

Eastern Churches NEWS-LETTER

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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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**THE ANGLICAN & EASTERN CHURCHES
ASSOCIATION**

founded in 1864

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The Ecumenical Patriarch of Constantinople
His All Holiness Athenagoras I

Anglican Patron :

His Grace the Archbishop of Canterbury

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The Bishop of London

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EDITORIAL : ASS'T GEN. SECRETARY'S NOTES

We apologise to members and readers for the lateness of this issue of the Eastern Churches News Letter.

THE ECUMENICAL PATRIARCH
OF CONSTANTINOPLE

His All Holiness Athenagoras I

has most graciously given his Patronage to the Anglican and Eastern Churches Association. His All Holiness will be the Orthodox Patron and His Grace the Archbishop of Canterbury the Anglican Patron.

This seems to be a very fitting time to review a little of the **past history of the Eastern Churches Association** (the name by which it was known when it was first founded), as we are approaching our centenary in 1964.

Any study of the history of the Tractarian Movement in the Church of England shows the great influence exerted upon the Church of England by that movement to establish friendly relations with the Holy Orthodox Church. The leaders of the Tractarian Movement looked to the Eastern Orthodox Church with a great desire for reunion with her. They accepted the Orthodox Church's claim to be the very Church of the early apostles which had preserved the faith "once delivered to the saints" without taking from it or adding any new doctrine to it—the Ancient Catholic and Apostolic Church to which the Church of England also claims to belong and with which it claims continuity. When the leaders of this movement turned to the early Fathers of the undivided Church, they found in their teaching a guide to the understanding of the Holy Scriptures and Holy Tradition.

Dr. John Mason Neale wrote extensively on the history of the Orthodox Church and translated Eastern Hymns and liturgies into English. It was he who did a great deal to bring the two churches into personal contact through founding the Eastern Churches Association in 1864. This was the first society to be founded in this country for seeking rapprochement between the Orthodox and Anglican Churches. It was one of the greatest contributions of that period for the advancement of Anglican and Orthodox relations.

The new Association received the full support of the Anglican Episcopate and its reports of 1896 reveal that it had three Archbishops and thirtyone bishops among its patrons; it also had the support of other leading churchmen of the day both in the Anglican and the Orthodox Churches, among whom were Dr. Pusey, Dr. John Wordsworth, the

Hon. C. L. Woods (later Lord Halifax), in later years W. J. Birkbeck, Athelstan Riley, Bishop Headlam, Bishop Hicks, and nearer to our own time Canon Douglas and Father Fynes-Clinton, one time Secretary.

At the time of the reorganisation of the Bishopric in Jerusalem in 1886 the Association was very active with Bishop Popham Blyth working in close contact with its members in the Near East.

In 1914 the Eastern Churches Association was amalgamated with the Anglican and Eastern Churches Union to form the Anglican and Eastern Churches Association.

"It is impossible to over-emphasize the importance of this Association in furthering the work of rapprochement between the Anglican and Orthodox Churches, and it is due very largely to its efforts and to the efforts of those who have worked within it, that cordial relations now exist between the Anglican Church and the Churches of the East".

It is interesting to note that in the Eastern Churches Association first constitution it expresses the hope of "friendly intercourse with the Ancient Churches of the East". The policy of the Association has always been the same-to pray and work for the full **dogmatic agreement of the Anglican and Orthodox Churches**, after which they can have full intercommunion.

Today we still need to have the spirit of adventure which the leaders of the Association had in its early days, reaching out into new fields. It is hoped, at the Northern Festival in September of this year, to form a Branch in the Province of York for all members living in the North. This is necessary because of the growing membership in the North and it will strengthen the work of the Association to have a special Secretary and Committee working in the North.

We are all looking forward with great hope to the reopening of the official theological commission between the two churches. But there is a very great need for an exchange of information between the two churches at all levels, and unity will be impossible unless we know more about each other's church and pray and study together in closer fraternal fellowship. It is our duty to seek every means we can to know about the life and teaching of each other's church; we must break down our isolation and walk with our fellow Christians in the ways of holiness and truth.

On the last time that the late Canon Douglas addressed the Association he reminded members how in the 1930s Orthodoxy was being discussed in a great number of Ruridecanal Chapters and Conferences. Let us pray there may be a great revival of interest coupled with prayer and service.

This year the Northern Festival will be held on Saturday September 29th. (in the Western Calender the feast of St. Michael and All Angels) at the Greek Orthodox Church, Bury New Road, Salford 7. We are very grateful for this kind invitation because the Association has had connections with the Greek Orthodox Churches in Liverpool and Manchester since 1865. In that year the first Secretary of the Eastern Churches Association, the Reverend George Williams, represented the Archbishop of Canterbury at the consecration of the Greek Church in Liverpool by Archbishop Alexander Lycurgus and since then the Orthodox priests in charge of the church in Manchester have given support to the Association in many ways.

The DIVINE LITURGY will be at 11.0 a.m. and in the afternoon there will be a meeting at 2.0 p.m. at which officers and committee for the Northern Branch will be elected. All members are invited to take part in this election and nominations may be sent in beforehand to:-

The Assistant Secretary, Brother Cuthbert Fearon,
Nashdom Abbey, Burnham, Bucks.

Northern members are asked to send their yearly subscriptions for membership (which covers the cost of the News Letter) to the General Secretary in London.

We shall be grateful if all priest members of the Association will remember the Festival at the Altar on the morning of Saturday, September 29th. We shall be pleased to receive collections at the time of the Festival.

Members hoping to attend the Northern Festival in Manchester on Saturday, September 29th are requested to notify the Greek priest at the following address by Saturday, September 22th.

The Very Reverend Methodios Fouyas,
The Greek Orthodox Church,
Bury New Road,
Salford 7.

THE 98th ANNUAL FESTIVAL in LONDON

This year the Annual Festival will be held on Saturday, October 13th, the feast of St. Edward the Confessor. By kind invitation of the Dean and Chapter of Westminster Abbey we will attend the Sung Eucharist in the Abbey that morning. Will members kindly book this date and make it known in the parishes.

There will be a meeting in the afternoon at Church House, Westminster. Full particulars about times and the speaker will appear in the next issue of the News Letter.

The Lord Bishop of London has agreed to be our Anglican President and he will preside at the festival in October.

CUTHBERT FEARON,
Assistant General Secretary.

THE VISIT OF THE ARCHBISHOP OF CANTERBURY,
THE MOST REVEREND MICHAEL RAMSEY,
TO HIS ALL HOLINESS ATHENAGORAS I,
THE ECUMENICAL PATRIARCH

"It was with joy that I accepted the invitation of Your All Holiness, Patriarch of Constantinople, to visit you, and it is with joy that I find myself today the guest of Your All Holiness in this ancient city." With these words the Archbishop of Canterbury and Primate of all England, the Most Reverend Michael Ramsey, greeted the Ecumenical Patriarch in Istanbul, on Thursday, May 3rd. This was the second visit that an Archbishop of Canterbury had made in recent times to this spiritual center of Orthodoxy, the first being the visit of Dr. Fisher in November of 1960.

His Grace was greeted on his arrival Wednesday evening at Yesilkoy Airport by the British Consul General and Representatives of the Ecumenical Patriarch and the Armenian Patriarch. During his four-day stay in Istanbul he and his Chaplains were guests of British Consul General and Mrs. Whitteridge. On Thursday morning the Archbishop celebrated the Holy Eucharist in the Consulate Chapel of Saint Helena and at 11.30 a.m. he was officially received at the Ecumenical Patriarchate in the Phanar. At the gate he was greeted with the kiss of peace by Metropolitans of the Holy Synod and led into the Patriarchal Church of St. George amidst the joyful peal of bells and the singing of the choir. The Doxology was presided over by the Metropolitan of Sardis. At the conclusion of the service the Archbishop blessed the congregation with the Holy Cross while the choir sang the beautiful "Polychronion" to his Grace: "May the Lord God grant many years to the Most Reverend Archbishop of Canterbury and Primate of all England, Lord Michael. O Lord, protect him for many years. Amen."

The Primate and his party were then brought to the Patriarchal Suite. There, in a very moving ceremony, the two great spiritual leaders embraced each other for the first time with the kiss of peace. The Archbishop spoke of his heartfelt "thankfulness to Almighty God for all the Patriarchs who from ancient times have conserved the Holy Orthodox Faith in this Place," and for all those who through many centuries bore "witness to the Faith in life and death." He

then told the Patriarch of the great esteem which is had for His All Holiness and His high office in the Anglican Churches and of the many prayers which are said for his peace and safety and that of his people. He referred to the particular mission of his present visit by saying, "In our Anglican Church there is the longing that Almighty God will lead all Christian people in the way of unity in true doctrine. We Anglicans treasure the Holy Scriptures, the ancient Fathers, the Ecumenical Creeds, the Holy Sacraments and the mystery of the threefold orders of the Holy Ministry. We therefore hope and pray ardently for unity with the Holy Orthodox Church." He also recalled the work done some thirty years ago by a Theological Commission from the two Churches and expressed the eager hope that a new Theological Commission might be set up to renew the task of progress. "The lead which Your All Holiness will give," he declared, "will touch the hearts of Christians and evoke many prayers and deeds in the cause of unity and peace."

The Patriarch in his reply referred to the Easter Feast which had just been celebrated by the Orthodox Churches on the previous Sunday. "Having witnessed the glorious resurrection of Christ, having worshipped and rejoiced according to the measure of His grace and blessings bestowed upon us, we feel the joy of the Lord the more deeply in that we in this venerated center of Orthodoxy now welcome your dearly beloved and highly esteemed Grace. May the Lord," he said, "give the fullness of His grace and joy to your venerated Lordship, and to the venerable and dearly beloved Anglican Communion, and to its pious flock." He noted that the Archbishop's visit was effected within a year of his translation to the historic See of Canterbury; he then spoke of the friendly relations of the two churches in the past and the good prospects for the future which the Archbishop's visit heralded.

"In this season when Spring conquers the Winter of Nature, your visit is not only a simple continuation of the noble example of your predecessors, the Most Reverend Archbishops, Cosmo Lang and Geoffrey Fisher, whose names have a special place in the history of the relations between our two Churches, but it is also the beginning of a new spiritual spring that may lead to the fruitful cultivation and development of our brotherly relationship and also in general to the creation of new backgrounds and for the greater reapproachment and the closer collaboration of all Churches"

"We pray the Risen Christ that this spiritual Spring which Your Grace's visit symbolizes and consecrates, may be the

forerunner of a fruitful Summer. We pray that it may ever be followed by an abundance of those fruits of the Spirit which promote peace, love and unity between our two Churches. The brotherly relationship between our two Churches carefully tended over so many years was first forged and hammered out with mutual and sincere understanding during the Lambeth Conference of 1930, which We, being at the time Metropolitan of the Island of Corfu, were happy to attend as a representative of the Church of Greece."

As a memento of his visit the Archbishop presented His Holiness with an exquisite silver sanctuary lamp.

A state banquet was served in the Patriarchate to more than forty guests. Following the meal the Archbishop spoke again of his great pleasure in making this visit. "May my being here," he said, "be a seal upon the friendship of our two Churches, and, as you yourself so ably said, may this our meeting be a Spring which will bring forth a Summer rich with fruit." He closed his remarks by saying, "We seek unity with you on every level." The Patriarch, his noble face and flashing eyes radiant with good will, replied in equal vein: "It is the will of God that we walk together; the times demand it. And I am sure we will obey this will of Christ."

Later in the day the Archbishop called at the Armenian Patriarchate. His Beatitude Archbishop Shnork, Patriarch of the Armenians in Turkey, received His Grace with great warmth. The two leaders sat beside each other in the great reception room with members of their entourage. The Archbishop spoke of his many friendly contacts with the great Church of the Armenians. The Patriarch, who speaks flawless English, rapidly translated the conversation for the Armenians present. He recalled Dr. Fisher's visit and described his own happy memories of many friendly associations with the Anglican Church. This part of the visit was pleasantly concluded with a gift of silver candlesticks to His Beatitude.

The Archbishop was then taken across the street to the Patriarchal Church of St. Mary the Virgin by His Beatitude. The pealing bells brought crowds of men, women and children running into the street and to the church to greet the Archbishop. Deacons robed him with a golden cope and placed a jewel-studded crozier in his hand. As he proceeded through the center of the church and into the sanctuary, deacons went before censuring him as they went and bearing golden replicas of the church in their left hand. It was difficult to assess whether the large choir alone was singing or the entire congregation, so enthusiastic was the entrance. The Archbishop of Canterbury, referring to their joyful song, spoke

to the congregation of the Angelic hymn: "Glory to God on High, and on earth peace." "You join your hymns with the holy angels," he said. "You have peace in your hearts. We pray that peace will come to the world. On that first Easter, Christ said, "Peace be unto you!" and showed them his hands and side. This reminds us that peace can only come through suffering. We must not be afraid of suffering because peace has already been won. I pray that you may be strengthened to live in these difficult times. I pray God's blessing on your Church."

In the evening (Thursday) the Consul General and Mrs. Whittridge gave a dinner at the Residence for His Grace. Guest of Honor was His All Holiness Athenagoras who was paying a return call to the Archbishop. Many religious, diplomatic and civic dignitaries were also present, including the Ambassador of the United States, Mr. Raymond A. Hare, the U.S. Consul General and Mrs. Ben Hill Brown, Jr., and the German Ambassador.

On Friday morning His Grace was taken on a brief tour of some of the historic sights of Istanbul by representatives of the Ecumenical Patriarch and Professors from the Halki Theological Seminary. At St. Sophia a Turkish archaeologist conducted the group through the ancient Patriarchal Church--now a museum--pointing out the famous mosaics and frescos gallery. The Archbishop's party was also privileged to view the rooms in the gallery which had formerly been the Patriarchal suite prior to the conquest of the city by the Turks. Few, if any, of the Orthodox members of the party had ever seen these historic chambers, now crumbling into sad decay. In the afternoon a visit was paid to the Vali (The Turkish Governor).

The Archbishop was the preacher at the service of solemn Evensong at Christ Church, known to many as the Crimean Memorial Church. In the procession were representatives from the Church of England, the Episcopal Church U.S.A., the Ecumenical Patriarch, the Armenian Patriarch and the Protestant Chaplain from the U.S. Air Base at Karamursel. The Archbishop told the large congregation which crowded the church, "It is in quest of unity that I have come to visit the Ecumenical Patriarch--unity between the Holy Orthodox Church and the Churches of the Anglican Communion of which Canterbury is the great Symbol. This particular quest is full of creative possibilities between all Christians because it seeks to bridge the gap between East and West. We Anglicans," he said, "are a part of Western Christendom; yet we know ourselves as part of the ancient undivided Church." He went on to point out that the unity which

give a complete account but I will mention a few points in order to clarify and in order to stimulate their study. Our roots are like yours, in the ancient undivided church. We are very proud that one of our Archbishops of Canterbury was a Byzantine Greek. His name was Theodore of Tarsus." in a *jeu d'esprit* which was applauded by the students, he added, "It is therefore possible for a Greek to become Archbishop of Canterbury. And perhaps Theodore the Second is somewhere concealed among the audience."

Concerning the Reformation he said, "Our origins are in the undivided church but after the great schism we went with the West. In the West there were the terrible corruptions in the Middle Ages under the See of Rome. Those terrible corruptions led to the violent change which we call the Reformation. It was necessary to repudiate the excessive authority of the Roman Pope. . . . to assert again the authority of the Holy Scriptures and to get rid of many wrongs. But by God's providence at the Reformation, the Church of England retained what it had had at the beginning in faith and sacraments. We are protestant in the sense that we repudiated the authority of the Pope of Rome. But we are Catholic in that we retained the faith of the Ecumenical creeds, . . . the sacraments, the holy mysteries, . . . (and) the apostolic succession. Therefore, our Church feels much kinship with the holy Orthodox Church. We Anglicans hold that the Holy Scriptures are the supreme authority, but we also revere the ancient fathers and they have influenced our theology much. The Greek fathers have had a deep influence on Anglican theology. Anglican theology, like Orthodox theology, has at its center the incarnation of Jesus God and Man. There is, therefore, in us a great desire for unity with you. Today there is everywhere a strong movement toward Christian unity. But within this movement the relation of the Holy Orthodox Church and the Anglican Church has special importance. It is important because it may be the beginning of the healing of the division between the East and the West. The Anglican Church is a part of the West, and yet it has an affinity with the East both in ancient times and modern times. What is the nature of the unity we seek? It must be a unity in spirituality in the life of Christ. It must also be a unity in dogmatic truth. We cannot have unity without true doctrine. When we see the Holy Orthodox Church and the Anglican Church we ask: what are the things favourable to unity and what are the hindrances? The things favourable to unity are these: Our common possession of the holy Scripture, the ecumenical creeds, the sacraments and the apostolic succession. But there are a number of difficulties. One there is some difference

in our attitude to Holy Scripture and holy tradition; two, there is the difference that we in the West have the word **Filioque** added to the ecumenical creed; and, three, there are some things in the 39 Articles of our Church which the Holy Orthodox find difficult. We must, therefore, rejoice in those great things which are favorable and thank God for them. We must also discuss the difficulties with honesty and love. Thirty years ago there was an Anglican-Orthodox Theological Commission which made a fine start in dealing with those doctrinal difficulties. It is my great hope that we will now have a new Orthodox-Anglican Theological Commission to continue this fine work. When we study the difficulties we have to remember two things. The first is this: Our historical circumstances have been very different, and different historical circumstances account for different theological formulations. We have therefore to understand one another's history, and when we do that we get underneath the doctrinal problems. The second thing to remember is that human words are always insufficient to express the great truths of God. We try rashly to put into words the wonderful mysteries of God. We therefore have to approach our theological past both with historical understanding and also with great reverence before the wonderful truths of God. But God will help us in this task, because it is the will of God that we should find unity and that we should know the truth. May God bless this seminary and give you all great joy in the service of unity and truth."

The Archbishop's remarks were greeted with great applause. The Archbishop's last official act before boarding a plane for Athens was to celebrate the Holy Eucharist at St. Helena's Chapel on Sunday morning.

VINCENT H. BUTLER U.S.A.

REVIEW

"CONSTANTINOPLE AND CANTERBURY"
A LECTURE IN THE UNIVERSITY OF ATHENS

BY

THE MOST REVEREND MICHAEL RAMSEY

Archbishop of Canterbury

On May 7th. 1962

Published by S.P.C.K. 2/6

It is not unusual to hear the comment, "we know that Dr. Fisher went to see the Pope and that Dr. Ramsey has been to Constantinople and to Athens. Are these visits of

importance to us? If so, please explain what they signify, why they matter."

The Archbishop's lecture at Athens in May last was addressed to a Greek Orthodox audience but it provides a valuable statement from the Anglican starting-point to give such enquirers. It looks back to the undivided Church, the Eastern Fathers, the Anglican appeal to Scripture and Tradition. It comments briefly but with deep insight upon the Anglican and Orthodox rapprochement of the last 40 years (how right he is that the Conversation between us must move away from "Validity of Orders" and face up to the fundamentals of the Faith).

He looks forward with immense hope and confidence to the future growing into unity of the body of Christ.

The Archbishop deals with great matters in simple but pregnant phases. Let me give a few examples. On Holy Tradition-how it interprets Scripture and keeps the Church true to the mind of Jesus Christ:

(page 11) "Holy Tradition is living in our Church, for what is Holy Tradition but the continuous stream of divine life-the very life of God Incarnate and of the Holy Spirit?"

Earlier, on page 6, he has referred to the "firm and certain fact that the mysterious life of divine grace and the primitive orthodox faith have continued among us." And the "Church of England" i.e. both during and after the Reformation claimed to be "one with the undivided Church in actual continuity."

Addressing a Greek audience he is not unmindful of the resentment of the Orthodox of the insertion of a clause into the creed (page 11). "Let it be explained that when we of the West say the FILIOQUE, we have no intention of asserting that there is more than one AITIA or PEGE in the Godhead", and that the FILIOQUE was valued "in order to uphold the HOMOIOUSION amid controversies in the West which you in the East did not experience".

Finally he "thanks God for the recent awakening of charity and friendship fostered by His Holiness the Pope". and invites prayers for the forthcoming Vatican Council.

He reminds his hearers of the problems for the whole of Christendom involved in modern scientific culture, as well as in the present "distress of nations through poverty and hunger; and the distress of races through the lack of brotherhood between them" (page 13).

HAROLD BUXTON,
Bishop.

Aims of the Association

To unite members of the Anglican and Eastern Orthodox Churches for the following objects: (1) To pray and work for Reunion; (2) To promote mutual knowledge, sympathy, and intercourse between the Churches; (3) To encourage the study of Eastern Christendom.

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.