

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

Ὑμέτερος

Τ. Π. ΘΕΜΕΛΗΣ.

Ἱεροσόλυμα 4 Φεβρουαρίου 1910.

**Ἐπιστολὴ τῆς Α. Σεβασμιότητος τοῦ Ἀρχιεπισκόπου
Σμύρνης Χρυσοστόμου.**

Αἰδελωτάτε καὶ Σεβάσμιε ἐν Χριστῷ Ἀδελφέ, κ. H. J. Fynes-Clinton
Γενικὴ Γραμματεὺ τῆς Ἑταιρείας «Ἐρώσις τῆς Ἀγγλικανικῆς
μετὰ τῆς Ὁρθοδόξου Ἀνατολικῆς Ἐκκλησίας,» εἰς Λονδὸνον.

Εὐρίσκόμην ἐν τῇ κατὰ τὸν Νομὸν Προύσης κειμένη γενετείρᾳ μου, ὅτε ἔφθασε πρὸς τὸν ἐν Κωνσταντινουπόλει παρεπιδημοῦντα Ἀγγλικανὸν ἐπίσκοπον τῆς Ζανζιβάρης σεβάσμιον ἐν Χριστῷ ἀδελφόν κ. Χάιν τὸ τόσο φιλοφρονητικὸν καὶ τιμητικὸν δι' ἐμὲ προσκλητήριον τηλεγράφημα τῆς ὑμετέρας Κοσμιότητος, καλούσης με εἰς τὸ συγκροτούμενον κατὰ τὴν 7)20 Ὀκτωβρίου Συνέδριον τῆς Ἑταιρείας.

Ἐνιοὶ τῶν φίλων πρὸς τὴν ἡμετέραν Ὁρθόδοξον Ἐκκλησίαν διακειμένων ἀνωτέρων κληρικῶν λογίων καὶ ἄλλων εὐσεβῶν καὶ διαπρεπῶν λαϊκῶν τῆς Ἀγγλικανικῆς Ἐκκλησίας μελῶν, ὅσοι καλλιεργοῦσιν ὡς ἱερὸν πόθον καὶ καθαίρουσι τὸ πλήρες ἐτι ἀκανθῶν καὶ ἐμποδίων ἔδαφος τῆς καλῆς συνεννοήσεως καὶ τῆς εὐκαταίας ἐν τῇ ροῇ τοῦ χρόνου συνδιαλλαγῆς καὶ συνενώσεως τῶν δύο μεγάλων τοῦ Χριστιανισμοῦ Ἐκκλησιῶν, Ὁρθοδόξου καὶ Ἀγγλικανικῆς, ὅτι λέγω εἰς τὸ Συνέδριον τοῦτο τηλεγραφικῶς διὰ τὸ κατεπεῦγον καὶ διότι ἐπιλείπει ὁ ἀπαιτούμενος χρόνος, καλοῦμαι διὰ τοῦ ἐν Κωνσταντινουπόλει παρεπιδημοῦντος Ἀγγλικανοῦ ἐπισκόπου τοῦ γνωστοῦ τῇ ὑμετέρᾳ Θειοτάτῃ Παναγιότητι, σεβασμίῳ κ. Χάιν, νὰ προσέλθω καὶ παρακαθίσω κἀγώ.

Παναγιώτατε, μορφώσας τὴν πεποιθήσιν ἐξ ὧν εἰδικῶς περὶ τὸ ζήτημα τῶν Ἀγγλικανικῶν χειροτονιῶν ἡσχολήθην καὶ κατέγεινα μελετῶν καὶ ἐρευνῶν μου, ὅτι, αἱ τῶν Ἀγγλικανῶν κληρικῶν χειροτονίαι εἶνε ἔγκυροι καὶ ἰσχυραί, ζήτημα τὸ ὅποιον καὶ ἀνέκαθεν μὲν ἀπὸ τῆς ἀποσκιρτήσεως τῆς Ἀγγλικανικῆς Ἐκκλησίας ἀπὸ τῆς Παπικῆς τοιαύτης ἦδη 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 διακαέστερον ἀντικείμενον ἀπάσης τῆς ἐν τῇ Ἐκκλησίᾳ τῆς Ἀγγλίας διεξαγωγῆς τῆς τῆς σήμερον Θεολογικῆς κινήσεως, καὶ ταπεινῶς φρονῶν, ὅτι περὶ τῆς μεγάλης ταύτης ὑποθέσεως ἀτομικὴ μαρτυρία καὶ πεποιθήσις

the venerable Brother in Christ, Dr. Hine, the meeting of some of the higher clergy, the learned, and other pious and distinguished lay members of the Anglican church, friendly disposed towards our Orthodox Church, who are cultivating as a sacred desire, and are cleansing the ground still full of thorns and obstacles, the ground (I mean) of the good understanding and desirable reconciliation in the course of time, and the union of the two great Churches of Christianity, the Orthodox and the Anglican.

Having formed the conviction, from the special studies and inquiries which I have made and been engaged in, on the question of Anglican Orders, *that the Orders of the Anglican Clergy are good and valid*, a question which forms the most burning and eager subject of all the theological movement in the Church of England, from the very first when the Anglican Church broke away from the Papal as early as 1549, but more particularly within the last ten years, since the time when the Roman Church officially pronounced that harsh, condemnatory and sinister judgment against the validity of Anglican Orders; and having the humble opinion that the individual witness and belief regarding this great subject of an Orthodox Bishop going up from the ancient East to the hyperborean countries of Europe in order to bear witness to the validity and force of their Orders, will be a cause of many inestimable spiritual blessings in the relations of the two Churches; besides the conjecture that absolutely no injury can be caused to any dogmatic teaching or ecclesiastical regulation of ours whatsoever, by the unofficial private witness of an humble Eastern Bishop, who might go and say whatsoever he might say, not in the name of his Church, but in his own name and on his own responsibility alone, for the edification and not for the destruction of the high esteem and the great reverence which our Church justly enjoys among the pious clergy and lay-folk of this noble English people. . . . Having once been enrolled among the members of the Union, I felt an internal and inward voice calling me to go to you and lay a little stone upon the magnificent and most sacred temple of Christian truth, peace and unity, which is being raised among you with such devotion and faith.

From all that I have been taught until this present, from my humble personal experience, from the great lessons of the historic life of our Eastern Church, from the survey of the majestic march of Christianity in the world, I have been led to the indisputable truth that the divisions and schisms between the Churches of Christ have caused the Christian world the greatest of its calamities and devastations, greater still than those which it did and does suffer from the terrible attacks and assaults of all the enemies of the Christian name taken together, whom the adversary has stirred up and set upon it at divers times, in order to hinder God's work.

I am, in the East, one of the few who look with bated breath upon your work, which is called and destined, according to my firm and steadfast belief, to be crowned with the fullest success, and that not long hence, provided that we submit ourselves patiently to the Lord.

For twelve years, since the first establishment in the Patriarchate of the Oecumenical Throne, (when His Holiness Constantine, who is now ex-patriarch of Constantinople, was Patriarch) of the first Mixed Board for the cultivation of the ground with a view to Unity, including among its members, Dowling, the Archdeacon, and Swabey, the priest, on your part, and me, as Protosynkellos, having the chairmanship, since

ὡς Ὁρθόδοξον Ἐπισκόπου, ἀναβαίνοντος ἐκ τῆς γηραιᾶς Ἀνατολῆς
 εἰς τὰς ὑπερβορείους χώρας τῆς Εὐρώπης, ἵνα μαρτυρήσῃ τὸ ἔγκυρον
 καὶ ἰσχυρὸν τῶν χειροτονιῶν των, θέλει γίνῃ πρόξενος πολλῶν καὶ
 ἐκτιμητῶν πνευματικῶν εὐλογιῶν ἀναμέσον τῶν σχέσεων τῶν δύο
 Ἐκκλησιῶν· ἐξ ἄλλου δὲ στοχαζόμενος ὅτι οὐδὲν, ἀπολύτως οὐδὲν, ἔχει νὰ
 ἐρωτηθῇ οἰαδήποτε δογματικῇ ἡμῶν διδασκαλίᾳ ἢ καὶ ἐκκλησιαστικῇ διά-
 τάξει ἐκ τῆς ἀνεπισήμου καὶ ἰδιωτικῆς ἐνὸς ταπεινοῦ Ἀνατολικοῦ ἐπισκό-
 που μαρτυρίας μέλλοντος νὰ μεταβῇ καὶ νὰ λαλησθῇ καὶ ἀν' ἀλήσῃ,
 οὐχὶ ἐξ ὀνόματος τῆς Ἐκκλησίας του, ἀλλ' ἐξ ὀνόματος καὶ ὑπ'
 εἰσὶν ἡμῶν μόνον ἑαυτοῦ, πρὸς οἰκοδομὴν καὶ οὐ πρὸς καθαίρεσιν τῆς
 ὑψηλῆς ἐκτιμήσεως καὶ τοῦ πολλοῦ σεβασμοῦ, οὕτινος δικαίως ἢ ἡμε-
 τερά Ἐκκλησία ἀπολαύει παρὰ τοῖς εὐσεβεστάτοις κληρικοῖς καὶ
 λαϊκοῖς τοῦ μεγαλόφρονος τούτου Ἀγγλικοῦ λαοῦ ἐγγραφεῖς
 ἀπ᾽ ἐν τοῖς μέλεσι τῆς Ἑταιρίας ἡσθανόμην ἐνδόμυχον καὶ
 μυστικὴν φωνήν, καλοῦσάν με νὰ ἔλθω πρὸς ὑμᾶς, καὶ κατα-
 θέσω καὶ γὰρ μικρὸν λιθάριον εἰς τὸν παρ' ὑμῶν μετὰ τήσεως εὐλα-
 βείας καὶ πίστεως ἀνεγειρόμενον μεγαλοπρεπῆ καὶ ἱερώτατον ναὸν τῆς
 Χριστιανικῆς ἀληθείας καὶ εἰρήνης καὶ ἐνώσεως.

Ἐξ ὧν ἄχρις ὥρας ἐδιδάχθην καὶ ἐκ τῆς ταπεινῆς προσωπικῆς
 μου πείρας καὶ ἐκ τῶν μεγάλων διδαγμάτων τοῦ ἱστορικοῦ βίου τῆς
 ἡμετέρας Ἀνατολικῆς Ἐκκλησίας, καὶ ἐκ τῆς ἐπισκοπῆσεως τῆς καθόλου
 ἐν τῷ κόσμῳ μεγαλοπρεποῦς πορείας τοῦ Χριστιανισμοῦ, ἤχθην εἰς τὴν
 διαφιλονικητὴν ἀλήθειαν, ὅτι αἱ διαιρέσεις καὶ τὰ σχίσματα ἀναμέσον
 τῶν ἐκκλησιῶν τοῦ Χριστοῦ προὔξηνσαν εἰς τὸν Χριστιανικὸν κόσμον
 τὰς μεγίστας τῶν καταστροφῶν καὶ ἐρημώσεων, μεγαλειτέρας ἀκόμη
 καὶ ἀπὸ ὅσας ἐδοκίμαζε καὶ δοκιμαῖ ἐκ τῶν τρομερῶν ἐπιθέσεων καὶ
 ἐφόδων ὅλων ὁμοῦ λαμβανομένων τῶν ἐχθρῶν τοῦ Χριστιανικοῦ ὀνό-
 ματος, ὅσους ὁ ἀντικείμενος ἤγειρε καὶ ἀπέλυσε κατὰ διαφόρους
 καιροὺς, ἵνα παρακωλύσῃ τὸ ἔργον τοῦ Θεοῦ.

Εἰμαι ἐν τῇ Ἀνατολῇ εἰς ἐκ τῶν ὀλίγων ὅστις ἀτενίζω μετὰ συνε-
 χομένης πνοῆς πρὸς τὸ ὑμέτερον ἔργον, τὸ κεκλημένον καὶ προωρισμένον,
 καθ' ἣν ἔχω ἀδιάσειστον καὶ σταθερωτάτην πεποιθήσιν νὰ στεφανωθῇ
 διὰ πληρεστάτης ἐπιτυχίας, καὶ τοῦτο οὐκ εἰς μακράν, ἀρκεῖ μόνον νὰ
 ἐγκαρτερήσωμεν καὶ ὑπομείνωμεν τὸν Κύριον.

Ἐγὼ ἤδη ἀπὸ δωδεκαετίας, ὅτε τὸ πρῶτον συνέστη ἐν τοῖς
 Πατριαρχείοις τοῦ Οἰκουμενικοῦ Θρόνου, πατριαρχεύοντος τότε τοῦ
 Παναγιωτάτου πρώην Κωνσταντινουπόλεως πατριάρχου Κυρίου Κου
 Κωνσταντίνου, ἡ πρώτη πρὸς καλλιέργειαν τοῦ ἐδάφους πρὸς ἔνωσιν
 Μικτῇ Ἐπιτροπῇ περιλαμβάνουσα ὡς μέλη τὸν Δάουλιγγ τὸν Ἀρχι-
 διάκονον καὶ τὸν Σγέφυμπη τὸν ἱερέα ἐκ μέρους σας, καὶ ἐμοὶ ἐδόθη τότε
 ὡς Πρωτοσυγκέλλῳ ἢ προεδρικῇ θέσει, ἀκοίμητον καὶ ἀνύστακτον
 ἔτρεφον τὸν πόθον τοῦτον πῶς νὰ προσθέσω καὶ γὰρ εἰς τὸ ἔργον τοῦτο,
 τὸ τόσο παρὰ Θεοῦ ὑψολογούμενον, μικρὸν λιθάριον, καὶ νὰ ὠθήσω αὐτὸ
 ἐν βῆμα πρὸς τὰ πρόσω.

Ἐσκεπτόμην δὲ καὶ σκέπτομαι οὕτω: ἂν, ἀδελφέ, εἶνε, καὶ εἶνε,
 καὶ πρέπει νὰ εἶνε ἐντολὴ τοῦ Κυρίου "ἵνα πάντες ἐν ὧσιν" ἂν ἢ
 καθημερινῇ δέησις τῆς Ἐκκλησίας γίνεται, καὶ γίνεται, καὶ πρέπει νὰ
 γίνεται "ὑπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου καὶ τῆς τῶν πάντων
 ἐνώσεως," ἂν ἢ ἑνώσις αὕτη ἀποτελεῖ, καὶ ἀποτελεῖ καὶ δέον ν'
 ἀποτελῇ τὸ ὑψιστον ἰδεώδες τῆς χριστιανικῆς τελειότητος, ὃ δύναται νὰ
 ποθῇ ὁ Χριστιανικὸς κόσμος, ἵνα τί αἱ εὐγενέστεραι καὶ ὠραιότεραι

then I cherished wakeful and sleepless this desire that I also might add my little store to this work so blest by God, and push it one step forward.

I reflected and reflect thus:—If, my brother, it be—and it is, and must be a command of the Lord “that they all may be one”; if the daily supplication of the Church be made—and it is and must be made “for the peace of the whole world and the unity of all”; if this unity form—and it does form and must form the highest ideal of Christian perfection which the Christian world can desire, why are not the most noble and beautiful endeavours of our life directed towards the coming as quickly as possible of God’s kingdom—if not between others, since agreement with Catholics and Protestants would be a difficult task, at least between us, Orthodox and Anglicans, not excepting also the godly-minded Old Catholics? For God wills and commands that we both should be one, having one and the same mind of Christ.

How greatly such an union of Anglicans, Orthodox and Old Catholics in the same faith, that is in the same thought and act, would idealize even truth, goodness, justice itself, and how fruitful would it become of beneficial results for the salvation, I am bold to say, of the whole Christian world in Asia, Europe, America, and to the ends of the earth, since that nation upon whose boundless possessions the sun never sets, would bear “before nations and kings and children of Israel” the faith which Christ preached and the Apostles and which the Eastern Orthodox Church received from their hands! Such an union in the same faith, faith illumined by the light of truth, which is dearest of all faiths, and exceeds all things; faith founded upon the freedom of the individual conscience, which is bondage to Christ and fullest obedience to the highest ideals of humanity; faith strengthened through the grace of Christ, which is the reason of the existence and the salvation of those who believe in Christ; Such an union as this between Anglicans and Orthodox in one and the same faith, which sums up the highest expression of everlasting and unchangeable religious truths, would prove to be the highest and greatest moving power of the purest works and deeds of love and hope for the prosperity of the whole world. Whereas, to-day, in the absence of this unity, the light of pure Christianity is covered up by those who are regarded as its depositaries, and darkness still great, covers, and will cover yet, and will be wrapped round the Christian world; which still makes use of that blessed Name which is above every name, as an instrument of divisions, sects and sub-divisions, schisms, selfishnesses, tribal and ecclesiastical despotisms. What burning shame ought to fill us when we look upon the state of the Christian Churches, divided and sub-divided and wasting their time in endless and frivolous quibbles, and so becoming the butt of the world and the reproach of the age! We talk about the unfruitfulness of the Gospel, and the slight influence of Christianity upon the contemporary world! but to those who look into the depth of the state of the contemporary Churches, the wonder and surprise is that the contemporary Churches are still alive at all! This I see clearly in all the Churches of Christ to-day. I see this ever in our Eastern Orthodox Church, wherein the highest Christian truths have been crystallized and so have kept their pure and primitive character, but have lost, nevertheless, the touch of their salutary influence upon our public morals and upon the whole social life and conduct of the Eastern peoples.

τοῦ βίου ἡμῶν προσπάθειαι δὲν κατευθύνονται πρὸς ἔλευσιν ὅσον τὸ δυνατόν ταχύτερον, ἀν ὅχι μεταξὺ ἄλλων, διότι εἶνε χαλεπὸν ἔργον ἢ μετ' ἐκείνων, τῶν Καθολικῶν καὶ Προτεσταντῶν, συνεννόησις, ἀλλ' ἀναμέσον τοῦλάχιστον ἡμῶν, Ἀγγλικανῶν καὶ Ὁρθοδόξων, (μὴ ἐξαιρουμένων καὶ τῶν εὐσεβοφρόνων Παλαιοκαθολικῶν) τῆς βασιλείας τοῦ Θεοῦ, ὅστις θέλει καὶ ἐντέλλεται ἵνα ἀμφοτέροι ἡμεῖς ἔχοντες ἐν καὶ τὸ αὐτὸ φρόνημα τοῦ Χριστοῦ ὦμεν ἐν ; Ὅπόσον μία τοιαύτη ἔνωσις Ἀγγλικανῶν καὶ Ὁρθοδόξων καὶ Παλαιοκαθολικῶν ἐν τῇ αὐτῇ πίστει, τοῦτέστιν ἐν τῇ αὐτῇ σκέψει καὶ πράξει, ἐμελλε νὰ ἐξιδανικεῖται καὶ αὐτὸ τὸ ἀληθὲς τὸ ἀγαθὸν καὶ τὸ δίκαιον καὶ ὅπόσον θὰ καθίστατο γόνιμος εἰς εὐεργετικὰ ἀποτελέσματα διὰ τὴν σωτηρίαν τολμῶ νὰ εἶπω ὁλοκλήρου τοῦ Χριστιανικοῦ κόσμου ἐν τε τῇ Ἀσίᾳ, τῇ Εὐρώπῃ, τῇ Ἀμερικῇ καὶ ἕως ἐσχάτου τῆς γῆς, ἀφ' οὗ τὴν πίστιν, ἣν ἐκρύψεν ὁ Χριστὸς καὶ οἱ Ἀπόστολοι καὶ παρέλαβεν ἐκ τῶν χειρῶν αὐτῶν ἡ Ἀνατολικὴ Ὁρθόδοξος Ἐκκλησία, θὰ βαστάξῃ “ἐνώπιον ἐθνῶν καὶ καὶ βασιλέων υἱὼν τε Ἰσραὴλ” τὸ ἔθνος ἐκεῖνο εἰς τὰς ἀπεράντους κτήσεις τοῦ ὁποίου δυνῶναι ποτὲ ὁ ἥλιος ! Μία τοιαύτη ἔνωσις ἐν τῇ αὐτῇ πίστει, πίστει φωτιζομένη ὑπὸ τοῦ φωτὸς τῆς ἀληθείας, ἥτις εἶνε φιλότατη πασῶν καὶ κείται ὑπεράνω πάντων, πίστει θεμελιουμένη ἐπὶ τῆς ἐλευθερίας τῆς ἀτομικῆς συνειδήσεως, ἥτις εἶνε δουλεία ἐν Χριστῷ καὶ ὑπακοὴ ὑψίστη εἰς τὰ ὑπέρτατα τῆς ἀνθρωπότητος ιδεώδη, πίστει ἐνισχυομένη διὰ τῆς χάριτος τοῦ Χριστοῦ, ἥτις εἶναι ὁ λόγος τῆς ὑπάρξεως καὶ σωτηρίας τῶν εἰς Χριστὸν πιστευόντων, μία τοιαύτη ἔνωσις ἀναμέσον Ἀγγλικανῶν καὶ Ὁρθοδόξων ἐν μιᾷ καὶ τῇ αὐτῇ πίστει, ἀνακεφαλαιούσῃ τὴν ἀνωτάτην ἑκφρασιν τῶν αἰώνων καὶ ἀναλλοιώτων θρησκευτικῶν ἀληθειῶν, θ' ἀπέβαινεν ἡ ὑψίστη καὶ μεγίστη κινητήριος δύναμις τῶν ἀγνωστῶν πράξεων καὶ ἔργων τῆς ἀγάπης καὶ ἐλπίδος διὰ τὴν εὐδαιμονίαν τοῦ κόσμου παντός.

Ἐν' ᾧ σήμερον ἐλλείψει αὐτῆς τῆς ἐνότητος, τὸ φῶς τοῦ ἀγνοῦ Χριστιανισμοῦ καλύπτεται ὑπ' ἐκείνων, ὅσοι θεωροῦνται θεματοφύλακες αὐτοῦ, καὶ σκότος ἐτι πολὺ καλύπτει καὶ θὰ καλύπτῃ ἀκόμη καὶ θὰ εἶνε περικεχυμένον περίξ τοῦ Χριστιανικοῦ κόσμου, ὅστις καὶ αὐτὸ τὸ εὐλογητὸν καὶ ὑπὲρ πᾶν ὄνομα μεταχειρίζεται ἀκόμη ὡς ὄργανον διαιρέσεων, αἱρέσεων καὶ ὑποδιαιρέσεων, σχισμάτων, ἐγωϊσμῶν καὶ φυλετικῶν καὶ ἐκκλησιαστικῶν δεσποτισμῶν. Οἷα κανστικὴ αἰσχὺνὴ δέον νὰ πληροῖ ἡμᾶς, ἐμβλέποντας εἰς τὴν κατάστασιν τῶν Χριστιανικῶν Ἐκκλησιῶν, διηρημένων καὶ ὑποδιηρημένων καὶ εἰς ἀτελευτήτους κατατριβομένων καὶ ματαιοσχόλους λογομαχίας καὶ διὰ τοῦτο ἀποβαινουσῶν ἐπίχαρμα τοῦ κόσμου καὶ οὐείδος τοῦ αἰῶνος ! Ὁμιλοῦμεν περὶ τῆς ἀκαρπίας τοῦ Εὐαγγελίου καὶ τῆς ὀλίγης ἐπιρροῆς τοῦ Χριστιανισμοῦ ἐπὶ τοῦ συγχρόνου κόσμου ! Εἰς τὸν ἐμβλέποντα ὁμως εἰς τὸ βάθος τῆς καταστάσεως τῶν συγχρόνων ἐκκλησιῶν, τὸ θαῦμα καὶ ἡ ἐκπληξις εἶνε ὅτι αἱ σύγχρονοι Ἐκκλησίαι ἀκόμη ἐπιζῶσι !

Τοῦτο βλέπω ὀφθαλμοφανῶς εἰς ὅλας τὰς Ἐκκλησίας τοῦ Χριστοῦ τὴν σήμερον. Βλέπω τοῦτο καὶ ἐν τῇ ἡμετέρᾳ Ἀνατολικῇ Ὁρθοδόξῃ Ἐκκλησίᾳ, ὅπου αἱ “ὑψίσται χριστιανικαὶ ἀλήθειαι ἀποκρυσταλλωθεῖσαι ἐτήρησαν μὲν τὸν καθαρὸν καὶ ἀρχέγονον αὐτῶν χαρακτῆρα, ἀπώλεσαν ὁμως πολὺ τῆς σωτηριώδους αὐτῶν ἐπιρροῆς ἐπὶ τῶν δημοσίων μας ἡθῶν καὶ ἐπὶ τῆς ὅλης κοινωνικῆς τῶν ἀνατολικῶν λαῶν ζωῆς καὶ πολιτείας.”

“Ὡ ! ἐὰν ὅχι αἱ λοιπαί, ἀλλὰ τοῦλάχιστον αἱ δύο ἡμέτεραι

Oh, if not the rest, at least if our two Churches, the Anglican and the Orthodox, bringing with them the Old Catholic also, would forget and set aside, in the great remembrance of their high mission, the differences which divide them, and would stretch out a friendly hand to one another! If these holy Churches succeeded in coming to an understanding they would attain a power, which could be described only as Baptism with the Holy Ghost and with fire. I should say that this very faith which is immutable in its essence, and this dogmatic teaching, although it must be kept as it was delivered at the beginning, might to-day, in virtue of the (desired) union of all, undergo certain external changes, and be exhibited under a form more acceptable and welcome to all, especially in those points, which neither damage the truth in itself, nor attack openly Antiquity to which we all owe absolute and infinite reverence.

Fortunately, the difficulties are not great and insurmountable which lie in the path upon which we must set ourselves, and which we must and can traverse in gentleness and long suffering quickly, in order to meet at the same point. This path perhaps will be somewhat long, because it is not possible that Churches which have been separated for a thousand years, can have community of thoughts and feelings in everything; but this must cause nothing but a quickening of our steps and must only make us find ourselves an hour sooner at the place where we ought to be.

NOTES.

Greek Bishop for U.S. America.

The Rt. Rev. Fr. A. Paraschis, Bishop of Patras, who was formerly Priest in charge of the Greek Church in London, has been appointed as Bishop for the Greeks in America. We beg to extend to his Lordship our welcome to a land where the two churches are in such close and happy relations. The three great nationalities in the orthodox church Greek, Russian and Syrian, will now each have their own Bishop.

Mashonaland.

A most happy instance of the manner in which Anglican clergymen are able to give spiritual service to Orthodox when away from their own clergy, is shewn in the news sent us by the Dean of Salisbury, Central Africa, who has just been elected member of the Union. Mass was celebrated for the Greek people in the Anglican Cathedral, at 11.30 on Easter Eve. This is the eighth time such a service has been there provided. The Dean, the Very Rev. F. H. Beaven, sang the English office, and the Gospel in Greek, after which he took a candle from the Altar, and offered it to the people from which they took the Paschal light for their own candles. After this was chanted a long Greek monologue with chorus, by eight men unaccompanied. On this occasion and others the Greeks have contributed most liberally to the Cathedral building fund.

The Archimandrite Gerasimus, lately appointed to the post of Guardian to the Holy Sepulchre, sends us a kind and liberal donation to the expenses of "Eirene," and becomes a subscriber.

Ἐκκλησίαι, Ὁρθόδοξος καὶ Ἀγγλικανικὴ, φέρουσαι μεθ' ἑαυτῶν καὶ τὴν Παλαιοκαθολικὴν, ἐλησμόνουν καὶ ἔθετον κατὰ μέρος, ἐν τῇ μεγάλῃ ἀναμνήσει τῆς ὑψηλῆς ἀποστολῆς των, τὰς χωρίζουσας αὐτάς, διαφορὰς καὶ ἔτεινον φιλικὴν πρὸς ἀλλήλας χεῖρα! ἐὰν αἱ ἱεραὶ αὐταὶ Ἐκκλησίαι κατῴρθουν νὰ συνεννοηθῶσιν, ἤθελον γίνῃ κάτοχοι δυνάμεως, ἥτις θὰ ἠδύνατο νὰ περιγραφῇ μόνον ὡς βάπτισμα ἐν Πνεύματι Ἀγίῳ καὶ ἐν πυρί! Ἐγὼ θὰ ἔλεγον, ὅτι καὶ αὐτὴ ἡ ἀναλλοίωτος ἐν τῇ οὐσίᾳ τῆς πίστεως καὶ δογματικῇ διδασκαλίᾳ, καίπερ ὀφείλουσα νὰ τηρῆται ὡς ἐξ ἀρχῆς παρεδόθη, ἠδύνατο τὴν σήμερον χάριν τῆς τῶν πάντων ἐνώσεως νὰ ὑποστῇ ἐξωτερικὰς τινὰς ἀλλοιώσεις καὶ νὰ ἐμφανισθῇ ὑπὸ μᾶλλον εὐπροσδεκτον καὶ ἀσπαστὴν ὑπὸ πάντων μορφῇ, ἐν ἐκείνοις μάλιστα τοῖς σημείοις, ἅτινα οὔτε λυμαίνονται τὴν ἀλήθειαν ἐν ἑαυτῇ, οὔτε προσβάλλουσι κατὰ πρόσωπον τὴν ἀρχαιότητα, εἰς ἣν ὀφείλομεν πάντες ἀπόδυντον καὶ ἀπεριόριστον σεβασμόν.

Εὐτυχὸς μεγάλα καὶ ἀνυπέρβλητοι δὲν εἶνε αἱ δυσχέρειαι, αἵτινες κείνται ἐπὶ τῆς οδοῦ, ἐφ' ἧς ἀνάγκη νὰ τεθῶμεν, καὶ ἦν ἐν πραότητι καὶ μακροθυμίᾳ ὀφείλομεν καὶ δυνάμεθα τάχιστα νὰ διανύσωμεν, ἵνα ἐν τῷ αὐτῷ σημείῳ συναντηθῶμεν. Ἡ ὁδὸς αὕτη ἴσως θὰ ἦναι ὀλίγον μακρά, διότι Ἐκκλησίαι, ἀπὸ χιλιετηρίδος κυρίως εἰπεῖν κεχωρισμέναι δὲν εἶνε δυνατόν νὰ ἔχωσιν τὴν αὐτὴν κοινότητα σκέψεων καὶ αἰσθημάτων ἐν παντί· πλὴν τοῦτο εἰς οὐδὲν ἄλλο ὀφείλει νὰ συντελέσῃ, εἰμὴ εἰς τὸ νὰ ἐπιταχύνωμεν τὸ βῆμα, καὶ εὐρεθῶμεν μίαν ὥραν τάχιον ἐκεῖ ὅπου πρέπει νὰ εὐρεθῶμεν.

(Ἐπεται Συνέχεια.)

ΣΗΜΕΙΩΣΕΙΣ.

Ἕλλην Ἐπίσκοπος διὰ τὰς Ἡνωμένας Πολιτείας τῆς Ἀμερικῆς.

Ὁ Σεβασμιώτατος Ἐπίσκοπος Πατρῶν Φ. Α. Παράσχος, πρῶην ἱερεὺς παρὰ τῇ ἐν Λονδίῳ Ἑλληνικῇ Ἐκκλησίᾳ, διωρίσθη Ἐπίσκοπος διὰ τοὺς ἐν Ἀμερικῇ Ἕλληνας. Προσφέρομεν τοὺς χαιρετισμοὺς ἡμῶν τῇ Α. Πανιερότητι ἐπὶ τῇ ἐλεύσει αὐτοῦ εἰς χώραν, ἐνθα αἱ δύο ἐκκλησίαι διατελοῦσιν εἰς τόσον στενὰς καὶ εὐτυχεῖς σχέσεις. Αἱ τρεῖς μεγάλα ἔθνικότητες τῆς ὀρθοδόξου ἐκκλησίας, οἱ Ἕλληνες, οἱ Ρῶσσοι καὶ οἱ Σύριοι, ἔχουσιν οὕτω ἴδιον Ἐπίσκοπον ἐκάστη.

Μακροχολάρδη.

Λαμπρὸν παράδειγμα τοῦ τρόπου, καθ' ὃν κληρικοὶ τῆς Ἀγγλικανικῆς ἐκκλησίας δύνανται νὰ παρέχωσι πνευματικὴν ἀρωγὴν εἰς ὀρθοδόξους ἐν τῇ ἀπουσίᾳ ἰδικῶν των κληρικῶν, δίδεται ἐν τῇ εἰδήσει, ἣν μᾶς στέλλει ὁ πρωτοπρεσβύτερος Σαλισβουρίας, τῆς Κεντρικῆς Ἀφρικῆς, ἐσχάτως ἐκλεγείς μέλος τῆς Ἑνώσεως. Τὴν παραμονὴν τοῦ Πάσχα κατὰ τὴν 11.30 ἐτελέσθη λειτουργία διὰ τοὺς Ἕλληνας ἐν τῷ Ἀγγλικῷ Μητροπολιτικῷ ναῷ. Αὕτη εἶναι ἡ ὀγδόη φορά, καθ' ἣν ἐτελέσθη ἐκεῖ τοιαύτη λειτουργία. Ὁ Πρωτοπρεσβύτερος, ὁ Πανοσιώτατος F. H. Beaven ἔψαλλε τὴν ἀγγλικὴν λειτουργίαν καὶ τὸ Εὐαγγέλιον ἑλληνιστί, μεθ' ὃ ἔλαβε λαμπάδα ἐκ τῆς Ἀγίας Τραπέζης, ἐξ ἧς οἱ παριστάμενοι ἔλαβον φῶς τοῦ Πάσχα διὰ τὰς λαμπάδας αὐτῶν. Μετὰ τοῦτο ἐψάλλε μακρὸς Ἑλληνικὸς μονόλογος σὺν χορῷ ὑπὸ ὀκτῶ

Mr. J. Gennadius, member of our committee, has been appointed Envoy Extraordinary and Minister Plenipotentiary of Greece to the Court of St. James.

Received with Thanks.

The Hellenic Herald — American Catholic — The Southern Churchman, U.S.A. — *Néa Zōn* (Patriarchate of Jerusalem) — The Messenger of the Russian Church, U.S.A — *Révue Internationale* Albany Church Record — The Church Chronicle (S. Africa). The Living Church — The Re-Union Magazine.

OFFICE NOTES.

The Editor of the "Eirene" at present is the Rev. H. J. Fynes-Clinton, General Secretary, owing to the unfortunate illness of Mr. Wakeford the Editor. Literary contributions and correspondence should be sent to the Secretary.

All business communications concerning the Magazine should be addressed to Mr. Stewart Jones, 77, Pavement, Lewisham, S.E.

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Members in the United States are asked to send their subscriptions to the Branch Secretary, the Rev. Calbraith Bourn Perry, D.D., St. Luke's, Cambridge, New York.

Members are reminded that the Financial Year begins on June 25th, and the Secretary would welcome any subscriptions, as there are heavy printing accounts to be met.

For Lectures on subjects connected with the work of the Union in England, apply to the General Secretary.

ἀνδρῶν ἀνευ συνοδείας ὀργάνου. Κατὰ τὴν περίστασιν ταύτην ὡς εἰς ἄλλας, ἐδόθη γενναία εἰσφορὰ εἰς τὸ Ταμεῖον πρὸς ἀνέγερσιν τοῦ Μητροπολιτικοῦ ναοῦ.

Ὁ Παν. Ἀρχιμανδρίτης Γεράσιμος, ἐσχάτως διορισθεὶς φύλαξ τοῦ Ἀγίου Τάφου μᾶς πέμπει εὐγενῆ καὶ γενναίαν δωρεὰν διὰ τὰ ἐξοδα τῆς "Εἰρήνης" καὶ ἐγγράφεται συνδρομητής.

Ὁ κ. Ι. Γεννάδιος μέλος τοῦ ἡμετέρου Συμβουλίου, διωρίσθη Πρόεδρος τῆς Ἑλλάδος ἐν Λονδίῳ.

ΕΚ ΤΟΥ ΓΡΑΦΕΙΟΥ

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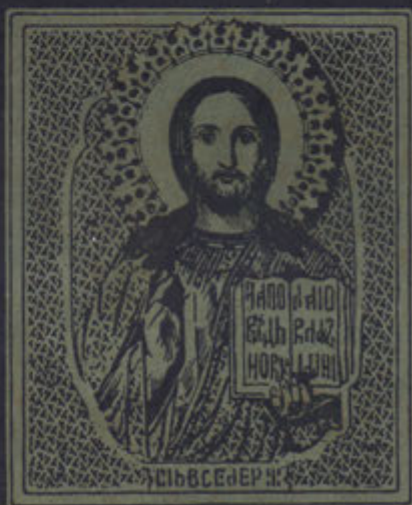
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