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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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PRICE ONE SHILLING.

TIMH EN ΣΕΑΛΙΝΙΟΝ

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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Σίμων

Ὁ κρινταῖος ἐπὶ οὐρανὸν ἔγραψεν
ἐν, ἰσοπρίαι, ὅτι οὐκ ἔστι
Ἰσχυρισμὸς μὴ αὐτὸν ἐρροδοῖ
Ἀνατολίαν ἐμμενοῖς,

μυ. Α.

μυ. Α.

Ἀπρίλιος 1910.

γ. 32

(Ἰσχυρ.)



THE EXALTATION OF THE CROSS.

(The Icon of the Union).

Η ΑΝΥΨΩΣΙΣ ΤΟΥ ΣΤΑΥΡΟΥ.

(Εἰκὼν τῆς Ἑταυρίας).

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THE ICON OF THE UNION.—Η ΕΙΚΩΝ ΤΗΣ ΕΤΑΙΡΙΑΣ.

A Sacred Icon has been adopted as emblematic of the Union, representing the Exaltation of the Cross. A somewhat unusual representation of the two events commemorated by East and West alike on September 14th, shows standing on the left of the Holy Cross, St. Sylvester, Pope and Patriarch of the West in the time of the Emperor Constantine who displayed the Cross as the banner of the Empire. Below him stands mother the Empress Helen who found the Cross, and erected it for veneration at Jerusalem, A.D. 325. On the right stands the Patriarch Zachary of Jerusalem, in whose presence the Cross was rescued from the Persians and restored to Jerusalem A.D. 629.

As a symbol therefore of our Society, the picture sets forth the Cross of Sacrifice and Love, as the means of uniting all peoples, preached alike by East and West as the sign of our common Faith and duty and ultimate triumph.

Arrangements will be made to procure copies of this Icon from the best Dépôt in St. Petersburg, at prices according to style required. Small paper copies, 3in. by 2½in., can be obtained from the General Secretary at 2d. each, printed in gold and colours.

Ὡς ἑμβλημα τῆς Ἐνώσεως ἐγένετο παραδεκτὴ ἡ παρατεθειμένη εἰκὼν τῆς ἀνυψώσεως τοῦ Σταυροῦ διὰ τῆς ὁποίας παριστάνονται δύο γεγονότα ἐορταζόμενα ὑπ' ἀμφοτέρων τῶν Ἐκκλησιῶν τὴν 14ην Σεπτεμβρίου.

Πρὸς τὰ ἀριστερὰ ἵσταται ὁ Ἅγιος Σὺλδεστρος Πάπας καὶ Πατριάρχης Ρώμης κατὰ τοὺς χρόνους Κωνσταντίνου τοῦ Μεγάλου ὅστις καθιέρωσε τὸν Σταυρὸν ὡς σημαῖαν τῆς Αὐτοκρατορίας. Ὀλίγον κατωτέρω ἵσταται ἡ μήτηρ αὐτοῦ Ἑλένη ἥτις ἀνεύρε τὸν Σταυρὸν καὶ τὸν ἀνύψωσε πρὸς λατρείαν ἐν Ἱεροσολύμοις τῷ 325 Μ. Χ. Δεξιόθεν ἵσταται ὁ Πατριάρχης Ἱεροσολύμων Ζαχαρίας ἐνώπιον τοῦ ὁποίου ὁ Σταυρὸς ἀνεκτίθη παρὰ τῶν Περσῶν καὶ ἀπεδόθη εἰς τὰ Ἱεροσόλυμα τῷ 629. Μ. Χ. Ὡστε τὸ σύμβολον τῆς ἡμετέρας Ἐταιρίας παριστᾷ τὸν Σταυρὸν τῆς ἀγάπης καὶ τῆς θυσίας ὡς μέσον πρὸς ἑνωσιν ὁλῶν τῶν λαῶν.

"EIRENE"

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

The Editors are not responsible for opinions expressed in the signed articles.

EDITORIAL.

We are happy in being able to present below to our readers the reply graciously sent by the Patriarch of Jerusalem to an Address presented on behalf of the Union. We are greatly encouraged in our work by His Beatitude's warm commendation and loving message. The occasion was that of the Consecration of the Collegiate Church of Saint George at Jerusalem, in which the Episcopal representative of the Anglican Communion has his Seat. The event will have brought clearly before churchmen both in the East and the West, the claim of this Communion to take its due place among the historic Christian bodies that have preserved the Apostolic Order. And unlike some of those who have Altars in the Cathedral of the Holy Sepulchre, she keeps the whole and (with the exception of the Filioque clause), the same Oecumenical Faith, in common with the Latin and Orthodox Churches. By the gracious permission of the Patriarch, any Anglican Priest, recommended by Bishop Blyth, may celebrate the Holy Sacrifice in the Chapel of Abraham in the precincts of the Cathedral. In the East the Papal Priests of the Eastern rites recite the Creed without the "Filioque." Let us hope that some such recognition of oecumenical discipline on our part, together with a clear agreement in acknowledging the true doctrine of the Incarnation, which that insertion was intended to safeguard, and of the First Person as the one Principle, Ἀρχή, of the GODHEAD, may bring us all some day in perfected unity to a concelebration of the Mystery of The Self-Sacrifice at the Altar of the Resurrection.

The Church of St. George and the other Chaplaincies in the East are in a strictly regular canonical position, being welcomed and visited by the Orthodox Episcopate, as are theirs within Anglican jurisdiction. Unfortunately in so many cases the teaching and protestant rendering of the services give a deplorably false impression to Orthodox visitors of the true nature of our Church. It is greatly to be hoped that a reform may be brought about.

Owing to pressure on our space we are unable to print the story of the General Secretary's visit to Russia in this number, and the letter of Bishop Raphael, which will appear in No. 6 with a full account of the action following upon the Lambeth Resolutions on pastoral care of Orthodox people in Anglican jurisdictions.

The appointment of the Rev. H. G. Hellier, Vicar of Osmington, late Vicar of Roath, to be Lecturer and Organizing Secretary for the District of the British Isles, promises an important development of the work at home. Mr. Hellier wishes to devote himself to the work of arousing interest in this country and increasing the membership, thus leaving the General Secretary more free for the constantly increasing correspondence from abroad. All communications with regard to lectures should now be addressed to Mr. Hellier, (at present) 77, Pavement, Lewisham, S.E.

A delay of a few days has been made in publishing in order to include the Patriarch's reply to the Address.

“ΕΙΡΗΝΗ”

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

Οἱ ἐκδόται δὲν εὐθύνονται ἐπὶ γνώμας ἐκφερομέναις ἐν
ἐνυπογράφοις ἀρθροῖς ἄλλων.

Τὰ Ἐγκαίνια τοῦ ἐν Ἱεροσολύμοις Ναοῦ τοῦ Ἀγίου Γεωργίου τῶν Ἀγγλικανῶν.

“Ὅτε ἡ ἐν Ἱεροσολύμοις Ἀγγλικανικὴ ἐπισκοπὴ ἰδρύετο τῷ 1841, ὁ πρῶτος αὐτῆς Ἐπίσκοπος ὑπεχρεοῦτο νὰ μὴ ἀναμιχθῇ οὐδαμῶς ἐν τῇ δικαιοδοσίᾳ τῶν Ἑλλήνων Ἱεραρχῶν, νὰ ἐπιδιώξῃ δὲ πάσῃ δυνάμει τὴν καλλιέργειαν ἀμοιβαίου σεβασμοῦ καὶ ἀγαθῶν σχέσεων μετὰ τῆς Ἀνατολικῆς Ἐκκλησίας, ὅπως, ταῖς εὐλογίαις τοῦ Θεοῦ τεθῇ, τέρμα εἰς τὰς διαιρέσεις ἐκείνας ἐξ ὧν πλείσται ὅσαι ἐξεπήγασαν συμφοραί. Ἀλλ’ ἡ ἀτυχὴς δυστυχὴς ἀφ’ ἐνὸς συσχέτισις τῆς ἰδρυθείσης ἐπισκοπῆς μετὰ σχεδίου τινὸς τοῦ Μπούνσεν, τοῦ νὰ ἐνώσῃ τὴν Διαμαρτυρουμένην Προσσηλικὴν Ἐκκλησίαν μετὰ τῆς Ἀγγλικανικῆς, καὶ ἡ ἀδικαιολόγητος καὶ ἀκατανόμαστος διαγωγὴ ἀφ’ ἐτέρου τῆς Ἀγγλικῆς Ἱεραποστολικῆς Ἑταιρείας, καταγινομένης εἰς τὸν τῶν Ὁρθοδόξων προσηλυτισμὸν, ἡμαύρωσε τὸ ἔργον· μέχρι οὗ τὸ μὲν ἡ συνετὴ διαγωγὴ τοῦ Ἀρχιεπισκόπου τῆς Καντερβουρίας, τὸ δὲ ἡ εὐμένεια τῶν Μακαριωτάτων Πατριαρχῶν ἐπεσκεύασαν καὶ αὖθις τὰ διερχομένα, ὡς δεικνύεται μετὰ τῶν ἄλλων καὶ ἐκ τῆς μέχρι τούδε ἀψόγου διαγωγῆς τοῦ σημερινοῦ ἐν Ἱεροσολύμοις Ἐπισκόπου Blyth, ὅστις πλέον ἢ ἅπαξ ἐπεσπίασато τὴν ἐμπιστοσύνην τοῦ Πατριάρχου διὰ τῆς πρὸς τοὺς Ἀραβοφώνους συμπεριφορᾶς του.

Ὁ Θεοφιλέστατος Blyth ἀπεστάλη εἰς Ἱεροσόλυμα ἐπὶ σκοπῷ ἐπιβλέψεως τῶν ἐκεῖ παροικούντων Ἀγγλικανῶν τῇ συγκαταθέσει τοῦ Ἑλλήνου Πατριάρχου, ὅπως διατελῇ—κατὰ τὸ λέγειν τοῦ Ἀρχιεπισκόπου Καντερβουρίας—“ἀντιπρόσωπος αὐτοῦ τε τοῦ Ἀρχιεπισκόπου καὶ τῆς Ἐκκλησίας τῶν Ἀγγλικανῶν ἐν τῷ Πατριαρχείῳ Ἱερουσαλήμ.” Διὰ τοῦτο καὶ δὲν τῷ ἐπιτρέπεται νὰ κάμῃ χρῆσιν τοῦ τίτλου “Ἐπισκόπου τῶν Ἱεροσολύμων,” οὐδ’ ἐμβληματῶν ὑποδηλούντων ἀξιώσεις ἐπιτοπίου δικαιοδοσίας. Εἰς τὸν ζῆλον τοῦ καλοῦ τούτου Ἐπισκόπου χρεωστεῖται ἡ ἀνέγερσις τοῦ λαμπροῦ Ἀγγλικανικοῦ ναοῦ, τὰ ἐγκαίνια τοῦ ὁποίου ἐωρτάσθησαν τῇ 1 Νοεμβρίου τρέχοντος. Τὴν τελετὴν ἐτίμησεν ὁ Μακαριώτατος Ἑλλήν Πατριάρχης κ. Δαμιανὸς αὐτοπροσώπως, εἰς ἐπὶ τούτῳ ἔδραν ἀπέναντι τοῦ ἐπισκοπικοῦ θρόνου ὑπὸ τοῦ αἰδεσιμωτάτου Ἀρχιδιακόνου κ. Δάουλλικ ὀδηγηθεὶς, καὶ ὑπὸ τοῦ ἀρχιεπισκόπου Ἰορδάνου κ. Μελετίου, τοῦ Γέροντος Ἀρχιεραρχιεπισκόπου κ. Κελαδίωνος, καὶ τοῦ διακόνου κ. Τ. Θέμελη συμπαραστατομένου. Ἰδιαιτεράι θέσεις ὁμοίως προσεφέρθησαν καὶ πρὸς ἄλλους κληρικούς, οἷον Ἑλλήνας καὶ Σύρους Ἀρχιμανδρίτας, τὸν Ἐπίσκοπον τῶν Ἀρμενίων, τὸν Ἐπίσκοπον τῶν Κοπτῶν, τὸν Ἐπίσκοπον τῶν ἐν Συρίᾳ Ἰακωβιτῶν, τὸν Ἀββᾶν τῶν Ἀββυσσινῶν καὶ τὰς ἀκολουθίας των, οὕτως ὥστε ὅλαι αἱ ἐν Ἀνατολῇ Ἐκκλησίαι, αἱ ἀντιπροσωπευόμεναι ἐν τῷ Παναγίῳ Τάφῳ, ἀντεπροσωπεύθησαν καὶ εἰς τὰ ἐγκαίνια.

Τέσσαρες Ἀγγλοὶ Ἐπίσκοποι, ὁ τῆς Κικέστρης, ὁ τῆς Ὁσσάρης,

in the Holy City were represented with the exception of the Russian—the Archimandrite being most unfortunately prevented from being present, by a previous engagement,—and of the Roman Uniats, who to our regret did not attend. The Consuls and Turkish Officials were placed on the south side of the nave.

The Bishops of Chichester, Ossory, Meath, and Khartoum were present.

The Sermon was preached by the Bishop of Chichester, who pointed out that Christianity was not a memory or a theological system, but it centred round the Christ working in His Church by His Word and Sacraments, as of old in that City. Unity would be attained in God's time. "The presence here," he said, of the Anglican Communion stands for unity. On the establishment of a Bishopric nearly sixty-nine years ago this was emphasized in the agreement drawn up. It urged the Bishop to establish and maintain, as far as possible, relations of Christian charity with the other Churches represented in Jerusalem, and especially with the Orthodox Greek Church. My particular charge is to convince the Churches that the Church of England does not wish to divide or to distrust, or in any way to interfere with them, but rather to render them such assistance as they may require with a view to co-operate on Catholic principles and in prospect of Christian unity. This church, this service, this congregation, this day, bear witness that the Church of England in this land has been true to her great trust. She is not a Protestant sect, but a branch of the Church Catholic, of which Christ has laid the Foundation-stone in this land. The Patriarch has urged that it is right that the English Church should be fittingly represented among sister Churches at Jerusalem. The very name of the Church, Collegiate yet not a Cathedral, shows that it is representative of the great Anglican Communion. It will be in God's own way and time, not to be hastened by impatience, not by obliterating the sacred landmarks of the Faith, not by the belittling of Sacraments, that the city of God will descend from Heaven, and a new Heaven be established on earth, in which there shall be neither Jew nor Gentile, but all shall be one in Christ Jesus—a holy city, a new Jerusalem, so united and strong that the gates of Hades shall not prevail against it."

On the Sunday before All Saints' Day, the four Bishops mentioned above, accompanied by Archdeacon Dowling and Canon Yates, our Local representatives, paid a visit to the Patriarch and presented Letters from the Archbishop of Canterbury, the Primate of All Ireland, and the Archbishop of Dublin, to whom His Beatitude will send replies. The Bishop of Chichester also presented the following Address engrossed, with Greek translation, and signed on behalf of our Union :—

TO HIS BEATITUDE THE PATRIARCH OF JERUSALEM.

MOST REVEREND FATHER,

WE the undersigned, members of the Committee of "THE ANGLICAN AND EASTERN-ORTHODOX CHURCHES UNION," take this welcome opportunity of sending greetings on behalf of the whole Union.

The occasion is the visit of Anglican Bishops and Priests to Jerusalem to take part in the ceremonies connected with the Consecration of St. George's Collegiate Church within your jurisdiction.

Ἐπισκόπων καὶ ἱερέων, ὅπως λάβωσι μέρος ἐν ταῖς τελεταῖς, ταῖς συνημμέναις μετὰ τῶν ἐγκαινίων τοῦ ναοῦ τοῦ ἁγίου Γεωργίου, τοῦ ὑπὸ τὴν Ὑμετέραν δικαιοδοσίαν τελοῦντος.

Εἶνε δι' ἡμᾶς εὐτυχία τὸ ν' ἀναγνωρίζωμεν τὴν αὐξουσαν φιλίαν καὶ τὰς σχέσεις τὰς μεταξὺ ἀμφοτέρων ἡμῶν, καὶ τὸ νὰ ἐλπίζωμεν ὅτι ἡ ἔνωσις, ὑπὲρ ἧς ἀμοιβαίως ἐνδιαφερόμεθα, ταχέως θὰ ἐπιτευχθῇ.

Ὑπὲρ τοῦ τοιούτου τέλους εἰλικρινῶς προσευχόμεθα, κατανοοῦντες ὅτι προνόμιον ἡμέτερον εἶνε νὰ προσφέρωμεν τὸ μερίδιον ἡμῶν, ἀνταπαντῶντες εἰς τὴν προσευχὴν τοῦ Κυρίου, προσευξαμένου «ἵνα πάντες ἐν ᾧσιν.» Προσευχηθήτω καὶ ἡ Ὑμέτερα Μακαριότης, παρακαλοῦμεν, ὑπὲρ τοῦ ἔργου τῆς ἐνώσεως ἐπὶ τοῦ θυσιαστηρίου τοῦ κοινοῦ ἡμῶν Κυρίου.

Διατελοῦμεν, Μετὰ βαθέος σεβασμοῦ,

Τῆς Ὑμετέρας Μακαριότητος,

Τέκνα ἐν Χριστῷ,

Ὁ Αἶδεσ. R. A. J. SUCKLING, Ἀντιπρόεδρος.

» » W. WAKEFORD, Ταμία.

» » H. J. FYNES-CLINTON, Γενικὸς Γραμματεὺς.

» » P. DEARMER, Προϊστάμενος τῆς Γεν. Ἐπιτροπῆς.
Ἱερεῖς.

Ἐκ μέρους τῆς Ἑταιρίας «ΕΝΩΣΙΣ ΤΗΣ ΑΓΓΛΙΚΑΝΙΚΗΣ ΜΕΤΑ ΤΗΣ ΟΡΘΟΔΟΞΟΥ ΑΝΑΤΟΛΙΚΗΣ ΕΚΚΛΗΣΙΑΣ.»

Τῷ Μακαριωτάτῳ καὶ Ἀγιωτάτῳ Πατριάρχῃ
τῆς Ἀγίας Πόλεως Ἱερουσαλὴμ καὶ ὅλης τῆς
Παλαιστίνης, κτλ. Κυρίῳ Κυρίῳ ΔΑΜΙΑΝῶ.

Σταλὲν διὰ τῆς Α. Σεβασμιότητος
τοῦ Ἐπισκόπου Κικέστου
τῆς Ἀγγλίας.

Εἰς τὴν ἀνωτέρω ἐπιστολὴν μας πάντῃ προφρόνως ἀπήντησεν ὡς ἀκολούθως ὁ Μακαριώτατος.

Ἀριθμ. Πρωτ.

1434.

Δαμιανὸς ἐλέω Θεοῦ Πατριάρχης τῆς Ἀγίας Πόλεως Ἱερουσαλὴμ καὶ πάσης Παλαιστίνης τοῖς εὐλαβεστάτοις πρεσβυτέροις, τοῖς τὴν Ἐπιτροπὴν τῆς Ἑταιρείας «Ἐνωσις τῆς

nightly prayers We all offer to the Heavenly Founder and Captain of the Church—We suppliantly implore His Grace to strengthen, encourage and further you from hope to hope in the holy struggle that has so beautiful a crown, which you, with all the others of like mind and soul, have undertaken for the Glory of His All Praised Name.

In the Holy City of Jerusalem, October 20, 1910.

Damianos, of Jerusalem, intercessor in Christ.

REG. No. 1434.

We are much pleased to note that in the last number of "Ekklesiastike Aletheia," the official organ of the Patriarchate of Constantinople, the account in "Church Times" of our Anniversary, has been reproduced in full, with kindly introduction and commendation of the work of the Union. The English, of which the Greek appears here, is held over for lack of space.

From the Most Rev. the Archbishop Chrysostom of Smyrna.

Addressed to the Gen. Secretary by the Most Rev. Archbishop of Smyrna.

(Continued from No. 4, page 29).

To this end I have begun, even though I am alone, this journey, starting from the point and the study of the validity and force of Anglican Orders, in which question, as I think, lies the solution of the differences which divide us. The result of my study is, that, since the Book set forth in 1549, concerning the manner, order and form of Ordinations, expressly defines that "In the English Church no one shall be recognized as a lawful Bishop, unless he be called, proved, admitted, consecrated and ordained by a Bishop through public prayers and imposition of hands": and since the English Church always regarded Ordination as so indispensable a thing; and that not given by any person indiscriminately or by any gathering, but by persons having the succession of Priesthood unbroken from Jesus Christ Himself: and since the authority to exercise or to transmit Holy Orders was never permitted in that Church to any man who was not invested with this authority, because they believed that Ordinations, which have not their validity from Jesus Christ by means of the succession of men invested with the authority to transmit this grace, have no strength, validity, force or signification: since, I say, these things are so, if we should dare to dispute the validity and force of Anglican Orders, we should simply refuse those ancient men, full of the purest Christian feeling and piety, the pioneers of the Ecclesiastical Reformation in England, even the common honour which we justly seek at the hands of every conscientious man. And, even if those who ordained the first

περιοδικοῦ «Εἰρήνη», συντασσομένου εἰς Ἀγγλικὴν καὶ Ἑλληνικὴν γλῶσσαν, διὰ τῆς διοργανώσεως διαλέξεων καὶ τῆς ιδρύσεως τμημάτων εἰς διάφορα μέρη ἐπαινετῶς ἐργάζεται καὶ ἀθορύβως χωρεῖ πρὸς τὴν πραγμάτων τοῦ ὑψηλοῦ καὶ θεαρέστου τῆς ἐνώσεως σκοποῦ, τὸν ὁποῖον προέθετο ἀπὸ τῆς συστάσεως αὐτῆς. Τὸν παρελθόντα μῆνα ἡ ἐταιρία ἤγε τὴν τετάρτην ἐπέτειον αὐτῆς ἐορτήν. Ἐπὶ τῇ εὐκαιρίᾳ ταύτῃ ὁ ἀγγλικὸς τύπος ἐποίησατο εὐφημον λόγον περὶ τῶν ἐργασιῶν τῆς ἐταιρίας, ἰδίᾳ δὲ ὁ Λονδίνεϊος «Ἐκκλησιαστικὸς Χρόνος» περιγράφει λεπτομερέστερον τὰ τῆς ἐορτῆς τῆς ἐταιρίας ἐξ οὗ ἀναδημοσιεύομεν ἐνταῦθα τὰ ἀκόλουθα...»

Καὶ μεταφέρων τὸ ἐπίσημον ὄργανον τῶν Πατριαρχείων ὁλόκληρον τὸ σχετικὸν ἀρθρον τοῦ Λονδίνεϊου "Church Times" ἐπιφέρει ὥς ἐν κατακλείδι :

«Ἐν ἐποχῇ ἀληθῶς καθ' ἣν ὑλιστικαὶ θεωρίαι ἐπικρατοῦσι, καὶ σοσιαλιστικαὶ ἀνατρεπτικαὶ ἀρχαὶ λυμναίνονται τὰς κοινωνίας, καὶ πόλεμος κρύφα τε καὶ ἀναφανδὸν κατὰ τοῦ Χριστιανισμοῦ μελετᾶται, σωματεῖα τοιαῦτα, τὰ ὁποῖα ἀποσκοποῦσι τὴν προσέγγισιν τῶν διῃσταμένων Ἐκκλησιῶν τοῦ Χριστοῦ καὶ τὴν ἄρσιν τῶν ὑφισταμένων παρεξηγήσεων μεταξὺ τῶν διαφόρων Χριστιανικῶν ἐθνῶν, μεγάλην ὁμολογουμένως παρέχουσιν ὑπηρεσίαν εἰς τὸν Χριστιανισμὸν ἐν γένει καὶ κατ' ἀκολουθίαν εἰς ἁγία πάσης ἐνθαρρύνσεως καὶ ὑποστηρίξεως ἰδίας τε καὶ κοινῆς πρὸς εὐχερεστέραν πραγμάτων τοῦ θεαρέστου ἔργου, οὗτινος καταστοχάζονται.»

Ἐπιστολὴ τῆς Α. Σεβασμιότητος τοῦ Ἀρχιεπισκόπου Σμύρνης Χρυσόστομου.

(Συνέχεια Τεύχους 4. Σελ. 29)

*Αἰδεσμώτατε καὶ Σεβάσμιε ἐν Χριστῷ Ἀδελφέ, κ. H. J. Fynes-Clinton,
εἰς Λονδῖνον.*

Πρὸς τοῦτο ἐγὼ καὶ μόνος ἡρξάμην τῆς ὁδοιπορίας ταύτης, ἀναχωρήσας ἐκ τοῦ σημείου καὶ τῆς μελέτης περὶ τοῦ κύρους καὶ τῆς ἰσχύος τῶν Ἀγγλικανικῶν χειροτονιῶν, ζητήματος ἐν τῷ ὁποίῳ κεῖται κατ' ἐμὲ ὁ κόμβος τῆς λύσεως τῶν χωριζουσῶν ἡμᾶς διαφορῶν. Τὸ πόρισμα τῆς μελέτης μου εἶπε ὅτι, ἀφ' οὗ ἡ κατὰ τὸ 1549 ἐκδομένη βίβλος περὶ τοῦ τρόπου καὶ τῆς τάξεως καὶ τοῦ τύπου τῶν χειροτονιῶν ρητῶς ὀρίζει "ὅτι ἐν τῇ Ἀγγλικανικῇ Ἐκκλησίᾳ οὐδεὶς θέλει ἀναγνωρίζεσθαι ὡς νόμιμος Ἐπίσκοπος, ἐὰν μὴ κληθῇ, δοκιμασθῇ, εἰσαχθῇ ἐν αὐτῇ, καθιερωθῇ καὶ χειροτονηθῇ παρ' ἐπισκόπου διὰ δημοσίων προσευχῶν καὶ ἐπιθέσεως τῶν χειρῶν," καὶ τόσον ἀπαραίτητον πρᾶγμα ἐθεώρει ἀνέκαθεν ἡ Ἀγγλικανικὴ Ἐκκλησία τὴν χειροτονίαν, καὶ ταύτην οὐχὶ παρ' οἰουδήτινος προσώπου ἀδιακρίτως ἢ παρ' οἵασδήποτε ὁμηγύρεως δεδομένην ἀλλὰ παρὰ προσώπων ἔχόντων ἀδιάκοπον τὴν διαδοχὴν τῆς Ἱερωσύνης μέχρις αὐτοῦ τοῦ

Bishop of Canterbury, Parker, had been deposed from their Episcopal office, deprived and rejected by the Roman See, even this is no reason for invalidating the Orders which Parker either received or afterwards gave to others. And, even if Parker the recipient himself were deposed, this again is of no importance, since it is well known amongst us, that even the Ordinations performed by deposed bishops are valid. If the Consecration to Holy Orders took place, and does take place, as I believe and admit that it did and does in the English Church by means of prayer and imposition of hands, which are the two indispensable elements for the performance of canonical administration of and Consecration to Holy Orders, in such a case I do not find the doubts of those who wish further light and other plainer proofs justified. This happens in the case of all the sacraments: in Baptism for example, we have a threefold dipping and raising in water, together with the prayer and invocation, "The servant of God is baptized, in the name of the Father and of the Son and of the Holy Ghost," and we have the sacrament complete; in the Eucharist we have bread and wine, with the prayer and invocation, "Make this bread the Precious Body of Thy Christ, and that which is in the cup the Precious Blood of Thy Christ, changing them by Thy Holy Spirit," and we have the very Supper and the propitiatory Sacrifice of the Lord. And in Orders we have the imposition of the hands of the bishops and the presbytery, with the prayer and invocation, "The divine grace which heals the weak, and fills up what is lacking, ordains so-and-so Deacon (or Priest, or Bishop): Let us therefore pray for him, that the grace of the Holy Spirit may come upon him," and we cannot but have at once valid, good and canonical Ordination.

And if there have yet been those who taught in the English Church concerning the nature of the offices of [the three degrees of] Order, somewhat strange theories, or even errors savouring of Calvinism; preaching, perhaps, that Orders are no sacrament, such rash and mistaken theories again do not invalidate this most sacred mystery.

The fact that an Ordination is performed by a competently and canonically ordained Bishop (for we cannot imagine that any unordained person would ever have been allowed to ordain another, because such a supposition takes away all the most elementary conscientiousness, not only from the ordainer but also from all those who then permitted an unordained bishop to ordain others!) to the office to which Christ also ordained, this fact is in itself and of itself sufficient, and gives perfect and undiminished validity to that degree of Order to which the candidate was destined and ordained, while it is indifferent whether the purpose or intention and the belief of the ordaining Bishop was accompanied by error or by any other unsound mental reservation.

We know, moreover, in regard to the English Church, that Pope Julius himself, when attempts were made at reconciliation and restoration of the unity which had been broken between the Roman and the English Church, had issued a decree, that those who had been ordained contrary to the canons, and by heretics and schismatics, should be received each in his own degree, provided only that he made clear proof that the corresponding form of Consecration had been observed for each degree; and they received those Anglican clergy, who returned to unity with the Roman Church, bearing their rank and office with the privileges and honours accompanying each degree. Everyone who studies conscientiously and without prejudice this question, and weighs the arguments for and against, brought by the supporters or opponents

Ἰησοῦ Χριστοῦ, καὶ οὐδενὶ μὴ περιβεβλημένῳ τὴν ἐξουσίαν ταύτην ἐπετράπη ποτὲ ἐν τῇ Ἐκκλησίᾳ ταύτῃ ἡ ἐξουσία τοῦ ἐξασκεῖν ἢ τοῦ μεταδίδουαι τὴν Ἱερατείαν, διότι ἐπίστευον ὅτι αἱ χειροτονίαι, ὅσαι δὲν ἔχουσι τὸ κύρος παρὰ τοῦ Ἰησοῦ Χριστοῦ διὰ τῆς διαδοχῆς ἀνθρώπων περιβεβλημένων τὴν ἐξουσίαν τοῦ μεταδίδουαι τὴν χάριν ταύτην οὐδεμίαν ἔχουσι δύναμιν, κύρος, ἰσχὺν καὶ σημασίαν, δὲν μᾶς μένει ἄλλο εἰμὴ νὰ ἀρνηθῶμεν εἰς τοὺς παλαιούς ἐκείνους, τοὺς πλήρεις ἀγνωστάτου χριστιανικοῦ αἰσθήματος καὶ εὐσεβείας, ἀνδρας, τοὺς πρωτοουργοὺς τῆς ἐν Ἀγγλίᾳ ἐκκλησιαστικῆς μεταρρυθμίσεως, καὶ αὐτὴν τὴν κοινὴν ἐντιμότητα, ἣν δικαίως ζητοῦμεν παρὰ παντὸς εὐσυνειδήτου ἀνθρώπου, ἵνα τολμήσωμεν καὶ διαμφισβητήσωμεν τὸ κύρος καὶ τὴν ἰσχὺν τῶν Ἀγγλικανικῶν χειροτονιῶν. Καὶ ἂν ὅτι οἱ χειροτονήσαντες τὸν πρῶτον Ἐπίσκοπον Καταβρυγίας Πάρκερ ἦσαν ἐκπτώτοι τοῦ Ἀρχιερατικοῦ τῶν ἀξιώματος, καθηρημένοι καὶ ἀπόβλητοι παρὰ τῆς Ρωμαϊκῆς ἑδρας, καὶ πάλιν τοῦτο ὅλον δὲν εἶνε λόγος ἀκυρότητος τῆς χειροτονίας, ἣν ἡ ἐλαβεν ἢ ὕστερον καὶ ἔδωκε καὶ εἰς ἄλλους ὁ Πάρκερ· καὶ ἂν ἔτι καὶ αὐτὸς ὁ λαβὼν Πάρκερ καθηρέθη, καὶ πάλιν τοῦτο οὐδὲν σημαίνει διότι εἶνε γνωστὸν παρ' ἡμῖν ὅτι καὶ αἱ τῶν καθηρημένων χειροτονίαι εἶνε ἔγκυροι. Ἄν ἡ καθιέρωσις εἰς τὴν Ἱερωσύνην ἐλάμβανε καὶ λαμβάνει χώραν, ὥς πιστεύω καὶ ἀποδέχομαι ὅτι ἐλάμβανε καὶ λαμβάνει χώραν ἐν τῇ Ἀγγλικανικῇ Ἐκκλησίᾳ, δι' ἐϋχῆς καὶ χειροθεσίας, ἅτινα εἶνε τὰ δύο ἀπαραίτητα στοιχεῖα πρὸς τέλεσιν κανονικῆς λειτουργίας καὶ καθιέρωσεως εἰς Ἱερωσύνην, ἐν τοιαύτῃ περιπτώσει ἐγὼ δὲν εὐρίσκω δικαιολογουμένους τοὺς δισταγμοὺς τῶν θελόντων περισσώτερον φῶς καὶ ἐναργεστέρας ἄλλας ἀποδείξεις. Τοῦτο συμβαίνει καὶ δι' ὅλα τὰ μυστήρια: ἐν τῷ βαπτίσματι λ. χ. ἔχομεν κατάδυσιν καὶ ἀνάδυσιν τριπλὴν ἐν ὕδατι μετὰ τῆς εὐχῆς καὶ ἐπικλήσεως "βαπτίζεται ὁ δοῦλος τοῦ Θεοῦ εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος" καὶ ἔχομεν τέλειον τὸ μυστήριον ἐν τῇ εὐχαριστίᾳ ἔχομεν ἄρτον καὶ οἶνον μετὰ τῆς εὐχῆς καὶ ἐπικλήσεως "Ποίησον τὸν μὲν ἄρτον τίμιον σῶμα τοῦ Χριστοῦ σου, τὸ δὲ ἐν τῷ ποτηρίῳ τίμιον αἷμα τοῦ Χριστοῦ σου, μεταβαλὼν τῷ Πνεύματί σου τῷ Ἁγίῳ" καὶ ἔχομεν τὸ αὐτὸ δεῖπνον καὶ τὴν ἱλαστικὴν θυσίαν τοῦ Κυρίου· καὶ ἐν τῇ Ἱερωσύνῃ ἔχομεν ἐπίθεσιν τῶν χειρῶν τῶν ἐπισκόπων καὶ τοῦ πρεσβυτερίου μετὰ τῆς εὐχῆς καὶ ἐπικλήσεως "ἡ θεία χάρις ἡ τὰ ἀσθενῆ θεραπεύουσα καὶ τὰ ἐλλείποντα ἀναπληροῦσα προχειρίζεται τὸν (δεῖνα) εἰς διάκονον (ἢ πρεσβύτερον ἢ ἐπίσκοπον). εὐξώμεθα οὖν ὑπὲρ αὐτοῦ ἵνα ἔλθῃ ἐπ' αὐτὸν ἡ χάρις τοῦ Παναγίου Πνεύματος," καὶ δὲν δυνάμεθα ἢ νὰ ἔχωμεν ἔγκυρον, ἰσχυρὰν καὶ κανονικὴν ἱερωσύνην.

Καὶ ἂν ἔτι ὥς πρὸς τὴν φύσιν τοῦ ὑπουργήματος τῆς Ἱερωσύνης ὑπῆρξαν καὶ οἱ διδάξαντες ἐν τῇ Ἀγγλικανικῇ Ἐκκλησίᾳ παραδοξοτέρας πῶς θεωρίας ἢ καὶ ὀξούσας Καλβινισμοῦ πλάνας ἔτι, κηρύξαντες ἴσως ὅτι ἡ Ἱερωσύνη δὲν εἶνε μυστήριον, καὶ πάλιν αἱ τοιαῦται τολμηραὶ καὶ πεπλανημέναι θεωρίαι δὲν ἐξαχρειοῦσι τὸ ἱερώτατον τοῦτο μυστήριον· τὸ χειροτονεῖν ἀρμοδίως καὶ κανονικῶς ἀπὸ κεχειροτονημένου Ἐπισκοποῦ (διότι δὲν δυνάμεθα νὰ φαντασθῶμεν ὅτι ἤθελέ ποτε ἐπιτραπῇ εἰς μὴ κεχειροτονημένον νὰ χειροτονῇ ἄλλον, διότι τοιαύτη προϋπόθεσις αἶρει πᾶσαν καὶ αὐτὴν τὴν στοιχειωδέστατὴν εὐσυνειδησίαν ὅχι μόνον ἀπὸ τοῦ χειροτονοῦντος, ἀλλὰ καὶ

of the validity of Anglican Orders, sees clearly that the scale inclines in favour of the validity of the Orders of the Anglican Church, which finds herself, in the matter of this question, in the same position with regard to the Roman Church as that in which the Roman has been with regard to the Eastern Church after her separation from it, upon the subject of the validity of Western Orders. That is to say, as the Orders of the Roman Church, although she has been torn away from the one Holy Catholic and Apostolic Church, have not ceased in spite thereof to be valid and good, even so the Orders of the Anglican Church, even after her separation from the Roman Church, are valid and good, holding the same position in comparison of the Orders of the Roman Church as the Orders of the Roman hold in comparison of the Orders of the Orthodox Eastern Church.

These and such as these things were my study and belief when I received your telegram of invitation, and glorified God, who had afforded me the opportunity to make use of the time of my enforced leisure and absence far from my God-protected diocese, and to go to England to you, to speak those things which I cease not to preach continually here also . . .

It has been a principle of our Church from the beginning not to hasten and hurry, but to forbear and wait. It is well-known that whatsoever is true and serious goes slowly, because it knows that in order to prevail and be accepted, it has need of a long time; only the false and ephemeral works of men develop quickly and win [their success] but only in order to pass quickly away.

But, however much our Church may have these principles, we individuals nevertheless, since our life is short, need to quicken our steps before darkness overtake us, and to succeed in clearing the way of the Lord from the briars and thorns with which it is sown, in order that truth may walk upon it unhindered. . . . I shall seize the first opportunity to pass through London, where I trust that I shall meet you in order that I may make your acquaintance and that of those who seem to be pillars of the Anglican Church and of the movement towards Union, that we may speak face to face a great deal about many things, as we spoke formerly much about these questions which engaged us with Archdeacon Dowling, who lately visited us. In the great hall of our Theological School, he addressed the assembled Professors and all the students of the School, and spoke with such enthusiasm and love that for one hour all hung from his lips as a bee hangs from a flower which it sucks. I followed in his steps, and endeavoured to pour my reason and my soul into the reason and the soul of the listening students, and of the pious and reverend Archdeacon Dowling, who honoured us and the School.

Acquainting you with all this, with brotherly affection, and from burning and sleepless Christian desire for the restoration of brotherly relations between our Churches, and praying with all my heart that "He who hath broken down the middle wall of partition, and hath made both one, who is our peace, may reconcile us, and make the twain into one new man, preaching peace to those which are afar off and to them that are nigh, that we may be no more strangers and foreigners but fellow-citizens with the saints, and of the household of God, built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together groweth unto an holy temple in the Lord."

παρ' ἐκείνων ὅσοι τότε ἐπέτρεψαν μὴ κεχειροτονημένῳ ἐπισκόπῳ νὰ χειροτονῇ ἄλλους 1) εἰς ὃ καὶ ὁ Χριστὸς ἐχειροτόνησεν ὑπουργήμα, εἶνε αὐτὸ καθ' ἑαυτὸ καὶ ἐξ ἑαυτοῦ ἐπαρκὲς καὶ δίδωσι τέλειον καὶ ἀπαραμειώτον τὸ κύρος εἰς τὸν βαθμὸν ἐκείνον τῆς Ἱερωσύνης, δι' ὃν ὁ χειροτονηθεὶς προωρίσθη καὶ ἐχειροτονήθη, ἀδιάφορον ἂν ὁ σκοπὸς ᾗ ἢ πρόθεσις καὶ ἡ δοξασία τοῦ χειροτονουμένου συνωδεύετο ὑπὸ πλάνης ἢ οἰασδήποτε ἄλλης οὐχὶ ὀρθῆς ἐπιφυλάξεως ἐν νῷ.

Γνωρίζομεν δὲ ἐν σχέσει πρὸς τὴν Ἀγγλικανικὴν Ἐκκλησίαν ὅτι καὶ αὐτὸς ὁ Πάπας Ἰούλιος, ὅτε ἐγένοντο προσπάθειαι πρὸς συνδιαλλαγὴν καὶ ἀποκατάστασιν τῆς διασπασθείσης ἐνότητος ἀναμέσον Ρωμαϊκῆς καὶ Ἀγγλικανικῆς Ἐκκλησίας, εἶχεν ἐκδώσει διάταγμα, ἵνα οἱ παρὰ τοὺς κανόνας καὶ ὑπὸ αἰρετικῶν καὶ σχισματικῶν χειροτονηθέντες γίνωσι δεκτοὶ ἕκαστος ἐν τῷ οἰκείῳ βαθμῷ ἥρκει μόνον ἂν διεσαφηνίζετο καὶ ἀπεδείκνυτο ὅτι ἐτηρήθη δι' ἕκαστον βαθμὸν ὁ ἀνάλογος τύπος τῆς καθιερώσεως τοὺς δὲ ἐπιστρέφοντας εἰς τὴν μετὰ τῆς Ρωμ. Ἐκκλησίας ἐνότητα ἀγγλικανοὺς κληρικοὺς ἐδέχετο φέροντας τὸ ἱερατικὸν αὐτῶν ἀξίωμα μετὰ τῶν συμπαραομαρτούντων ἐκάστῳ βαθμῷ προνομίων καὶ τιμῶν.

Πᾶς δὲ ἐπακριβῶς καὶ ἄνευ προκαταλήψεως μελετῶν τὸ ζήτημα καὶ ζυγιστατῶν τὰ ὑπὲρ καὶ κατὰ ἐπιχειρήματα τῶν συνηγορούντων ὑπὲρ τοῦ κύρους ἢ μὴ ἀποδεχομένων τὸ κύρος τῶν Ἀγγλικανικῶν χειροτονιῶν ὀφθαλμοφανῶς βλέπει καὶ πείθεται ὅτι ἡ πλάστιγξ κλίνει ὑπὲρ τοῦ κύρους τῶν χειροτονιῶν τῆς Ἀγγλικανικῆς Ἐκκλησίας, ἥτις εὐρηται ὡς πρὸς τὸ ζήτημα τοῦτο ἐν τοιαύτῃ θέσει πρὸς τὴν Ρωμαϊκὴν ἐν ᾗ ἡ Ρωμαϊκὴ πρὸς τὴν Ἀνατολικὴν Ἐκκλησίαν μετὰ τὴν ἀπόσχισίν της ἀπ' αὐτῆς ὡς πρὸς τὸ κύρος τῶν χειροτονιῶν τῆς Δύσεως. Ὡς δηλονότι αἱ χειροτονίαι τῆς Ρωμαϊκῆς Ἐκκλησίας, καίτοι αὕτη ἀπεσπᾶσθαι ἀπὸ τῆς μιᾶς, Ἀγίας Καθολικῆς καὶ Ἀποστολικῆς Ἐκκλησίας, δὲν ἔπαυσαν μολαταῦτα οὖσαι ἔγκυροι καὶ ἰσχυραί, οὕτω καὶ αἱ τῆς Ἀγγλικανικῆς Ἐκκλησίας χειροτονίαι καὶ μετὰ τὴν ἀπόσπασίν της ἀπὸ τῆς Ρωμ. Ἐκκλησίας εἶναι ἔγκυροι καὶ ἰσχυραί, τὸν αὐτόν, ὡς εἶπον ἀνωτέρω, λόγον ἐπέχουσαι πρὸς τὰς χειροτονίας τῆς Ρωμ. Ἐκκλησίας ὅσον αἱ τῆς Ρωμ. Ἐκκλησίας χειροτονίαι πρὸς τὰς τῆς Ὁρθοδόξου Ἀνατολικῆς Ἐκκλησίας τοιαύτας.

Ταῦτα καὶ τὰ τοιαῦτα μελετῶν καὶ ἀποδεχόμενος ἔλαβον τὸ προσκλητήριον ὑμῶν τηλεγράφημα καὶ ἐδόξασα τὸν Θεόν, ὅστις παρέσχε μοι τὴν εὐκαιρίαν νὰ χρησιμοποιήσω τὸν χρόνον τῆς ἀναγκαστικῆς σχολῆς καὶ τῆς μακρᾶν τῆς Θεοφρουρήτου Ἐπαρχίας μου ἀπουσίας μου, καὶ ἔλθω εἰς Ἀγγλίαν πρὸς ὑμᾶς λαλήσων ὅσα καὶ ἐνταῦθα οὐ παύομαι κηρύττων διηνεκῶς...

Ἀρχὴ τῆς ἡμετέρας Ἐκκλησίας ὑπῆρξεν ἀνέκαθεν νὰ μὴ βιάζεται καὶ σπεύδῃ ἀλλὰ νὰ ὑπομένῃ καὶ περιμένῃ. Γνωστὸν δὲ ὅτι, ὅτι εἶναι ἀληθὲς καὶ σοβαρὸν βαίνει βραδέως, διότι γνωρίζει ὅτι, ἵνα κατισχύσῃ καὶ γίνῃ ἀποδεκτὸν ἔχει ἀνάγκην χρόνον μακροῦ· μόνον τὰ πλαστὰ καὶ ἐφήμερα ἔργα τῶν ἀνθρώπων ταχέως ἀναπτύσσονται καὶ κατακτῶσιν, ἀλλ' ἵνα καὶ ταχέως παρέλθωσι.

Πλὴν ὅσον καὶ ἂν ἡ Ἐκκλησία ἡμῶν αὐτὰς ἔχει τὰς ἀρχάς, ὅμως ἡμεῖς τὰ ἄτομα, ἐπεὶδὴ βραχύς εἶναι ὁ βίος μας, χρέος ἔχομεν νὰ ἐπιταχύνωμεν τὸ βῆμα πρὶν καταλάβῃ ἡμᾶς σκοτία καὶ νὰ κατορθώσωμεν μίαν ὥραν τάχιον νὰ καθαρίσωμεν τὴν ὁδὸν Κυρίου ἀπὸ τῶν τριβύλων

I seize this most pleasant opportunity to sign myself at Phanar, on the 21st November, 1909, the feast of the Entrance of the Theotokos into the temple of the Lord,

Your brother-like friend in Christ,

✠ CHRYSOSTOMOS OF DRAMA & PHILIPPI.

[Now Archbishop of Smyrna, Ed.]

The Fourth Anniversary of the Union.

The observance of our Annual Festival and the Meeting on October 12th 1910, were encouraging as shewing a steady progress in the work and membership, which has now reached about 570. At many Altars intercessions were offered for our work in the morning, and the Solemn Eucharist was this year celebrated in St. John the Divine's, Kennington, by kind invitation of Canon Brooke.

In spite of the bad weather and the great distance from some parts of London, there was an excellent congregation, and about 30 Priests assisted in Choir. We were especially glad to welcome the Very Rev. Archpriest Constantine Callinicos from Manchester, who took part in the Processional Litany, which preceded the Mass of the Holy Spirit. Fr. Callinicos is an old member of the Union, and we owe him very much for his onerous work as Greek Editor of Eirene. In the Bidding Prayer, mention was made of the Patriarchs and Spiritual and Temporal Rulers of Orthodox Countries, and U.S.A. as well as of those of our own. A convincing and moving sermon was preached by the Rev. T. A. Lacey, who spoke of the need of the candid facing of facts in this problem, in the actual state of our Church life and teaching. The first thing to be done in each Church was to study its own faults before those of the other. He drew detailed attention to the work of Professor Androutsos on the Anglican Church and Orders, as a valuable book and as an instance of the right sort of criticism, to which earnest attention should be given from one who spoke frankly of the faults of his own Church. The alms were given to the Council for the providing of Orthodox Priests for the Colonies.

In the afternoon a party of members paid a most interesting visit to the Greek Church in Bayswater where the Archimandrite Moschovakis and the Sacristan kindly received us and showed with explanation the beautiful building, vestments and other things used in worship.

At the General Meeting held in Sion College at 8 p.m. the Archbishop of Lithuania and Vilna and the Bishop of Gibraltar were re-elected Presidents, with the other officers. The Rev. Fr. Puller, Superior of the Westminster House, S. S. J. E. whose theological and historical learning will be of immense value to the Committee; the Rev. F. Buxton, late Chaplain of St. Petersburg, and Mr. Stewart Jones, as Assistant and Eirene Secretary, were elected to the Committee. In the regretted absence of Bishop Gaul, owing to a sudden bereavement, the Treasurer, the Rev. W. Wakeford, took the Chair, and opened with a few encouraging words appealing for support, and read messages from Professor Lampakis and others.

καὶ ἀκανθῶν, δι' ὧν αὕτη εἶναι ἐσπαρμένη, ἵνα βαδίσῃ ἐπ' αὐτῆς ἡ ἀλήθεια ἀπροσκόπτως.

Τῆς πρώτης εὐκαιρίας ἐπιλαβόμενος θέλω διέλθῃ διὰ Λονδίνου, ὅπου πέποιθα ὅτι θέλω συναντήσῃ ὑμᾶς, ἵνα μεθ' ὑμῶν γνωρίσω καὶ τοὺς δοκοῦντας εἶναι στύλους τῆς Ἀγγλικανικῆς Ἐκκλησίας καὶ τῆς φιλενωτικῆς κινήσεως, καὶ στόμα πρὸς στόμα λαλήσωμεν πλείστα περὶ πολλῶν, ὥς ἱκανὰ περὶ τῶν ἀπασχολούντων ἡμᾶς τούτων ζητημάτων ἐλαλήσαμεν μετὰ τοῦ Ἀρχιδιακόνου Δάουλιγγ, ὅστις ἐσχάτως ἐπεσκέψατο ἡμᾶς, καὶ ἐν τῇ μεγάλῃ αἰθούσῃ τῆς Θεολογικῆς παρ' ἡμῖν Σχολῆς ἀπέτεινε τὸν λόγον πρὸς τοὺς συνελθόντας ἐκεῖ καθηγητὰς καὶ πάντας τοὺς μαθητὰς τῆς Σχολῆς καὶ μετὰ τούτου ἐνθουσιασμοῦ καὶ ἀγάπης ὠμίλησεν, ὥστε ἐπὶ ὧραν ἐκρέμαντο πάντες ἀπὸ τῶν χειλέων του ὡς κρέματα ἡ μέλισσα ἀπὸ τοῦ ἄνθους, τὸ ὅποιον ἀπομυζᾷ. Τοῦτον διεδεξάμην εἰς τὸ βῆμα ἐγώ, προσπαθήσας νὰ χύσω τὸν λογισμὸν καὶ τὴν ψυχὴν μου εἰς τὸν λογισμὸν καὶ τὴν ψυχὴν καὶ τῶν ἀκούνωντων μαθητῶν καὶ τοῦ τιμήσαντος ἡμᾶς καὶ τὴν Σχολὴν εὐσεβοῦς καὶ αἰδουσιμωτάτου Ἀρχιδιακόνου Δάουλιγγ.

Ταῦτα πάντα ἀνακοινούμενος μετ' ἀγάπης ἀδελφικῆς καὶ ἐκ πόθου Χριστιανικοῦ φλογεροῦ καὶ ἀκοιμήτου διὰ τὴν ἀποκατάστασιν ἀδελφικῶν ἀναμέσον τῶν ἡμετέρων Ἐκκλησιῶν σχέσεων καὶ εὐχόμενος ὁλοψύχως, ὅπως “ὁ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας καὶ ποιήσας τὰ ἀμφότερα ἐν, ὅστις ἐστὶν ἡ εἰρήνη ἡμῶν ἀποκαταλλάξῃ καὶ ἡμᾶς καὶ κτίσῃ τοὺς δύο εἰς ἓνα καινὸν ἄνθρωπον, εὐαγγελιζόμενος εἰρήνην καὶ τοῖς ἐγγύς καὶ τοῖς μακράν, ἵνα μηκέτι ὦμεν ξένοι καὶ πάροικοι, ἀλλὰ συμπολίται τῶν Ἁγίων καὶ οἰκεῖοι τοῦ Θεοῦ, ἐπωκοδομημένοι ἐπὶ τῷ θεμελίῳ τῶν Ἀποστόλων καὶ προφητῶν, ὄντος ἀκρογωνιαίου αὐτοῦ Ἰησοῦ Χριστοῦ, ἐν ᾧ πᾶσα οἰκοδομὴ συναρμολογουμένη αὐξεῖ εἰς Ναὸν ἅγιον ἐν Κυρίῳ” (Ἐφεσ. β'. 14-22), δράττομαι τῆς γλυκυτάτης ταύτης εὐκαιρίας νὰ σημειωθῶ,

Ἐν Φαναρίῳ τῇ 21 Νοεμβρίου, 1909,

ἑορτῇ τῆς Εἰσόδου τῆς Θεοτόκου εἰς τὸν Ναὸν τοῦ Κυρίου,
τῆς ὑμετέρας φιλιότητος μοι Κοσμιότητος ἰσάδελφος ἐν Χριστῷ φίλος.

+ Ο ΔΡΑΜΑΣ ΚΑΙ ΦΙΛΙΠΠΟΥ ΧΡΗΣΟΣΤΟΜΟΣ.

(Νῦν Σμύρνης)

Η ΕΟΡΤΗ ΤΗΣ ΕΝΩΣΕΩΣ

Ἡ τετάρτη ἐπέτειος ἑορτῇ τοῦ ἡμετέρου σωματείου ἔλαβε χώραν τῇ 12ῃ Ὀκτωβρίου τρέχοντος ἔτους ἐν τῇ πρωτευούσῃ τῆς Ἀγγλίας μεθ' ὅλης τῆς ἀπαιτουμένης ἐπισημότητος.

Καὶ τὴν μὲν πρωίαν ἐτελέσθη ὑπὲρ τῆς ἀδελφότητος μεγαλοπρεπεστάτῃ λειτουργίᾳ ἐν τῷ ἐν Κεννικτῶνι ναφ' τοῦ Ἁγίου Ἰωάννου τοῦ Θεολόγου, ὃν πάνυ εὐγενῶς ὁ Κάνων Μπρούκ πρὸς τὸν σκοπὸν τοῦτον προσέφερε. Τριάκοντα Ἀγγλοι ἱερεῖς ἔλαβον μέρος, πλήθος δὲ Χριστιανῶν εἶχον συντρέξει παρὰ τὴν κακοκαιρίαν καὶ τὸ ἐργάσιμον τῆς ἡμέρας. Τὴν Ὁρθόδοξον Ἐκκλησίαν ἀντεπροσώπευεν ὁ αἰδ.

Messages were sent to the Bishop of Gibraltar, whose health prevented his presiding as he had hoped to do; and to Archbishop Agathangel, with greetings upon his recent translation from Riga to the important See of Vilna, and thanking him for the kind and encouraging reception given to the Gen. Secretary on his visit to Russia.

The Amendments to the Rules proposed by the Gen. Secretary, as printed in agenda, were all carried.

The Professor, who is the private Secretary of the Queen of Greece and our Local representative in Athens, had hoped to be present, but her Majesty's letter expressing her wish to this effect arrived too late from Russia. Dr. Pouptis read a paper which he had sent instead, and was followed by Fr. Callinicos of the Greek Church, Manchester, whose address is printed on page 20.

Mr. Lacey followed, and examined in detail the work of Androutsos on the Anglican Church, calling especial attention to the extremely bad and misleading translation of it by Mr. Campbell. A new one was much needed and he has promised with Fr. Callinicos, to produce this most useful work.

The General Secretary, Mr. Fynes-Clinton, spoke of the progress of the society, which had increased by 100 members in the year. The great American Branch was holding its anniversary that week. One of the most striking events this year was the action of Bishop Raphael in accepting for his Syrian Orthodox people in America the Lambeth offer of the Sacraments to isolated Orthodox. A full account of this, and the work of the society, appears in the Report. Mr. Fynes-Clinton gave some account of his visit this summer to Russia, at the invitation of the Bishop of Polotsk, and representing the society. The occasion was the translation of St. Euphrosyne's body from Kieff to Polotsk. He told of his kind reception by the Bishops, the clergy, and officers, and indeed by everyone. Both there and in Riga and St. Petersburg the greatest interest and sympathy was shewn by all, including the Grand Duke Constantine and the Queen of Greece and the Grand Duchess Elizabeth, the Cathedral clergy at Riga, and many others. A notable accession of important members and a beginning of local organization was the result, inspired by the energetic sympathy and suggestions of our President, Archbishop Agathangel. He had many important interviews, and was much struck with the unlimited opportunities and need of advance in mutual knowledge and intercommunication, and the great warmth with which the idea of union was always received. It is hoped that an English priest may go there next year to lecture on the English Church.

The policy of the Union was, in these old countries, to be one of "peaceful interpenetration." In the new countries it was a problem of immediate and practical importance.

Union with the Orthodox was antagonistic to no other scheme of reunion which was loyal to Catholic tradition, and it would immensely strengthen the presentation of our claim before the Dissenting bodies at home. Mr. P. Dearmer emphasized the importance of the work, and Professor Orloff gracefully thanked the Chairman, the preacher, and Canon Brooke.

Κωνσταντίνος Καλλίνικος, πρωτοπρεσβύτερος τοῦ ἐν Μαγκεστρία ναοῦ τῆς Ἑλληνικῆς παροικίας. Κατὰ τὴν λειτουργίαν ἐμνημονεύθησαν, ὡς συνήθως, τὰ ὀνόματα τῶν Ἐκκλησιαστικῶν καὶ Πολιτικῶν Κεφαλῶν Ἀγγλίας, Ἑλλάδος, Ρωσσίας, Ἑνωμένων Πολιτειῶν καὶ τῶν λοιπῶν ἐπὶ τοῦ ἁμβωνος δὲ ἀνῆλθεν ὁ αἶδос. Ἰ. Α. Λάσεϋ, ὅστις μετὰ τῆς διακρινούσης τὸν Ἀγγλικὸν κλῆρον ἀγαστῆς εὐγλωττίας τε ἅμα καὶ βαθύτητος, ὠμίλησε περὶ τοῦ τρόπου, δι' οὗ ἡ ἔνωσις θὰ ἐπιτευχθῇ. Ὅχι διὰ τῶν πικρῶν ἐπικρίσεων τῶν σφαλμάτων τοῦ ἄλλου, εἶπεν, ἀλλὰ διὰ τῆς εὐτόλμου ὁμολογίας τῶν σφαλμάτων ἡμῶν αὐτῶν θὰ καταστῶμεν παρὰ τοῖς φίλοις ἡμῶν σεβαστοὶ καὶ θὰ προλειάνωμεν τὸ πρὸς ἔνωσιν ἑδαφοῦ. Ἰδιαίτερος ἐποιήσατο μνείαν τοῦ περὶ Ἀγγλικῶν χειροτονιῶν ἔργου τοῦ ἡμετέρου καθηγητοῦ καὶ ὄντως δεινοῦ θεολόγου κ. Χρήστου Ἀνδρούτσου, ὅπερ ἐνθέρμως συνέστησε τοῖς ἀκροαταῖς αὐτοῦ, ὡς φιλαδέλφως, φιλοδικαίως καὶ ἐν ἐμβριθεὶ τῶν πραγμάτων γνώσει γραφέν. Οὕτως ἐληξεν ἡ λαμπρὰ αὕτη προσευχή καὶ πανήγυρις, μεθ' ἣν γεῦμα συναδελφικώτατον ἐπηκολούθησε, μετὰ δὲ τὸ γεῦμα μετάβασις μελῶν τινων ἐν σώματι εἰς τὸν ἐν Bayswater καλλιπρεπῇ Ἑλληνικὸν ναὸν τῆς τοῦ Θεοῦ Σοφίας, ἔνθα ὁ ἐκεῖ σεβάσμιος Ἀρχιμανδρίτης πατὴρ Μοσχοβάκης τὰ μέλη ἐδεξιώθη καὶ λίαν εὐγενῶς τὰ ἀξιοθέατα εἰς αὐτὰ ἐξήγησε καὶ ὑπέδειξε.

Τὸ δὲ ἐσπέρας μετὰ τὰς ἀρχαιρεσίας, καθ' ἧς ὁ Ρώσος ἀρχιεπίσκοπος Βίλνας καὶ ὁ Ἀγγλὸς Ἐπίσκοπος Γιβραλτάρης ἐξελέγησαν καὶ αὖθις πρόεδροι τῆς Ἑνώσεως, ἡ γενικὴ συνέλευσις τῶν μελῶν ἐν τῇ εὐρύτατῃ αἰθούσῃ τοῦ κολλεγίου τῆς Σιὼν καὶ ἐνώπιον πυκνοτάτου πλήθους Ἀγγλων τε καὶ Ἑλλήνων ἔλαβε χώραν. Καὶ ἀπουσίαζον μὲν ὁ τε Ἐπίσκοπος Μασχοναλάνδης καὶ ὁ Ἐπίσκοπος Γιβραλτάρης, ὁ τῆς Ἑνώσεως πρόεδρος, ὁ μὲν πρῶτος διὰ τὸν αἰφνης ἐπισυμβάτα τῇ ἡμέρᾳ ἐκείνῃ θάνατον τῆς ἀδελφῆς του, ὁ δὲ ἄλλος διότι κλινήρης ἀπὸ πολλῶν ἡμερῶν ἔκειτο· ἀλλὰ τὸ μὲν ἡ πληθὺς τῶν προσελθόντων λαϊκῶν τε καὶ κληρικῶν, τὸ δὲ αἰ ἀπὸ τοῦ βήματος ἀκουσθεῖσαι ἀγορεύσεις καὶ δοθεῖσαι λογοδοσίαι περὶ τῆς ἀπροσκόπτου πορείας τῆς Ἑνώσεως, ἐποίησαν ὥσει ἀνεπαίσθητον τὸ ἀπὸ τῆς ἀπουσίας τῶν Θεοφιλεστάτων χάσμα.

Τὸν προεδρικὸν θῶκον κατέλαβε ὁ αἶδос. Οὐεϊκφόρδιος, ταμίας τοῦ σωματείου καὶ πολλὰ μέχρι τοῦδε ὑπὲρ αὐτοῦ καμῶν. Μετὰ τὰ ὑπ' αὐτοῦ εἰσαγωγικῶς λεχθέντα καὶ προσεκτικῶς παρὰ τοῖς ὀμηγγύρεως ἀκουσθέντα, περιεμένετο κατὰ τὸ πρόγραμμα νὰ λάβῃ τὸν λόγον ὁ ἐν Ἀθήναις κ. Λαμπάκης, ὁ γνωστὸς ἄκονος ἀρχαιολόγος, ὁ τὴν ἐμβρίθειαν τῆς ἐπιστήμης μετὰ τοῦ ἀποστολικοῦ πρακτικοῦ ζήλου συνδυάζων, ὁ ὑφηγητῆς τοῦ Ἐθνικοῦ ἡμῶν Πανεπιστημίου καὶ ἰδιαίτερος γραμματεὺς τῆς Βασιλείσης ἡμῶν. Δυστυχῶς ἡ ἄδεια ἥτις θὰ τῷ ἐπέτρεπε τὴν εἰς Ἀγγλίαν κάθωδον τῷ ἦλθεν ἀργά, τῆς Βασιλείσης εὐρισκομένης ἐν Ρωσσίᾳ, καὶ οὕτως ἀντ' αὐτοῦ τοῦ ἰδίου ἠκούσαμεν τὸν παρ' ἡμῖν ἐξοχωτάτον ἱατρὸν κ. Κ. Πούπτην ἀναγινώσκοντα ὅσα καλὰ καὶ ὠφέλιμα εἶχε νὰ ὑποδείξῃ τῷ σωματεῖω ὁ ἀγαπητὸς κ. Λαμπάκης.

Τὸ ἀνάγνωσμα τοῦ κ. Λαμπάκη διεδέχθη ὁ ἱεροκῆρυξ τῆς ἡμέρας, ὁ αἶδос. κ. Λάσεϋ. Ὡς τὴν πρῶταν κατὰ τὴν θείαν λειτουργίαν, οὕτω καὶ τώρα ἀναφέρθη, ἀλλὰ πολὺ διεξοδικώτερον καὶ λεπτομερέστερον εἰς τὸ ἔργον τοῦ κ. Ἀνδρούτσου, οὐτινος καὶ περικοπὰς τινὰς ἀνέγνωσε. Μετὰ τοῦ πρωτοτύπου ἔφερε καὶ

Address by the VERY REV. C. CALLINICOS, *Protopresbyter*.

MY DEAR BRETHREN,

If it is "a good and pleasant thing for brethren to dwell together, in unity," according to the words of the Psalmist, this great festival of unity we are celebrating to-night is the most pleasant of all; because, by bringing us here and joining us in common courtesies and prayers, it has opened our mind and presented to our imagination the vision of those unforgotten times of the undivided Church, when all Christians bore themselves as members of one Family, when Christ was not yet divided, when the aged Polycarp from Asia Minor undertook a tiresome journey as far as Rome, discussed the current questions with his fellow-bishop Anicetus and consecrated the Holy Eucharist in the latter's Church.

Why is this beautiful vision, of which we catch only a few glimpses to-night, no more a universal reality? Why has the seamless coat of our Lord been rent and why have the soldiers of the heavenly army been divided into separated bodies estranged and sometimes inimical the one to the other, instead of going forward as a firm and compact phalanx to fight against the dominions and principalities of darkness, against sin and immorality, against modern idolatry, against unbelief, and the real enemies of God's Kingdom?

"It is on account of national influences and tendencies" reply some. "It is on account of theological, doctrinal and ecclesiastical divergencies" retort the others. I do not say "no": I do realize the great importance of these two suggested reasons and especially of the second one. Yes; there are, between us, barriers of nationality and barriers of thought and creed. But, my brethren, are these barriers hopelessly impassable? Plurality of nations differing in climate, language, customs, traditions and ways of thought, in their historical past and particular aims, do not exist nowadays only. They have existed from the beginning of the apostolic era. Yet, the Word of God with its well-known adaptability was left unchecked to create one Body from these multifarious nationalities and to gather them under the same banner of the Cross. As for the theological and ecclesiastical reasons, which are more serious indeed, I humbly believe they have not always been the only and most powerful factors in Ecclesiastical disunions; as I gather from the deplorable history of the great Schism between East and West. I personally think that they justify and given sanction so to say, the divisions, but they do not really produce them. Something else must lie at the very bottom of the question. Dissimilarity concerning ritual and discipline was very conspicuous in the one undivided Church of the first 8 centuries. During the golden age of the Fathers not only one, but several schools of theological thought were freely discussing the eternal problems of religion: and the practical aspects of faith walked side by side with the more metaphysical and philosophical. Christianity, however, notwithstanding temporary and local ruptures, was in feelings and intercommunion one, and not yet were the thunders of mutual excommunication heard.

What then was the true and principal cause of the Schism, the deepest cause, with which the already existing national, intellectual and

μετάφρασιν τινα ἀθλιεστάτην, γενομένην, ὡς φαίνεται παρὰ Ἀγγλου πρεσβυτεριανοῦ, ἀλλὰ μὲ τρόπον οὕτω κακόβουλων καὶ διαστρεβλωτικόν, ὥστε ν' ἀποδίδηται πολλάκις ἢ ἐναντία ἐννόια. Καὶ ὁμως, εἶπεν ὁ ἑλληνομαθέστατος ἀγορητής, πόσον θὰ ὠφέλει τὸ ἅγιον ἔργον τῆς πρὸς ἀλλήλους προσεγγίσεως, ἐὰν αἱ ἰδέαι τοῦ κ. Ἀνδρούτσου ἀπεδίδοντο πιστῶς διὰ μιᾶς πραγματικῆς μεταφράσεως! Ἀς ἐλπίσωμεν ὅτι τοῦτο θὰ γείνη προσεχῶς.

Ὁ πρωτοπρεσβύτερος Κωνστ. Καλλίνικος ἠγέρθη μετὰ τὸν αἶδεσ. κ. Λάσεϋ καὶ ὠμίλησε περὶ τῆς πρακτικῆς ἀπόψεως τῆς ἐνώσεως καὶ τὴν πρὸς ἐπιτυχίαν αὐτῆς χρηζόντων πρακτικῶν μέσων. Χωρὶς ν' ἀμφισβητήσῃ ὅτι τὰ χωρίζοντα τὰς Ἐκκλησίας χάσματα ἀποβλέπουσι τὴν θεωρίαν καὶ τὸ δόγμα πρὸς δ' ἔτι εἶνε προϊόντα καὶ ἱστορικῆς τῶν διαφόρων λαῶν ἀναπτύξεως, ὑπέδειξεν ὅτι τὸ βαθύτερον καὶ ριζικώτερον ὅλων τῶν αἰτίων τοῦ χωρισμοῦ εἶνε ἡ ἑλλειψις Χριστιανικοῦ πνεύματος, ἡ φιλοπρωτεία, ἡ κατὰ τὰ ἐθνικὰ πρότυπα ὑποδούλωσις τῶν ἀσθενεστέρων, ἡ ἐρήμωσις τῶν καρδιῶν ἡμῶν ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ. Προσευχῆς ἄρα χρῆζομεν ἵνα ὁ Θεὸς ἐπέμβῃ καὶ κατορθωθῇ ὡς μία νέα ἀναδημιουργία, ἡ πᾶσαν ἀνθρωπίνην δύναμιν ὑπερβάλλουσα ἐκκλησι. ἐνώσις. Ἀμοιβαίως γνωριμίας χρῆζομεν, ἵνα αἱ παλαιαὶ προλήψεις καταπέσωσι καὶ πληθὺς φωτεινῶν σημείων ἐκατέρου εἰς ἐκάτερον ἀποκαλυφθῶσιν. Ἀγάπης χρῆζομεν ἀμοιβαίως, ἵνα ὁξυνθῇ τὸ παρατηρητικὸν ἡμῶν καὶ εὐρίσκωμεν πολλάκις ἐξηγήσεις ἐκεῖ ὅπου τὸ μῖσος ἐμβλέπει τὴν κακοδοξίαν καὶ τὴν αἵρεσιν. Ἀλληλοβοηθείας τέλος χρῆζομεν, ἵνα ἡ μὲν Ἀγγλικανικὴ Ἐκκλησία περιάψῃ κύρος εἰς τὰς χειροτονίας τῆς, στολισμὸν εἰς τὸ τελετουργικόν τῆς καὶ ἀρχαιοπρέπειαν ὁμοιόμορφον εἰς τὴν πίστιν τῆς, ἡ δὲ Ὁρθόδοξος Ἀνατολικὴ καταστῇ ἰσχυροτέρα ἀπέναντι ἁλλοπίστων, καταπολεμούντων αὐτήν. Ὁ λόγος οὗτος καταχειροκροτηθεὶς, ὅχι τόσον (ὡς ὑποθέτω) διὰ τὰς ἰδέας του, ὅσον διότι ὁ λαὸς ἀντεπροσώπευε τὴν Ἀνατολικὴν Ἐκκλησίαν, ἡ δὲ πλήμμυρα τῶν χειροκροτημάτων τῶν εὐγενῶν Ἀγγλῶν καὶ Ἀγγλίδων ἀφεώρα αὐτήν, καταχωρίζεται ἀγγλιστὶ ἐν ἐτέρᾳ στήλῃ καθὼς ἐξεφωνήθη.

Ὁ γενικὸς γραμματεὺς τῆς ἐταιρίας, ἡ ψυχὴ καὶ ἡ καρδιά αὐτῆς, ὁ αἶδεσ. Φάινς Κλίντων ὠμίλησεν ἀκολουθῶς κατὰ πλάτος περὶ τῶν προόδων τῆς Ἐνώσεως. Περιττὸν νὰ σημειώσω ὅποιαι δεξιώσεως ἔτυχεν ὑπὸ τοῦ ἀκροατηρίου ἢ ὑπ' αὐτοῦ ὁμιλία. Εἰς διάστημα τριῶν, ἡ καὶ τι πλέον ἐτῶν, τὰ μέλη ἤϋξησαν εἰς 545. Ἐπίσκοποι, πρεσβύτεροι, λαϊκοί, Ἀγγλοί, Ἕλληνες, Ρώσσοι, Σέρβοι, Σύριοι, Ἀμερικανοί, θεολόγοι, ἔμποροι, διπλωμάται εἰς τὰς τάξεις τῆς Ἐταιρίας συγκαταριθμούνται. Τὸ ἔργον βαίνει βραδέως, ἀλλ' ἀσφαλῶς. Ἰδίᾳ ἐν Ρωσσίᾳ καὶ Ἀμερικῇ παρατηρήθη κατὰ τὸ κλείσαν ἔτος ἡ περισσότερα πρὸς τὴν ἡμετέραν ἐνωσιν συμπάθεια. Ποῦ καὶ πού μεμονωμένα τινὰ κληρικὰ ἄτομα ἐν Ἀμερικῇ χωροῦσι μέχρι τοσούτου, ὥστε καὶ εἰς πλήρη ἐπικοινωνίαν ἢ ἀνταλλαγὴν διακονίας τῶν μυστηρίων νὰ καταντῶσιν, ὡς φερ' εἶπεν ἡ Α. Θεοφιλία ὁ Σύρος Ἐπίσκοπος Ραφαήλ, ὁ πρῶτος προσχωρήσας καὶ εἰς πρᾶξιν θέσας τὰς τοῦ ἐν Λαμβήθῳ συνεδρίου ἀποφάσεις. Ὁ γραμματεὺς διεξοδικῶς ἀφηγήθη καὶ τὰ περὶ τοῦ εἰς Ρωσσίαν ταξειδίου του, ὅπου εἶχεν εὐγενῶς προσκληθῇ ὑπὸ τοῦ Θεοφιλεστάτου Ἐπισκόπου Πολωσκης. Ἀνέφερε τὸ ἐνδιαφέρον τοῦ Ρωστικοῦ κλήρου περὶ τῆς

ecclesiastical differences came at last to join hands? Alienation from the spirit of Christ. Lack of charity and tolerance. Worldliness and pride, after the manner of the rulers of the Gentiles who lorded it over them. A gradual return to Pagan despotism, culminating in the attempts of Rome to subdue the Eastern Patriarchates possessed of independence and thorough equality with herself. And when this anti-Christian idea once captured the Roman mind, what a great number of real and historical evils, what profanations of Sancta Sophia and persecutions against the Orthodox Clergy, what political intrigues and implacable hatred issued to make the Schism for ever irreparable and engrave it by a diamond pen on the very soul of the Christians of the East! The schism is a natural product of our sins and worldliness. And we shall not unite again, unless we become more Christian.

God forbid that I, by referring to these sorrowful events should have the slightest idea of despising the faith, or of dealing with the great theological questions which divide us as though they were differences of no weight. But, while leaving the treatment of these difficulties to more competent speakers, I confine myself to emphasizing this and only this: that, in the great question that has gathered us here to-night, besides the doctrinal, there is a practical and moral aspect too; and that, if we really wish Union, even of Anglicanism and Orthodoxy, we must start by laying a moral and practical foundation in our endeavours towards peace.

And what I mean by a moral foundation is prayer, mutual knowledge, charity and works of love. These are what we want at first, and without these we shall not be able to come to an understanding concerning the matters of faith.

At first we want prayer. Prayer from both parties, prayer from thousands and thousands, an unbroken and continual prayer, surrounding the throne of God in repentance, and taking by storm the help of the Almighty. Not man, not ecclesiastics, not great divines will achieve such a tremendous and superhuman feat as re-union. The human mind stands astonished and astounded. "The union of the Churches! Is it not an impossibility? Is it not a dream?" Yes; it is a dream, it is a sweet dream; but one of those dreams that the prophets and seers dreamed when announcing the forthcoming Messianic era and the establishment of the new Kingdom of Israel. It was a new creation wrought by the strong arm of God, who reconciled all things unto Himself, having made peace through the blood of His cross. Oh! if He would condescend to make a new creation again, by uniting us into one for the glory of His name!

Then we want mutual knowledge. You do not know us enough; and we do not know you enough. A long separation has given birth to many prejudices amongst both parties. How many virtues we have, both of us, and still we are unaware of them. How many points in common! And how close is the Anglican to the Eastern Church not only in charitable feelings and discipline, but even in creed and doctrine; But what are we doing? we look through magnifying glasses at the very few differences and we overlook or we are ignorant of the similarities! It was six years ago, when I entered for the first time an Anglican Church. It was at Pera, Constantinople; and his Lordship the Bishop of Gibraltar was officiating that day. "How struck I am with the evident resemblance of your Church and

ένώσεως, τὴν παρουσίαν τοῦ πρὸ τοῦ Μεγάλου Δουκὸς Κωνσταντίνου, τῆς Μεγάλης Δουκίσσης Ἑλισάβετ καὶ τῆς Α. Μ. τῆς Βασιλίσσης τῶν Ἑλλήνων Ὀλγας· περιέγραψε τὴν μετακομιδὴν τοῦ λειψάνου τῆς ἁγίας Εὐφροσύνης ἀπὸ Κιέβου εἰς Πολώσκη, ἧς μάρτυς αὐτόπτης ἐγένετο· καὶ διαβεβαίωσε τὸ ἀκροατήριόν του, ὅτι εἶνε ἀδύνατον ξένος θεατὴς νὰ μὴ συγκινηθῇ καὶ κατανυγῇ ἀπὸ θέαμα τοιοῦτον, ὅπου ἡ κοινωνία τῶν ἁγίων εἶνε ὅχι ἀπλῶς ἰδέα, ἀλλὰ ζῶσα καὶ ὑπὸ πάντων αἰσθητῇ πραγματικότης.

Εἰς τὴν λαμπρὰν πνευματικὴν πανδαισίαν, τὴν ὑπὸ τῶν ἀνωτέρω παρατεθεῖσαν, προσέθηκαν καὶ τὴν ἐαυτῶν ὁ ἐν Λονδίῳ Ρῶστος καθηγητὴς κ. Ὁρλῶφ καὶ ὁ αἰδ. κ. Π. Δήρμερος, εὐχαριστήσαντες ἐκ μέρους τῆς ὁμηγύρεως τοὺς ὑπὲρ ἐνὸς τοιούτου ἁγίου σκοποῦ μοχθοῦντας καὶ ἰκετεύσαντες τὸν Πατέρα Θεόν, ἵνα ἐπευλογῇ ἀνωθεν τὴν πορείαν τοῦ σωματοῦ ἡμῶν.

Κ. Κ.

Ἡ Ἐπέτειος τοῦ ἐν ταῖς Ἠνωμέναις Πολιτείαις Κλάδου τῆς ἡμετέρας Ἐνώσεως.

Ἡ τρίτη ἐπέτειος τοῦ ἐν Ἀμερικῇ κλάδου τῆς Ἐνώσεώς μας ἔλαβε χώραν ἐν τῷ ἐν Ν. Ὁχίῳ καθεδρικῷ ναῷ τοῦ ἁγίου Παύλου τῇ ἑσπέρᾳ τῆς 27 Σεπτ.) 10 Ὀκτ. τρέχοντος. Ὁ ναὸς ἦτο κατάμεστος ἑορταστῶν, πολλοὶ τῶν ὁποίων ἦλθον ἐξ ἐπιτίηδες ἐξ ἀποστάσεων ἀπωτάτων, μεταξὺ δὲ τῶν παρισταμένων ἐκπροσωποῦντων ὅλας τὰς ἐπὶ μέρους Ἐκκλησίας ἀπὸ τοῦ Εἰρηνικοῦ μέχρι τοῦ Ἀτλαντικοῦ, διεκρίνοντο ἀρκετοὶ ἐκ τῆς τῶν πληρεξουσίων Βουλῆς Ἐπίσκοποι, καθὼς καὶ ἄλλα μέλη εἰς διαφόρους ἐκκλησιαστικοὺς ὀργανισμοὺς ἀνήκοντα.

Ἐν τῇ ὥρᾳ ταύτῃ ἑσπερινῇ τελετῇ μέρος ἔλαβον ἀπὸ κοινοῦ Ἐπισκοπιανοὶ μετ' Ὁρθόδοξων. Οὕτως ὁ ἐν Ἀμερικῇ Ὁρθόδοξος ἀντιπρόεδρος τῆς ἡμετέρας Ἐνώσεως θεοφιλέστατος Ἐπίσκοπος κ. Ραφαήλ, καίτοι τελῶν ἐν ἀδιαθεσίᾳ οὐχ ἦπτον ἀνέλαβε τὸ ἀπὸ Ν. Ὑόρκης μέχρι Ὁχίου ταξίδιον καὶ παρέστη ἐν τῇ ἑορτῇ, τὸν ἐπισκοπικὸν αὐτοῦ μανδύαν περιβεβλημένος. Μετ' αὐτοῦ δὲ συμπαρήσαν ὁ τε Γραμματεὺς τῆς ἐκεί διακλαδώσεως, καὶ ὁ Πανοσιολογιώτατος κ. Τούρκοβιτς, ὁ ἐπὶ κεφαλῇ τοῦ ἐν Ἀμερικῇ Ρωσικοῦ Κονιστορίου. Εἰς ἔνδειξιν τῆς ὁλονὲν προαγομένης ἐκατέρωθεν ἀγάπης, ὁ Σύρος Ὁρθόδοξος Ἐπίσκοπος ἀνῆλθεν ἐπὶ τοῦ ἐπισκοπικοῦ θρόνου — τοῦ θρόνου ἐκείνου, ὃν διάσημοι Ἀγγλικανοὶ Ἐπίσκοποι, οἱ οἱ McIlvain καὶ ὁ Besell ἐκόσμησαν ἄλλοτε, καὶ τὸν ὁποῖον ἀδελφικώτατα προσέφερεν ὁ νῦν διάδοχος ἐκείνων τῷ Ὁρθόδοξῳ αὐτοῦ συναδέλφῳ. Οἶαι πραγμάτων μεταβολαί!

Τπὸ τοῦ ἐν Ἀμερικῇ Γραμματέως παρακολουθούμενος καὶ ὁ σεβασμιώτατος Ἀγγλὸς Ἐπίσκοπος Σαρισβουρίας κ. Wordsworth, ὁ τοῖς Ἀνατολικοῖς διὰ τὰς ὑπὲρ ἐνώσεως ἐργασίας του λίαν γνωστὸς καὶ παρπετιδημὸν ἐκεῖ ἐξ ἀγαθῆς συμπτώσεως, κατέλαβε τὴν ἐν τῷ χορῷ