

В' переды-

у-
15
+ 910 1909

16. Мр. 1899-1909

B! πειράζω
Δύο αγγλικά
The Anglican & Eastern-Orthodox Churches Union.

ΕΛΛΗΝΙΚΗ ΕΚΚΛΗΣΙΑ
ΕΝΩΣΙΣ ΤΗΣ ΑΓΓΛΙΚΑΝΙΚΗΣ ΚΑΙ ΤΗΣ ΑΝΑΤΟΛΙΚΗΣ
ΟΡΘΟΔΟΞΟΥ ΕΚΚΛΗΣΙΑΣ.

ΕΛΛΗΝΙΚΗ ΕΚΚΛΗΣΙΑ
24 May 1900
Anglican President—THE RT. REV. THE BISHOP OF GIBRALTAR.

Eastern-Orthodox President—

Patrons—

THE MOST REV. THE ARCHBISHOP OF RIGA, RUSSIA.
THE RT. REV. THE BISHOP OF KISSAMOS, CRETE.
THE RT. REV. THE BISHOP OF FOND DU LAC, AMERICA.

Treasurer—

REV. W. WAKEFORD,
Vicarage, Henfield.

General Secretary—

REV. H. J. FYNES-CLINTON.

77 Pavement
14% Lewisham Road

Lewisham, S. E.

Nov 16 09

1900

My dear Professor Lampakis,

I am so glad to get your kind letter, which was partly read at the annual meeting to the members. I regret the delay in answering which is due to an illness which I have had. I have been ordered for a voyage, and am now on my way to India. It was very sudden, and I little thought that when I received your letter, I should be within sight of Crete a few weeks afterwards.

I am most thankful to hear of your lecture at Smyrna. Such instruction is of the very greatest importance to the cause, and if only they could be multiplied tenfold, much would be done. If you have the lecture in Greek "in extenso" it would be an excellent thing for us to publish, either as a pamphlet for distribution in the East, or in Elrene, which I hope now will be on a better footing. Or, if you could write a short but more complete pamphlet or set of

lectures, it would be most useful to have them published and widely distributed. I hope an account of this lecture has been sent to the Church Times. I should be glad of a short account for Elrene or the annual Report. With regard to the account of your previous lecture in Church Times, it did appear, and I cut it out, but unfortunately mislaid it. I have twice tried to get another copy, but have just had the reply that they cannot find it. I will try again when I return, but I do not remember the exact date. If you could let me know that, I have no doubt they would find it at once. You will have read in the Report of the visit of the Russian Bishop Innocent to England and of the very good impression that it made. Thank you so much for the new Episcopal members. It is a very great encouragement. Could you be so kind as to signify to them, that unofficially, that they have been elected, with a deep sense, on the part of the committee, of the honour and support they have given thus to the cause, explaining to them at the same time that I am ill, and cannot write much ?

The Archbishop of Dramas has also joined the Union.

You will have received also I hope the Appeal concerning the scheme for providing Orthodox clergy for the Colonies. It was sent to Eastern members only to inform them of what is being done, not to ask for subscriptions, as we hope they

will subscribe to their own Eastern fund when it is established. I did not mean to ask you to bring the matter officially before her Majesty, but only to interest her in it unofficially. The official Communications will be with the Patriarch and the Metropolitan of Athens, through our Bishops at Jerusalem and Gibraltar. The scheme has received the warm approval of The Patriarch I hope some time you will yourself visit England and address a public meeting in London and Oxford

Believe me very sincerely yours in Christ Our Lord
with all good wishes and prayers,

H. J. Tyrer-Flinton

P S I hope that before long we shall be able to ~~publish~~ to publish a Greek report again. It ought to be every year, but unfortunately we have not enough money yet I should be much obliged if either you or Dr Yeroiannis would be so kind as to send me any news from Greece about the cause of reunion for the annual report and Eirene

Φίλη η. Σαρμαίν.

Μετά χαράς ἔλαβον τὴν ἐπιστολὴν σας
ἣτις ἀναγνώσθῃ εἰς τὴν ἐνταῖσιν συνήγαγεν τὰς
μεγὰς λύπας μου διότι ἤρπικα καὶ σὰς ἀσθενεί-
αν, ἀλλὰ τὸ το ἀπονήδυν ἐξ ἀδυναμίας. Μοῦ συ-
νίστανται παλαιοὶ, καὶ μεταβαίνω ἤδη εἰς Ἰνδία.

Ἡ χαρὶς ἰδὼν ποτὶ παραδίδωται τῷ ἀνδρὶ
τῇ διαζεύχῳ σας. Τοιαῦτα ἀνακουφίσαι ἔτε-
μαίσις ἐμπειρίας καὶ εἰς τὰ ἐσθλα ἡμετέρας.

Ἐὰν ἔχῃτε τὸ ἀνθρώπου καὶ τὸ ἑλληνιστὶ, με-
ταίσις χαρὰς ἡδύχομεν τὸ δημοσιώσῃ, ἕτε-
ρὸς συγγάδιον ὡς διακομὴν εἰς τὴν ἀνατολὴν.
εἰς τὴν αἰς τὸ "Εἰρενε", ὅπου ἀγῶνισται καὶ ἔχει
βυζαντινὰ. Ἡ εἰς τὴν ἡδύχομεν τὰ γράμματα ἔν
ἀλλὰ ἀπρόσβλητον συγγάδιον ἢ ἀνακουφίσματα δια-
τεταγμένον τοῦ προσημίου, ἡδύχομεν τὰς ἀποσκευ-
μῶν καὶ δημοσιώσῃ καὶ διαναμνῶσιν αἰ-
ετῶς.

Ἐξαιρῶ ὅτι ἀπορῶνται τῇ ἀνωτέρῳ ἀνακο-
μῶσιν, ἕτερον εἰς τὸν "Χρόνον τῇ ἐκκλήσιας".

Θαί εἰς τὴν βραχυτάτην ἀπορῶνται εἰς
τὸ "Εἰρενε" ἢ τὴν ἐνταῖσιν γοηδοσίαν.

Ὁ δὲ ἀπορῶν τὴν ἀπορῶνται τῇ ἐκκλήσιας σας
ἀνακουφίσαι εἰς τὸν ἐκκλήσιας τῇ "Χρόνον",
ἐδημοσιώσῃ αἰετῶς, ἀλλὰ ἀπορῶνται τὴν ἀπορῶνται

2
ἢ ὑπομένω τὰ βας ἀποσπάζω, δις ἀντι-
ρῶσα τὰ γὰρ ἔτιον ἀντιπῶσα, ἀλλὰ μοι ἀδυνά-
ταν ὅτι ἀδυνατοῦσι τὰ ἴω ὑπῶσαι. Θὰ προσπαθί-
σω ἢ παρὶν ἅμα ἢ ὑπομένω μου, ἀλλὰ δὴν ἐνδύ-
μομαι ἀντιβῶς τὴν ἡμερομηνίαν. ἔαν ἡδυνά-
ται μοι τὴν γράμην, ἐγὼ οἶω ὅτι δὰ μοι ὑπῶσαι ἴω
βητικὸν φύλλον.

Θὰ ἀντιπῶσαι εἰς τὴν χοροδοσίαν, τὰ πα-
ρι τὴν ἀδελφίαν τοῦ Ρωββου Ἐδελφίαν Ἰουαν-
τίου εἰς Ἀγγλίαν, καὶ παρὶ τὴν ἀρίστην ἐν-
σώσως ἢν αὐτὴν παρὶ γὰρ.

Ἐχάρωσα δαρμῶς δὴ τὰ τὰ Ἐδελφίαν
μὴν. Εἶναι τοῦτο μὴν ἐνδάρρυνος. Ἐπαρὶ τὴν
τὰ τὰ τὸς ἀνακοινώσῃν ἰδιαιτέρως [ἀντιπῶσαι]
ὅτι ἐγὼ γὰρ μὴ δίδωμι σημασίαν: μὴ τὸν τοῦ
Συμβουζίου εἰδικίαν καὶ

Ἐπὶ τὴν δὴ αὐτοῦς βυχρότως ὅτι ἀδυνάτω, δὴν
δύναται δυστυχῶς τὰ γράμην σοφῶ.

Ὁ ἀρχιεπίσκοπος Δράμας, προσελθὼν εἰς
τὴν Ἐκκλησίαν.

Θὰ ἐγὼ παρὶν ὑπομένω, ὑπομένω τὴν Ἐκκλησίαν
τὴν ἀπορῶσαι τὴν ἀποσπάζω τὴν ὁδοδοσίαν
τὴν εἰς τὰς Ἀδελφίας. Ἀδελφίαν αὐτὴν εἰς
τὰ μὴν τὴν Ἀνατολὴν ἵνα τὰ ἀποσπάζω
παρὶ τὴν γράμην ἢ ὅχι ἵνα γράμην ὑπογρά-
φας: ἐγὼ οἶω ὅτι δὰ ὑπογράμην τὰ τὰ

εἰς τὴν Ἀνατολίαν ὅταν εὐσταθῇ.

Δὲν εἶναι γνωστὸν ὅτι εἰς τὴν ἰδιότητάς
αὐτῶν τῆς Α. Μ. τῆς Βασιλείας, ἀλλὰ μόνον τὰ
τῆς κυρίας τοῦ ἰδιαίτερον ἀντικειμένου.

Οἱ ἰδιότητες διαπραγματεύσεως διγύου διὰ
τῆς μακαρίτου Πατριάρχου ἢ τοῦ Μητροπολίτου
Ἀθηνῶν, διὰ τῶν Γερουσιῶν ἢ Gibraltar
Ἐδικομίσθωται.

Ἡ ὑπόθεσις ἐτυχὲς ἀσόμερος τοῦ
Πατριάρχου, ὅπως ἰδιουκτησίας.

Ἐξ οὗτω ὅτι δὲ ἔχοντες πᾶσιν εἰς τὴν Ἀρχιερα-
τικὴν καὶ δημοσίαν διαγωγὴν τοῦ
τον ἢ ὁ ἐφορδὸν.

Διατηρῶ, ὡς ὁ Θεὸς ἐχέτω

[Ὑπογραφή] H. J. Fynes-Clinton.

Υ. Γ. Ἐξ οὗτω ὅτι καὶ οὐδὲν ἔστιν ἐπιδημοσιώσω-
μεν ἑλληνικὴν λογοδοσίαν. Τοῦτο ἵσταναι νὰ γίνη-
ται κατ' ἔτος, ἀλλὰ δὲν ἔχομεν εὐτυχῶς τὰ
ἀναγκαῖα χεῖρα.

Θὰ εἶναι ἡμῶν γὰρ ὑποχρέωσις, εἰν ὅπως ἡ
ὁ ὑποχρεώσεως μοι ἀντικειμένη μαρτυρία ἔχ-
ῆται ἀπὸ τῶν αἰδίων [ἐπιγραφῶν] τῆς βου-
λήσεως, ὅπως τὰ δημοσιώσω εἰς τὸν ἐκτελεσθέντα
λογισμὸν ἢ τὸ "Εἰς τὴν"

Φίλη η. Σαρμαίτη.

Μετὰ χαρᾶς ἔλαβον τὴν ἐπιστολὴν σας
ἣν ἀνεγνώσθην εἰς τὴν ἀναισθητοὶν συρίζωσιν τῶν
μεγῶν. Λυωσόμεν δὲ τὴν ἡμέραν καὶ εἰς ἀνακτι-
σῶ, ἀλλὰ τὸ πρῶτον ἐκ ἀσθενείας. Μοῦ συ-
ρίσκειαν ταχὺ εἶδον, καὶ μεταβαίτω ἡδὲ εἰς Ἰνδία.

Ἡ χαρὶς ἡδὲν πορὶ παραδίδωμι καὶ τῷ ἀνδρὶ
τῇ διαζεύχῃ σας. Τοιαῦτα ἀνακουφίσκει ἡ
μεγίστη συμφορὰ καὶ ἡδὲ καὶ εἰς τὴν ἀσθενείαν.

Εἰς ἡμέραν τὴν ἀναισθητοὶν συρίζωσιν, με-
τὰ μεγίστης χαρᾶς ἡδὲν πορὶ τὴν ἀναισθητοὶν, ἡδὲ
εἰς τὴν ἀναισθητοὶν συρίζωσιν εἰς τὴν ἀναισθητοὶν.
Εἰς τὴν ἀναισθητοὶν συρίζωσιν, ἡδὲ καὶ εἰς τὴν
ἀναισθητοὶν συρίζωσιν. ἡδὲ καὶ εἰς τὴν ἀναισθητοὶν
συρίζωσιν, ἡδὲ καὶ εἰς τὴν ἀναισθητοὶν συρίζωσιν.
ἡδὲ καὶ εἰς τὴν ἀναισθητοὶν συρίζωσιν, ἡδὲ καὶ
εἰς τὴν ἀναισθητοὶν συρίζωσιν. ἡδὲ καὶ εἰς τὴν
ἀναισθητοὶν συρίζωσιν, ἡδὲ καὶ εἰς τὴν ἀναισθητοὶν
συρίζωσιν, ἡδὲ καὶ εἰς τὴν ἀναισθητοὶν συρίζωσιν.

Ἐξωίς οὐ πορὶ τὴν ἀναισθητοὶν συρίζωσιν, ἡδὲ
καὶ εἰς τὴν ἀναισθητοὶν συρίζωσιν, ἡδὲ καὶ εἰς τὴν
ἀναισθητοὶν συρίζωσιν, ἡδὲ καὶ εἰς τὴν ἀναισθητοὶν
συρίζωσιν, ἡδὲ καὶ εἰς τὴν ἀναισθητοὶν συρίζωσιν.

Ὅσον ἀφορᾷ τὴν ἀναισθητοὶν συρίζωσιν, ἡδὲ καὶ
εἰς τὴν ἀναισθητοὶν συρίζωσιν, ἡδὲ καὶ εἰς τὴν
ἀναισθητοὶν συρίζωσιν, ἡδὲ καὶ εἰς τὴν ἀναισθητοὶν
συρίζωσιν, ἡδὲ καὶ εἰς τὴν ἀναισθητοὶν συρίζωσιν.

Норв. 16 09.

ἤμιν γὰρ εὐτυχὲς συμβαίνει τὴν εὐμενὴν εὐνοίαν σας,
ὥς ἀρετῶδες ἐν μέρει εἰς τὰ μέγη, κατὰ τὸ ἐλάχιστον εὐερέσιον.
Ποῦνται δὲ τὴν βραδύτητα ἀπὸ τὴν αἰσάντων, ὁφειζομένην
εἰς ἀσέβειαν καὶ ὑπόβου. - Διελάχοντες τὰ ταπεινῶς, καὶ ἐν
ρίσνοματι τῶν κατ' ὅσον διὰ τὰς ἑνδοξίας - τοῦτο συνέβη αἰσάν-
τως, καὶ ἤμιν μακρὰν τὰ ὑποδείκναι, ὅτι ἔχοντες τὴν εὐνοίαν
σας, ὅτι ὑγιᾶς ἐβλομάδας μετέωρα δὲ εὐπρισιόμην ἐάντι
τῇ Κρήνῃ.

Εὐχαριστῶντες ἐπειδὴ τὰ ὑπὲρ τῶν ἐν ἑμῶν διακρίσεων σας
τοιαύτας διδάχαι δὲ ὑμῶν μῆνιν ἐν διακρίσεως διὰ τὴν
ἐνώβειν (cause) μας, καὶ εἰν ὑμῶν δυνάμειν καὶ ἐν ἐκείνῃ
βαρύνει δυνάμειν, ὡς δὲ καὶ ἐν αὐτοῖς.

Ἐὰν ἔχετε τὴν διαζύγιον ἔκτασιν ἐν ὁροῦν δὲ ἡ το
 ἔχαιρτον δι' ἡμᾶς ὡραῖα, καὶ τὴν ἐδωκεν ἄπειν εἶτε
 ἐν φυλακῇ, ὡς διακομὴν εἰς τὴν ἀντὶ ὁρῶν, εἶτε ἐν
 τῇ εἰρενῇ. (εἰρήνῃ), ὥς ἔγωγε οὐ δὲ ἴσται νῦν κακώτερον
 ταυτοποίητον: εἶτε ἂν ἡδοναὶ καὶ πράξεις ἐν ὁρῶν
 ἀλλὰ μάλλον τῶν φυλακῶν, ἢ στερὰν διαζύγιον, δὲ ἡ το ἐν
 αὐτῶν ὁρῶν καὶ δημοσιότης καὶ διακομὴν εἰρενῇ.
 ἔγωγε οὐ εὐδαιμονίᾳ τῆς διαζύγιος καὶ τῆς δὲ ἔχῃ ἡδονῆς
ἐν τῷ ἐκταστικῷ χρόνῳ. - ἔχαιρτον δὲ ἡδονὰν
 ὡς ἐν τῇ εἰρενῇ. (εἰρήνῃ) ἢ τὸ εἰρησυχία Report.

Ὁσὸν ἀγορᾶ διὰ τὴν εὐδαιμονίαν τῆς σπονδοποιήσεως καὶ
διαζήτησεως ἐν τῇ κοινότητι τοῦ Χρόνου, ἐκτελεστέον καὶ

ἐμὸν τὰν μὲν ἐξ αὐτοῦ, ἀλλὰ δορυχῶς ἀνέγραφα τὸ τεμάχιον.
Δὲς προσεωάδιστα τὰ γὰρ ἐμὸν ἀνέγραψον, καὶ ἀπὸ ὀρίου
ἐγὰρ τὴν ἀνάρμοτον ἐν δὲ δόξαντας τὰ τὴν ἐρώσει - θὰ δὲ
ἐμὸν ὡς μετὰ τὴν ἐνσπομένη μου, ἀλλὰ δὲ ἐνδομύμας
τὴν ἀνέγερσιν χρονογραφία. Ἐὰν ἡνέκαθεν τὰ μετὰ τὴν προσηγορίαν
οὐκ, δὲ ἀνέγερσιν ὅτι δὲ καλοῦσαν τὰ τὴν ἀνέγερσιν ἀμείων.
Θὰ ἀνέγερσιν ἐν τῷ Report ἀπὸ τὴν ἐπιστολήν, τὴν πρὸς
ἐπιστολὴν Innocent ἐν Ἀφρίκῃ, καὶ ἀπὸ τὴν διακρίσεως
ἐν τῷ ὅτι ἡ ἐπιστολήν. Ἐὰν ὡς ἐν τῷ ὅτι δὲ τὰ τὰ
ἐπιστολὴν πρὸς - ἔστιν πρὸς ἐν τῷ ὅτι. Θὰ ἡ ὅτι
τὸν κατὰ τὰ τὸν πρὸς τὴν ἀνέγερσιν, ἐν ἐν τῷ ὅτι
μετὰ τὰς ἀνέγερσιν ἐν τῷ ὅτι τὸν ἐν τῷ ὅτι, διὰ τὴν τὴν
μὲν καὶ ἐν τῷ ὅτι ἡ ὅτι ἐν τῷ ὅτι ἐν τῷ ὅτι
ον (cause) μας, ἐν τῷ ὅτι τὸν ἐν τῷ ὅτι, ἐν τῷ ὅτι
τὴν καὶ ἀνέγερσιν τὰ ἐν τῷ ὅτι.

Ὁ Ἀρχιεπίσκοπος Δράμας ἀποκρίσιν ἐν τὴν ἐν
ον - θὰ ἐγὰρ ἀνέγερσιν ἐν τῷ ὅτι τὴν ἀνέγερσιν τὴν
οὐκ ἐν τῷ ὅτι ἐν τῷ ὅτι τὸν ὅτι τὸν
τὴν ἀνέγερσιν τὰ τὰς ἀνέγερσιν. ἔστιν ὅτι ἐν τὴν
τὴν ἀνέγερσιν ἡ ἀνέγερσιν ἀπὸ τὴν ἀνέγερσιν,
οὐκ ἐν τῷ ὅτι ἀνέγερσιν ἀνέγερσιν, κατὰ τὴν ἐν τῷ ὅτι
ὅτι δὲ ἀνέγερσιν ἐν τῷ ὅτι τὴν ἀνέγερσιν
τὴν ὅτι ὅτι ἐν τῷ ὅτι. Δὲ ἡνέκαθεν τὰ ἐν τῷ ὅτι
τὴν πρὸς τὴν ἀνέγερσιν ἐν τῷ ὅτι τὴν ἀνέγερσιν
τὴν, ἀλλὰ μετὰ τὰ ἐν τῷ ὅτι τὴν ἀνέγερσιν τὴν
ἀνέγερσιν. - ἡ ἐν τῷ ὅτι ἀνέγερσιν τὰ τὰ
τὰ μετὰ τὴν ἀνέγερσιν καὶ τὴν ἀνέγερσιν
ἀνέγερσιν μετὰ τὴν ἀνέγερσιν καὶ τὴν ἀνέγερσιν.

Τὸ σχέδιον (scheme) ἐνυπὶδν τοῦ τῶν πατριάρχων ἐν-
δέρματος.

ἔγωγε οὖν δὲ ἐννοεῖται ὁ ἴδιος τὴν Ἀγγλίαν, καὶ οὖν
δὲ καὶ μετὰ δυνάμεις διακίβηται ἐν Ἀσσίᾳ καὶ ὁ φέρων.

Οὐκ ἐννοεῖται μετὰ ἐξουσίας ὑπερῆγον ἐν Χριστῷ τῷ
Κυρίῳ ἡμῶν, μετὰ ἀγρίων εὐχῶν καὶ δυνάμεων.

Ἐποφ/ W. J. Byrnes Clinton.

υ.τ. ἔγωγε οὖν μετ' οὗ τοῦ δὲ δοκῶμεν τὰ δυνάμεις
οὐκ ἐννοεῖται μετὰ ἐξουσίας ἐννοεῖται οὖν ὡς ἐννοεῖται
τοῦτο τὰ γίνεσθαι καὶ ἐκείνου ἔσθαι, ἀλλὰ δοκῶμεν δὲ
ἔχομεν ἀριστοὺς χεῖρα αἰετοῦ. - ὅτι οὗτοι ἡμεῖς
ἐννοεῖται ἐαί, ἐπὶ ὑμῶν, ἐπὶ ὁ δὲ δοκῶμεν τὴν
δὲ ὑποδοχὴν τοῦτον καὶ μετὰ ἀγρίων καὶ πᾶσι
ἐξ ἡμῶν ἀπὸ τῆς αἰτίας τῶν τῶν οὐρανίων (re-
union) δὲ τὸ ἑλπίον report ἔνι εἰρηνῇ.