

EASTERN CHURCHES

# News Letter

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

No. 56. JUNE 1970

PRICE 2/6 TO NON-MEMBERS

## CONTENTS

**Editorial**

**Obituaries**

**Book Reviews**

**News and Causerie**

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

THE ANGLICAN AND EASTERN CHURCHES  
ASSOCIATION

founded in 1864

News  
Letter

*Orthodox Patron:*

The Ecumenical Patriarch Athenagoras I

*Anglican Patron:*

The Archbishop of Canterbury

*Anglican President:*

The Bishop of London

*Orthodox President:*

Archbishop Athenagoras of Thyateira

*Chairman of Committee:*

The Revd. H. R. T. BRANDRETH, O.G.S.

*General Secretary:*

The Revd. P. J. MASON, Top Flat, 85 Mortimer Road, London N.1.

*Treasurer:*

J. S. ULLMER, ESQ.  
32 Chiltley Way, Midhurst Road, Liphook, Hants.

*Editor of News-Letter:*

The Revd. HAROLD EMBLETON, R.N.



The Archbishop of Canterbury and the late Patriarch Alexei of Moscow.

(reproduced by permission of Keystone Press Agency)

## Editorial

It is our unhappy duty to have to record the deaths of our members and friends, as time rolls inexorably on; but it is matter of very great thankfulness to be able to tell you that His All-Holiness the Ecumenical Patriarch has continued to make good progress after his illness and has returned home to the Phanar after treatment and rest in Austria. Our prayers have been with and for him constantly.

Canon John Satterthwaite's departure from the Council on Foreign Relations, after so many fruitful years, will take a little getting used to; but his nomination to the see of Fulham, and to take charge of the diocese of Gibraltar also, at least means that he will still be working in the same field, albeit with a wider scope and a greater responsibility. We in the Association are deeply grateful to him for all his support and advice, so generously and readily afforded.

Bishop Harold Buxton has celebrated his ninetieth birthday: all his many friends rejoice with him and wish him still "many happy returns".

This issue will be very late in reaching you: once again I have changed my abode, but from September onwards we ought to be back on schedule and to be able to catch up with all the news. In this number, your attention is drawn to the fact that the brief communique issued after the meeting in Jerusalem of the Anglican Theological Commission (for consultations with its Orthodox counterpart) is incorporated in the account of the recent joint consultation in New York.

### IN MEMORIAM

#### H. B. ALEXEI, PATRIARCH OF MOSCOW

Scion of a noble family, the future Patriarch was born in 1877 – Sergei Vladimirovitch Simansky.

Service in the army followed his graduation from the Law School of Moscow University; and in 1900 he made his decision to devote his life to God's service and entered the Moscow Academy of Theology, graduating in 1904. Then he was professed a monk and served successively at the Pskov, Toula and Novgorod Seminaries, being Rector of the last two institutions.

Consecrated bishop in 1913, he served first as auxiliary bishop in Novgorod until in 1921 the Patriarch Tikhon made him auxiliary bishop of St. Petersburg, at a time when the Russian Church was rent by the "Living Church" schism: for his faithfulness to Orthodoxy Bishop Alexei was exiled to Asia in 1922.

In 1926 he returned as Bishop of Novgorod; and in 1933 he was translated to be Metropolitan of Leningrad. There he remained

throughout the famous Siege of the city during the Second World War but was able to maintain his close collaboration with Metropolitan Sergei of Moscow: together they achieved the summoning of the Council of Bishops in 1943, when Sergei was elected Patriarch. The latter's death in the following year was followed in 1945 by Alexei's unanimous election to succeed him.

It is an interesting and poignant detail that in 1913 the new Bishop Alexei's principal consecrator was the visiting Patriarch Gregory IV of Antioch, and that at the same service was proclaimed the canonisation of St. Hermogen, the Patriarch of Moscow martyred in 1612.

Patriarch Alexei set great importance on the essential unity of Orthodoxy, and over the years he received a great number of visiting delegations in Russia. In 1945 he summoned a local Synod in Moscow which was attended by the Patriarchs of Alexandria, Antioch and Georgia and by representatives of the other autocephalous Churches: their appeal to the Ecumenical Patriarch to heal the breach with the Bulgarian Church was followed almost immediately by the regularisation of relations with that Church.

In the course of frequent trips abroad, the late Patriarch visited Constantinople, Alexandria, Antioch, Jerusalem, Greece, Georgia, Serbia, Rumania and Bulgaria. Nor were his contacts restricted to Orthodox Churches: he received many non-Chalcedonian and non-Orthodox churchmen, especially in the latter part of his patriarchate, and in 1964 he visited both Geneva and London; and in 1961 the Russian Church became a member of the World Council of Churches.

Within days of his death, Patriarch Alexei presided at sessions of his Holy Synod when it was decided to recognise the canonisation of Archbishop Nicholas Kazatkin, the Apostle of Japan, and to pronounce the autonomy of the Churches of Japan and of America.

In the light of the vicissitudes of his long life, it might be permitted to recall a figure of pathos; but to dwell exclusively on that aspect would be to overlook the tremendous patience and persistence, in the face of obstacles more formidable than most Christians are required to surmount, and serene faith of Patriarch Alexei. He did that which was given him to do, according to the best of his ability and judgement; and we salute, from the safety of our position, a most distinguished leader of the Church of Christ.

Rest eternal grant unto him, O Lord; and may light perpetual shine upon him. . . .

#### THE BISHOP OF GIBRALTAR

Stanley Albert Hallam Eley, whose sudden death has deprived the A. & E.C.A. of a distinguished and valued Vice-President, was one who had made more than one notable contribution to his Church and to Christendom at large.

For twelve years, to 1946, he served the London Diocesan Fund during a time of unique and enormous problems of rebuilding reorganisation and renewal. Archbishop Fisher took him to Lambeth as his Senior Chaplain; and thus it fell to him to act as Secretary to the Lambeth Conference of 1948, when after eighteen tumultuous years the Anglican Bishops again gathered for mutual counsel and consultation with delegates from other Churches.

The next twelve years were to be spent in Kensington as parish priest, rural dean and proctor in Convocation.

Finally, for a decade of great changes and rapid developments in the ecumenical field, Eley was to be Bishop of Gibraltar and as such deeply involved in Anglican-Orthodox and Anglican-Roman Catholic relations. Although we saw all too little of him in the Association, we were fully aware through C.F.R. of all his labours.

May he rest in peace, out of all his labours. . . .

#### CANON JOHN FINDLOW

The shock of John Findlow's death, after a short illness and while still in the full vigour of his powers, stunned the multitude of his friends among Christians in countless nations. One is tempted to call his end untimely; but our trust in Divine Providence compels us rather to thank God for such a man, in such positions and at such a time, and to marvel at the extent of his achievements and influence.

To his obvious intellectual gifts were added a rare flair for languages and an uncommon gift of human sympathy, which caused him to be recognised as a true friend by all with whom he had to deal, in every community and confession. It is no exaggeration to say that John was loved universally, for his own sake; but to those who loved him most, his wife and daughters, we extend our deepest sympathy and the assurance of our prayers with and for him and them.

His successive chaplaincies in Rome, Montreux and Athens serve to remind us that John was a truly ecumenical figure, although as it turned out his last and lasting contribution was as the first director of the "Anglican Centre" in Rome. With the Council on Foreign Relations, he began a quarter of a century ago as Assistant General Secretary and ended his days as its Associate General Secretary.

How the trumpets must have sounded for John on that further shore, as he penetrated deeper "the steeps of light"; and how fragrant and how vital is the abiding memory. . . .

H.E.

#### A BRIEF LETTER FROM THE CHURCH OF CYPRUS

The Metropolitan Gennadios of Paphos paid a visit to Athens and London. In the British capital he had a meeting with Archbishop Athenagoras of Thyateira.

From 30th September until 4th October, 1969, a Consultation on the Refugees of the Near East was held at the Ledra Palace Hotel in Nicosia. It took place under the joint auspices of the World Council of Churches and the Near Eastern Council of Churches. At the start of the Consultation H.B. Archbishop Makarios, President of Cyprus, and Dr. Eugene Carson Blake, General Secretary of W.C.C., were present and addressed the delegates. Many representatives, including Orthodox, Roman Catholics, Anglicans, Armenians and Copts, were present.

There was a meeting of the Anglican District Synod of Jerusalem in Nicosia during October 1969. The members of the Synod were received by Archbishop Makarios.

Andreas N. Papavassiliou,  
Paedagogical Academy of Cyprus

#### "AN ENCOUNTER . . . WITH THE ECUMENICAL PATRIARCH"

A review, by Raymond Rizk, of Olivier Clement's book, "Dialogues avec le Patriarche Athenagoras" (Editions Fayard).

Olivier Clement's objective in his book, "Dialogues avec le Patriarche Athenagoras", is to elicit the existential dimensions of the Patriarch's paschal and Christocentric thought from his life and ecumenical experience and, through them, the spirituality, vision and approach to the world of his "spiritual party" which is the Orthodox Church.

Through the sum of information and documents incorporated in this work, and especially in the spirit which emerges from it, he goes beyond the dichotomies of unhealthy opinion. He finds the unifying vision of the Gospel and the Fathers across the vicissitudes of history and of the "estrangement" which exists more and more between the Churches and the world. In fact, this is a book one can ill afford not to read and think about. As the author says in the preface, "this book is the record of an encounter . . . that of a man and a spirituality", and he invites and introduces us to the encounter itself.

Olivier Clement, French historian intellectual, and disciple of Vladimir Lossky, came to Orthodoxy "at a mature age and with eyes open, after an exacting exploration of atheism" (p. 129). He is one of the most brilliant figures in the Orthodoxy of the Western Dispersion. He has greatly helped the western public to understand Orthodoxy by means of his many articles in *Contacts* and other periodicals, often with a burning timelessness, and in several books which have already appeared.

## I

In the first part (pp. 18-30), although the picture is rapidly sketched, it is clear and filled with the important stages in the history and spirituality of the Orthodox Church. This Church "intends to remain faithful to the Fathers of the Church, not by its own merits but by the mercy of God . . . and to place itself in living continuity with the ancient Church" (p. 18).

The negative side of its troubled and often tragic history is expressed in "the temptation to religious nationalism . . . ethnic divisions . . . the general weakness of intellectual work. . ." (p. 24). But the history is also strangely fruitful in the transfigured people and martyrs which assure its continuity.

## II

The life of the Patriarch (pp. 31-123), born in the village of Epire, a pupil at Halki in 1903, deacon in 1910, Bishop of Corfu in 1923, Archbishop of the Americas in 1931, and finally Patriarch of Constantinople in 1948, is related by the author who weaves into it the political and human events of a period especially stirred by great spiritual figures (St. Cosmas the Aetolian, Sylvan the Athonite, St. Nectarios of Aigina) who illuminated the future Patriarch's inner life and marked his development. It was a difficult situation for the Christian minorities under Ottoman domination, but there was also fraternity with spiritual Muslims, the dervishes, whose "countenances, infinitely peaceful and full of light" (p. 56) permitted him to meet Islam in depth. The horror of the war, the collapse of the "Great Idea" to restore a Greek empire which would replace the "Sick Man", and the displacement of Greek populations, put him in contact with diverse nationalities in suffering, and convinced him that "all the peoples are good. Each merits respect and admiration . . . All need love. If they are bad, perhaps it is because they have not met with the true love which is not of mere words but makes light and life shine" (p. 58).

His sojourn at Athos in 1918, that high place of "pure prayer", confirmed the fact that there is not contradiction between Martha and Mary but that they complement one another. "Love cannot change life if it is not upheld and nourished by silent intercession" (p. 65). Assigned to teach at Monastir (1910), Secretary of the Holy Synod (1919), then Bishop of Corfu, he showed himself an indefatigable worker, methodical, close to the suffering (he worked at medical centres, at vocational centres for refugees, at schools, at seminaries), willingly an innovator. From 1910 to 1931 he came to know the problems of the Greek Church, assisted at the birth of the missionary renewal due to ZOE, and made his first ecumenical

contacts (Catholics, the Armenians of Corfu, the YMCA . . . ). It was through the latter that he "discovered Russian philosophy . . . which, beginning with the Orthodox sense of the Holy Spirit, sought to define an attitude toward contemporary culture which does not, reject but transfigures" (p. 74).

As Archbishop of America, he "showed the qualities of a statesman in the service of a vision" (p. 77) and reorganised Greek Orthodoxy around parishes in which three powers worked together: that of the priest, that of a royal priesthood in the person of the elected lay president, and that of the culture represented by the teachers. He watched over the cultivation of priests at their social level and, without doctrinal compromises, tried to "acculturate" Orthodoxy to the American culture.

His sojourn in America confirmed in him "his ability to unite without difficulty the mystical and practical meaning, spiritual vision and efficiency" (p. 84).

The election of the Ecumenical Patriarch allows the author to make a rapid overview of the history and greatness of Byzantium, now Constantinople, and of the relationships of the Church with the Empire, as well as the role of the Ecumenical Patriarch, primate of honour in the Orthodox Church, the "*primus inter pares* who presides in love" and who now resides in the Phanar, in one of the poorest quarters of Istanbul and in unpretentious buildings which are very restricted and of a monastic simplicity.

Favourably received at Istanbul, he worked to disarm the suspicion between Greeks and Turks by a series of "those direct gestures with symbolic value of which he has the secret" (p. 99) and was able to reorganise the Orthodox communities he knew and often visited, being assured of the understanding and encouragement of the Turkish Government. All this was spoiled by the Cyprus affair and the drama of 1960 in which the riots of Istanbul "were transformed into a veritable pogrom against the Greeks" (p. 101). Since then, the vexations and limitations on freedom have continued. The Patriarch lives this tragedy but he retains hope, for he said, "when the situation is completely beyond your power, there is nothing to do but fall back on the mercy of God; then fear no longer exists, only confidence" (p. 119). This confidence in God, this fact of "being separated from all and united with all" in simplicity, is spelled out in the description of the Patriarch, daily life and in his contacts with his people and with innumerable visitors. He appears as truly "the poor one who loves men" in the definition of St. Symeon the New Theologian, and as the man in Christ (p. 123). "In a civilisation in which one walks backwards towards death while imitating youth, Athenagoras's icon-like face (and everything about his life and work) witness to an old age which is marked by wisdom and may have the password to transform death in metamorphosis" (p. 9).

Then comes the most luminous and refreshing part of the book, that which summons and will perhaps aid those who read it, to be "disarmed" and "divested" of contradictions and secret fears by that "which shows the paths to prophetic creativity in present-day history" (p. 12): The Dialogues (pp. 127-297).

In the thread of the discourse one sees the thought of the Patriarch stand out, existential thought centred on the face of the Risen Christ, a personal encounter which enables him to discover that, love is "the force which animates the whole universe, and the confidence which gives a transparency to his sight" (p. 129) so that for "the one who knows how to see it, everything is a miracle, everything is plunged in mystery" (p. 140). The anxiety of men, the fear of death, the hunger which devours a third of humanity come from the fact that Christians "do not live the resurrection", that they "have lost the Spirit of the Gospel", that they "have made a machine of the Church, a pseudo-science of theology, a vague morality of Christianity". "It is necessary first to form the inner man, to make him capable of creative adoration . . . then we fill our hands with brotherly gifts for those who suffer from hunger of the body as well as those who suffer the hunger of the soul" (p. 143).

The Resurrected One is everywhere and it is a matter of seeking Him in all the places of His presence: in man, in the poor who are "the sacrament of Christ", in the Gospel and above all in the Eucharistic Chalice. To seek Him and to let oneself be filled by Him, to let Him speak through us, to live in Him, to respond to Him by loving God and men. Sin is delay in giving thanks, and repentance is "the heart turned towards nothingness which suddenly turns towards God in a great cry of faith" (p. 147).

For us to discover the friendship of Christ is also to discover our brothers. "Christ makes no comparisons: He loves each without measure" (p. 149) and one should imitate Him by making "war on oneself".

It is a matter of coming to the point where one is disarmed, and the Patriarch says: "I have waged this war . . . I am disarmed of the will to be right, to justify myself in disqualifying others. I am no longer on my guard, jealously protecting my riches. I receive and I give. I do not hold particularly to my own ideas and undertakings . . . That which is good, true, real, whatever it be, is always for me the best. That is why I am no longer afraid. When one no longer has anything, he is no longer afraid: who shall separate us from the love of Christ?" (p. 183).

This availability and openness to others in the love of Christ take man out of the infernal circle of time which he is called to sacralise in the present moment, "received and lived the most intensely possible" (p. 185). They enable him to discover anew that all of nature with its trees, mountains, rivers, and birds is on the

point of praise and awaits its transfiguration from us. And death no longer causes fear: "one says Yes to it every day, it is a passage. . . The Resurrection makes us pass from death to life . . . Little by little our life is drawn together and our baptism and death coincide" (p. 193). It is in this perspective of Christ incarnate in me, "making me no longer myself," that one can truly speak of Christianity as the "science of life".

In this quest, in this unifying integration with Christ, the great tragedy is the divided Church, the Church which is "institutionalised", Christians who have lost the Spirit of the Christ "of humility, dispossession of self, unbiassed welcome, the ability to see the best in others" (p. 154).

But Christ and Christianity are everywhere. They act in history in spite of our defections and pusillanimity. "The Churches have been afraid of the Gospel . . . so Christ is distributed among men and animated their history without Churches and at times against them" (p. 157).

Certainly the Church remains, despite the failing of men and the vicissitudes of history, as "receptacle of the divine life, as the axis of history and the heart of the world" (p. 161). The mystery is what constitutes her, the Eucharist which is called to transfigure the world. "We chase Christ from the Church, but He always gives Himself in the Chalice" (p. 162).

Christianity and the Church ought now to be rejoined for a new period - glorious, but in humility - in the history of Christianity (p. 157). And this unification will be made in "the common source which is the Gospel and the Eucharist" (p. 159). It will lead to the union of Christians and give meaning to the quest of science, and it will make the search of man for liberty and justice converge in and by love.

For that reason the Church must be "humble and poor in the face that she presents to the world" (p. 163), and may the collaboration between clerics and laity become closer and closer, more and more harmonious. The one can do nothing without the other, and it is together that they form the people of God. The *magisterium* must not impose rules on the laity but "recall them to the meaning of life and help them to become responsible persons" (p. 165). But above all, renewal will come from prayer. Our century has more and more need of prayer, and for that reason we must initiate men anew to the "art of arts" which is prayer with its personal and communal dimensions in the liturgy. In the purest Orthodox spirituality, "the prayer of Jesus" (pp. 204-20), which is within reach of the humblest worshippers and "yet leads into the most profound mysteries" while adapting "to all the circumstances of time and place" (Fr. Lev Gillet cited, p. 205), is a golden thread necessary to renewal today and full of promise. There must also be renewal of the liturgical life, music, architecture, sacred painting,

so that the faithful may again find their "dignity of co-liturgists" (p. 289) and participate actively in the "sacred drama which worship should actualise" (p. 289).

After dealing with the "Christocentric" vision of the Patriarch and indicating the ways and conditions of renewal, a renewal which has begun to appear here and there in the Orthodox world (p. 24), the dialogues touch upon a large number of "current" problems. Concerning the pill, he says: "the nuptial chamber is sacred to me. I do not enter it. If there is true love between a man and a woman, their love is altogether holy" (p. 167). Concerning the obligatory celibacy of the clergy he says: "a man who is dedicated to the service of the Church should be able to choose freely to marry or not" (p. 172). Concerning the freedom of women: "Jesus never said anything against women, and it was a woman through whom God permitted Himself to be incarnate" (p. 172). He speaks about the veritable nature of the true theology which is Christ and which must be lived as a contemplation of the mystery, in the manner of the Fathers, and not as an exact science "which makes of dogma and of God Himself an arm to hit others on the head" (p. 247).

Another problem touched upon is relationships with the Muslims who "love and venerate Jesus and all the Patriarchs of the Old Covenant". The prophet Muhammad can be considered as a "prophet of the Old Covenant", and the mystics as very close to "fools in Christ". The old suspicion should be more and more diminished and a brotherly dialogue established (pp. 174-178). As for the political attitude of the Church, "the heads of the Church ought to speak prophetic words, concerning certain scandals, even to take prophetic attitudes at the risk of their lives. But I do not think that they have to formulate solutions which are properly political" (p. 22). "It is not a matter of being political but of being loyal to the State while remaining faithful to the Church" and, in case of contradiction, "the solution is confession and martyrdom" (p. 224). It is necessary for Christians "to live and not merely to talk", "to be living people nourished by the blood of Christ, made inwardly peaceful by silence and prayer" and then "able to understand prophetically the history in which they are involved" (p. 227). "Only the power of the Spirit can master the technological". "One should not oppose the inward life and active love; the more the inward life sinks its roots beyond history, the more it can give rise in history to a true service of life" (p. 233) in the demands of justice and liberty "not as an idol but as an expression of love" (p. 231). "A head of the Church ought neither to advocate nor reject revolution. His duty . . . is to sound an alarm, to awaken consciences". To put it in other words, "the only revolution which the Church knows is . . . repentance . . . She knows that in the long term, only love can change life and that it must begin in herself; if not, revolution is only an alibi" (p. 254).

Here the dialogues respond with love to so many questions which bewilder men today, letting them see better than in any other kind of description the spiritual person of Patriarch Athenagoras who appears as one of the veritable "spiritual Fathers" of the Eastern Church, those of whom the desert fathers said: "a father puts his soul in direct relationship with God", he never demands, "he is an example for all, never a legislator" (cited on p. 235).

#### IV

This, then, is how the third part of the book begins, and it is subdivided into three sections describing the work of the Patriarch as a prophet of unity and union vis-a-vis Rome (pp. 303-453) between the ancient Eastern Churches and Protestantism (pp. 453-520), and finally in the bosom of Orthodoxy itself (pp. 521-580).

"Union is the destiny" (p. 303). Christ prayed for it. It "will be a miracle, but a miracle in history" (p. 307). There are certainly differences among Christians and difficulties which should not be under-estimated, but it is essential to change the method of approach, it is essential that the meeting take place in love: "truth will impose its own evidence and from within will surmount . . . insufficiencies and limitations" (p. 310). There is only one Church, and "the tensions should be located inside the Church" (p. 312). Union is not uniformity. Diversity in the undivided Church does not prohibit communion but intensifies unity. "Orthodoxy, if it has its resources in the great tradition, will be the humble and faithful witness of the undivided Church" (p. 313). Patriarch Athenagoras, whose exposition of ecclesiology is given on pp. 344-357, beginning particularly with his appeal to Pope John XXIII in 1959, has never ceased to make this appeal for the unity of heart, to make it resound on every occasion. And here he traces the way through the encyclicals of the Ecumenical Patriarchate of 1902 and 1920, from which large extracts are reproduced (pp. 316-320).

Thus the diverse events and difficulties which the Patriarch has met, in the bosom of Orthodoxy and outside it, are related - events which led to the Jerusalem meeting of 1964 as well as the account of that meeting itself. "When the pastors humbled themselves at Jerusalem, they testified that Christ is the only Pastor" (p. 360). Another chapter (pp. 377-401) relates the preparation for lifting the anathemas and devotes the entire text to the common declaration. The journey of the Pope to Istanbul, the visits of the Ecumenical Patriarch to various Orthodox Churches and his journey to Rome, all these interpreted in their rich practical and symbolic significance are related on pp. 402-429.

The dialogues then take up (pp. 430-449) an attempt to decipher the future and the theological differences which exist between Rome and the East (primarily *filioque* and papal infallibility, as

well as some minor matters) and develops the long-debated problem of intercommunion. "By love we have conquered this 'yesterday' still so near and heavy with antagonisms . . . today we are rediscovering the solid ground of an old brotherhood, and the re-establishment of love permits us to look dispassionately at our differences again . . ." (pp. 430-431). "What is necessary henceforth is first of all to encourage . . . a multitude of initiatives in which Catholics and Orthodox again seek together to find and to go into the depths of the living Tradition of the Church . . . and we must officially set up a joint Catholic-Orthodox commission . . . which should discover concrete solutions . . ." (p. 723).

However, the ecumenical activity of the Patriarch is not limited to rapprochement with Rome. His visits to Geneva and London in 1967, the Ecumenical Patriarchate's participation in the World Council of Churches, the presence of all the Orthodox Churches at Uppsala, and the bilateral contacts with Lutherans and Anglicans are described and commented upon in pp. 453-499. "The witness of the undivided Church by Orthodoxy and by the sacramental convergence of Orthodoxy and Catholicism should lead Protestants little by little to rediscover their own ecclesial roots. The Protestant communities recognise that they live mysteriously in the bosom of the universal Church of which the historical axis is a sacramental institution which was not invented by men but willed and formed by Christ and then animated by Pentecostal grace" (p. 464).

With regard to the "radicalist" tendency at Uppsala, large extracts of the speech by Mgr. Hazim at Uppsala are cited (pp. 495-497) to confirm that only the "quest of the Holy Spirit is able to vivify all" (p. 495). "We will be neither archaeologists of Christianity nor sociologists of a revolutionary Church. All of that is radically old. We shall be the prophets of renewal, beholders of the risen Christ".

A brief historical introduction defines those Eastern Churches called non-Chalcedonian, with whom for the Orthodox "nothing prevents union within a brief time". It is simply necessary to "arouse from the historical inertia and come to it" (p. 509). The Patriarch's visits to the pastors of those Churches, their invitation to the conferences in Rhodes, the theological commissions, the doctrinal accord which resulted from them, all lead us to believe that the union of Orthodoxy with those Churches should not be delayed.

The last part of the book (pp. 521-580) reveals the enormous work of the Patriarch with regard to the unity of Orthodoxy. Since his accession to the patriarchal throne in 1949, there has been certainly a union of doctrinal and eucharistic faith among those Orthodox Churches which, for political and historical reasons, lived in almost total isolation from one another. Athenagoras began by writing and then visiting the other Patriarchs. He patiently

prepared for the Rhodes Conference (1961) and the pilgrimage to Athos (1963) which sealed Orthodoxy's witness of unity to the world after so many years of estrangement. The often detailed description of these efforts (pp. 521-580) brings out the difficulties (tensions with the Russian Church, political pressures, the nationalism of the Greeks . . .) and the hopes, above all, "in what a primacy which puts itself in service for the union of all" (p. 545) and which is convinced that "love casts out fear" may be able to do. The Geneva Conference in 1968 was a veritable success and "never had the spirit of brotherhood and desire for co-operation appeared so great" among the Orthodox Churches. Among other things, it advanced by a long step the preparation for the great Council of the Orthodox Church which "will permit the people to live their faith better" and will ensure not only the adaptation of our tradition to the men of today, but restore its force of inspiration and renewal. In that way it will be an ecumenical work. Renewal is inseparable from heritage and unity" (p. 577).

Taken as a whole, this book of Olivier Clement is written in a lively and varied style, approaching poetry at times. It is certainly a service rendered to all those who are intrigued by the personality of the Ecumenical Patriarch, those who really want to know the Orthodox Church in its life and renewal, and above all those who out of the tragic stammerings seek the face of the "Risen One". (Reproduced, by kind permission, from "Al Montada", Jan./Feb. 1970)

## ANGLICAN-ORTHODOX CONSULTATION IN NEW YORK

by the Very Reverend William Schneirla

### I

The latest meeting of the Anglican and Orthodox Consultations in North America, begun eight years ago on the joint initiative of the Ecumenical Patriarch and the Archbishop of Canterbury, convened at Trinity Institute, Manhattan, following a luncheon for the two delegations on 14th November, 1969.

The Episcopal delegates were Bishop Francis William Lickfield of Quincy, Dr. Paul Anderson, Peter Day, the Venerable R. J. Deppen, the Reverend Robert B. MacDonald, the Reverend Enrico C. S. Molnar, the Reverend Robert E. Terwilliger, and Canon Edward West.

The Orthodox delegates were Bishop Silas of the Greek Archdiocese, the Reverend Demetrios Constantelos, the Very Reverend Florian Galdau, the Very Reverend Paul Schneirla, the Reverend Robert Stephanopoulos, the Very Reverend George Tsoumas, Professor George Bebis, Veselin Kesich and Sergei Verhovsky.



## II

Molnar and Tsoumas introduced a discussion of the actual situation in Orthodox-Anglican relations in the United States. Tsoumas commented on the returns of a questionnaire he had submitted to a selection of Greek clergy and laity in a New England area, in an attempt to sample opinion on actual present conditions and to discern attitudes toward the possibility of reunion. He suggested that his selection was too limited to supply any conclusive results, although the preponderance of the answers seemed to favour closer relations now, with reunion in the near future, and, for the laity, very little reservation about intercommunion.

The Anglican delegates were struck by the answers of a significant section of the priests, who said they would not accept reunion even if it were concluded by the hierarchy. It was explained that Orthodox bishops, as the spokesmen rather than the masters of Tradition, do not expect support for novelties and that a number of historical achievements of unity, popularly recognised as below traditional standards, were aborted for that very reason.

Molnar presented a sample study of the Los Angeles area, which appeared to correspond with the general characteristics of the American situation: friendly relations, some confusion about intercommunion, but no sustained or profound contacts. A full section on Monophysites and Nestorians evoked Orthodox surprise that these bodies should have been included, as is generally done in National and World Council circles, simply because they are Oriental. A Russian theologian said that he had never regarded himself, or Russia, as anything but occidental, and that Orthodox traditionally felt themselves closer to Rome than to the non-Chalcedonian and non-Ephesian Churches.

## III

Schneirla and Terwilliger opened the discussion of Nikos Nissiotis's *Orthodoxy and Ecumenism* and William Norgren's *Crisis and Promise in the Ecumenical Movement*.

Terwilliger liked Nissiotis's understanding of Tradition as dynamic, and the typical Orthodox sensitivity to the work and influence of the Holy Spirit. He found the use of the word *channel* for the Church too mechanical. He approved Nissiotis's disclaimer of the category of "Confessional Church" for Orthodoxy and took the same position for Anglicanism, misconceptions of the role of the Thirty-Nine Articles notwithstanding. Terwilliger found Nissiotis's paper stimulating but impractical in its proposals.

Schneirla found it impossible to determine Nissiotis's main thrust from an Orthodox position because of the vague and indefinite use of the word *Church*, which seemed to mean the Orthodox Church in some contexts and in others some invisible body of nebulous content and uncertain frontiers, or simply Christendom.

Since it is neither defined nor obvious in the paper, Nissiotis's Church is an obstacle to understanding the intent.

Schneirla also felt that Nissiotis used eucharistic ecclesiology without the balances that validate its contribution to a total ecclesiology, and finally repudiated it in fact when he concluded by proposing the establishment of a parallel structure outside the hierarchy to achieve reunion. Schneirla did not suggest that any of Nissiotis's other essays suffered from similar untraditional flaws.

In the discussion that followed, Verhovsky said Nissiotis's paper was typical of ecumenical ecclesiology and must be read in the light of its conclusions. Nissiotis replaces a Church centred in an historical fellowship with a charismatic body otherwise unidentified, a teaching that results in the complete dissolution of the idea of a Church. Nissiotis writes, perhaps ironically, that it is impossible to hold that Christendom exists in concentric circles around Orthodoxy, relative positions being distinguished by *vestigiae ecclesiae*, although this is in fact the maximum of ecumenical possibility for the Orthodox. St. Irenaeus says indeed, "Where the Holy Spirit is, there is the Church"; but for the ancient Church the body is further defined by the presence of the Apostolic faith. Here the charismatic "Church at large" lacks all definition. The description of the Church as an instrument or channel is remarkable when so much literature has been describing it as the Body of Christ for the last twenty-five years, and thus not a channel but an historical reality of those who are in the body. It is a temple built by God. It is easy to understand why the figure of the Body of Christ is avoided, for it gives the Church a concreteness which cannot be so easily distorted. Tradition is in history, but its value is not that it refers backward or forward but in that it carries the eternal: the divine grace, the divine word. Tradition is not in the past or in the eschaton, but in faithfulness from year to year to the eternal truth.

Another Orthodox delegate said that he felt that perhaps Nissiotis ventured his daring conclusions from the conviction, based on long ecumenical associations, that the traditional Orthodox position offers no further hope of creative ecumenical progress.

## IV

Schneirla introduced Norgren's paper by suggesting that its analysis of the current ecumenical situation generally confirmed his own convictions and, given Norgren's opportunities, interests and competences, probably represents a totally accurate survey. He said that some Orthodox might take a lesson in ecumenical necessity from Norgren's comments on pluriform rites, a point also made by Nissiotis, although the lesson may be a hard one. The principal reference to Orthodoxy in Norgren's paper are indicative of the distinctive attributes which embarrass its representatives in Councils or associations extruded from Reformation traditions.

Norgren's conclusion that an inter-confessional mean will evolve must be tested by time. Some discussion ensued around the inability of Orthodox to relate comfortably or effectively to Councils and the recent revival of concern among Standing Conference hierarchs regarding the place of the American jurisdictions in the National Council.

V

Paul Anderson and Peter Day, with assistance from Bishop Lickfield, reported to the Orthodox on the September meeting in Jerusalem of the Anglican Theological Commission for Joint Doctrinal Discussions with the Orthodox Churches. Anderson said that the Commission, representative of the world-wide Anglican Communion, was formed to engage in dialogue with the Orthodox Commission envisaged by the Belgrade and Chambesy meetings of the Orthodox hierarchy. He, Day and Bishop Lickfield, together with Edward Hardy and Bishops' Brown of Albany and Sherman of Long Island, were the representatives from the Episcopal Church. The meeting discussed, and referred for revision, papers on Comprehensiveness by A. Allchin, on the Eucharist by E. Hardy, and on the *Filioque* by Davey. The Anglicans were careful to include representatives of all shades of thought: Roger Beckwith, an English Evangelical, represented that vigorous and growing school.

Anderson distributed the Report of the Jerusalem meeting:

After a conference of the Anglican Commission for Joint Doctrinal Discussions with the Orthodox Churches had met in St. George's College, Jerusalem, from 15th to 19th September, the Chairman, the Bishop of Oxford (the Right Reverend H. J. Carpenter), sent the following statement, which had been approved unanimously by all present at the Conference, to the Archbishop of Canterbury:

As members of the Anglican Theological Commission which you have appointed for the resumption of joint doctrinal discussions with the Orthodox Churches, we have just completed our first full meeting here in Jerusalem. We have been able to prepare much useful material in readiness for the proposed resumption of our joint dialogue with the Orthodox Theological Commission, and we have also made plans for further work and meetings of our own Theological Commission for the next two years.

The Commission is unanimous in thinking that in the forthcoming dialogue we must consider most carefully the theological issues which are at present the occasion of difficulty between the Anglican and Orthodox Churches, so that the unity which is to be reached shall be a unity in the fullness of the truth of Christ. We are convinced that the issues raised in previous conversations and not yet fully resolved, must receive further careful treatment.

In this we are altogether at one with the views expressed by our Orthodox colleagues in their meetings at Belgrade and Chambesy. We also believe that it will be vitally important for the dialogue to include -

- (a) a consideration of questions of a pastoral, liturgical and spiritual nature, so that we may together investigate how our doctrine is expressed in the life and worship of our Churches and in the search for holiness, and
- (b) a consideration of the urgent and difficult questions involved in the presentation of the faith in the world today, so that we may together be able to find "a contemporary expression of our common commitment to the faith of the early undivided ecumenical Church, and of our determination to continue to present that faith in the future".

(Lambeth Conference, 1968)

It is clear that the achievement of unity between our Churches can scarcely be a sudden thing. Time must be given on both sides for the full consideration of the questions involved, and for a much wider information of the great body of the faithful. At the same time it is urgent that as soon as possible we should resume officially the dialogue which our predecessors began almost forty years ago. Although it is not possible for us to prophesy how the dialogue will develop, we believe that it is likely to advance in a number of stages. In putting forward a tentative outline of how this might happen, we do not of course intend in any way to commit our Orthodox colleagues to proposals which as yet we have been unable to discuss with them. We wish merely to give some shape to the hope that is in us, and do not fail to take the steps which are open to us merely because we do not yet fully see the whole of the way that lies in front of us. First there is the stage of deepening mutual knowledge and understanding, in which we are at present. We are thankful to God that much has already been done, but we recognise that there is more to do. We hope that this might lead to a second stage in which our Churches might formally recognise each other as sister Churches loving and respecting one another in Christ, even before the achievement of complete unity and full communion. In such a stage we envisage the possibility of constant collaboration in practical matters, regular mutual consultation and support, and mutual commemoration and prayer in the Holy Liturgy. It is only after this stage is reached that with the help of God under the guidance of the Holy Spirit we may look forward to the longed-for day of full union in faith and love, and the coming together in the common chalice of our one Lord.

Verhovsky questioned whether pronouncements or decisions of an anglican Assembly, however official, would necessarily be significant in view of the theological diversity always possible within Anglicanism. Schneirla said that a genuine problem of Anglican-Orthodox reunion or intercommunion does not exist for Anglicans, who already share fellowship with substantial elements quite as "right-wing" theologically as the Orthodox, but that the responsibility for progress rests squarely on the Orthodox who must discover a satisfactory way of living with comprehensiveness so long as it remains characteristic of Anglicanism. The Orthodox delegates strongly deplored the absence until the present of American Orthodox participation in world Orthodoxy's consultations on Anglicanism, inasmuch as the only theologians who have a living experience of Anglicanism on a daily basis are in America. The competence of the leadership of the so-called Mother Churches to act in the field was vigorously challenged, although the delegates recognised that this was an internal Orthodox difficulty which could not be remedied in the Consultation.

In discussing the absence of American Orthodox observers at the Tenth Lambeth Conference, an Orthodox theologian referred to *The Long Shadows of Lambeth X*, by Simpson and Story; and the Episcopal delegates seemed to agree that the work was seriously one-sided: the term "two irresponsible priests" was used several times to describe the authors. The Episcopal theologians were unanimous in asserting that the labels "High", "Low" or "Broad" were no longer valid indications of differences in the Episcopal Church, a re-alignment of Churchmanship on social-oriented positions being in progress. The adoption of the Bucharest Statement of 1935 on the Eucharist, Tradition, Sacraments and Holy Orders by the Special General Convention at South Bend, Indiana, early in September of this year, was attributed by some Episcopal theologians to the initiative of members of these Consultations.

In response to a suggestion under overwhelming pressure to act on racial and other social problems, an Episcopal theologian said that the material had been circulated in advance and any potential opponent to adoption had ample opportunity to prepare, yet there was no negative response.

The Orthodox and Anglican delegates unanimously agreed that the direction, progress and reporting of the Consultations had been hitherto too impulsive to permit serious considerations of areas requiring further study. The steering committee was reorganised and is now composed of Anderson, Day, Stephanopoulos, Terwilliger and Verhovsky. The members were given a firm mandate to provide a tight and useful programme for the future.

(This article has been reprinted from "St. Vladimir's Theological Quarterly", Vol. XIII, No. 4/1969, by kind permission of the Editor.)

#### BOOK NOTICE

"Mission of Justice and Peace" (published by I.L.O., Geneva, 1969 : £2.)

This beautiful production, with very many illustrations in full colour, is a lavish account of Pope Paul VI's historic visit to Geneva last year, primarily to join in the Jubilee celebrations of the International Labour Organisation, with its history of concern with the world's living and working conditions and of promoting basic human rights.

The speeches at the airport, where His Holiness was welcomed by the President of the Swiss Confederation, and at the I.L.O. offices, are recorded in full; and they are followed by an account of the Pope's meeting with the Swiss Hierarchy and members of Catholic organisations in the Parish Church of St. Nicholas de Flüe.

In the afternoon Pope Paul made his historic visit to the headquarters of the World Council of Churches, where he was given a great reception by a large and truly representative gathering: the Ecumenical Patriarch was represented by the Metropolitan Meliton of Chalcedon. The opening words of welcome by the General Secretary, Dr. Eugene Carson Blake, were: "You are welcome in this house".

In his reply, His Holiness said: "Is not the World Council a marvellous movement of Christians, of 'children of God who are scattered abroad' (Jn xi 52), who are now seeking to come together again in unity? Is not the meaning of Our coming here, at the threshold of your house, to be found in that obedience with joy to an unseen impulse which, by the merciful command of Christ, makes Our ministry and mission what it is? Truly a blessed encounter, a prophetic moment, dawn of a future day awaited for centuries!"

Later the Pope celebrated Mass in La Grange Park, before a vast congregation; and finally he had a meeting with the Emperor Haile Selassie of Ethiopia. Speaking to the Emperor, the Pope said: ". . . whether Catholic or Orthodox, we are all followers of Christ . . ."

If you can afford it, this is a worthy memento of an historic occasion in the Church's history.

H.F.

## 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.