dialogue from the Orthodox point of view and to exchange, between themselves, the results of their studies as well as any other relevant information.

6. Concerning the subject of the continuation of the Theological Discussions between the Orthodox Church and the Anglican Church, the 3rd Pan-Orthodox Conference has decided upon:

- (a) the immediate formation of an Inter-orthodox Theological Commission composed of theological specialists — one to three at most — from each Orthodox Church, appointed by the local Churches.
- (b) the acceptance in principle as a Catalogue of subjects to be discussed, of that which has been set up by the Ecumenical Patriarchate on the basis of the previous discussions.
- (c) the preparation of this Inter-orthodox Commission prior to the opening of the Theological Discussions with the Anglicans, after consultation between the local Orthodox Churches, and
- (d) the determination of the date for commencing this Theological Discussions between the two sides after consultation between the Orthodox and the Anglican Churches.

7. Concerning the question of the continuation of the theological discussions between our Orthodox Church and the Old Catholic Church, the third Pan-Orthodox Conference has decided upon:

- (a) the immediate formation of an Inter-orthodox Theological Commission, composed of theological specialists, the number and names to be later announced, after consultation between the local Orthodox Churches.
- (b) the systematic preparation by this Commission of the Orthodox theses for the future theological discussions, on the basis of the doctrinal, Dogmatic and Liturgical texts of the Old Catholic Church, the material which has been compiled up to now and the results of the previous discussions;
- (c) the commencement of the discussions with the corresponding Theological Commission of the Old Catholic Church, after mutual consultation between the two Churches.

8. Finally, the third Pan-Orthodox Conference has decided that:

- (a) these decisions as well as the Message of the Conference

are to be submitted to His All Holiness the Ecumenical Patriarch as well as to the other Holy Heads of the Orthodox Churches, and

- (b) all information concerning the decisions reached during the Conference will be given to the Churches concerned by the Ecumenical Patriarchate, as defined and in the appropriate way. In addition the Pan-Orthodox Conference sent a final message in which it invited all Christian Churches "to cultivate a spirit of unity and fraternity such as prevailed during the Conferences so that this spirit becomes the common property of all Christian peoples."

"The Conference" adds the message, "is convinced that God Almighty is assisting it in its mission. Concerned as it is to meet the aspirations of all faithful Christians in understanding and love, in unity of spirit and of heart, it has looked for the final unity of all.

"Our Holy Orthodox Church still wishes to maintain good relations with all Christian Churches. We bless the name of the Lord and thank the God of the Trinity who found us worthy to serve His will and the spirit of fraternity, love and peace in the world."

The message concludes with the following words — "The third Pan-Orthodox Conference at Rhodes in the same spirit of love turns its thoughts toward the ancient Orthodox Churches to which it addresses a warm brotherly greeting, expressing the wish and the hope that the Lord will bless and strengthen our brotherly relation."

(By courtesy of E.P.S., Geneva.)

FAITH AND ORDER

Report on Christ and the Church. Fourth World Conference on Faith and Order. Montreal, Canada, July 12th to 26th, 1963.

This report is divided into two main parts. The first is the report of the North American section (pp. 7—34), and the second is that of the European section (pp. 35—62). These are two separate reports on one theme, "Christ and the Church." Let us deal first with the report of the North American section.

It starts with the affirmation that "as God is one in the mystery of the Trinity, so the Church is one. This oneness is both beginning and end, both God's gift and His promise to His Church." At the same time, the members of this commission point to a familiar situation in their assertion that "hostilities

among Christians betray the one Lord who has created one people to bear witness to the unity of all mankind under God in the Lordship of Christ by the Holy Spirit." Thus there is not one common witness but many opposing and divisive witnesses.

The approach of the Commission is "catholic": the whole Bible is taken into account. The Scriptures, it is claimed, are not dealt with as a separate body of material outside the tradition of the Church. The Scriptures are studied "in the context of the living experience of the Church." Any preference for Hebraic modes of thinking at the expense of Hellenistic ones is carefully avoided, as both these categories belong to the Church. The authors of this report also repudiated "the sharp separation between the New Testament witness to Christ and the credal definitions of Nicea and Chalcedon". This demarcation line between the New Testament and the dogmatic tradition of the Church they found "impossible to maintain", and this led to the rejection of a division between belief in Christ and belief in the Trinity.

There is an admirable discussion of the person and work of Christ, as well as of the nature of the Church and its role in the world. Here there is a masterly account of ancient Christology and the Christological controversies. Christology led them to eschatology, although it is clear that the treatment of the former implied the latter. Christ and his church could not be studied apart from each other.

The second part contains the report of the European section. The concern of the commission was to study **the Church** rather than **the Churches** "in the light of Christ." Using this approach, the members of the commission hoped "to gain a perspective in which the hard realities of the churches appear less harsh and the fundamental elements of the doctrine of the Church assume a fresh aspect." The report presents a short review of the history of the people of God before the coming of the Messiah. The Messiah started by creating a new community. With His coming the Kingdom of God "had arrived and was active among men", and the "life and mission of the Church as the people of the New Covenant are rooted in the sending of the Son by the Father. It was his person, and the character of his ministry, which determined the ministry of the messianic people".

The church is organically related to its Lord. It is in Christ, and Christ is in the Church. The doctrine of the Church, in the words of the authors of the report, is "bound up with faith in the Holy Trinity and in the saving operation of Jesus Christ through the Holy Spirit". The report goes on to analyse the attributes of the Church.

The main grounds for criticism of these reports lie not in what the members of the commission studied and what they say, but in the issues that they omitted to analyse. Several important questions, which are organically linked with the main theme of the two reports, "Christ and the Church", are not discussed. Is there any one Church which is **the Church**, holy and apostolic among the "separate churches"? Could Christianity exist if the Body of Christ is divided? The problem of inter-communion, which is rather ambiguously stated in the European section, could have been defined more precisely if some "divisive" questions had been asked and discussed.

The reports neglected two doctrines: the doctrine of a local Church and the doctrine of authority. Both are ancient doctrines and are central to the modern discussion. They belong essentially to ecclesiology. The doctrine of a local church points out that the local church is **the Church**. It is not a part of the Body but the Body itself. A local church gathered around its bishop for the celebration of the Eucharist is not a part of the whole but the very whole itself. The Eucharist is the key to the understanding of the Church. In the words of Ignatius and Irenaeus, where is Christ, the Holy Spirit and all grace, there is **the Church**. Local churches do not live in isolation. By recognizing in each other absolutely the same sacraments and the same witness to the Lord, they live in unity. It is this sacramental unity which is essential for any real unity of churches, and unions which are not based on this common acceptance will inevitably be inadequate.

The Church is infallible. How does it express its infallibility? What are the organs of this infallibility? Here the doctrine of authority comes into the picture. The various answers given to the question of the nature and the seat of the Church's authority usually reveal different doctrines of the Church. This only goes to show that these two doctrines are intimately linked. It is relevant and necessary in a report on Christ and the Church to discuss the nature and structure of the Church's organs of authority. The question as to what makes an ecumenical council ecumenical, for instance, is fundamentally ecclesiological. The problem as to whether one local Church possesses juridical power over another also falls under the doctrine of the Church. It is regrettable that the brevity of the report prevented the commission from including discussions of these questions.

These two reports are valuable contributions to the ecumenical discussion. The report of the North American

section seemed to this reviewer to be the better planned and better executed one.

VESELIN KESICH, Professor of New Testament,
St. Vladimir's Orthodox Theological Seminary,
New York.

ORTHODOX THEOLOGIANS MOVE TO END 1,500 YEARS MISUNDERSTANDING

(Geneva) — A move towards the unity of those Eastern Orthodox Churches which have been split for fifteen centuries over the definition of Christology is indicated in a statement just published here.

The statement, was prepared by 15 leaders of those churches, including several bishops at a small unofficial consultation held in August in Aarhus, Denmark, signed by them in their personal capacities, rather than as representatives of their churches. It declared:

"On the essence of the Christological dogma we found ourselves in full agreement. Through the different terminologies used by each side, we saw the same truth expressed . . . Both sides found themselves fundamentally following the Christological teaching of the one undivided Church as expressed by St. Cyril."

The split between the two groups — those acknowledging the first seven Oecumenical Councils (dyophysites) and those which accept only three (often called monophysites) — stems from the Council of Chalcedon held in the year 451 A.D.

The monophysite doctrine declares that the nature of Christ is single, one which is formed by the union of divine and human natures. The dyophysite terminology emphasizes the continuing dual nature of Christ.

In their statement the theologians said that "we have spoken to each other in the openness of charity and with the conviction of truth. All of us have learned from each other. Our inherited misunderstandings have begun to clear up. We recognise in each other the one orthodox faith of the Church. Fifteen centuries of alienation have not led us astray from the faith of our Fathers."

The statement said the Council of Chalcedon must be seen in relation to both earlier and later councils and that all councils must be understood as "stages in an integral development and no council or document should be studied in isolation". It added:

"The significant role of political, sociological and cultural factors in creating tension between factions in the past should be recognised and studied together. They should not, however continue to divide us.

"We see the need to move forward together. The issue at stake is of crucial importance to all churches in East and West alike and for the unity of the whole Church of Jesus Christ."

Participants in the three days' meeting belonged to the following churches; the Oecumenical Patriarchate of Constantinople, the Coptic Orthodox Church of Egypt, the Russian Orthodox Church, the Syrian Orthodox Church, the Orthodox Church of Greece, the Ethiopian Orthodox Church, the Armenian Orthodox Church, the Russian Orthodox Greek Catholic Church of North America, the Greek Orthodox Archdiocese of America, and the Syrian Orthodox Church in India.
(By courtesy of E.P.S., Geneva.)

BOOK REVIEW:

"THE ANGLICAN AND THE ORTHODOX CHURCHES:

Two Essays by Nicholas Arseniev and R. M. French." Published in connection with the Anglican and Eastern Churches Association Centenary Year. Price 1s. 3d.

To a former member of the choir of King's College, Cambridge, it is gratifying to find its singing first on the list of the things about Anglicanism which appeal to Professor Arseniev's heart, even though others on the list are more important. In his article, reprinted from the *Church Quarterly Review*, Professor Arseniev gives a short survey of Anglican Orthodox contacts in an admirably friendly and ecumenical spirit. He looks at things from a Russian Orthodox point of view, which is quite natural, and it is good to have attention recalled to three Russian works on Anglican Orders, written at about the turn of the century.

The doctrine of the priesthood, the Eucharist, and the Procession of the Holy Spirit, as described in the Thirty-Nine Articles, are mentioned as the chief divergences between Orthodox and Anglicans, though Professor Arseniev recognizes a certain advance on the last point at the Joint Doctrinal Commission of 1931. It is interesting to note that the Articles dealing with priesthood and the Eucharist were not among those which Professor Ivanov held would have to be changed, when he spoke about them at the Anglo-Russian Theological Conference in Moscow in 1956. Moreover on the question of ordination the Commission of 1931 referred to the discussions

at the Lambeth Conference of 1930, which contained the following words:

“The fourth question discussed was that of Holy Orders: ‘Does the Anglican Church agree that Holy Orders is a “*mysterion*”, and that, in its succession, it is a link with the Apostles?’. It was stated that the word ‘Sacrament’, or ‘*mysterion*’, was, in the Anglican Church, used in a special sense with regard to the great Sacraments of Baptism and the Holy Eucharist. If, however, the significance of a sacrament lies in its being the outward and visible sign of a spiritual gift, then Holy Orders would be considered a Sacrament in that sense. The intention and meaning of the Anglican Church was so shown by the language used in the Ordination of Priests and the Consecration of Bishops. The Patriarch stated that the prayers and form of Ordination in the Book of Common Prayer satisfied the Orthodox. In some of the Thirty-Nine Articles, however, there seemed to be a certain want of clearness. It was stated that it may be accepted that, if there was any ambiguity in the Thirty-Nine Articles, they should be interpreted by what the Prayer Book itself said. This, it was stated by the Patriarch, was satisfactory to the Orthodox, and the Delegation concurred.” The meeting then went on to consider the second half of the question, which we need not pursue here.

As regards the Eucharist, new liturgical understandings have removed the discussion about it on to entirely new ground, where we may hope that it will not be difficult to reach common understanding where this is still needed.

The new winds of the Spirit are bringing important changes in Western Christendom. Unfortunately the present situation of many Orthodox Churches precludes their free and full participation in ecumenical discourse, in spite of recent increases in official contacts. It is still necessary to work unceasingly for expanding contacts between Orthodox and Anglicans so that discussion may be free in its conduct and effects. The latest decisions of the Orthodox Conference in Rhodes may mark an important new initiative.

Father French’s reminiscences of the Association’s activities between the two wars will be an eye-opener to many of the younger generation. They reveal an immense activity supported by many distinguished scholars and church leaders. The landscape has changed a good deal since then; but his account cannot fail to inspire those now responsible for the Association’s work with a new vision of possibilities. There are difficulties today which were not so evident then, but on the other hand there are now opportunities of contact with the Orthodox which serve as a base for further advance.

HERBERT WADDAMS.

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 Communion in prayer and work in achieving the principal 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.

