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# ΕΙΡΗΝΗ



## EIRENE

## EIPHNH

THE OFFICIAL ORGAN  
OF THE  
ANGLICAN AND EASTERN-  
ORTHODOX CHURCHES UNION.  
PUBLISHED ONCE A QUARTER.

ΤΡΙΜΗΝΙΑΙΟΝ  
ΕΠΙΣΗΜΟΝ ΟΡΓΑΝΟΝ ΤΗΣ ΕΤΑΙΡΙΑΣ  
"ΕΝΩΣΙΣ ΤΗΣ ΑΓΓΛΙΚΑΝΙΚΗΣ  
ΜΕΤΑ ΤΗΣ ΟΡΘΟΔΟΞΟΥ  
ΑΝΑΤΟΛΙΚΗΣ ΕΚΚΛΗΣΙΑΣ"

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ΤΙΜΗ ΕΝ ΣΕΛΛΙΝΙΟΝ

# The Anglican and Eastern-Orthodox :: :: Churches Union. :: ::

ΕΤΑΙΡΙΑ ΕΝΩΣΙΣ ΤΗΣ ΑΓΓΛΙΚΑΝΙΚΗΣ ΜΕΤΑ ΤΗΣ ΟΡΘΟΔΟΞΟΥ  
ΑΝΑΤΟΛΙΚΗΣ ΕΚΚΛΗΣΙΑΣ.

*Dedicated to the Most Holy Trinity in the Name of the Blessed Virgin Mary and St. Athanasius*

**FOUNDED JULY, 1906.**

## The Objects of the Union.

To associate Members of the Anglican and the Eastern-Orthodox Churches in effort, in order to—

- (a) Promote mutual sympathy, understanding, and intercourse.
- (b) Promote and encourage action, and study furthering re-union.

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# “ΕΙΡΗΝΗ”

Τὸ ἐπίσημον Ὅργανον τῆς Ἑταιρίας “Ἐνώσεως τῆς Ἀγγλικανικῆς  
μετὰ τῆς Ὁρθοδόξου Ἀνατολικῆς Ἐκκλησίας.”

## ΤΟΥ ΕΚΔΟΤΟΥ

Ζητοῦμεν καὶ πάλιν συγγνώμην παρὰ τῶν ἀναγνωστῶν μας διὰ τὴν μεγάλην βραδύτητα τῆς ἐκδόσεως τοῦ τετάρτου τεύχους τοῦ ἡμετέρου περιοδικοῦ. Ὑπομνησکوμεν αὐτοῖς ὅτι ἡ «Εἰρήνη» δὲν εἶνε ἐφημερίς ἐξ ἐκείνων αἱ ὁποῖαι ἀρχίζουν τὴν ἐκδοσιν αὐτῶν μὲ μεγάλα κεφάλαια, ἀλλ’ εἶνε ἀπλῶς ὄργανον Ἑταιρίας ἐξαρτωμένης οἰκονομικῶς ἐκ τῶν πόρων τῆς Ἐνώσεως τῶν μόλις ἐξαρκούντων διὰ τὸ γενικὸν αὐτῆς ἔργον, καὶ ὅτι καθ’ ὅσον ἀφορᾷ τὴν σύνταξιν αὐτῆς ἐξαρτώμεθα καθ’ ὁλοκληρίαν ἐκ τῆς ἀνευ ἀμοιβῆς ἐργασίας τοῦ τε Ἐκδότου καὶ τῶν συνεργατῶν, τῶν ὑπηρεσιῶν τινῶν ἐκ τῶν ὁποίων ἐστερηθῆμεν ἐσχάτως ἔνεκα ἀπροβλέπτων περιστάσεων.

Ὁ ἀμεσὸς λόγος τῆς ἀργοπορίας ὑπῆρξεν ἡ ἔνεκα ὑπερκοπώσεως ἀσθένεια τοῦ ἡμετέρου Ἐκδότου καὶ ἡ ἔνεκα τῆς ἰδίας αἰτίας ἀδυναμία τοῦ Γεν. Γραμματέως ν’ ἀντικαταστήσῃ αὐτὸν κατὰ τὸ διάστημα τοῦτο.

Ἐν τούτοις τολμῶμεν καὶ πάλιν νὰ ζητήσωμεν τὴν ὑποστήριξιν ὅλων τῶν ἐνδιαφερομένων διὰ τὸ ζήτημα τῆς Ἐνώσεως τῶν δύο Ἐκκλησιῶν. Μία τῶν κυριωτέρων ἥρον-τίδων τοῦ ἡμετέρου ἔργου εἶνε ἡ ἐξεύρεσις μέσου πρὸς ἀνταλλαγὴν Θεολογικῶν γνώμων καὶ πρὸς διαφώτισιν τοῦ λαοῦ ἀμφοτέρων τῶν μερῶν, καὶ ἡ διὰ τοῦ τρόπου τούτου διασκέδασις τῶν ἀμοιβαίων παρεξηγήσεων καὶ ψυχροτήτων αἵτινες εἶνε ἀποτέλεσμα μακροχρονίου ἀπομονώσεως.

Παρακαλοῦμεν λοιπὸν τοὺς λαβόντας τὰ μέχρι τοῦδε ἐκδοθέντα τέσσαρα τεύχη ὅπως εὐαρεστούμενοι ἀνανεώσωσι τὴν συνδρομὴν τῶν καὶ οὕτω καταστήσωσι δυνατὴν τὴν ἐξακολουθήσιν τοῦ ἔργου.

Ὁ ἐπίσκοπος τοῦ Γιβραλτὰρ καὶ ὁ Ἀρχιδιάκονος κ. Dowling καθὼς καὶ πολλοὶ ἄλλοι οἵτινες γνωρίζουσι τὰς συνθήκας αἵτινες ἀπαιτοῦνται ἐν Ἀνατολῇ πρὸς καλλιέργειαν ἀμοιβαίων σχέσεων, θεωροῦσι τὴν ὑπαρξίν τοιούτου τινος δημοσιεύματος ἀναγκαιοτάτην καὶ ἥρονουσιν ὅτι ὑπάρχει ἐνώπιον ἡμῶν εὐρὴ μέλλον δράσεως.

Ἡ «Ἐνώσις» ἐξακολουθεῖ διαρκῶς προοδεύουσα καὶ εἰς ἔργα καὶ εἰς αὐξησιν τῶν μελῶν αὐτῆς. Ἐξ ὅλων τῶν μερῶν τῆς ὑψηλίου ἔρχονται αἰτήσεις πρὸς ἐγγραφὴν μελῶν ἐκ μέρους πιστῶν ἀμφοτέρων τῶν Ἐκκλησιῶν οἵτινες ἐπιθυμοῦσι νὰ συμμετάσχωσι τοῦ θείου ἔργου τῆς ἀποτερματώσεως τῆς ἀνωφελοῦς διαιρέσεως δύο σωμάτων στηριζομένων ἐπὶ τῆς αὐτῆς βάσεως τῆς Ἀποστολικῆς διδασκαλίας.

Μεταξὺ τῶν μᾶλλον προσφάτων μελῶν τῆς ἡμετέρας



Ἑταιρίας συγκатаλέγεται καὶ ὁ Πανιερώτατος Μητροπολίτης Χρυσόστομος τέως Δράμας νῦν δὲ Σμύρνης, τοῦ ὁποίου δημοσιεύομεν σπουδαίαν ἐπιστολήν. ἔχομεν τὴν πεποιθήσιν ὅτι ὑπὸ τὴν αἰγίδα Αὐτοῦ καὶ τὰς προσπάθειάς τῶν ἄλλων μελῶν, Αἰδεσιμωτάτου κ. Τσακούρη καὶ τοῦ Καθηγητοῦ κ. Γρέκα ἡ πόλις τῆς Σμύρνης ἔνθα ὁ Καθηγητὴς κ. Λαμπάκης ἔκαμεν ἐπανελημμένως διαλέξεις ἐν τῇ Ἀγγλικανικῇ Ἐκκλησίᾳ περὶ τῆς Ἑνώσεως τῶν Ἐκκλησιῶν, θέλει ἀποδῇ σπουδαῖον κέντρον τοῦ ἡμετέρου ἀγώνος.

Ἐγένοντο ἐπίσης μέλη οἱ Πανιερώτατοι κ. κ. Διονύσιος Μητροπολίτης Ρεθύμνου, διακεκριμένος θεολόγος καὶ ἀρχαιολόγος, καὶ Δαμασκηνός, Ἐπίσκοπος Ἑλαίας τῆς Κρήτης οἱτις εἶναι καὶ μέλος τῆς Ἱερᾶς Συνόδου τῆς Ἑλλάδος.

Ὁ ὀλίκος ἀριθμὸς τῶν μελῶν ἀνῆλθεν εἰς ἄνω τῶν 550. Ἐν Ἰαπωνίᾳ ἰδρύθη φιλεισωνικὴ Ἑταιρία περιλαμβάνουσα Ἰάπωνας κληρικοὺς ἀνήκοντας εἰς ἀμφοτέρας τὰς Ἐκκλησίας καὶ συνδεομένους μετὰ τῆς ἡμετέρας Ἑνώσεως. Τὸ ἐν ταῖς Ἠνωμέναις Πολιτείαις μέγα πεδῖον ἀμοιβαίας βοηθείας καὶ συνεργασίας καλλιεργεῖται καλῶς ὑπὸ τοῦ ἐκεῖ ἐνεργητικοῦ τμήματος τῆς Ἑταιρίας ἡμῶν. Ἡ σημαντικώτερα ὁμῶς πρόοδος κατὰ τὸ ἔτος τοῦτο ὑπῆρξεν ἡ ἐν Ρωσσίᾳ ἐναρξίς διοργανώσεως καὶ ἡ ἐκεῖσε αὐξήσις τῶν μελῶν ἡ ἐπακολουθήσασα τὴν εἰς Πολότσκ, Ρίγα καὶ Πετροῦπολιν ἐπίσκεψιν τοῦ Γενικοῦ Γραμματέως τῆς ἡμετέρας Ἑνώσεως κατὰ πρόσκλησιν τοῦ Ἐπισκόπου τοῦ Πολότσκ.

Προσῆλθον πολλὰ νέα καὶ σημαίνοντα μέλη μεταξὺ τῶν ὁποίων ἀναφέρομεν τοὺς Πρωθιερεῖς τῶν Μητροπόλεων τοῦ Πολότσκ καὶ τῆς Ρίγας, τὸν Κόμντα Βοδρίνσκυ, τὸν ἐκ Μόσχας Αἰδ. κ. Ι. Ἀρσένιεφ, τὸν Καθηγητὴν τῆς Ἐκκλησιαστικῆς Ἀκαδημίας τῆς Πετροῦπόλεως κ. Ροζδενσβένσκιν καὶ τὸν κ. Δόλγκοφ Διευθυντὴν τῆς ἡμεριδῆς «Κολοκόλ».

Πλήρης περιγραφή τῆς εἰς Πολότσκ ἐπισκέψεως τοῦ Γεν. Γραμματέως κατὰ τὴν εἰς τὴν πόλιν ταύτην μεταφορὰν τῶν λειψάνων τῆς Ἀγ. Εὐφροσύνης, καθὼς καὶ τοῦ ἐν Ρωσσίᾳ ἔργου τῆς ἡμετέρας Ἑταιρίας θέλει δημοσιευθῇ εἰς τὸ ἐπόμενον τεύχος.

## “EIRENE”

The Official Organ of the Anglican and Eastern-Orthodox Churches Union.

### EDITORIAL.

We have again to offer our apologies for the very late appearance of the fourth number of our periodical. We would ask our readers to remember that this is not a journal starting with a large capital, but the organ of a society, depending financially at present largely upon the



funds of the Union which are already more than needed for the general work. We depend entirely upon the voluntary work of our editor and collaborators, and owing to unforeseen circumstances, we have lost the services of several of our Greek helpers. The immediate cause of the delay in issue is the severe and long illness of the Editor from overwork, and the inability of the General Secretary to help at the time from the same cause.

We would however still boldly claim support from those interested in the cause of re-union between these two Churches. One of the most essential parts of our work is the establishment of such a means of exchange of theological thought and of popular enlightenment on both sides, as will help to break down mutual estrangement and ignorance, the result of long centuries of isolation.

We would therefore confidently ask those who have received four numbers to renew their subscriptions and render possible the continuance of this work. The Bishop of Gibraltar and Archdeacon Dowling and others who know the conditions required for the promotion of mutual intercourse in the East, speak strongly of the need of such a publication, and of the useful future before us.

The A. & E-O. C. U. continues to make steady progress in numbers and work. From all parts of the world applications for membership are being received from members of both Churches who desire to take a share in the Divine work of bringing to an end the needless separation of two bodies both of which take their stand upon the same foundation of Apostolic doctrine and order.

Among our more recently elected members is the most Reverend Chrysostom, lately Archbishop of Philippi, and now of Smyrna, from whom we publish an important letter. We feel sure that under his leadership and with the Rev. Tsakouris, and Professor Grecas as members in Smyrna, where Professor Lampakis has been giving several valuable lectures in the English Church on re-union, this city will become a centre of the cause.

The Right Rev. Bishop Damascinos of Elaias in Crete, who is a member of the Holy Synod of Athens, and the Most Rev. Dionysius, Metropolitan of Rathimno, a learned theologian and archaeologist, have also joined. The total membership has risen to above five-hundred and fifty. In Japan a society "of Peace and Reconciliation" including Japanese clergymen of both Churches, has been formed in connection with the Union. The great field of mutual service and co-operation in the United States is being well worked by the energetic American Branch. But the most striking advance this year has been the beginning of an organisation in Russia, and the increase in membership, consequent upon the visit of the General Secretary to Polotsk, Riga, and St. Petersburg, on the invitation of the Bishop of Polotsk. Many new and influential members have joined, among whom may be mentioned the Archpriests of the Cathedrals of Polotsk and Riga, Count Bobrinsky, the Rev. Fr. Arsenieff of Moscow, Fr. Rojdestvensky, Professor at the Ecclesiastical Academy of St. Petersburg, M. Dolgoff, and the Editor of "Kolokol." A full account of this visit on the occasion of the solemn Translation of the Body of St. Euphrosyne to Polotsk, and of the work of the society in Russia will appear in our next issue.

H. J. F.C.



## Thoughts of a Christian of the first centuries about the Union of the Churches and especially of the Anglican and Eastern Orthodox.

### I.

"Unitas in necessariis  
Libertas in dubiis  
Charitas in omnibus."

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BY PROFESSOR LAMPAKIS, Athens University.

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I shall speak, not as a Christian belonging to the Orthodox Church, nor as a fellow of Theology in an Orthodox University, nor as representing this or that Church. I would simply throw out some thought such as a Christian of the first centuries would express, who, seeing the endless divisions among Christians, would ask in surprise "Are these all the Churches of the One Jesus? do these all belong to the One Person and the One Faith of Jesus?" Just as St. Paul so scathingly criticizes the schisms in Corinth, by that striking question, "Is Christ divided,?" so, one may consider, such a temper has become the main duty of Christians since the age of St Paul. Fortunately to-day, under the Patriarch Joachim, serious articles, full of Christian love and peace, have been published during a considerable period in the official organ of the Œcumenical Patriarchate, "*Ecclesiastike Aletheia*," which are surely pointing the way towards reunion.

What a difference between those old days and these! If an Orthodox, a Catholic or a Protestant were going to treat this question, how may anathemas, how many insults would have been hurled, on the pretext that the divine and sacred Canons had been violated! We are certain that whatever the clergy has been unable, through passion and self-interest, to accomplish up to the present, will most surely be accomplished through the science, the progress and the liberal education and research of the new theologians.

Jesus prayed for those who were crucifying him; Christian Bishops without being crucified, but simply disputing between themselves about unimportant questions (the foremost place among which, is held by questions about pre-eminence), do not hesitate to excommunicate and anathematize each other, making every kind of communion with each other and even mutual prayer to cease. Pope Theodore especially is well-known (and not only he, but many other Popes), for his most forcible action, his excommunication of his brother in Christ, and co-worker Paul, the Œcumenical Patriarch. He, the representative of the long-suffering Saviour, did not hesitate in signing the excommunication, to throw into the ink, drops of the Holy Communion. And, on what grounds? only for words and expressions that neither themselves nor others could understand, about questions nevertheless, under which important interests were concealed. But, thanks be to God, humanity is liberating itself from such a clergy; than which we, at least, know of



Σκέψεις Χριστιανοῦ τῶν πρώτων αἰώνων περὶ τῆς  
 Ἑνώσεως τῶν Ἐκκλησιῶν καὶ ἰδίᾳ τῆς  
 Προτεσταντικῆς μετὰ τῆς Ὀρθοδόξου  
 Ἀνατολικῆς Ἐκκλησίας.

Α'.

"Unitas in necessariis  
 Libertas in dubiis  
 Caritas in omnibus."

ὑπὸ τοῦ κ. ΛΑΜΠΑΚΗ, καθηγητοῦ ἐν Ἀθῆναις.

Δὲν θὰ ὁμιλήσωμεν ὡς Χριστιανοί, ἀνήκοντες εἰς τὴν Ὀρθόδοξον Ἐκκλησίαν, πολὺ δὲ ὀλιγώτερον ὡς ὑφηγηταὶ τῆς Θεολογίας ἐν Ὀρθόδοξῳ Πανεπιστημίῳ· οὐδόλως θὰ ὁμιλήσωμεν ὡς ἀντιπροσωπεύοντες ταύτην ἢ ἐκείνην τὴν Ἐκκλησίαν, θὰ ρίψωμεν ἀπλῶς σκέψεις, ἃς θὰ ἔρριπτε Χριστιανὸς τῶν Πρώτων Αἰώνων ὅστις βλέπων τὰς ἀπείρους διακλαδώσεις τῶν Χριστιανικῶν Ἐκκλησιῶν, περίεργος θὰ ἦρώτα "ἀλλὰ πᾶσαι αἱ Ἐκκλησίαι αὐταὶ τοῦ ἐνὸς Ἰησοῦ ἀνήκουσιν εἰς τὸ ἐνιαῖον πρόσωπον καὶ τὴν ἐνιαίαν πίστιν τοῦ ἐνὸς Ἰησοῦ;" "Ὁ, τι δ' ἀκριβῶς ὁ Παῦλος ἐπέκρινεν ἐν Κορίνθῳ, τὰς διαιρέσεις, διὰ τοῦ ὠραιοτάτου ἐκείνου ἐρωτήματος: "μεμέρισται ὁ Χριστός;" Τούτο νομίζει τις ὅτι ἐγένετο τὸ κύριον ἔργον τῶν Χριστιανῶν τῶν μετὰ τὸν Παῦλον αἰώνων. Καὶ ὅμως, εὐτυχῶς ἐπὶ τῆς νῦν Πατριαρχείας Ἰωακείμ τοῦ Γ'. σοβαρὰ ἄρθρα, πλήρη Χριστιανικὴν ἀγάπην καὶ εἰρήνην ἀποπνεύοντα, δημοσιεύει ἀπο τινος ἢ Ἐκκλησιαστικῆς Ἀλήθειας, τὸ ἐπίσημον τοῦτο ὄργανον τοῦ Οἰκουμενικοῦ Πατριαρχείου, ἀσφαλῶς ὁδηγοῦντα πρὸς τὴν Ἑνωσιν.

Πόση διαφορὰ ἄλλοτε! . . . ἂν ὀρθόδοξος, καθολικός, ἢ διαμαρτυρόμενος ἐπρόκειτο νὰ διαπραγματευθῇ τὸ ζήτημα τοῦτο;

Πόσοι ἀναθεματισμοί, πόσαι παρατάξεις ὕβρεων ἐν τῷ μέσῳ δὲν θὰ προϋβάλλοντο περὶ παραβάσεων δῆθεν θείων καὶ ἱερῶν κανόνων;

Εἰμεθα βέβαιοι ὅτι: ὅ,τι ὁ κληρὸς ὡς ἐκ τῆς ἐμπαθείας καὶ τοῦ συμφέροντος ἐστάθη ἀδύνατον μέχρι τοῦδε νὰ πράξῃ, τοῦτο θὰ πράξῃ βεβαίως ἢ ἐπιστήμη, ἢ Πρόοδος καὶ ἡ ἐν ἐλευθερίᾳ ἐκπαιδεύσει καὶ ἐρευνῇ ἀνατροφή τῶν νέων Θεολόγων.

Ὁ Ἰησοῦς προσήνχετο ὑπὲρ τῶν σταυρουντων Αὐτόν, καὶ οἱ Χριστιανοὶ Ἀρχιερεῖς οὐχὶ σταυρούμενοι, ἀλλ' ἀπλῶς μεταξὺ αὐτῶν ἐρίζοντες περὶ ἀναξίων λόγων ζητημάτων, (ὧν κυρίαν θέσιν ἔχουσι τὰ περὶ πρωτείου ζητήματα) δὲν διστάζουσι νὰ ἀφορίζωσι καὶ νὰ ἀναθεματίζωσιν ἀλλήλους, κόπτοντες πᾶσαν σχέσιν πρὸς ἀλλήλους ἐπικοινωνίας καὶ αὐτῆς ἔτι τῆς ὑπὲρ ἀλλήλων προσευχῆς.

Εἶναι γνωστὸς μάλιστα ὁ Πάππας ἐκεῖνος Θεόδωρος (καὶ ὄχι μόνον οὗτος ἀλλὰ καὶ πολλοὶ ἄλλοι Πάππαι), ὅστις, ὅπως ὡς δραστικώτατα

σ 27



no more mortal enemy to Christianity. And, unfortunately, we have such violations of charity in all the Churches. Happily, these could neither destroy nor stop the divine course of the holy Ship of Christ's Church.

Fanatical clergymen were making dogmas and composing hymns opening and shutting the doors of Paradise, taking thought for everything but the one chief sign of discipleship of our Lord, which is to believe in Him and to love one another according to His words, "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou has sent," and, "By this shall all men know that ye are My disciples, if ye have love one to another."

To them not faith and love are the chief signs, but the "filioque" clause or its rejection, the leavened or the unleavened bread, transubstantiation or spiritual communion, transubstantiation by means of the Invocation or by means of the Words of Christ, purgatory, primacy, indulgences which they find in a superabundant treasure stored up in the Church since the time of the Crucifixion of the Lord, and a thousand other matters of disputation which the divine Paul calls foolish and unseemly for the children of Christ. Yet in the case of the hierarchy of the different Churches, profession of the above teaching is the only sign of true Christians. About faith and love, just a word in the second place. The sublime and touching prayer of Christ, "Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one as We are. . . . Father, I will that they also, whom Thou hast given Me be with Me where I am. . . . That the love wherewith Thou hast loved Me may be in them, and I in them." The great heresiarchs do not hear. Hence so many unlawful things are allowed, so long as the forms and numberless differences are observed.

Nevertheless, we deem that our Heavenly Father would be better pleased if He saw mutual love among Christians (the various forms of the divided Churches being observed), instead of seeing irreconcilable and implacable hate between His sons, existing simply and merely that manners and customs, forms and traditions may be observed, the results of man's care and thought.

I honour and revere the form of Holy Baptism through immersion which is used by the Eastern Church, but there is no reason why I should hate and separate from and dislike to look upon the man who does not observe this method.

I honour and revere the man who makes the sign of the Cross, a venerable sign, bringing to mind the divine work of our salvation. But there is no reason for flinging maledictions and blasphemies against the Christian who does not make it, but in whose heart there likely reigns Jesus, while he considers superfluous the external sign of the Cross.

I honour and revere all the Holy traditions of my Church, but that is no reason why I should insult and mock the equally ancient traditions of another Church; or, still further, light the fires and invent instruments of torture and fling terrific excommunications against my brethren in Christ who think differently, towards whom I have one chief duty, to preserve charity with them for the glory of Christ, for the glory of Him who from His cross pardoned not only His enemies and opponents, but even those who were crucifying Him.

What a distance between the teaching of Jesus and the present condition of His Churches!



ἐνεργήσῃ ὁ ἀφορισμὸς αὐτοῦ κατὰ τοῦ ἐν Χριστῷ ἀδελφοῦ αὐτοῦ καὶ συλλειτουργοῦ Παύλου τοῦ Οἰκουμενικοῦ Πατριάρχου, δὲν ἐδίστασεν ὁ ἀντιπρόσωπος οὗτος τοῦ ἀνεξικάκου Ἰησοῦ, ὅπως ὑπογράψῃ τὸν ἀφορισμὸν αὐτοῦ, ρίπτων ἐντὸς τῆς μελάνης σταγόνας τῆς θείας μεταλήψεως! Καὶ διὰ τίνα ζητήματα; πάντοτε διὰ λέξεις καὶ ἐκφράσεις, ἃς οὔτε οἱ ἴδιοι ἠγνόουν οὔτε οἱ ἄλλοι κατελάμβανον, πάντως ὅμως περὶ ζητημάτων, ὑπὸ τὰ ὁποῖα ποικίλα δυστυχῶς συμφέροντα ὡς ἐπὶ τὸ πολὺ ὑπεκρύπτοντο.

Ἀλλά, Δόξα τῷ Κυρίῳ δυνάμεθα νὰ εἰπώμεν, ὅτι ἡ ἀνθρωπότης προβαίνει ἐλευθερουμένη ἀπὸ τοῦ τοιούτου κλήρου, ἀπὸ τοῦ ὁποῖου θανασιμώτερον ἐχθρὸν κατὰ τοῦ Χριστιανισμοῦ, ἡμεῖς τοῦλάχιστον δὲν γνωρίζομεν. Καὶ δυστυχῶς εἰς ἀπάσας τὰς Ἐκκλησίας ἔχομεν παραβάσεις τοιαύτας.

Εὐτυχῶς ὅμως αὗται οὐδέποτε ἡδυνήθησαν νὰ βλάψωσιν ἡ παρεμποδίσωσι τὸν θεῖον δρόμον τῆς ἀγίας ὁλότητος τοῦ Χριστοῦ Ἐκκλησίας.

Φανατικοὶ κληρικοὶ ἐδογματίζον, συνέταττον ὕμνους, ἤνοιγον καὶ ἔκλειον τὰς θύρας τοῦ παραδείσου, ἐφρόντιζον περὶ πάντων καὶ μόνον περὶ ἐνὸς δὲν ἐφρόντιζον περὶ τοῦ κυρίου γνωρίσματος, τῶν μαθητῶν τοῦ Κυρίου, ὅπερ ἐστὶ ἡ πρὸς Αὐτὸν Πίστις καὶ ἡ πρὸς ἀλλήλους ἀγάπη κατὰ τοὺς λόγους τοῦ Κυρίου:

“Αὕτη ἐστὶ ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσι Σὲ τὸν μόνον ἀληθινὸν Θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦ καὶ ἐν τούτῳ γινώσκονται πάντες ὅτι ἐμοὶ μαθηταὶ ἐστέ ἐὰν ἀγάπην ἐχητε ἀλλήλους.”

Οὗτοι ὡς κύριον γνώρισμα δὲν ἔχουσι τὴν Πίστιν καὶ τὴν Ἀγάπην, ἀλλὰ τὰ ζητήματα ἐκ τοῦ υἱοῦ ἢ ἀνευ τοῦ υἱοῦ, τὸ ἄζυμον ἢ τὸ ἐνζυμον, τὴν μετουσίωσιν ἢ τὴν ἐν Πνεύματι μετάληψιν καὶ τὴν μετουσίωσιν διὰ τῆς ἐπικλήσεως τελουμένην ἢ διὰ τῆς ἀπαγγελίας τῶν Κυριακῶν ρημάτων, τὸ πουργατόριον, τὸ πρωτεῖον, τὰς ἀφέσεις (indulgentiae, ἃς εὗρον ἐκ περισσεύσαντος θησαυροῦ ἀποκειμένου ἐν τῇ Ἐκκλησίᾳ ἐκ τοῦ σταυρικοῦ θανάτου τοῦ Κυρίου) καὶ μυρίας ἄλλας συζητήσεις, ἃς ὁ θεὸς Παῦλος ἀποκαλεῖ μωρὰς καὶ ἀναξίας τῶν τέκνων τοῦ Χριστοῦ. Καὶ ὅμως κατὰ τοὺς ἀρχιερεῖς τῶν διαφόρων ἐκκλησιῶν, ἡ καθομολόγησις τῶν ἀνωτέρω διδασκαλιῶν εἶναι τὸ μόνον γνώρισμα τῶν ἀληθῶν Χριστιανῶν.

Περὶ πίστεως δὲ καὶ ἀγάπης οὐδὲ λόγος ἢ μᾶλλον λόγος ἐν δευτέρῳ. Τὴν ἔξοχον καὶ συγκινητικὴν προσευχὴν τοῦ Χριστοῦ Πατὴρ ἅγιε τήρησον αὐτοὺς ἐν τῷ ὀνόματί Σου οὗς δέδωκάς μοι ἵνα ὡσιν ἐν καθὼς καὶ ἡμεῖς... καθὼς Σὺ Πατὴρ ἐν ἐμοὶ κἀγὼ ἐν Σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἐν ὧσι... Πάτερ, οὗς δέδωκάς μοι θέλω ἵνα ὅπου εἰμὶ ἐγὼ κἀκεῖνοι ὡσι μετ' ἐμοῦ... ἵνα ἡ ἀγάπη, ἣν ἠγάπησάς με ἐν αὐτοῖς ἢ, κἀγὼ ἐν αὐτοῖς” (Ἰωάν. κεφ. ψ'). οἱ μεγάλοι αἰρεσιάρχαι δὲν τὴν ἀκούουσιν ἐντεῦθεν μυρίας ἀθεμιτοῦργίας ἐπιτρέπονται, ἀρκεῖ οἱ τύποι νὰ τηρῶνται καὶ αἱ ποικίλαι διαφοραί.

Καὶ ὅμως νομίζομεν, ὅτι πολὺ περισσότερον θὰ ἔχαιρεν ὁ Πατὴρ ἡμῶν ὁ Οὐράνιος ἐὰν ἐβλεπεν τὴν ἀμοιβαίαν τῶν Χριστιανῶν ἀγάπην (τηρουμένων ἔστω καὶ τῶν ποικίλων διαφορῶν τῶν ἐπὶ μέρους ἐκκλησιῶν), ἢ νὰ βλέπῃ τὸ ἀδιάλλακτον καὶ ἀσπονδὸν μῖσος μεταξὺ τῶν τέκνων αὐτοῦ καὶ τοῦτο, μόνον καὶ μόνον, ὅπως τηρηθῶσι ἡ θ ἡ καὶ ἔ θ ι μ α, τύποι καὶ παραδόσεις, ἔργα μελετῶν καὶ σ κ ε ψ ε ω ν ἀνθρωπίνων. Σέβομαι καὶ τιμῶ τὸν διὰ τῆς καταδύσεως τύπον τοῦ Ἁγίου



## II.

I stand before the Sepulchre of Our Lord in Jerusalem and see the haughty Orthodox celebrating first the Divine Mysteries of the All Holy Sepulchre. They think that they only possess the truth! After them, enter the Armenians in their pride. They think that they only possess the truth! Then follow the disciples of the Bishop of Rome, and with bitterness against these two Churches that came first, they offer the bloodless service of adoration. They think that they only possess the truth! Beside these three Churches, the Holy Sepulchre is surrounded by several other smaller Churches of the Copts, and Syrians and others, each thinking that it only possesses the truth.

Does each possess the sole truth? Certainly not! The absolute truth is possessed only by the absolute Being, God. Yet the Churches of the different Christian peoples do not recognize this attribute as belonging to God, that in Him alone is absolute truth.

Every Christian Church credits itself exclusively and absolutely for work which belongs to the secret wisdom of God alone. And thus Christians slay each other round the grave of Him who gave this teaching.—“If thou bring thy gift to the altar and there remember that thy brother hath aught against thee, leave there thy gift before the altar and go thy way; first be reconciled to thy brother and then come and offer thy gift. Agree with thine adversary quickly.” They slay each other round the grave of Him who raised one banner alone, that of Love. “By this shall all men know that ye are my disciples if ye have love one to another.” They are slaying each the other round the grave of Him who raised the standard of Peace. “Peace I leave with you; My peace I give unto you, not as the world giveth.”

Whereas the principal duty of every Christian is to have love one toward another, in the Name of Our Lord Jesus Christ, these consider as their principal and most important task the extermination of those Christian brethren who do not think the same as they do. How mistaken a path! What a deplorable apostacy from the essence of the teaching of the God-man, from the essence of the Christian Church!

This being so, the propositions are nearer the truth that confess that no individual church possesses the whole truth; each one holds a greater or less portion of the truth, and the Christian can, without distinction, find his happiness in any one church.

This proposition therefore opens to us new horizons of thought for the unity of the different Christian Churches.

(To be continued.)

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## ONE BODY, ONE SPIRIT.

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*An Address given by the Right Rev. Bishop Gaul, (late Bishop of Mashonaland,) at the third Annual Festival of the Anglican and Eastern-Orthodox Churches Union at St. Alban's, Holborn, October 20th, 1909.*

It is not for such a one as myself—less than the least of all Christ's chief shepherds in learning and power of exposition, and engaged all through his ministerial life in the practical pioneering and constructive work of the Church—to attempt to teach my teachers, or aspire to do more than humbly to remind myself and those present with



Βαπτίσματος, ὅπερ ἔχει ἡ Ἀνατολικὴ Ἐκκλησία, δὲν εἶναι ὁμῶς λόγος οὗτος νὰ μισῶ καὶ νὰ ἀφορίζω καὶ νὰ μὴ θέλω νὰ βλέπω ἐνώπιόν μου τὸν μὴ φυλάττοντα τὸν τύπον τοῦτον;

Σέβομαι καὶ τιμῶ τὸν ποιοῦντα τὸ σημεῖον τοῦ τιμίου Σταυροῦ, σεπτὸν σημεῖον ὑπομιμνήσκον τὸ θεῖον ἔργον τῆς ἀπολυτρώσεως δὲν εἶναι ὁμῶς λόγος αὐτὸς νὰ ἐκτοξεύω ἀρὰς καὶ βλασφημίας κατὰ τοῦ Χριστιανοῦ ἐκείνου, ὅστις δὲν κάμνει μὲν τὸ σημεῖον τοῦ τιμίου Σταυροῦ πιθανὸν ὁμῶς ἐν τῇ καρδίᾳ αὐτοῦ νὰ βασιλεύῃ αὐτὸς ὁ Ἰησοῦς, οὐ ἔνεκα περιττὸν θεωρεῖ τὸ ἐξωτερικὸν τοῦ Σταυροῦ σημεῖον.

Σέβομαι καὶ τιμῶ ὅλας τὰς παραδόσεις τῆς ἐμῆς ἐκκλησίας δὲν εἶναι ὁμῶς λόγος αὐτὸς νὰ ὑβρίζω καὶ ἐμπαίζω τὰς ὡσαύτως ἀρχαίας παραδόσεις ταύτης ἢ ἐκείνης τῆς ἐκκλησίας.

Καὶ ὅχι μόνον τοῦτο ἀλλὰ καὶ νὰ ἀνάπτω πυρὰς καὶ νὰ ἐξευρίσκω βασιανιστήρια καὶ νὰ ἐκτοξεύω φρικώδεις ἀφορισμοὺς καὶ ἀναθέματα κατὰ τῶν ἀντιφρονούντων ἀδελφῶν μου Χριστιανῶν, πρὸς οὓς ἐν ἔχω κυρίως καθῆκον νὰ τηρῶ τὴν μετ' αὐτῶν ἀγάπην πρὸς Δόξαν Χριστοῦ, πρὸς Δόξαν Ἐκείνου, ὅστις ἀπὸ τοῦ Σταυροῦ συνεχώρει οὐχὶ ἀπλῶς τοὺς ἐχθροὺς αὐτοῦ ἢ τοὺς ἀντιφρονούντας πρὸς Αὐτόν, ἀλλὰ καὶ τοὺς σταυροῦντας Αὐτόν.

Οἷα ἀπόστασις μεταξὺ τῆς διδασκαλίας τοῦ Ἰησοῦ καὶ τῆς παρούσης καταστάσεως τῶν Ἐκκλησιῶν τοῦ Χριστοῦ!

## B.

Ἰσταμαι πρὸ τοῦ τάφου τοῦ Κυρίου ἐν Ἱεροσολύμοις καὶ βλέπω ἀγερῶχους τοὺς Ὀρθοδόξους τελοῦντας πρῶτους τὴν θείαν μυσταγωγίαν τοῦ Παναγίου Τάφου!

Φρονοῦσιν, ὅτι μόνον οὗτοι κατέχουσι τὴν ἀλήθειαν!

Μετ' αὐτοὺς ὑπερῆφανοι εἰσέρχονται οἱ Ἀρμένιοι.

Φρονοῦσιν, ὅτι μόνον οὗτοι κατέχουσι τὴν ἀλήθειαν!

Μετ' αὐτοὺς ὑπερῆφανοι καὶ μετὰ πικρίας πρὸς τὰς δύο προηγηθείσας ἐκκλησίας προσφέρουσι τὴν ἀναίμακτον λατρείαν οἱ ὁπαδοὶ τοῦ ἐπισκόπου Ρώμης.

Φρονοῦσιν ὅτι μόνον οὗτοι κατέχουσι τὴν ἀλήθειαν!

Πλὴν τῶν τριῶν Ἐκκλησιῶν τούτων περιστοιχοῦσι τὸν Πανάγιον Τάφον καὶ ἕτεραι μικρότεραι ἐκκλησίαι τῶν Κοπτῶν, τῶν Σύρων κ.λ.π. Φρονοῦσαι ὅτι μόνον αὗται κατέχουσι τὴν ἀλήθειαν. Ὅλοι κατέχουσι τὴν ἀλήθειαν; βεβαίως ὅχι! Τὴν ἀπόλυτον ἀλήθειαν κατέχει μόνον τὸ ἀπόλυτον Ὄν, ὁ Θεός.

Καὶ ὁμῶς, αἱ ἐκκλησίαι τῶν διαφόρων Χριστιανικῶν λαῶν τὴν ιδιότητα ταύτην δὲν ἀναγνωρίζουσιν ἐν τῷ Θεῷ, ὅτι παρ' Αὐτῷ μόνον ἡ ἀπόλυτος ἀλήθεια.

Ἐκάστη Χριστιανικὴ ἐκκλησία ἀποκλειστικῶς καὶ ἀπολύτως εἰς ἑαυτὴν καὶ μόνην ἀναγνωρίζει ἐργον, ὅπερ ἀνήκει εἰς μόνην τὴν ἀποκρυφον τοῦ Θεοῦ σοφίαν καὶ οὕτως οἱ Χριστιανοὶ ἀλληλοσφάζονται περὶ τὸν τάφον Ἐκείνου, ὅστις ἐδίδαξε τὸ "Ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον, κακεῖ μνησθῇς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ, ἄφες ἐκεῖ τὸ δῶρόν σου ἐμπροσθεν τοῦ θυσιαστηρίου καὶ ὑπάγε πρῶτον διαλλάγηθαι τῷ ἀδελφῷ σου καὶ τότε ἐλθὼν προσφερε τὸ δῶρόν σου ἴσθι εὖνοον τῷ ἀντιδίκῳ σου ταχύ..." ἀλληλοσφάζονται περὶ τὸν τάφον Ἐκείνου, ὅστις μίαν ἀνύψωσε σημαίαν, τὴν σημαίαν τῆς ἀγάπης:

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our Lord and Master in His Eucharist of Unity, of one or two fundamental principles which may, by the power of the Holy Spirit, inspire us in taking what share we may in helping to restore peace and unity to God's broken Body, the Church of Jesus Christ.

We talk and write of East and West as though they were necessarily two opposing unities and entities. We use phrases which savour of cant, and say, "Oh, East is East and West is West, and never shall they meet," forgetting that "too far East is always West, and close to West is East." We create almost arbitrary philosophical, physiological and biological racial distinctions of type, and philological groups of language, and take them for granted as though God had created a world with ways of thought, and feeling, and expression blocked off into fireproof and watertight compartments for safety and salvation. And it is good for us, as we differentiate for scientific or literary purposes, constantly to remind ourselves that God has made of one blood, one nature, "All nations for to dwell on the earth"—that there is, in His sight and the sweep of His almighty providential government and sovereignty, but *one* race—the human race, which is the subject of His creative, redemptive, sanctifying work. All geographical, political and ethnological distinctions, however necessary for literary, scientific or practical purposes, are of the earth and very earthy. As priests of God and servants of Christ we know of only One Religion—that of the Holy Catholic Church; One Altar—the golden Altar of the Lamb once slain; One Sacrifice—that of Calvary; One Revelation—that of the Word made Flesh; One Written Witness—The Holy Bible; and, finally, One Hope for Humanity in the One Lord, One Faith, One Baptism into the triune Name of the One God and Father of us all. And while from time to time it may be wise and even needful to imagine some earthly centre of unity for legislative and administrative purposes; as far as the *object* for which we are met to-day is concerned, neither Constantinople, nor Moscow, nor Rome, nor Canterbury, need interest us more than as guides and finger-posts directing us all, like those devoted pilgrims of the East, to Bethlehem—the womb of the Divinely-Human Unity of the Incarnation. What a parable of earth's bitter cry for peace—amidst all its wrangling, social and political and religious discords, is that strange and pathetic gathering of pilgrims at Bethlehem, as they flock in thousands year by year, ready, in their touching claim to precedence, to fly at one another's throats, and needing an army of unbelievers to keep the peace in order that they may severally adore the King of Peace.

*"Tantum religio potuit suadere malorum."*

Surely, as Bacon says, "could Lucretius have known and seen the quarrels of Christians, he would have been seven times the Epicure and Atheist that he was."

But my brethren, what an extraordinary suggestive and fecund scene of witness it is, not only to the acquired limitations, the stupid hatreds and fitful prejudices of men, but also to the one true focussing and distributing centre of Unity and Brotherhood—the incarnate Christ of God. There, year by year, bought by their sweat of blood in labour and hard saving, their pilgrimage brings thousands on thousands of Christian brethren of the East and the West that is nearest East, struggling to the scene of the Nativity, footsore and hungry, to kiss the very stones of the stable where God was born into their own poor Nature. Stifling all human animosities as best they may, their hearts bow down in adoration; and, surely, for one sweet moment they are transfigured in their high ecstasy, and sit in heavenly places "where beyond these voices there is Peace."

Do we not need, we theologians, we clergy, we workers and thinkers, and all we humble members of all orders in Christ's Holy Catholic and Orthodox Church, whether we owe obedience to Constantinople, Rome, or Canterbury, to "depolarize our ideas," and even our ideals, from time to time, and get our compass pointing true? Has not this or that iron-bound promontory for centuries somewhat deflected our true course? Have we not felt our ship grinding on the rocks of an immovable pedantry of authority—an isolated and icy orthodoxy; or, worse still, have we not felt ourselves ploughing into the quicksands of vague, passing opinions and "views."

Surely you will permit even the humblest Father in God to claim for his Master that from Constantinople we should point to Bethlehem, from Rome to Calvary, and from Canterbury to Olivet. It is in the Incarnate Birth—the Atoning Death—in the Glories of Jesus Ascended that we shall find our true Pole-star and centre of Unity and Brotherhood, in the worship of the all-holy and ever-blessed Three in One—Father, Son and Holy Spirit.

Some twenty-five years ago I was ministering in the wards of the Kimberley Hospital. As I passed along I noticed a man evidently in *extremis*. I looked at his card, and found he was a Catholic of the Roman obedience. I asked him if I should



“ἀγαπάτε ἀλλήλους” “ἐν τούτῳ γινώσκονται πάντες ὅτι ἐμοὶ μαθηταὶ ἐστέ, ἐὰν ἀγάπην ἔχητε ἀλλήλοις,” ἀλληλοσφάζονται περὶ τὸν τάφον Ἐκείνου, ὃς ὑψώσε τὴν σημαίαν τῆς Εἰρήνης: “Εἰρήνη Ἐμὶν εἰρήνη τὴν ἐμὴν δίδωμι Ἐμὶν, οὐχ’ ὥς ὁ κόσμος δίδωσι Ἐμὶν.”

Καὶ ἐν ᾧ, ἔργον τῶν διαφόρων Χριστιανῶν ἐστὶ ἡ πρὸς ἀλλήλους ἀγάπη, ἐν Χριστῷ τῷ Κυρίῳ ἡμῶν, οὗτοι ὡς κύριον καὶ σπουδαιότατον ἔργον αὐτῶν θεωροῦσι τὴν ἐξόντωσιν τῶν μὴ ὁμοφρονούντων αὐτοῖς ἀδελφῶν Χριστιανῶν.

Οἷα πλάνη!...

Οἷα ἀξιοθρήνητος ἀπόστασις ἀπὸ τῆς οὐσίας τῆς διδασκαλίας τοῦ θεανθρώπου, ἀπὸ τῆς οὐσίας τῆς Χριστιανικῆς ἐκκλησίας!...

Τούτων οὕτως ἐχόντων δ’ ἐν εὐρίσκονται ἐγγύτερον τῇ ἀληθείᾳ αἱ ὁμολογίαι αἱ δεχόμεναι ὅτι “οὐδεμία ἐκκλησία κατέχει τὴν πλήρη ἀλήθειαν, πᾶσα δὲ ἐπὶ μέρους πρεσβεύει μείζον ἢ ἔλλασον τῆς ἀληθείας μέρος καὶ ὅτι ἐν πάσῃ ἀδιακρίτως ἐκκλησίᾳ δύναται ὁ Χριστιανὸς νὰ τυχῇ τῆς μακαριότητος.” Καὶ ἰδοὺ ἡ ὁμολογία αὕτη ἀνοίγει Ἐμὶν νέους ὀρίζοντας σκέψεων πρὸς ἔνωσιν τῶν διαφόρων Χριστιανικῶν ἐκκλησιῶν.

(Ἐπεται Συνέχεια.)

## ΕΝ ΣΩΜΑ ΚΑΙ ΕΝ ΠΝΕΥΜΑ

(Προσλαλία ἐκφωνηθεῖσα ἐπὶ τῆς Α. Σεβ. τοῦ πρῶην ἐν Μαγχα-  
ναλάρδῃ ἐπισκόπου Γεῶλ κατὰ τὴν γ’. ἐπέτειον ἑορτῇ τοῦ πρὸς  
ἔνωσιν τῆς Ὁρθοδόξου καὶ Ἀγγλικανικῆς Ἐκκλησίας Συνλόγου ἐν  
τῷ ἐν Λονδίῳ ναῶ τοῦ ἁγ. Ἀλβάρου τῇ 7/20 Ὀκτωβρίου 1909).

Ἐλάχιστος καὶ κατὰ τὰς γνώσεις καὶ κατὰ τὴν δύναμιν τῆς ἐκθέσεως μεταξὺ τῶν ἐν Χριστῷ συμποιμένων μου, καὶ ἀπασχοληθεὶς καθ’ ὅλην τὴν ἐπισκοπικὴν μου ζωὴν ἐν τῷ πρακτικῷ μᾶλλον καὶ οἰκοδομητικῷ ἔργῳ τῆς Ἐκκλησίας, ἀναλαμβάνω τὴν στιγμὴν ταύτην νὰ διδάξω τοὺς διδασκάλους μου καὶ ὑπενθυμίσω καὶ εἰς ἐμὲ αὐτὸν καὶ εἰς τοὺς παρευρεθέντας κατὰ τὴν ἐνοποιὸν Ἱερουργίαν τοῦ Κυρίου καὶ Καθηγνητοῦ μας Χριστοῦ κεφαλαιώδεις τινὰς ἀληθείας, αἵτινες διὰ τῆς δυνάμεως τοῦ Ἁγίου Πνεύματος θὰ μᾶς ἐνισχύσωσιν ὅπως συνδράμωμεν καὶ ἡμεῖς, τὸ καθ’ ἑαυτούς, πρὸς ἀποκατάστασιν τῆς εἰρήνης καὶ τῆς ἐνότητος ἐν τῷ διερρηγμένῳ Σώματι τοῦ Ἰησοῦ, ὅπερ ἐστὶν ἡ Ἐκκλησία.

Ὁμιλοῦμεν καὶ γράφομεν περὶ Ἀνατολῆς καὶ Δύσεως ὡς περὶ δύο κατ’ ἀνάγκην ἀντιθέτων μονάδων καὶ οὐσιῶν. Ἐπιτηδευόμεθα συνήθως νὰ λαλῶμεν ὡς ἀκολούθως εἰς, εἶνε Ἀνατολὴ ἢ Ἀνατολή· καὶ Δύσις εἶνε ἡ Δύσις, καὶ ποτὲ δὲν θὰ συναντηθοῦν τὰ δύο αὐτὰ πράγματα καὶ λησμονοῦμεν



fetch his priest. "Are you not a priest?" said he. "Yes," I said, "of the Anglican Church." "That is good enough for me," he said. "There's no time—I'm dying—hear my confession, and absolve me for Christ's sake." I did as he wished, and he passed away to God in peace. I called on my Roman brother and told him of the incident, and he warmly thanked me.

Some ten years ago, at Salisbury, in Mashonaland, I found a considerable number of Greeks. I went with my chaplain to the principal man amongst them—a merchant—and after greeting him in the name of the Lord, rebuked him for not having paid his respects as yet to the bishop of the diocese. He apologised and said, "The Bishop of Constantinople told us to go to the English Church for Sacraments." I told him to gather his people together and come during the next week for instruction and counsel. They all came, and they were told to be present every Sunday at the celebration of the Eucharist, and invited to any of the other services they cared to attend. They came in a body the following Sunday, and most of them were fairly regular afterwards. I wrote to the Patriarch at Constantinople, telling him of what I had done, and suggested that he should send a Greek priest to hear confessions and minister to his people, and offered the use of the cathedral church, and altar. The Patriarch wrote and thanked me, and, later, a priest arrived and celebrated the mysteries according to the Greek rite, and I attended and gave my blessing, and the priest was present with us daily in the Sanctuary during his stay. And since that time our brethren of the Eastern Rite are ministered to as a matter of course, and make generous offerings at the oblation. And the same has been done at Johannesburg, Port Elizabeth, and Cape Town by the Church of South Africa.

And I would suggest that these definite acts of union will be no unimportant factor in creating the *fact* of unity. To some they may at times seem irregular, but we cannot believe in our priesthood and in the necessity of the Sacrament without at least claiming their *validity*.

After all, the real personal centre and focus of unity is the living loving Lord Jesus Christ, reigning in the Heavenly Places—throned on the Heavenly Altar—and ruling all the activities of His Holy Church in Heaven and Earth. It is He who shall, in His own time and way, and by His own means, "speak Peace to His people, making them all of one mind in an House," fulfilling His own prophecy that there shall be "One Fold and Flock and One Shepherd"—that there shall be "One Bread, One Body, and One Spirit even as we are called in One Hope of our Calling."

Brethren, as we bow ourselves in adoration at the Feet of the "Lamb once slain," let us lift up our hearts in hopeful thankfulness for the present movement of the Holy Spirit throughout Christendom towards unity. Let us make an act of penitence for its divisions, and consecrate this union of members of the Anglican and Eastern-Orthodox Churches to the special guidance of God's Spirit, the protection of the Angels, and the prayers of the Saints.

"For all Thy Church, O Lord, we intercede;  
Make Thou our sad divisions soon to cease;  
Draw us the nearer, each to each, we plead,  
By drawing all to Thee, O King of Peace;  
Thus may we all, one Bread, one Body, be  
Through this blest Sacrament of Unity."

## SOME THOUGHTS ON RE-UNION.

By M. G. DAMPIER.

In considering the subject of re-union, the first thought which naturally presents itself to our mind is that of the immense loss which the Church has sustained through the severance of East and West. Whether we look at the increasing ravages of infidelity and materialism in the West, or at the decay of intellectual vigour and spiritual enterprise in the East, it is evident that both are to be traced back in a measure to the loss of corporate communion between the severed branches of the Church. That interchange of ideas has



ὅτι «ἐκεῖθεν τῆς Ἀνατολῆς εἶνε ἡ Δύσις καὶ παρὰ τὴν Δύσιν εἶνε ἡ Ἀνατολή.» Αὐθαριέτως πως δημιουργοῦμεν φιλοσοφικάς, φυσιολογικάς καὶ βιολογικάς διακρίσεις τύπων φυλετικῶν, χωρίζομεν τὰς γλώσσας εἰς φιλολογικά συστήματα, τὰ ὅποια πᾶς τις ὡς τοιαῦτα ὀφείλει νὰ παραδεχθῇ, ὥσπερ ὁ Θεὸς ἐδημιούργησεν ἕνα κόσμον μὲ τρόπους σκέψεως, αἰσθήσεως καὶ ἐκφράσεως, διαμεμερισμένον εἰς διαμερίσματα σωτηρίας, εἰς τὰ ὅποια οὔτε πῦρ θὰ εἰσέδυνεν, οὔτε βροχή! Εἶνε ἐν τούτοις καλόν, ὡσάκις διχογνωμοῦμεν καὶ ἐν τῇ ἐπιστῇ καὶ ἐν τῇ φιλολογίᾳ, ν' ἀναμνησκώμεθα ὅτι ὁ Θεὸς ἐποίησεν ἐξ ἑνὸς αἵματος τὴν μίαν ἀνθρωπίνην φύσιν, «ἐξ ἑνὸς αἵματος πᾶν γένος ἀνθρώπων κατοικεῖν ἐπὶ πᾶν τὸ πρόσωπον τῆς γῆς» ν' ἀναμνησκώμεθα ὅτι ἐνώπιον τῶν ὀφθαλμῶν Ἐκείνου καὶ τῇ ῥοπῇ τῆς παντοδυνάμου καὶ προνοητικῆς διοικήσεως καὶ κυριαρχίας Του ὑφίσταται *μία* φυλή, ἡ ἀνθρωπίνη φυλή, ἡ ἀποτελοῦσα τὸ ἀντικείμενον τοῦ δημιουργικοῦ, ἀπολυτρωτικοῦ καὶ καθηγιαστικοῦ Του ἔργου. Πᾶσαι αἱ γεωγραφικαί, πολιτικαί, καὶ ἐθνολογικαὶ διακρίσεις καίτοι καθ' ἑαυτὰς ἀναγκαῖαι διὰ σκοποὺς φιλολογικοῦς, ἐπιστημονικοῦς καὶ πρακτικοῦς, εἶνε οὐχ' ἥττον γήϊναι καὶ ἐκ τῆς γῆς. Ἀλλ' ἡμεῖς, καθὼς ἱερεῖς τοῦ Θεοῦ καὶ διάκονοι τοῦ Ἰησοῦ Χριστοῦ, δὲν γνωρίζομεν παρὰ μίαν καὶ μόνην θρησκείαν—τὴν τῆς ἁγίας Καθολικῆς καὶ Ἀποστολικῆς Ἐκκλησίας—ἐν θυσιαστήριον—τὸ χρυσοῦν θυσιαστήριον τοῦ ἐσφαγμένου Ἀρνίου· μίαν θυσίαν—τὴν τοῦ Γολγοθᾶ· μίαν Ἀποκάλυψιν—τὴν τοῦ Σαρκοποιηθέντος Λόγον· ἕνα Γραπτὸν Μάρτυρα—τὰς ἁγίας Γραφάς· καὶ τέλος μίαν Ἑλπίδα τῆς ἀνθρωπότητος ἐν τῷ Ἐνὶ Κυρίῳ, μίαν Πίστιν, ἐν Βάπτισμα ἐν τῷ τρισυποστάτῳ ὀνόματι τοῦ ἑνὸς Θεοῦ καὶ Πατρὸς τῶν ὅλων. Καὶ ἐὰν ἀπὸ καιροῦ εἰς καιρὸν φρόνιμον καὶ ἔστιν ὅτε ἀναγκαῖαν ἡγοῦμεθα τὴν ὑπόθεσιν κοσμικῶν κέντρων διὰ σκοποὺς νομοθετικοῦς καὶ κυβερνητικούς, ἀλλ' ἀπὸ τῆς ἀπόψεως τοῦ σκοποῦ δι' ὃν συννηντήθημεν σήμερον πρὸς τὰ πράγματα ἀποβλέποντες, δηλοῦμεν ὅτι καὶ ἡ Κωνσταντινούπολις, καὶ ἡ Μόσχα, καὶ ἡ Ρώμη, καὶ ἡ Καντερβουρία εἶνε οὐδὲν πλείοτερον ὁδηγῶν καὶ δεικτῶν καθοδηγούντων ἡμᾶς ἅπαντας ὡς τοὺς εὐσεβεῖς ὁδοιπόρους Μάγους πρὸς τὴν Βηθλεὲμ, πρὸς τὴν μήτραν τοῦ ἐνανθρωπίσαντος Θεοῦ. Ὅποῖος περίγελως εἰς τὴν ὑπὲρ εἰρήνης πικρὰν φωνὴν τῆς γῆς δὲν εἶνε ἡ ἐν μέσῳ τῶν κοινωνικῶν, πολιτικῶν καὶ θρησκευτικῶν φιλονεικιῶν καὶ ἀκαταστασιῶν μας παράδοξος καὶ συγκινητικὴ συσσώρευσις ἐν Βηθλεὲμ χιλιάδων προσκυνητῶν, συρρεόντων ἐκεῖ ἀνὰ πᾶν ἔτος, παθητικώτατα ἐριζόντων, περὶ ὑπεροχῆς δι' ἣν καὶ θὰ ἦσαν ἔτοιμοι νὰ ἐπιπέσωσιν ὁ εἰς κατὰ τοῦ ἄλλου, χρηζόντων δὲ στρατοῦ ὁλοκλήρου



been wanting which would have quickened the spiritual life, while preserving the proportion of the faith, and the results are apparent to every student of Church history. The question of re-union between the Eastern and Anglican Churches only enforces this thought more closely, but the very fact that it does so ought to lead us to think more of the benefits which each would derive from closer union. Probably no one who has ever tried to press the claims of re-union with the East on the attention of English churchmen, but has been met with some such reply as, "Would it really be much good?" or "Why do you want union with the East? Surely Rome is much nearer to us."

Leaving aside for the present, this last assertion—which is perhaps less certain than it appears on the surface—this article would aim at shewing, if possible, some distinct benefits which the Anglican and Eastern Churches would receive from the restoration of intercommunion, what they might learn from each other, and how, under the guidance of God's Holy Spirit, they might supply each other's needs.

To take first the case of the Anglican Communion. Is there not much she could learn from the Churches of the East as to the duty of holding steadfastly to "the Faith once for all delivered to the Saints?" Can we not learn from them to make our appeal to the undivided Church, and to act consistently on that appeal, so that it may be something more than a mere academic expression? Eastern Christians pride themselves on belonging to a Church which is "Orthodox," and which has never permitted the slightest variation in the Church's Creed; nor have they hesitated to suffer for their convictions in this respect. Is it not too true that English churchmen have sometimes at least, seemed to pride themselves on a vagueness of belief for which it would hardly be worth while to "contend earnestly," or, while retaining the phraseology of the Creed, to empty it of its meaning under the pretext of greater liberality of thought? But it is well to remember that the orthodoxy of the East is no narrower than that of the Church's famous champion, S. Athanasius, or of the great Cappadocian Fathers.

Again, on such a point as the Communion of Saints, no one who has made even a cursory study of the service books of the Eastern Church can fail to be struck by the fulness and vividness of her realisation of this great doctrine. Not only does she commemorate the great Saints and Martyrs of the Christian Church, and teach her children to find strength in their prayers, but to a remarkable degree, unknown in the West, she finds a place in her Calendar for the Saints of the Old Testament also, for all those holy souls,

" Patriarch and Priest and Prophet,  
Who prepared the way of Christ."

How much again might we not learn from her of the true love, honour and reverence due to the Holy Mother of God, of her unique position in the economy of salvation—too often unhappily forgotten by those who are bidden to call her blessed—and of the efficacy of her intercessions on our behalf?

In close connection too with this subject must be put the beautiful teaching of the Eastern Service books as regards the faithful departed, and the prayers which she offers on their behalf.

Turning now for a moment from ourselves to the Eastern Church, she too will be seen to have her special needs, which might be supplied by contact with the West through the Anglican Church. Some of these



ἀπίστων πρὸς τήρησιν τῆς ἡσυχίας ἐκείνης μεθ' ἧς ὀφείλουσι  
νὰ λατρεύσωσιν ἐν σοβαρότητι τὸν Βασιλέα τῆς Εἰρήνης !

*Tantum religio potuit suadere malorum !*

Τῇ ἀληθείᾳ, ἐὰν ὁ Λουκρήτιος (καθὼς λέγει ὁ Βάκων)  
ἐγνώριζε καὶ εἶλεπε τὰς διαμάχας ταύτας τῶν Χριστιανῶν,  
θα καθίστατο ἐπὶ φθορὰς ἐπικουρικώτερος καὶ ἀθειστικώτερος.

Καὶ μολαταῦτα, ἀδελφοί μου, ὅποια σκηνὴ μαρτυρίου  
ἐξόχως γόνιμος εἰς ιδέας δὲν εἶνε ἡ Βυθλεέμ, ἥτις, καὶ  
μεθ' ὅλας τὰς ἀνθρωπίνας ἀτελείας, τὰ μωρὰ μίση καὶ τὰς  
ὀρμητικὰς προκαταλήψεις μας, ἀποτελεῖ οὐχ' ἥττον τὴν μίαν  
ἀληθῆ ἐστίαν, ἐν ἣ συγκεντροῦται καὶ ἐξ ἧς ἐκπορεύεται ἡ  
Ἐνότης καὶ ἡ Ἀδελφότης ἡ ἀπὸ τοῦ Σεσαρκωμένου Γίου τοῦ  
Θεοῦ ! Ἐνταῦθα καθ' ἕκαστον ἔτος χιλιάδες ἐπὶ χιλιάδων  
Χριστιανῶν ἀδελφῶν τῆς τε Ἀνατολῆς καὶ τῆς Δύσεως ἥτις  
ἐστὶν ἐγγὺς τῇ Ἀνατολῇ ὁδοιποροῦσιν ὁδοιπορίαν ἀγορα-  
σθεῖσαν διὰ τοῦ ἰδρωτός τοῦ αἵματος καὶ τῶν οἰκονομῶν τῶν,  
ὅπως μετὰ μόχθου κατανήσωσιν εἰς τὴν σκηνὴν τῆς Γεννή-  
σεως, καθηλκόμενοι δὲ τοῖς πόδας καὶ πειναλέοι ἀσπασθῶσιν  
αὐτοὺς τοὺς λίθους τῆς Φάτνης, ἐν ἣ ὁ Θεὸς γεννηθεὶς τὴν  
ταπεινὴν αὐτῶν φύσιν προσέλαβεν. Καταπνίγουν, ἐφ' ὅσον  
δύνανται, πᾶσαν ἀνθρωπίνην ἐχθροπάθειαν καὶ κλίνουν τὰς  
καρδίας πρὸς λατρίαν γονυπετῶς. Καὶ οὕτω διὰ μίαν  
τοῦλάχιστον γλυκεῖαν στιγμὴν μεταμορφοῦνται εἰς ἑκτασιν  
οὐράνιον καὶ καθέζονται εἰς ὑπεργείους ἑδρας ὅπου «πέραν  
τῶν φωνῶν τούτων ἐνοικεῖ ἡ Εἰρήνη.»

Δὲν ὑποχρεούμεθα ἄρα γε ἡμεῖς οἱ θεολόγοι, ἡμεῖς οἱ  
κληρικοί, ἡμεῖς οἱ ἐργάται τῆς σκέψεως, ἡμεῖς τὰ οἰων-  
δήποτε βαθμῶν ταπεινὰ μέλη τῆς τοῦ Χριστοῦ Ἀγίας  
Καθολικῆς καὶ Ὁρθοδόξου Ἐκκλησίας, τὰ εἴτε ὑπὸ τὸν  
τῆς Κωνσταντινουπόλεως Θρόνον, εἴτε τὸν τῆς Ρώμης, εἴτε  
τὸν τῆς Καντερβουρίας διατελοῦντα, δὲν ὑποχρεούμεθα,  
λέγω, νὰ «ἐκπολοῦμεν τὰς ιδέας μας» καὶ τὰ ιδεώδη μας  
δι' ἐτι ἀπὸ καιροῦ εἰς καιρόν, ἀποκαθιστώντες τὴν κατεύ-  
θυνσιν τοῦ διαβήτου μας ἀληθεστέραν ; Μὴ δὲν ἔχει τὸ  
σιδηροῦν τοῦτο ἀκρωτήριο ἐπὶ αἰῶνας ἀπομακρύνει πῶς  
ἡμᾶς τῆς πραγματικῆς πορείας ; Μὴ δὲν ἔχομεν αἰσθανθῆ  
συντριβόμενον τὸ πλοῖον μας ἐπὶ τῶν βράχων τῶν περὶ αὐθεν-  
τείας ἀμετακινήτων μικρολογιῶν καὶ τῆς ἀπομεμονωμένης  
καὶ κατεψυγμένης ὀρθοδοξίας ; Κάτι χειρότερον : Μὴ δὲν  
ἀντελήφθημεν ὅτι ἀροτριῶμεν ἐπὶ τῶν κινητῶν ἁμῶν τῶν  
ἀορίστων καὶ παροδικῶν γνωμῶν καὶ «ἀπόψεων» ;

Δὲν ἀμφιβάλλω ὅτι θα ἐπιτρέψετε εἰς ταπεινότατον ἐν  
Θεῷ πατέρα ὅπως ἀξιώσῃ ὑπὲρ τοῦ Κυρίου του ἵνα ὀφθαλ-  
τικῶς ἡ μὲν Κωνσταντινούπολις δακτυλοδεικτῇ τὴν Βυθλεέμ,



needs—as, pre-eminently, the lack of education amongst her lower clergy—have arisen largely from the special and difficult circumstances, amidst which, in many countries, her lot has been cast. This goes far to explain what must, at first sight, seem a curious feature in the Church which once boasted a S. Chrysostom and a S. Gregory Nazianzen, namely, the decay of preaching. But its results are highly regrettable, for an uneducated clergy naturally means an untaught laity, and too often fosters bigotry and superstition. Other evils which strike an outsider somewhat forcibly are more directly due to lack of intercourse with the more progressive West. Such are want of adaptability to the needs of modern life, of receptivity of new ideas, of practical energy. The East has not shared in that stirring of religious life, which—whatever its unquestionable faults—the Reformation brought with it. There can be scarcely any reasonable doubt that the East would gain a fresh infusion of spiritual life and energy, and a wider out-look from renewed contact with the West. Can there be any more inspiring thought than that the Anglican Church may in this way render service to the great Churches of the Greek Communion, from whence—in common with the rest of the West—she received theology in the early centuries of the Church's life. Nor is this all, for in conclusion we may look for two further results from the re-union of the Anglican and Eastern Churches.

Firstly, a greater power of resistance to attacks on the Faith. This can only be based on a genuine Catholicism, that is on a loyal acceptance of the faith and practice of the undivided Church, to which Anglicans and Easterns mutually appeal. It can never be based on a false Catholicism or a narrow Nationalism, still less on a disintegrating Protestantism.

Secondly, an increase of Missionary effort. The united co-operation of the Anglican and Eastern Churches should prove effective, not only to resist attacks on the Faith, but to carry forward the spread of the Gospel. As we look backward and think of the once powerful Churches of Egypt and Persia, with their far-reaching missionary activity, we must feel that the renewed vigour of the Eastern Churches would mean a new and potent force for gathering the great Eastern nations into the fold of Christ's Church. Perhaps it is impossible for Westerns ever to present Christianity quite effectively to Eastern minds; at least, the experience of many centuries of missionary effort on the part of the West to the East, would seem to suggest that it is so. But if this be the case, then here surely lies the golden opportunity of the Eastern Church. If she can fulfil her mission in this respect—especially in the case of China and Japan—the Anglican Church can only be the gainer, since it would liberate her energies for more effective missionary work in those regions where our Empire lays special responsibilities upon us, and for the building up of our great Colonial Churches. And for this surely it is worth while to labour and pray—that East and West may be able to go forward again, strong in the bonds of mutual faith and love, to make "The Kingdoms of this world the Kingdoms of our God and of his Christ."

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ἡ δὲ Ρώμη τὸν Πολγοθὰν καὶ ἡ Καντερβούρια τὸ Ὅρος τῶν Ἑλαιῶν. Διότι ἐν τῇ Ἑνσαρκώσει, ἐν τῷ Ἀπολυτρωτικῷ θανάτῳ καὶ ἐν τῇ Δόξῃ τοῦ Ἀναληφθέντος Ἰησοῦ θὰ τύχωμεν τοῦ ἀληθοῦς Πολιτικοῦ μας Ἀστέρος καὶ τοῦ κέντρου τῆς Ἑνότητος τε καὶ ἀδελφότητος ἐν λατρείᾳ τῆς Παναγίου καὶ καὶ εἰς αἰῶνας Μακαριστῆς Τριάδος, Πατρός, Υἱοῦ καὶ Ἁγίου Πνεύματος.

Πρὸ εἰκοσιπέντε περίπου ἐτῶν διπκόνουν ἐν τῷ νοσοκομείῳ τοῦ Κίμπερλεϋ. Παρερχόμενος διὰ τῶν ἀσθενῶν διέκρινά τινα ἀποθνήσκοντα. Παρετήρησα εἰς τὸ ἐπὶ τούτῳ χαρτίον καὶ εὔρον ὅτι ἦτο καθολικὸς ὑπαγόμενος εἰς τὴν Ρώμην. Τὸν ἠρώτησα ἐὰν ἤθελε νὰ τοῦ ζητήσω τὸν ἱερέα του. «Δὲν εἰσθε ἱερεὺς;» μοῦ εἶπε. «Ναί,» ἀπάντησα «ἀλλ' Ἀγγλικανός.» «Καλά,» εἶπεν ὁ ἐτοιμοθάνατος· «καιρὸς δὲν ὑπάρχει. Ἀποθήσκω· ἀκουσον τὴν ἐξομολόγησίν μου καὶ δός μοι τὴν συγχώρησιν δι' ὄνομα τοῦ Χριστοῦ.» Ἐπράξα ὅπως ἤθελε καὶ ἀπῆλθεν ὁ θνήσκων πρὸς τὸν Θεὸν ἐν εἰρήνῃ. Μετέβην ἔπειτα πρὸς τὸν Ρωμαῖον συνάδελφόν μου καὶ τῷ ἐξέβηκα τὸ συμβάν· ἐκεῖνος μὲ νύχαρίστησε θερμῶς.

Πρὸ δεκαετίας πάλιν εὗρήκα ἐν Σαλισβούρια τῆς Μασχο-ναλάνδης ἀρκετοὺς Ἑλλήνας. Λαβὼν μετ' ἐμοῦ τὸν ἐφημέριόν μου ἐπῆγα πρὸς τὸν πρόεδρόν των—ἓνα ἔμπορον—καὶ ἀφοῦ τὸν ἐχαιρέτισα ἐν ὀνόματι Κυρίου, τὸν ἐπέπληξα διότι δὲν εἶχεν ἀκόμη προσφέρει τὰ σεβάσματά του πρὸς τὸν ἐπαρχιακὸν ἐπίσκοπον. Ὑπεραπολογούμενος ἐκεῖνος μοι ἀντέτεινε : «Ὁ ἐν Κωνσταντινουπόλει Πατριάρχης μᾶς εἶπε νὰ πηγαίνωμεν εἰς τὴν Ἀγγλικανικὴν Ἐκκλησίαν, ὅταν περὶ μυστηρίων πρόκειται.» Τῷ εἶπα νὰ μαζεύσῃ καὶ τοὺς ἄλλους ὅλους καὶ νὰ ἔλθουν τὴν ἐρχομένην ἐβδομάδα πρὸς διδασκαλίαν καὶ νοουθεσίαν. Καὶ ἦλθον τῷ ὄντι ὅλοι, εἰς οὓς καὶ συνέστησα νὰ παρευρίσκωνται κατὰ πᾶσαν Κυριακὴν ἐν τῇ τελέσει τῆς Θείας Εὐχαριστίας, προσκαλέσας αὐτοὺς καὶ εἰς οἰανδήποτε ἄλλην ἀκολουθίαν μας θὰ ἤθελον. Προσῆλθον ἐν σώματι τὴν ἀκόλουθον Κυριακὴν καὶ πολλοὶ ἐξ αὐτῶν τακτικῶς ἤρχοντο καὶ μετὰ ταῦτα. Ἐγραψα πρὸς τὸν Πατριάρχην Κωνσταντινουπόλεως, ἐκθέτων εἰς Αὐτὸν ὅτι ἐπράξα καὶ ὑποδεικνύων τὴν ἀνάγκην ἀποστολῆς Ἑλλήνος ἱερέως πρὸς ἐξομολόγησιν καὶ πρὸς τὴν ἄλλην διακονίαν τῶν ἐν Σαλισβούρια Ἑλλήνων, δ' οὓς μάλιστα καὶ τὸν καθεδρικόν μου ναὸν καὶ τὴν ἀγίαν μου τράπεζαν προσέφερον. Ὁ Πατριάρχης μὲ νύχαρίστησε γραπτῶς. Βραδύτερον εἰς ἱερεὺς ἦλθε ὅστις ἐτέλει τὰ μυστήρια κατὰ τὸ τυπικὸν τῆς Ἀνατολικῆς Ὁρθοδόξου Ἐκκλησίας, ἐνῶ, ἐγὼ παρευρισκόμενος νυλόγουν τὸ πλήρωμα καὶ ὁ ἱερεὺς παρὼν μεθ' ἡμῶν ἐν τῷ ἱερατείῳ κατὰ τὴν μεθ' ἡμῶν διαμονὴν του. Ἐκτοτε



## CORRESPONDENCE.

*An Orthodox Archimandrite in South Africa.*

SIR

The Very Rev. the Archimandrite Damianos-Ermogenes, who was appointed by the Synod of Athens to be chaplain in Cape Town, South Africa, after staying there some years, has lately returned to Greece. He tells us that the orthodox priest in Johannesburg celebrates the Holy Eucharist in an Anglican school which was promptly placed at the disposal of the orthodox by the local authorities. Regarding the Anglican clergymen in South Africa the Rev. Archimandrite is proud to say that these clergymen are fully conscious of their mission, and are doing an excellent work for their nation as well as for their church. He had over and over again the opportunity of conversing with Anglicans and admired not only their zeal for their own high duties, but the brotherly feeling that the Anglicans show towards every orthodox clergyman who is worthy of his mission. These Anglicans do not hesitate to confess sincerely in every case, that the Greek Orthodox Church is the mother of all churches and the pillar of truth. He had very often invitations from Anglicans to attend their services and they always offered him one of the best seats. But what is of greater importance is the fact, that the Anglicans with readiness allowed the Rev. Archimandrite to celebrate the holy liturgy in the Anglican churches, the Anglicans respectfully attending the whole service.

Such are the opinions expressed by this Archimandrite. All this has been published in the papers of Athens. A few days ago the Right Rev. Bishop Blyth with the Archdeacon Potter of Cyprus, paid a visit to his Beatitude of Jerusalem and discussed the scheme for educating Greek Orthodox in English Colleges, in order to send them off to Canada or U.S. America. The Patriarch was much pleased with this movement and is eager to support it.

Yours sincerely,

T. P. THEMELIS.

JERUSALEM, February 4th, 1910.

## THE DEVELOPMENT OF PREACHING IN RUSSIA.

SIR,

Youngsters like myself are apt to dwell on past events. There is no cause, however, for alarm. I am not going to inflict on you any ancient history, proposing to recall only our last anniversary.

At that time a very pleasant duty was laid upon me, namely, that of proposing a hearty vote of thanks to the Right. Revd. Father in God, Bishop Gaul, for the admirable and eloquent address delivered by him at the commemorative service at St. Albans. I had not the slightest doubt as to the result of my appeal, for I heard on all sides



οἱ τοῦ Ἀνατολικοῦ τυπικοῦ ἀδελφοί μας λειτουργοῦνται παρ' ἡμῖν, ὥσεί πρόκειται περὶ πράγματος φυσικοῦ, καὶ συνεισφέρουν γενναίως ἐν τῇ ἱεροτελεστίᾳ. Τὸ δ' αὐτὸ συνέβη καὶ ἐν Ἰωαννεσβούργῳ, λίμενι τῆς Ἐλισάβετ καὶ Κέιπ Τάουν, ὅπου τοῖς Ἀνατολικοῖς ὑπουργήσεν ἡ Ἐκκλησία μας.

Θὰ ἐπεθύμουν νὰ ὑποδηλώσω ὅτι αἱ πρὸς ἔνωσιν ὁριστικαὶ αὗται πράξεις ἀποτελοῦν οὐχὶ ἀσημάντους πρὸς τὸ γεγονός τῆς ἐνώσεως παράγοντας. Καὶ πιθανὸν μὲν εἰς τινὰς νὰ φαίνωνται κάποτε ἀταξίαι· ἀλλ' ἡμεῖς δὲν ἠμποροῦμεν νὰ ἔχωμεν πίστιν εἰς τὴν ἱερωσύνην μας καὶ τὸ ἀναγκαῖον τοῦ Μυστηρίου ἀνευ ἀξιώσεως νὰ θεωρῶνται ἔγκυροι.

Καὶ ἐπὶ τέλους τὸ πραγματικὸν προσωπικὸν κέντρον καὶ ἡ ἐστία τῆς ἐνώσεως εἶνε ὁ ζῶν καὶ ἀγαπητὸς Κύριος Ἰησοῦς Χριστός, ὁ ἐν τοῖς Οὐρανίοις τόποις βασιλεύων, ὁ ἐπὶ τοῦ Οὐρανίου θυσιαστηρίου ἐντεθρονισμένος, ὁ κυβερνῶν διὰ μέσου ὅλων τῶν ἐνεργειῶν τῆς ἀγίας Αὐτοῦ Ἐκκλησίας ἐν Οὐρανῷ καὶ ἐπὶ γῆς. Αὐτὸς κατὰ τὸν ἑαυτοῦ χρόνον καὶ τρόπον θὰ λαλήσῃ εἰρήνην τῷ λαῷ Αὐτοῦ ποιῶν πάντα ὁμόφρονας ὡς ἓνα Οἶκον, καὶ ἐκπληρῶν τὰ ὑπ' Αὐτοῦ προφητευθέντα ὅτι μία Ποίμνη ὑπὸ ἓνα Ποιμένα θὰ γεινώμεν, εἰς Ἄρτος, ἐν Σῶμα καὶ ἐν Πνεῦμα καθὼς καὶ ἐκλήθημεν ἐν μιᾷ ἐλπίδι τῆς κλήσεως ἡμῶν.

Ἀδελφοί ! γονυπετοῦντες πρὸ τῶν ποδῶν τοῦ σφαγέντος ἐφάπαξ Ἀρνίου, ἃς ἀνυψώσωμεν τὰς καρδίας ἡμῶν εὐχαριστοῦντες εὐελπίστως τῷ Θεῷ ἐπὶ ταῖς πρὸς ἔνωσιν τῶν Χριστιανῶν ἐνεργείας τοῦ ἀγίου Πνεύματος. Θλιβώμεν ἐπὶ τῷ χωρισμῷ καὶ ἀναθέσωμεν τὴν Ἑταιρείαν ταύτην ὑπὸ τὴν ἰδιαιτέραν καθοδηγίαν τοῦ Πνεύματος τοῦ Θεοῦ, τὴν προστασίαν τῶν Ἀγγέλων καὶ τὰς προσευχὰς τῶν Ἀγίων :

Υπὲρ συμπάσης, Δέσποτα Χριστέ, τῆς Ἐκκλησίας προσάγομέν Σοι ἐκ ψυχῆς εὐχὰς καὶ μεσιτείας.

Τὰ σχίσματα κατάπανσον συντόμως τῆς ὁδύνης κ' ἔλκων μας πρὸς τὸν Θρόνον Σου, ὦ Βασιλεῦ Εἰρήνης καὶ πρὸς ἀλλήλους ἔλκυσον, ἢν Ἄρτος εἰς, ἐν Σῶμα πρὸς τὴν Ἐνοποιὸν Τροφὴν προτείνωμεν τὸ στόμα



from those who were fortunate enough to be present at the service, that they listened with delight to the short yet very instructive discourse. But I cannot help wondering why I was selected for the task! My only qualification is my enthusiasm about sermons and preaching in general. I rather suspect, then, that our able General Secretary is endowed with a gift of divination, for I have never exposed before him that particular feeling of mine.

Engendered by the strict and explicit injunction of St. Paul to Timothy:—"Preach the word! Be instant in season, out of season, reprove, rebuke, and exhort with all long suffering and (patient) teaching," my enthusiasm had been strengthened by the same assurance. "The word of God," says he in the epistle to the Hebrews, "is living and active, and sharper than any double-edged sword, and piercing even to the dividing of soul and spirit, and both of joints and marrow, and quick to discern the thoughts and intents of the heart." Such being the ideal, what was the practical application in, say, the middle of last century in my native land? Now that is what fostered and nurtured my enthusiasm about preaching—it was the almost utter absence of preaching. It would lead me too far were I to attempt to offer you an adequate explanation of the fact. Suffice it to point out that just as in the case of the Church of England, the Orange dynasty and the succession of the Georges had not been conducive to her best interests, the Act of Uniformity producing Nonconformity, the great Russian political reformer, Emperor Peter, with his Cesarean interference into every domain of life, had been at least a subsidiary cause of the appearance of Old Believers and other kinds of dissenters in Russia. It was by the regime introduced by him that the Church, for over a century, had been kept on what you would call "short commons," and by means of his eye, as the Chief Procurator of the Holy Synod had been styled by himself, an espionage had been carried on to the uttermost limits of the Empire, embracing every act and service; suspicion pursued and persecuted some of the noblest and most devoted sons of the Church. No free spontaneous speech would have been tolerated either on the platform or in a cathedral. Every such sermon had to be submitted beforehand for the approval of a censor, the latter being empowered without bounds to exercise his own judgment, down even to rewriting of the whole. Thus the most sacred duty of a priest came to be either ignored altogether or perfunctorily exercised, and the upshot of it was that, by the so-called intelligent classes, preaching was looked upon as at best entirely superfluous. Far be it from me to deny the importance of a rite or a ceremony, but their symbolism has to be explained and inculcated before they can become intelligible and instructive.

With the liberation of the Serfs in the 20th year of the last century under the humane Alexander II., when so many millions of former chattels became small landowners and therefore proved of some account, and when several thousands of little Cæsars lost their influence and power the Church also began to breathe more freely and her office-bearers, partaking of the general animation and uplifting, became fully alive to all their duties, including that of preaching. From that time forth at every Diocesan's visitation, the very first question that was asked of the Clergy had always been whether they had ministered the Word and whether they could produce tangible evidence of their work in the shape of written sermons. But still greater impetus to preaching



## ΑΛΛΗΛΟΓΡΑΦΙΑ.

*Εἰς Ὁρθόδοξος Ἀρχιμανδρίτης ἐν τῇ Νοτίῳ Ἀφρικῇ.*

Ἀξιότιμε Κύριε,

Ὁ Πανοσιολογιώτατος Ἀρχιμανδρίτης Δαμιανὸς Ἑρμογένης, ὁ ὑπὸ τῆς ἐν Ἀθήναις Ἱερᾶς Συνόδου διορισθεὶς ἐν Κεῖπ-Τάουν τῆς Ν. Ἀφρικῆς ἐφημέριος, μετὰ διαμονὴν ἐτῶν τινῶν ἐπανεκάμψεν ἐσχάτως εἰς Ἑλλάδα. Καθ' ἣ μᾶς λέγει, ὁ ἐν Ἰωαννεσβούργῳ Ὁρθόδοξος ἱερεὺς τελεῖ τὴν θείαν Εὐχαριστίαν ἐν τινι σχολῇ τῶν Ἀγγλικανῶν, προφρόνως χορηγηθείσῃ τοῖς Ὁρθόδοξοις ὑπὸ τῆς Κυβερνήσεως τοῦ τόπου. Μετ' ἐγκαυχήσεως ὁ Ἀρχιμανδρίτης Δαμιανὸς ἀνέφερεν ὁμοίως ὅτι οἱ ἐν τῇ Ν. Ἀφρικῇ Ἀγγλικοὶ κληρικοὶ ἔχουσι πλήρη συνείδησιν τῆς ἀποστολῆς τῶν, ἐργαζόμενοι σπουδαίως διὰ τε τὸ ἑαυτῶν Ἔθνος καὶ τὴν Ἐκκλησίαν. Συχνάκις ἔσχε τὴν εὐκαιρίαν νὰ ὁμιλήσῃ μετ' Ἀγγλικανῶν καὶ ἐθαύμασε, λέγει, οὐ μόνον τὸν ὑπὲρ τῶν ὑψηλῶν καθηκόντων ζῆλόν των, ἀλλὰ καὶ τὰς πρὸς πάντα Ὁρθόδοξον κληρικόν, ἀξίον τῆς ἑαυτοῦ ἀποστολῆς, ἀδελφικὰ αἰσθήματά των. Οὐδ' ἐνδοιάζουν οἱ Ἀγγλικοὶ οὗτοι εἰλικρινῶς καὶ ἐν πάσῃ περιπτώσει νὰ ὁμολογῶν, ὅτι ἡ Ἀνατολικὴ Ὁρθόδοξος Ἐκκλησία τυγχάνει ἡ Μήτηρ πασῶν τῶν Ἐκκλησιῶν καὶ ὁ στύλος τῆς ἀληθείας. Οὐχὶ σπανίως προσεκαλεῖτο ὑπὸ Ἀγγλικανῶν ὅπως παραστῇ ἐν τῇ Ἱερᾷ αὐτῶν λατρείᾳ, ὅπου τῷ προσεφέρετο πάντοτε ἐν τῶν πρώτων καθισμάτων. Ἀλλὰ τὸ πάντων σπουδαιότερον εἶνε τὸ γεγονός ὅτι οἱ Ἀγγλικοὶ λίαν προθύμως τῷ παρεχώρουν τοὺς ναοὺς των, ἵνα ἐν αὐτοῖς ὁ Ἀρχιμανδρίτης τελέσῃ τὴν θείαν λειτουργίαν, ἣν καὶ παρηκόλouthουν οἱ Ἀγγλικοὶ ἐξ ὀλοκλήρου καὶ μετὰ σεβασμοῦ.

Καὶ τοιαύτη μὲν ἡ ὑπὸ τοῦ Ἀρχιμανδρίτου Ἑρμογένους ἐξενεχθεῖσα γνώμη περὶ τῶν ἐν Ν. Ἀφρικῇ σχέσεων Ὁρθόδοξων καὶ Ἀγγλικανῶν, ἦν τὰ ἐν Ἀθήναις φύλλα ἐδημοσίευσαν. Ἐτερον δὲ εὐχάριστον σᾶς εἰδοποιῶ, ὅτι ὁ Σεβασμιώτατος ἐπίσκοπος Μπλάιβ μετὰ τοῦ Πανοσιολογιωτάτου ἐν Κύπρῳ Ἀρχιεπισκόπου Πόττερ ἐπεσκέφθησαν τὴν Α. Μακαριότητα τὸν Πατριάρχην Ἱεροσολύμων, μεθ' οὗ συνδιελέχθησαν περὶ τοῦ ὑπὸ σκέψιν ζητήματος τῆς ἐκπαιδεύσεως Ὁρθόδοξων ἐν Ἀγγλικαῖς Θεολογικαῖς Σχολαῖς, ἵνα ἀκολούθως χρησιμεύσωσιν ὡς ἐφημέριοι τῶν ἐν Καναδᾷ



was given by the formation some 25 years ago—under the auspices of our celebrated orator and my Rector at the Ecclesiastical Academy of St. Petersburg, the most Venerable Protopresbyter Yanyshew, quickly followed by the three other Academies—of a circle of preachers among the students. Being entirely voluntary in their work, these circles had always contained a number of devoted men, who, with the energy and fervour of youth, visited factories and other places where workmen congregated in large numbers, and preached to them the word of God, not by reading previously prepared and approved written sermons, but by delivering extempore and eloquent addresses. This has indeed become a great power for good and in many ways; firstly by influencing for good the congregation, secondly by training and habituating the preachers themselves, and lastly by setting good example to a great many others outside those circles.

On my recent visit to Russia I was, I must confess, indeed, struck by an overwhelming evidence that preaching has actually been resuscitated. There of course remains still something to be done before preaching becomes everywhere customary and of universal obligation; but I think time alone may suffice to bring about and make it effectual.

Having already taken up so much of your time I can only name a few of the class of Russian preachers of whom I would make a crown for our preacher at the Anniversary. As one of the foremost orators and most eloquent preachers of former times, I would name Archbishop Innocent of Kherson and Tauris who was so indefatigable in his pastoral duties during the Crimean war; Nicanor, yet another Archbishop of Kherson but of recent times, whose volumes of sermons will long endure in interest and instruction, Archbishop Paul of Kazan, who made it a rule never to perform a service without a sermon and Ambrosius of Kherson. Coming to the present day, I would mention Antonius, the Metropolitan of St. Petersburg, being known to England by his visit to London to attend the Jubilee of 1897, when he preached in Welbeck Street. Antonius, the Archbishop of Volkyniz, who recently performed the wonderful feat of speaking for nearly four hours without a break at a public lecture. Our Patron, Archbishop Nicholas, of Japan. Our President of Riga; Nicolas, known in London as American Bishop and now Archbishop of Warsaw. Archbishop Plato, the present chief of our American Mission, and last but not least Bishop Innocent, formerly of Alaska, and now of Yakoutsk, who was Your guest as recently as last Spring.

Yours Sincerely

NICOLAS ORLOFF

London University.

May, 1910.

From the Most Rev. the Archbishop Chrysostom  
of Smyrna.

*Reverend and venerable Brother in Christ, H. J. Fynes-Clinton,  
General Secretary of the Anglican and Eastern Orthodox Churches Union.*

I was in my native place of the name of Prousa when your very kind and courteous telegram of invitation, bidding me to the meeting of the Union to be held on the 20th October, was received by the Anglican Bishop of Zanzibar, who was staying in Constantinople,



καὶ Ἠνωμέναις Πολιτείαις Ὁρθοδόξων. Ὁ Πατριάρχης ἤρесе τὸ σχέδιον καὶ θὰ τὸ ὑποστηρίξῃ εὐχαρίστως.

Ἑμέτερος

Τ. Π. ΘΕΜΕΛΗΣ.

Ἱεροσόλυμα 4 Φεβρουαρίου 1910.

### Ἐπιστολὴ τῆς Α. Σεβασμιότητος τοῦ Ἀρχιεπισκόπου Σμύρνης Χρυσόστομου.

Αἰδευμένωτα καὶ Σεβάσμιε ἐν Χριστῷ Ἀδελφε, κ. H. J. Fynes-Clinton  
Γενικὴ Γραμματεὺς τῆς Ἑταιρείας «Ἐρώσις τῆς Ἀγγλικανικῆς  
μετὰ τῆς Ὁρθοδόξου Ἀρατολικῆς Ἐκκλησίας,» εἰς Λονδὸνον.

Εὐρισκόμεν ἐν τῇ κατὰ τὸν Νομὸν Προύσης κειμένη γενετείρᾳ  
μου, ὅτε ἔφθασε πρὸς τὸν ἐν Κωνσταντινουπόλει παρεπιδημούντα  
Ἀγγλικανὸν ἐπίσκοπον τῆς Ζανζιβάρης, σεβάσμιον ἐν Χριστῷ ἀδελφόν  
κ. Χάϊν τὸ τόσον φιλοφρονητικὸν καὶ τιμητικὸν δι' ἐμὲ προσκλητήριον  
τηλεγράφημα τῆς ὑμετέρας Κοσμιότητος, καλούσης με εἰς τὸ συγκρο-  
τούμενον κατὰ τὴν 7)20 Ὀκτωβρίου Συνέδριον τῆς Ἑταιρείας.

Ἐνιοὶ τῶν φιλῶς πρὸς τὴν ἡμετέραν Ὁρθόδοξον Ἐκκλησίαν δια-  
κειμένων ἀνωτέρων κληρικῶν λογίων καὶ ἄλλων εὐσεβῶν καὶ διαπρεπῶν  
λαϊκῶν τῆς Ἀγγλικανικῆς Ἐκκλησίας μελῶν, ὅσοι καλλιερгоῦσιν ὡς ἱερὸν  
πόθον καὶ καθαίρουσι τὸ πλήρες ἐτι ἀκανθῶν καὶ ἐμποδίων ἑδαφος τῆς  
καλῆς συνεννοήσεως καὶ τῆς εὐκταίας ἐν τῇ ῥοῇ τοῦ χρόνου συνδιαλ-  
λαγῆς καὶ συνενώσεως τῶν δύο μεγάλων τοῦ Χριστιανισμοῦ Ἐκκλησιῶν,  
Ὁρθοδόξου καὶ Ἀγγλικανικῆς, ὅτι λέγω εἰς τὸ Συνέδριον τοῦτο τηλεγρα-  
φικῶς διὰ τὸ κατεπεῖγον καὶ διότι ἐπιλείπει ὁ ἀπαιτούμενος χρόνος,  
καλοῦμαι διὰ τοῦ ἐν Κωνσταντινουπόλει παρεπιδημούντος Ἀγγλικανοῦ  
ἐπισκόπου τοῦ γνωστοῦ τῇ ὑμετέρᾳ Θειοτάτῃ Παναγιότητι, σεβασμίου  
κ. Χάϊν, νὰ προσέλθω καὶ παρακαθίσω καὶ γῶ.

Παναγιώτατε, μορφώσας τὴν πεποίθησιν ἐξ ὅσων εἰδικῶς περὶ τὸ  
ζήτημα τῶν Ἀγγλικανικῶν χειροτονιῶν ἡσχολήθην καὶ κατέγεινα  
μελετῶν καὶ ἐρευνῶν μου, ὅτι, αἱ τῶν Ἀγγλικανῶν κληρι-  
κῶν χειροτονίαι εἰνε ἔγκυροι καὶ ἰσχυραί, ζήτημα  
τὸ ὅποιον καὶ ἀνέκαθεν μὲν ἀπὸ τῆς ἀποσκιρτήσεως τῆς Ἀγγλικανικῆς  
Ἐκκλησίας ἀπὸ τῆς Παπικῆς τοιαύτης ἤδη ἀπὸ τοῦ 1549, ἀλλὰ κυρίως  
ἀπὸ δεκάδος ἐτῶν, ὅτε ἡ Ρωμαϊκὴ Ἐκκλησία ἐπισήμως πλέον ἐξήνεγκε  
τὴν ἀνεπιεικὴ καταδικαστικὴν καὶ ἀπαισίαν κρίσιν τῆς κατὰ τοῦ κύρους  
τῶν Ἀγγλικανικῶν χειροτονιῶν, ἀποτελεῖ τὸ φλογερώτερον καὶ διακαέ-  
στερον ἀντικείμενον ἀπάσης τῆς ἐν τῇ Ἐκκλησίᾳ τῆς Ἀγγλίας διεξαγωγῆς  
μένης τὴν σήμερον Θεολογικῆς κινήσεως, καὶ ταπεινῶς φρονῶν, ὅτι  
περὶ τῆς μεγάλης ταύτης ὑποθέσεως ἀτομικὴ μαρτυρία καὶ πεποίθησις