

ένώσεως, τὴν παρουσίαν τοῦ πρὸ τοῦ Μεγάλου Δουκὸς Κωνσταντίνου, τῆς Μεγάλης Δουκίσσης Ἑλισάβετ καὶ τῆς Α. Μ. τῆς Βασιλίσσης τῶν Ἑλλήνων Ὀλγας περιέγραψε τὴν μετακομὴν τοῦ λειψάνου τῆς ἁγίας Εὐφροσύνης ἀπὸ Κιέβου εἰς Πολώσκην, ἧς μάρτυς αὐτόπτης ἐγένετο· καὶ διαβεβαίωσε τὸ ἀκροατήριόν του, ὅτι εἶνε ἀδύνατον ξένος θεατὴς νὰ μὴ συγκινήθῃ καὶ κατανυγῇ ἀπὸ θέαμα τοιοῦτον, ὅπου ἡ κοινωνία τῶν ἁγίων εἶνε ὄχι 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 Ῥώσος καθηγητὴς κ. Ὀρλώφ καὶ ὁ αἰδ. κ. Π. Δήμερος, εὐχαριστήσαντες ἐκ μέρους τῆς ὁμηγύρεως τοὺς ὑπὲρ ἐνὸς τοιούτου ἁγίου σκοποῦ μοχθοῦντας καὶ ἱκετεύσαντες τὸν Πατέρα Θεόν, ἵνα ἐπευλογῇ ἄνωθεν τὴν πορείαν τοῦ σωματείου ἡμῶν.

Κ. Κ.

Ἡ Ἐπέτειος τοῦ ἐν ταῖς Ἡνωμέναις Πολιτείαις Κλάδου τῆς ἡμετέρας Ἑνώσεως.

Ἡ τρίτη ἐπέτειος τοῦ ἐν Ἀμερικῇ κλάδου τῆς Ἑνώσεώς μας ἔλαβε χώραν ἐν τῷ ἐν Ν. Ὀχίῳ 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 ἐκκλησιαστικούς ὀργανισμοὺς ἀνήκοντα.

Ἐν τῇ ὥρᾳ ταύτῃ ἑσπερινῇ τελετῇ μέρος ἔλαβον ἀπὸ κοινού Ἐπισκοπιανοὶ μετ' Ὀρθοδόξων. Οὕτως ὁ ἐν Ἀμερικῇ Ὀρθόδοξος ἀντιπρόεδρος τῆς ἡμετέρας Ἑνώσεως θεοφιλέστατος Ἐπίσκοπος κ. Ραφαήλ, καίτοι τελῶν ἐν ἀδιαθεσίᾳ οὐχ ἦπτον ἀνέλαβε τὸ ἀπὸ Ν. Ὀρκης μέχρι Ν. Ὀχίου ταξίδιον καὶ παρέστη ἐν τῇ ἑορτῇ, τὸν ἐπισκοπικὸν αὐτοῦ μανδύαν περιβεβλημένος. Μετ' αὐτοῦ δὲ συμπαρήσαν ὁ τε Γραμματεὺς τῆς ἐκεῖ διακλαδώσεως, καὶ ὁ Πανοσιολογιώτατος κ. Τούρκοβιτς, ὁ ἐπὶ κεφαλῇ τοῦ ἐν Ἀμερικῇ Ῥωσικοῦ Κοντιστορίου. Εἰς ἔνδειξιν τῆς ὁλονὲν προαγομένης ἐκατέρωθεν ἀγάπης, ὁ Σύρος Ὀρθόδοξος Ἐπίσκοπος ἀνῆλθεν ἐπὶ τοῦ ἐπισκοπικοῦ θρόνου — τοῦ θρόνου ἐκείνου, ὃν διάσημοι Ἀγγλικοὶ Ἐπίσκοποι, οἱ οὗτοι ὁ McIlvain καὶ ὁ Besell ἐκόσμησαν ἄλλοτε, καὶ τὸν ὁποῖον ἀδελφικώτατα προσέφερεν ὁ νῦν διάδοχος ἐκείνων τῷ Ὀρθοδόξῳ αὐτοῦ συναδέλφῳ. Οἶα πραγμάτων μεταβολαί!

Τὸ τοῦ ἐν Ἀμερικῇ Γραμματέως παρακολουθούμενος καὶ ὁ σεβασμιώτατος Ἀγγλος Ἐπίσκοπος Σαρισβουρίας κ. Wordsworth, ὁ τοῖς Ἀνατολικῶν διὰ τὰς ὑπὲρ ἐνώσεως ἐργασίας του λίαν γνωστὸς καὶ παρεπιδημῶν ἐκεῖ ἐξ ἀγαθῆς συμπτώσεως, κατέλαβε τὴν ἐν τῷ χορῷ

Rite, to ours!" I said to his Lordship after the Liturgy was over. "If you go to England—it was the answer—you will find a resemblance much greater." I came to England. I found in it a living and glorious Church, claiming to be part of Catholic Christendom—maintaining the Episcopate as a safeguard from division,—reconciling the evangelical doctrine with the social and scientific problems of modern times—paying respect to the Bible without despising the ancient Fathers' writings—looking at our venerable and heroic Church of the East with kindness, benevolence and brotherly feelings. And I was ashamed of the little acquaintance I had previously of the Anglican Church. Let there be therefore light and an abundance of light! I am sorry to say there is unpardonable darkness and ignorance. Only three weeks ago, an Anglican gentleman at Bradford, after staying one day with me and being present at a marriage service, asked me whether I was a Christian. And this was only a layman. But what must I say for an Anglican priest, a graduate of one of your greatest Universities, who assured me that the ecclesiastical head of the Eastern Church is the Sultan of Turkey? This is simply awful! But the same ignorance and prejudice prevails among my own countrymen, who accustomed as they are to live in a sphere of political intrigues, are afraid of this union as coming under the mask of friendship to take from them their precious faith. Shall I proclaim to their ears that such a fear is groundless, that we work for no one but for God and his glory, and that not one jot shall we be asked to surrender from the faith of our fathers? for otherwise we should not stay here to-night. Our intention and the intention of our friends is not to repeat the Synod of Florence and widen the gulf by pressure, but to cultivate knowledge with the full liberty of the children of God. After prayer and mutual knowledge, we want charity and love.

We must enlarge our hearts to forbear with one another. It is love that sharpens the sight of knowledge. Two sorts of crucifixes were in use during the 10th century: the one realistic, showing our Saviour's death in all its reality, the other ideal, showing our Saviour on the cross like a King, in full life and glory. The former was that of the East; the latter that of the West. Which of them was the true one? Both of them; because both were meant to illustrate the one Redemption in its different aspects. The Eastern Church emphasized the reality of the Redemption. The Western, the glorious results of it. Still who would believe nowadays that the Roman Church in her great zeal to find faults with the Patriarchate, called the crucified Christ of Eastern representations an Antichrist? And what was the reason of this shortmindedness? The absence of love. How many differences in theological opinions would be cleared away, if we looked at them in the spirit of Christian love! And what a progress towards union, if we should acknowledge that many a time what we suppose falsehood in the other, was simply a different aspect of the same divine Revelation!

And last but not least: after praying and knowing and loving, we want to translate our thoughts and feelings into action. We must bring the new tidings amongst relatives and friends and co-religionists. We must work for the great cause of ecclesiastical peace. We must help by every means in our power this Union to multiply its members and become a strong instrument in the hands of God. And we must help now. The Anglican Church wants more uniformity in faith,

πρέπουσαν θέσιν. Ὁ Ἐπίσκοπος Πάρκερ, ὁ Ἐπισκοπιανὸς ἡμῶν ἀντιπρόεδρος ἐν Ἀμερικῇ, ἀπήγγειλε τὰς πρώτας προσευχὰς καὶ κατήρξατο τῆς ψαλμωδίας, ἐνῶ ἐτέρωθεν ὁ Ὁρθόδοξος ἡμῶν ἀντιπρόεδρος Ἐπίσκοπος Ραφαὴλ ἀπήγγειλεν ἀπὸ τοῦ θρόνου τὰς προσευχὰς τοῦ τέλους.

Μετὰ τὸ ὕμνολογικὸν ἐπηκολούθησε τὸ ὁμιλητικὸν μέρος τῆς τελετῆς. Πρώτος ὁ ἅγιος Σαρισβουρίας ἀνοίξας τὸ στόμα ὡμίλησε λόγους συνέσεως. Συνέστησεν ὑπομονήν, ζήλον, ἀνοχήν εἰς ἐνδεχομένας ἐκατέρωθεν ἐλλείψεις. Ὑπέδειξε τὴν λαμπρὰν εὐκαιρίαν, ἣς ἀπολαύει ἡ Ἀμερικανικὴ Ἐκκλησία. Ἀνέμνησε τὰς μέχρι τοῦδε προόδους, ὑπαινυχθεὶς ἰδίως τὴν ἐν Ἱεροσολύμοις ἐργασίαν τοῦ Ἐπισκόπου Blyth. Ἐβεβαίωσεν ὅτι καὶ αὐτὸς συμπαθέστατα πρὸς τὴν προσέγγισιν τῶν δύο Ἐκκλησιῶν διάκειται, ἀφοῦ μάλιστα ἔχει τὴν τιμὴν νὰ διατελῇ ὁ πρόεδρος τοῦ ἀρχαιοτάτου πρὸς τὸν σκοπὸν τοῦτου σωματείου. Ὁ Ἐπίσκοπος Σαρισβουρίας εἶνε ὄντως εὐγνωμοσύνης ἐκ μέρους ἡμῶν ἄξιος, διότι διακόψας σπουδαίοντα καθήκοντά του, προσῆλθε καὶ ἐκόσμησε τὴν ἐορτὴν μὲ τὴν παρουσίαν του.

Μετὰ τὸν Σαρισβουρίας ἐλάλησεν ὁ Ἐπίσκοπος τοῦ Σικάγου, πατρὸν τῆς Ἑταιρείας μας, ἐκφράσας τὴν ὑπὲρ τοῦ θεοφιλοῦς ἔργου ἑαυτοῦ συμπάθειαν καὶ δηλώσας ὅτι εὐχαρίστως προσφέρει τοὺς ναοὺς τῆς ἐπαρχίας του ὑπὲρ τῶν πνευματικῶν τῶν Ὁρθοδόξων ἀναγκῶν. Ὁ Ἐπίσκοπος Ραφαὴλ ἐπανάλαβε καὶ αὐθις τὸν πρὸς ἔνωσιν μύχιον αὐτοῦ πόθον, ὑπέδειξε δὲ καὶ τὰς βάσεις, περὶ ὧν καὶ ἐν τῇ ἐπιστολῇ αὐτοῦ διαπραγματεύεται. Ὁ Πανοσιολογιώτατος Τοῦρκ-εβιτς ἐγένετο κομιστῆς τῇ ἑταιρίᾳ τῶν θερμῶν χαιρετισμῶν τοῦ ἐν Ρωσσίᾳ Σεβασμιωτάτου Ἀρχιεπισκόπου Πλάτωνος, ὅστις (ὡς ἀνέφερεν ἡ Πανοσιολογιότης του) ἀνυπομονεῖ νὰ ἴδῃ, ἀντὶ τῶν μέχρι τοῦδε ἀνταλλασσομένων φιλοφρονητικῶν λόγων, καὶ βήματα ἀληθινὰ εἰς ἐμπράγματον ἔνωσιν, ἣν ποθεῖ νὰ ἀπολαύσῃ συντελεσθεῖσαν πρὶν ἢ κλείσῃ τοὺς ὀφθαλμούς του.

Ἄλλοι ὡμίλησαν ἀκολουθῶς ἐκ τῶν Ἀμερικανῶν ἐπισκόπων τῇ παρακλήσει τοῦ Προέδρου. Ὡς ἐνδειξὴν τῆς μετὰ τῶν Ὁρθοδόξων ἀγαθῶν του σχέσεων ὁ Ἐπίσκοπος Χαρρισβούρης ἀνέφερε μεταξὺ ἄλλων καὶ τοῦτο: ὅτι αὐτὸς προσεκλήθη ἐπιμόνως, ὅπως καταθέσῃ τὸν θεμέλιον λίθον τοῦ ἐκεῖ Βουλγαρικοῦ ναοῦ, καίτοι κατ' ἀρχὰς ἀρνηθεὶς καὶ μὴ θέλων νὰ ἐπέμβῃ εἰς δικαιοδοσίας ξένας. Ὁμοίως ὁ Πρόεδρος ἀνέφερεν ὅτι οἱ ὑπ' αὐτὸν Χριστιανοὶ αὐξάνουν διὰ τῆς προσθήκης Ὁρθοδόξων. Ὁ δ' αἰδεσιμώτατος Κάμπελ Γκρέϋ τοῖς διηγηθῇ πῶς ἐστεφάνωσε δύο Ὁρθοδόξους, ἀναγνώσας ἐπ' αὐτῶν τὴν νεομισμένην ἀκολουθίαν τῆς Ἀνατολικῆς Ἐκκλησίας καὶ στέφας αὐτοὺς κατὰ τὰ παρ' Ὁρθοδόξοις ἐθιζόμενα. Ὁ Ἐπίσκοπος Τέλος Γκρέϋ (διότι εἶχε παρέλθει ἡ ὥρα) ἐξέθηκε τὰ κατὰ τὴν εἰς Ἱεροσόλυμα μετάβασίν του, καθ' ἣν παρουσιασθεὶς μετὰ τοῦ ἐκεῖ Ἀγγλοῦ Ἐπισκόπου Blyth πρὸ τοῦ Μακαριωτάτου Πατριάρχου τῆς Ἀγίας Πόλεως Ἱερουσαλὴμ καὶ ἐπιδούς αὐτῷ γράμματα χαιρετιστήρια τῶν Ἀμερικανῶν ἐπισκόπων, ἐν οἷς περὶ τῆς παμποθέτου ἐνώσεως ἐγένετο λόγος, ἤκουσεν ἀπὸ τοῦ στόματος τοῦ Μακαριωτάτου ἐξερχομένους τοὺς ἐξῆς πλήρεις θαυμαστικῶν λόγους: "Πλείότεροι τῶν ἑκατὸν ἐπισκόπων ἀσπάζονται με καὶ εὐχονται ὑπὲρ ἐνώσεως!!" Καὶ προσέθηκε μετὰ βεβαιότητος συμμίκτου μετ' εὐλαβείας ὁ Πατριάρχης: "Ὡ, βεβαίως θὰ γείνη ἡ ἔνωσις, ὅταν καὶ ὅπως ὁ Θεὸς θέλει."

more attractiveness in worship, more impregnable defence in the validity of her orders. On the other hand the great Church of Constantinople, the spiritual Mother of all the Orthodox Countries, passes through a great crisis. The nationalist movement in Turkey, having kindled Mohammedan fanaticism and having produced amongst them a missionary spirit, threatens to drown Christianity in the near East. The evil is not without its blessings; because it will force, I hope, the different Christian nationalities to join hands. But who is there who does not understand the seriousness of the situation? Shall the Crescent overcome and assimilate the Cross? Shall the much-proved Christians of Turkey outlive their trial, till they become stronger by the help of God to convert their tyrants? My belief is firm in the final triumph of the Cross. And for such a result the Orthodox Church which is by place and historical conditions Oriental, must strengthen her position by joining hands with Anglicanism which is so near to her. May this much-desired day come as soon as possible, and not be belated on account of our sins.

The Anniversary of the Branch of the A. & E.O.C.U. in the United States of America.

On the evening of the 10th October, 1910, in St. Paul's Cathedral, of the Diocese of Southern Ohio, was held the third Annual Meeting of this Branch, during the earlier sessions of the triennial General Convention of the Church. The unusual opportunity of presenting the cause of the Union at such a time made the officers feel justified in calling the meeting at this point so distant from many of the Orthodox and the most active members, and of almost wholly sacrificing the ordinary business. The result fully justified their judgement. The Cathedral was well filled with a congregation including a large number of Bishops, members of the House of Deputies, Delegates to the Women's Auxiliary Board of Missions, and numbers of other Church organizations accustomed to meet at this time. It was therefore a congregation representative of the whole American Catholic Church from the Pacific to the Atlantic.

The opening service was of a somewhat informal character, consisting of a portion of Evensong. But our Orthodox Vice-President, though not in such good health as we desire and pray for him, had taken the long journey from New York to be present. Vested in the purple, crimson and gold Episcopal robes, and attended by our Department Secretary, and the Head of the American Russian Consistory, Fr. Turkevitch, he occupied the Episcopal Throne. As a token of the growth of the cause of Catholic unity, one could not but remember that it was a throne once occupied by those great Bishops, McIlvain and Besell, who would have been the most surprised to witness in their day the presence of an Orthodox Bishop, in the Sanctuary where to day he sat by the cordial invitation of their Catholic-minded successor the Bishop of Milwaukee, who had celebrated there that morning, in full vestments.

Με τὰς ἀπολυτηρίους εὐχάς, τὰς ἀπαγγελθείσας ὑπὸ τοῦ ἐπισκόπου Γκρέϋ, καὶ τὴν εὐλογία, τὴν δοθείσαν ὑπὸ τοῦ Ὁρθοδόξου Ἐπισκόπου Ραφαήλ, ἡ τελετὴ ἔληξε καὶ οἱ παριστάμενοι ἀπῆλθον ἀποκομίζοντες τὰς ἀρίστας καὶ ἐνθαρρυντικωτάτας τῶν ἐντυπώσεων.

Πράξεις τῆς Τοπικῆς Συνόδου τῆς Ἀμερικανικῆς Ἐκκλησίας.

Ἐν τῇ Ἱερᾷ Συνόδῳ τῶν Ἐπισκόπων τῶν Ἠνωμένων Πολιτειῶν τῆς Ἀμερικῆς, προὐκλήθη ἡ ἀκόλουθος σπουδαία συνοδικὴ ἀπόφασις. Κατὰ τὴν ἀπόφασιν ταύτην ὁ Πρόεδρος τῆς Συνόδου διώρισεν Ἐπιτροπὴν Ἐπισκόπων τριμελῆ, ἣτις πρόκειται νὰ συνδιασκεφθῇ μετὰ τῶν Ἀρχῶν τῶν διαφόρων Κλάδων τῆς Ἀνατολικῆς Ὁρθοδόξου Ἐκκλησίας, ὧν μέλη ἐν Ἀμερικῇ διαμένουσιν, ὅπως οἱ τελευταῖοι οὗτοι ἀπολαύσῃ τοιαύτης τινὸς ἐκκλησιαστικῆς ποιμαντορικῆς μερίμνης παρὰ τῶν ἐν Ἀμερικῇ Ἀγγλικανῶν ἐπισκόπων ὅποια θὰ ἦτο δυνατὴ. Ἡ διορισθεῖσα τριμελὴς Ἐπιτροπὴ ἀποτελεῖται ἐκ τῶν Σεβασμιωτάτων Ἐπισκόπων New Hampshire ὡς προέδρου, Harrisburg καὶ Delaware, πάντων μελῶν τοῦ ἡμετέρου Σωματείου.

Τῇ προτάσει τοῦ Ἐπισκόπου Fond-du-Lac τὸ περὶ τῶν σχέσεων τῆς Ἀγγλικανικῆς μετὰ τῶν Ὁρθοδόξων ἐν Ἀνατολῇ Ἐκκλησιῶν ζήτημα ἀνετίθη εἰς Ἐπισκοπικὴν Ἐπιτροπὴν, ἣτις εἶχε διορισθῇ τῇ προτεραίᾳ, ὅπως μελετήσῃ καὶ τὰς μετὰ τῶν Πολωνῶν Παλαιοκαθολικῶν σχέσεις.

Ὁ ἐν Brooklyn Σεβ. Ἐπίσκοπος Ραφαήλ, ὁ ἐπὶ τῶν ἐν Ἀμερικῇ Ὁρθοδόξων Σύρων τὴν ἐποπτείαν ἔχων, ὅστις καὶ ἀντιπρόεδρος τυγχάνει τῆς Ἐνώσεως, μετέβη εἰς τὴν τῶν Ἀγγλικανῶν Ἐπισκόπων Σύνοδον, γενόμενος εὐχαρίστως δεκτὸς καὶ ἀπαντήσας καταλλήλως εἰς τὴν πρὸς Αὐτὸν προσλαλιὰν τοῦ Προέδρου.

Σκέψεις Χριστιανοῦ τῶν πρώτων αἰώνων περὶ τῆς Ἐνώσεως τῶν Ἐκκλησιῶν καὶ ἰδίᾳ τῆς Προτεσταντικῆς μετὰ τῆς Ὁρθοδόξου Ἀνατολικῆς Ἐκκλησίας.

(Συνέχεια Τεύχους 4. Σελ. 11).

Γ'.

Ὑπὸ τοῦ κ. ΛΑΜΠΑΚΗ, καθηγητοῦ ἐν Ἀθήναις.

Ἡ Ἐνωσις τῶν Ἐκκλησιῶν κατ' ἀνάγκην, πρῶτον, πρέπει νὰ γίνῃ ἐξωτερικὴ, σὺν τῇ ἐξελίξει δὲ τῶν αἰώνων καὶ ἐσωτερικὴ
Τί ἐννοοῦμεν ἐξωτερικὴν ἔνωσιν;

Ἐξωτερικὴν ἔνωσιν λέγοντες, ἐννοοῦμεν ὅτι πᾶσαι αἱ Χριστια-

Our honourable guest, the English Bishop of Salisbury, so well known to the Eastern Church, was attended by the Branch Secretary and entered behind the Choir. Our Vice-President, Bishop Parker said the opening prayers, and led in the psalms, Bishop Raphael from his throne saying the concluding prayers. Bishop Wordsworth of Salisbury was the first speaker after a happy introduction from the Chairman, Bishop Parker. He spoke words of wise counsel as to patience and care in preparing for re-union and in overlooking some inevitable mistakes made on both sides, of the unusual opportunities of the American Church; of the encouraging work already accomplished in England; and especially of that of Bishop Blyth in Jerusalem. As in his sermon to the Convention, Bishop Wordsworth showed his hearty sympathy with and approval of the approach of the two Churches, referring to himself as the president of the oldest of all the societies looking to this end, (the E. Ch. Assoc.) in fullest sympathy and active co-operation with our Union, though not a member because "one man cannot belong to everything." We would here acknowledge the very great encouragement which the work of the Union has received from the Bishop's visit. He interrupted most pressing work to receive the Branch Secretary with courtesy and gracious sympathy, and to give wise and useful advice.

Our Patron, the Bishop of Chicago, earnestly expressed his sympathy with the work and offered the Churches of his diocese when they could be of any service to the Orthodox. Bishop Raphael followed with a clear statement re-asserting his strong desire for unity, laying down emphatically the basis upon which alone it could be accomplished, and re-affirming the position taken in his letter, (published in 3rd Annual Report). Father Turkevitch bore to the Union the personal warm greeting and assurance of entire sympathy from His Grace the Russian Archbishop Platon, his earnest, almost impatient desire that steps towards re-union should advance beyond mere acts of courtesy, desiring to see in his lifetime the accomplished fact; and the speaker concluded with his personal assurance to the same effect.

After these announced speakers, the Chair called upon several of the other Bishops present. The Bishop of Harrisburg gave most interesting testimony of extensive work accomplished by himself and his clergy in helping the Orthodox. He had laid the foundation stone of the Bulgarian Church, and they had answered his own objection that he is not one of their Bishops, by insisting so strongly upon their belief in his office. The Bishops of Springfield and Maine spoke, and the Chairman told of the outnumbering of his own Communicants by Orthodox in his diocese. The Rev. Campbell Gray, Secretary of the 4th Dep., told of the wedding he had celebrated for the Greeks, adding to our Service some Orthodox customs such, as the Crowning, and how he had been compelled, comforted by the remembrance of public Confession in the early Church, to have recourse to the bridegroom as interpreter in hearing the bride's sacramental Confession that they might both be absolved before their marriage. The Chairman had then to explain that time to his great regret forbade the reading of the Secretary's, Treasurer's and other reports, including that of Bishop Kinsman on the scheme for the special Training of Orthodox Clergy, but that he must ask the Bishop of S. Florida for a word, who had been so active in organizing the

νικαί Ἐκκλησίαι ὀφείλουσι νὰ σέβωνται ἀλλήλας, ἀδιαφοροῦσαι πρὸς τὰς λεπτομερείας τῆς ἐσωτερικῆς διδασκαλίας ἐκάστης.

Ἐξωτερικὴν ἑνωσιν ἐννοοῦμεν τὴν ἀπὸ κοινοῦ παραδοχὴν πασῶν τῶν Χριστιανικῶν Ἐκκλησιῶν, ὅτι ὁ Χριστιανὸς ἐν πάσῃ Ἐκκλησίᾳ ὁμολογούσῃ τὸν Ἰησοῦν, Θεὸν ἐν σαρκὶ ἐληλυθότα, δύναται οὐ μόνον νὰ προσευχηθῇ, ἀλλὰ νὰ συμμετάσχη καὶ τῶν ἀναγκαίων πρὸς σωτηρίαν μυστηρίων, οἷον ἐστὶ τὸ βάπτισμα καὶ ἡ θεία μετ' ἀληψις.

Ἐκάστη ἐκκλησία δύναται νὰ τηρῇ τὴν διδασκαλίαν καὶ τὰς παραδόσεις αὐτῆς, χωρὶς διὰ τοῦτο νὰ διασπᾷ τὸν συνεκτικὸν κρίκον τῆς καθ' ὅλον ἐξωτερικῆς τῶν Χριστιανικῶν Ἐκκλησιῶν ὁμοφωνίας, ἣτις εἶνε πίστις εἰς τὸν Ἰησοῦν καὶ ἀμοιβαία τῶν Χριστιανῶν ἀγάπη.

Αἱ ἐσωτερικαὶ διαφοραί, ἅς μὴ ἀφορῶσι τοὺς Χριστιανούς, ἅς ἀφορῶσι τὰς Θεολογικὰς ἑδρας καὶ τὰς ἐλευθέρας συζητήσεις ἀσχέτους πρὸς σωτηρίαν.

Ἐναπόκειται δὲ εἰς τὰς ἀποκρύφους βουλὰς τοῦ Κυρίου ὁ ποθητὸς ἐκείνος χρόνος, καθ' ὃν ἡ ἐξωτερικὴ αὕτη ἑνωσις καλλιεργούσα τὴν ἀγάπην καὶ προλειαινούσα θέλει συνεπιφέρει ὡς φυσικὴν συνέπειαν καὶ τὴν ἐσωτερικὴν τῶν Χριστιανικῶν Ἐκκλησιῶν ἑνωσιν.

Ὡς βάσις δὲ τῆς ἐξωτερικῆς ἐνώσεως πασῶν τῶν ἐκκλησιῶν πρέπει νὰ τεθῇ :

Α'. Τὸ Εὐαγγέλιον, καὶ

Β'. Ἡ Παράδοσις (ὡς σεβασμοῦ καὶ οὐχὶ ὡς πρὸς σωτηρίαν ἀξία) καὶ καθ' ὅσον αὕτη συμφωνεῖ πρὸς τὸ Εὐαγγέλιον.

Τί ἐννοοῦμεν Εὐαγγέλιον καὶ τί ἐννοοῦμεν Παράδοσιν; Εὐαγγέλιον ἐννοοῦμεν τὴν θεόπνευστον ἱερὰν βίβλον τὴν περιέχουσαν τοὺς λόγους καὶ τὴν διδασκαλίαν τοῦ Ἰησοῦ καὶ τῶν Ἀποστόλων.

Παράδοσιν δέ, τὴν ἄγραφον διδασκαλίαν τῶν Ἀποστόλων καὶ τῶν ἀμέσων μαθητῶν αὐτῶν, ἣτις μετέδωκεν ἡμῖν διαφόρους εὐσεβεῖς εἰδήσεις περὶ τελετῶν, εὐχῶν, δεήσεων, ἡθῶν καὶ ἐθίμων, οὐχὶ ἀπολύτως ἀναγκαίων πρὸς σωτηρίαν. Π. χ. ἡμῖν τοῖς ἐν τῇ Ἀνατολῇ, τὴν τέλεσιν τῆς ἐορτῆς τοῦ Πάσχα παρέδωκαν οὕτως· τοῖς ἐν τῇ Δύσει ἕτεροι μαθηταὶ τῶν Ἀποστόλων παρέδωκαν οὕτως. Ἔργον τῶν ἀληθῶς Χριστιανῶν εἶνε ἕκαστος νὰ σεβασθῇ ἐκάστης ἐκκλησίας τὴν ἀρχαιοτάτην παράδοσιν, ἕκαστος νὰ ἐορτάσῃ παρ' ἑτέρα ἐκκλησία Πάσχα, Χριστὸν τὸν σωτήριον, τηρουμένης τῆς ἐνότητος τῆς Πίστεως καὶ τῆς ἀμοιβαίας τῶν Χριστιανῶν ἀγάπης, ὅπερ ἐστὶ τὸ μόνον γινώρισμα τῶν ἀληθῶν μαθητῶν τοῦ Κυρίου, οὐδόλως δὲ νὰ προβῶσιν εἰς διαιρέσεις καὶ ἐχθρότητας ἀποσχίζοντες τὸ σῶμα τοῦ Κυρίου.

Καὶ εὐτυχῶς τὸ παράδειγμα τοῦτο ἔδωκαν, ἡμῖν ἤδη ἅγιοι ἐπίσκοποι τῆς Ἀνατολῆς καὶ τῆς Δύσεως, ὁ Πολύκαρπος καὶ ὁ Ἀνίκητος (190 μ. Χ.)

Ἐξηγούμεθα σαφέστερον :

Ἡμεῖς ἀνήκομεν εἰς τὴν Ὁρθόδοξον Ἑλληνικὴν ἐκκλησίαν, ἀπογυμνοῦμεν δὲ αὐτὴν πρὸς στιγμὴν τοῦ προνομίου ὅτι ἔνεκεν τῆς θείας αὐτῆς γλώσσης ἐξελέγη ὑπὸ τῆς Θ. Προνοίας ὡς ὄργανον τῆς διαδόσεως τῶν θείων ἀληθειῶν τῆς πίστεως (Ἰω. ια' 4).

American Branch. Bishop Gray told of the great privilege of his visit to the Patriarch of Jerusalem with Bishop Blyth: of His Beatitude's inquiry on reading the salutation of the American Bishops and the expression of their desire for re-union, as to how many had joined the menage. On being told he exclaimed "More than a hundred Bishops! more than a hundred Bishops of the Church greeting me and praying for Unity!" and reverently repeated the assurance "it will come in God's good time, in God's good way."

With the concluding prayers offered by Bishop Gray, and the Blessing given by Bishop Raphael, ended this notable meeting, and while the only actual business done was the carrying of the motion that the present officers should be elected for the ensuing year, we may hope that the visible example of Anglican and Orthodox Prelates and Priests thus uniting in effort for re-union, and the fervent messages brought, will prove to be winged messengers of our holy cause from the Atlantic to the Pacific, and from the Gulf to—we will not say our Northern border, for our well loved brethren from Canada were represented in Cincinnati, but—to the Arctic Circle.

Action in the General Convention of the American Church.

In the House of Bishops of the General Convention of the Church in the United States of America, the following important Resolutions were passed this Summer:—

"That the Chairman of the House appoint a Committee of three Bishops to confer with the Authorities of the different branches of the Eastern-Orthodox Church, whose members are resident in this country, with a view to our giving such pastoral care to these members as may be in our power."

The Committee appointed consists of the Right Revs. the Coadjutor Bishop of New Hampshire, Chairman, the Bishop of Harrisburg and the Bishop of Delaware, (members of the Union).

* * *

On the motion of the Bishop of Fond du Lac, the subject of intercommunion with the Orthodox Churches was referred to a Committee of Bishops appointed on a previous day to consider intercommunion with the Old Catholics.

* * *

The Right Rev. Raphael, Bishop of Brooklyn, in charge of the Syrian Orthodox in America, Vice President of the Union, was presented to the House of Bishops, the Presiding Bishop receiving him with an Address of welcome, to which the Eastern Prelate made a cordial and appropriate reply.

Ἡ ἱστορικὴ εὐγένεια μένει κατὰ μέρος πρὸ τῆς πίστεως εἰς Χριστόν, παρ' ᾧ "οὐκ ἐν Ἰουδαίῳ οὐδὲ Ἕλληνι, ἀλλὰ πάντες εἰς ἐσμέν ἐν Χριστῷ."

Ὁ Κύριος δὲν ἀναγνωρίζει ἐθνικότητας· δὲν ἀναγνωρίζει Α. Β. Γ... ἔθνη, ἀναγνωρίζει μόνον Χριστιανούς ἀγαπώντας Αὐτόν καὶ πιστεύοντας εἰς Αὐτόν. Πρόκειται ἐπὶ παραδείγματι νὰ κοινωνήσωμεν τῶν ἀχράντων μυστηρίων. (Γνωστὸν δὲ τί πρεσβεύει ἡ Ὁρθόδοξος Ἐκκλησία περὶ τοῦ μυστηρίου)· εὕρισκόμεθα μακρὰν τῶν κόλπων τῆς ἡμετέρας ἐκκλησίας, προκειμένου δὲ ἐξ ἀνάγκης ὅπως μεταλάβωμεν τῶν θείων μυστηρίων, εἴμεθα ἔτοιμοι μετὰ τῆς αὐτῆς ἐνθέρμου πίστεως, μετὰ τοῦ αὐτοῦ φόβου καὶ τρόμου νὰ κοινωνήσωμεν εἰς ἀπάσας τὰς ἐκκλησίας τοῦ Χριστοῦ, τὰς ὁμολογούσας Αὐτόν, Θεὸν ἐν σαρκὶ ἐληλυθότα, τοῦ θείου Αὐτοῦ Σώματος καὶ τοῦ τιμίου Αὐτοῦ Αἵματος, ἀδιαφοροῦντες, ἂν ὁ ἄρτος εἴνε ἐξ ὕμνου ἢ ἄζυμος, ἂν ὁ ἄρτος καὶ ὁ οἶνος ἐγένοντο σῶμα Χριστοῦ διὰ τῆς μετουσιώσεως, ἂν ἡ μετουσίωσις αὕτη ἐγένετο διὰ τῆς ἐπικλήσεως ἢ διὰ τῆς ἀναγνώσεως τῶν Κυριακῶν ρημάτων ἢ ἂν μεταλαμβάνωμεν τοῦ σώματος καὶ αἵματος τοῦ Κυρίου πνευματικῶς ὑπὸ τὸ εἶδος τοῦ ἄρτου καὶ τοῦ οἴνου.

Εἰς ἀπάσας τὰς διαφορὰς ταύτας ἠθέλομεν ἀντιτάξῃ ἐν καὶ μόνον, πίστιν, ὅτι τρώγοντες τὸν ἄρτον, καὶ πίνοντες τὸν οἶνον τρώγομεν καὶ πίνομεν Αὐτὸ τοῦτο τὸ ἄχραντον Σῶμα καὶ Αἷμα τοῦ Κυρίου.

"Ἄλλως τε τοῦτο δὲν εἶνε γνώμη ἡμετέρα· ἤδη Κύριλλος ὁ Ἱεροσολύμων ἀπαντῶν εἰς τοὺς διαφόρους ἐκλαμβάνοντας καὶ πιστευοντας εἰς τὴν θείαν μετάληψιν, καὶ ἀδιαφορῶν τί πιστεύει ἕκαστος λέγει "ὅταν ὁ Ἰησοῦς λέγει: Τοῦτό ἐστι Τὸ Σῶμά Μου καὶ Τοῦτό ἐστι Τὸ Αἷμά Μου, τίς τολμᾷ νὰ εἴπῃ ὅτι δὲν εἶνε, ἢ τίς τολμᾷ ἀμφιβάλλων καὶ πολυπραγμονῶν νὰ ἀρχίσῃ νὰ ἐξετάξῃ τίνι τρόπῳ ὁ ἄρτος καὶ ὁ οἶνος ἐγένοντο σῶμα καὶ αἷμα Χριστοῦ;"

"Ὅταν ὁ Ἱδρυτὴς τοῦ μεγάλου καὶ συγκινητικωτάτου τούτου μυστηρίου τηρεῖ σιγὴν, πῶς ὁ ἄρτος καὶ ὁ οἶνος γίνεταί Σῶμα καὶ Αἷμα Αὐτοῦ, πῶς εἶνε δυνατόν νὰ γνωρίζω ἐγὼ τοῦτο ;

Δὲν εἶνε δι' ἐμὲ ἀρκετὴ ἡ διαβεβαίωσις, ἡ διδασκαλία καὶ ἡ διαταγὴ ἐκ μέρους τοῦ Κυρίου ὅτι τρώγων τὸν ἄρτον καὶ πίνων τὸν οἶνον ὀφείλω νὰ πιστεύω ἀδιστακτῶς, ὅτι τρώγω καὶ πίνω αὐτὸ τὸ Σῶμα καὶ αὐτὸ τὸ Αἷμα τοῦ Κυρίου ;

Ἐπιτρέπονται συζητήσεις εἰς ἐκπεφρασμένας διαταγὰς τοῦ Κυρίου ;

"Ἐχω ἀνάγκην ἐπιστημονικῶν καὶ σχολαστικῶν ἐρμηνειῶν καὶ ἀποδείξεων πρὸ τῆς διαταγῆς τοῦ Κυρίου ; καὶ δὲν θέτω ἐν ἀμφιβόλῳ, πολυπραγμονῶν καὶ συζητῶν πῶς πρέπει νὰ δεχθῶ, ὅτι ὁ ἄρτος καὶ ὁ οἶνος γίνονται σῶμα καὶ αἷμα τοῦ Κυρίου ;

Ἐὰν δὲ ἦτο ἀνάγκη πρὸς σωτηρίαν νὰ μάθωμεν τὸ πῶς ὁ ἄρτος καὶ ὁ οἶνος μεταβάλλεται εἰς αἷμα καὶ σῶμα τοῦ Κυρίου θὰ ἀπεσιώπα τοῦτο ὁ Κύριος ;

Δὲν εἶναι ἀρκετοὶ οἱ λόγοι τοῦ Κυρίου καὶ τὰ ἀναφερόμενα εἰς τὰ χωρία Ἰωάν. στ'. 48-52, 53-59 καὶ Λουκ. β'. 19-20 ;

Καὶ δὲν θὰ ἤμεθα διὰ τὴν πρὸς τοὺς λόγους τοῦ Κυρίου πλήρη ἡμῶν ἀφοσίωσιν περισσότερον ἀξιαγάπητοι (ὡς μὴ εἰδότες καὶ πιστεύοντες) ἐὰν κύπτοντες πρὸ οἰουδήποτε χριστιανικοῦ θυσιαστηρίου,

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

(Continued from p. 8 No. 4.)

III.

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

By PROFESSOR LAMPAKIS, Athens University.

The Union of Churches necessarily must first be an *external* one and in the centuries to come *internal* also.

What do we mean by *External Unity*?

By *External Unity* we mean that all the Christian Churches must revere each other, being indifferent to the details of their internal teaching.

By *External Unity* we mean, the acceptance by all the Christian Churches in common, that the Christians in every church who confess that *Jesus is God, who came in the flesh*, should not only pray together, but also take part in the mysteries necessary for salvation; these are *Baptism* and *Holy Communion*.

Every Church can maintain its own teaching and traditions, without breaking at the same time the connecting link of the external symphony of the whole Christian Church which is faith in Christ and the *mutual love* of Christians.

Let the internal differences concern *not the Christian people*, but only the theological Sees and the free discussion of matters unconnected with matters of salvation.

To the secret will of the Lord is reserved the desirable time at which *this external union* cultivating love and preparing the way, will bring as a natural consequence *the internal unity* of the Christian Churches.

As base of the external unity of all Churches must be taken:—

(a) The Gospel and the

(b) Holy Traditions (as of value for reverence and not for salvation) as long as they agree with the Gospel.

What do we mean by the *Gospel* and what by *Holy Traditions*?

By the *Gospel* we mean the Holy Bible inspired by God, which contains the words and the teaching of Jesus, and those of the Apostles.

By *Holy Tradition* we mean the unwritten teaching of the Apostles and of their immediate disciples, which has conveyed to us various holy ideas about ceremonies, prayers, supplications, morals and customs, which are not absolutely necessary for salvation. For instance; the celebration of the Easter Festival some of the Apostles handed down to us, Easterns, in this way; other Apostles handed it down to the Westerns in another way. Now, the duty of true Christians is to revere the holy and most ancient Tradition of either Church. Let everyone celebrate in either Church the Pasch, who is Christ our Saviour (1. Corinth. 5-8), the unity of belief and the mutual love of Christians being maintained, which is the *only sign* of the true disciples of the Lord, and not create divisions and hatreds, rending in pieces the body of the Lord.

μετέχωμεν τῆς θείας μεταλήψεως, παρὰ ἐὰν ἀπέλθωμεν ὑβρίζοντες καὶ παραδίδοντες ἐτέρους ἀδελφούς Χριστιανούς ἡμῶν εἰς τὰ αἰώνια ἀναθέματα, εἰς φρικώδεις ἀφορισμούς καὶ εἰς ἀτελευτήτους σειρὰς ὕβρεων ; (1)

Δὲν ἐνέχει μείζονα πίστιν καὶ ἀφοσίωσιν εἰς τὸν αἰώνιον Ἀρχηγὸν τῆς Ἐκκλησίας ἐὰν ἀφίνωμεν εἰς Αὐτὸν τὰ ἑαυτοῦ ; καὶ ποῖα τῶν ἐκκλησιῶν ἀντελήφθη ὀρθότερον τοῦ θείου αὐτοῦ θελήματος ;

Ποῖον εἶνε τὸ ἔργον τοῦ Χριστιανοῦ, ὅταν ἴδῃ δύο ἢ τρεῖς συνηγμένους εἰς τὸ ὄνομα τοῦ Ἰησοῦ ὑμνουῦντας Αὐτόν, νὰ ὑβρίσῃ αὐτούς ἢ νὰ συνυμνήσῃ καὶ συλλατρεύσῃ μετ' αὐτῶν τὸν θεῖον Δυτρωτήν ; Καὶ ἐὰν ἐν τῷ ἐν Ἰόππῃ ὁράματι τοῦ Πέτρου ἐδιδάχθημεν, ὅτι δὲν ἔχομεν δικαίωμα νὰ ἀποστρεφώμεθα τοὺς Ἑθνικούς, πόσον περισσότερον δὲν πρέπει νὰ διδαχθῶμεν, ὅτι οὐδὲν δικαίωμα ἔχομεν νὰ ἀποστρεφώμεθα ἁ δ ε λ φ ο υ ς ἡμῶν Χριστιανούς. (2)

Ἐὰν πατήρ τις διὰ τῶν δώδεκα αὐτοῦ υἱῶν, ἔπεμψε ἐντολάς τινὰς εἰς τοὺς ἐργάτας αὐτοῦ, οἱ δὲ κατὰ τὴν ἰδίαν ἑκάστος ἀντίληψιν διεβίβασαν ταύτας, ἢ ὑποτεθείσθω ὅτι καὶ τις τούτων ἔσφαλεν εἰς τὴν ἀντίληψιν, πρέπει διὰ τοῦτο νὰ ἀλληλοαφορισθῶσι καὶ νὰ ἀλληλοσφαγῶσιν οἱ υἱοὶ καὶ οἱ ἐργάται ; Καὶ νὰ μὴ ἐρωτηθῇ ὁ Κύριος τίς εἶχε τὴν ὀρθὴν ἀντίληψιν ;

Ποῖα ἢ φυσικωτέρα λύσις πρὸς ἄρσιν τῶν διαφωνιῶν ; ἢ ἀ λ λ η λ ο σ φ α γ ῆ ἢ ἀνάθεσις τῆς λύσεως τῶν διαφωνιῶν εἰς τὸν Κύριον ;

Ποῖον εἶνε συμφωρότερον καὶ μᾶλλον πρὸς τὴν εὐδαιμονίαν τῶν ἐθνῶν ἄγον : ἀμοιβαῖον μίσος διὰ τὸν Κύριον, ἢ ἀμοιβαία ἀγάπη ; (3)

(1) Γνωστὸν ὅτι ὁ Νικητάς ὁ Στιθάτος κατὰ τὸν ἰα' αἰῶνα ἐχαρακτῆριζε τὰ ἄξυμα ὡς παράβασιν τῆς ἀποστολικῆς παραδόσεως· ὁ δὲ ἐν Κωνσταντινουπόλει ἀπεσταλμένος τοῦ Πάπα Οὐμβέρτος, ἀπαντῶν εἰς τὴν καθαρῶς Θεολογικὴν συζήτησιν ταύτην ὠνόμαζεν αὐτὸν τυχοδιώκτην, ὄνον, ἐπικούρειον, πόρνον, ὀρχαιρετικόν, καὶ συλλυβὸν ὠνόμαζεν αὐτὸν σκευὸς πάσης κακίας. Ποῖαν σχέσιν ἔχουσιν αἱ ὕβρεις πρὸς τὸ δόγμα τῆς θείας Μεταλήψεως ;

(2) Καὶ ὅμως ὅτε ἐν Βυζαντίῳ οἱ ἀπεσταλμένοι τοῦ Πάπα μὴ δυνάμενοι νὰ πείσωσι τοὺς ἡμετέρους νὰ δεχθῶσι τὰ ἱεῖς Δ. Ἐκκλησίας τῇ 16 Ἰουλίου 1054, ἐτόλμησαν οὗτοι νὰ εἰσέλθωσιν ἐν τῷ ναφ τῆς Ἀγίας Σοφίας, καθ' ἣν στιγμὴν ἐτελεῖτο ἡ Θεία Λειτουργία καὶ νὰ ἀφίσωσι ἐπ' αὐτῆς τῆς Ἀγίας Τραπέζης φρικτὸν ἀφορισμόν, ἐν ᾧ οἱ ἡμέτεροι ἀπεκαλοῦντο Σιμωνιακοί, Οὐαλεσιανοί, Ἀρειανοί, Δονατισταί, Νικολαῖται Σεβηριανοί, Πνευματομαχοί, Θεομάχοι Μανιχαῖοι, Ναζωραῖοι καὶ ἐν ἐνὶ λόγῳ ὅτι ἡ Ἀνατολικὴ ἐκκλησία εἶνε τὸ δοχεῖον πάσης πλάνης καὶ ὅλων σχεδὸν τῶν αἱρέσεων, ὅσαι ποτὲ ἀνεφάνισαν ἀπ' ἀρχῆς τοῦ Χριστιανισμοῦ.

(3) Ταῦτα λέγοντες δὲν ἀποκρύπτομεν τὴν ζωερὰν αἰσθησιν, ἣν ποιοῦσιν ἡμῖν μεγάλοι διαφοραί, μεταξὺ τῶν διαφόρων ἐκκλησιῶν καὶ ἰδίᾳ τῆς Δυτικῆς πρὸς τὴν Ὁρθόδοξον Ἐκκλησίαν, οἷα ἡ στέρσις τοῦ Αἵματος τοῦ Κυρίου εἰς τοὺς λαϊκοὺς διὰ μόνον τὸν λόγον μὴ χυθῇ τὸ Αἷμα τοῦ Κυρίου (propter periculum effusionis sanguinis) καὶ τοῦτο παρὰ τὴν ὀντην διαταγὴν τοῦ Κυρίου «πῖτε ἐξ αὐτοῦ πάντες» οἷον τὸ πρωτεῖον τοῦ Πάπα, τὸ ἀλάθητον τοῦτου, τὸ Πουργατόριον τὸ δόγμα τῆς ἀσπίλου συλλήψεως, κ.λ., παρὰ δὲ τοῖς Διαμαρτυρομένοις ἡ ἐντελής ἀπογύμνωσις τῆς ἐκκλησίας ἀπὸ τῶν μυστηρίων, ἀπὸ τῆς ἱερᾶς παραδόσεως καὶ ἀπὸ παντός ἐξωτερικοῦ τύπου. Οὐχ ἥτιον διὰ τὴν κοινὴν ἀγάπην πασῶν τῶν ἐκκλησιῶν, προτιμῶμεν νὰ σιγῶμεν καὶ νὰ ἀφίσωμεν εἰς μόνον τὸν Κύριον νὰ ἐκδικάσῃ ποῖα τῶν Ἐκκλησιῶν κατέχει τὴν Ἀλήθειαν ἐν ἀδικίᾳ· ἡμεῖς, νομίζομεν ὅτι

Fortunately this example has been given to us by saintly Bishops of the East and West, by Polycarp and by Anicetus (190 A.D.).

Let us explain more clearly.

We belong to the Greek Orthodox Church; we deprive it for the moment of the privilege that it has been chosen by Divine Providence, because of its divine language, as an instrument for the propagation of the divine truth.

The historic loving-kindness in part remains by the side of the belief in Christ, in whom "there is neither Jew nor Greek, but all we are one in Christ."

The Lord does not regard nationalities; He does not regard this and that nation. He has regard only to *Christians* who love Him and believe in Him. It may happen for example that we would receive the Holy Communion; (it is known what the Orthodox Church believes on this Mystery); we find we are at a long distance from the bosom of our own Church, and being in necessity of receiving the Holy Communion we are ready with the same warm belief, with the same fear and dread, to receive, in all the Churches of Christ which confess Him as *God who came in the flesh*, His Divine Flesh and His Precious Blood, not taking into consideration whether the bread is azymous or not, whether the bread and the wine becomes the flesh of Christ through transubstantiation, whether this transubstantiation takes place through Invocation or through reading our Lord's words, or whether we communicate spiritually with the Flesh and Blood in the form of bread and wine.

To all these differences we would oppose one thing only, *Faith* that in eating the *Bread* and drinking the *Wine*, we eat and drink the pure Flesh Itself and the Blood of the Lord. Besides, this is not merely our own opinion, S. Cyril of Jerusalem already in replying to those who were believing about the Holy Communion differently and caring not what everybody believed, said: "when Jesus said *this is my Flesh* and *this is my Blood* who shall say that it is not, or who hesitating and over curious, shall commence searching in what manner the Bread and the Wine became Flesh and Blood of Christ?"

When the Founder of such a great and touching mystery observes silence concerning the manner in which the Bread and Wine becomes His Flesh and Blood, how can I be certain of the manner?

Are not enough for me the assurance, the teaching and the command on the part of the Lord that when I eat the *Bread* and drink the *Wine* I must believe without hesitation, that I eat and drink the very Flesh and Blood of the Lord?

Are disputes allowed in the case of clearly expressed commands of the Lord?

Do I require scientific and scholastic interpretations and proofs in face of the Lord's command? And do I not, by my overcuriousness and inquisitiveness, put the mystery in doubt? And if it were necessary to salvation for us to learn the mode by which the *Bread* and *Wine* changes into the Blood and Flesh of the Lord, would the Lord Himself have kept silence about it? are not the words of the Lord enough, which are found in St. John 6th 48-52, 53-59, and St. Luke 2nd 19-20? And for our full devotion to the Lord's words (And should we not be far more beloved for showing full devotion) if (not seeing but yet believing) we bowed before any Christian Altar, and took part in the Holy Communion, instead of going away with affronts expressing eternal

Καταρρίψατε τὰ ὀχυρώματα, ὑφ' ἃ κρυπτόμενοι οἱ Χριστιανοὶ βάλλουσι κατὰ ἀδελφῶν Χριστιανῶν, ἀπομακρύνετε τὰς χριστιανοφθόρους λόγχας τοῦ μίσους, ἃς σιγήσωσι τὰ τηλεβόλα τῶν ἀμοιβαίων ὕβρεων, ἃς παύσωσιν οἱ ἀμείλικτοι διωγμοὶ καὶ τότε ἔξομεν τὴν Βασιλείαν τοῦ Θεοῦ, ἣν ἐν τῇ Κυριακῇ προσευχῇ διετάχθημεν νὰ ζητῶμεν διὰ τοῦ "ἐλθέτω ἡ Βασιλεία σου." Βάσις ἐπομένως πρὸς τὴν καθ' ἄρχὰς ἐξωτερικὴν ἔνωσιν πασῶν τῶν Ἐκκλησιῶν εἶνε καθ' ἡμᾶς ἀπόλυτος πίστις πρὸς τὸν θεάνθρωπον Ἰησοῦν καὶ ἀνυπόκριτος ἀγάπη πρὸς ἀλλήλους.

Αὗται εἰσιν αἱ δύο πτέρυγες, ἄνευ τῶν ὁποίων ἀδύνατον νὰ ὑψώωμεν ὑπεράνω παθῶν, εἰς ἃ ἐπὶ αἰῶνας ἐκυλίσθη ἡ ἀνθρωπότης καὶ ἄνευ τῶν ὁποίων ἀδύνατον νὰ ζήσωμεν ἐν τῇ σφαίρᾳ τῆς ἠθικῆς τελειότητος, ἥτις κατὰ τὸν Κύριον εἶνε νὰ γίνωμεν τόσοι τέλειοι, ὅσον καὶ ὁ Πατὴρ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς τέλειός ἐστιν. Αἱ διαφοραὶ τῶν ἐπὶ μέρους ἐκκλησιῶν οὐδὲ τὸ παράπαν πρέπει νὰ ἐπηρεάζωσι τὸν Χριστιανόν.

Ἐπομένως μόνον ὅταν διδαχθῶσιν οἱ Χριστιανοὶ τῶν ἐπὶ μέρους Ἐκκλησιῶν, ὅτι αἱ διαφοραὶ αὐτῶν ἀφορῶσι τὰς ἐπὶ μέρους Ἐκκλησίας, ἡ πίστις δὲ καὶ ἡ ἀγάπη ἀφορᾷ τὴν καθόλου Ἐκκλησίαν, τότε μόνον θὰ ἔχωμεν τὴν ἐξωτερικὴν τὸ πρῶτον τῶν Ἐκκλησιῶν ἔνωσιν.

Ἡ ἀμοιβαία δὲ αὕτη τῶν Χριστιανῶν ἀγάπη καὶ ἡ ἄνευ ἐχθρικῶν προκαταλήψεων συζήτησις τῶν ἀληθειῶν τῆς πίστεως διὰ τοῦ χρόνου θέλει φέρεи τὴν ἐξαφάνισιν τῶν μεγάλων διαφωνιῶν τὴν στενοτέραν πρὸς ἀλλήλους συνάφειαν καὶ ἐπομένως τὴν ἐσωτερικὴν ἔνωσιν, ὅτε ὑπὸ τὴν εὐλογίαν τοῦ Ἀρχιποιμένου Χριστοῦ θέλει ἐπέλθει ἡ ποθητὴ ἐκείνη ἡμέρα, καθ' ἣν γενήσεται μία ποίμνη καὶ εἷς Ποιμὴν. (1)

Συμπέρασμα

Τί δεόν γενέσθαι πρὸς ἐπίτευξιν τῆς ἐξωτερικῆς ἐνώσεως τῶν Ἐκκλησιῶν

Πρὸς ἐπίτευξιν τῆς ἐξωτερικῆς ἐνώσεως τῶν Ἐκκλησιῶν ὡς ἀναγκαιοτάτας ὑποθήκας ἡγοῦμεθα τὰς ἑξῆς:

(1) Φιλικὴ συμπεριφορὰ τῶν ἀρχηγῶν τῶν διαφόρων Ἐκκλησιῶν πρὸς ἀλλήλους.

(2) Ἐλευθέρα μὀρφωσις τῶν νέων σπουδαστῶν τῆς Θεολογίας τῶν ἐπὶ μέρους ἐκκλησιῶν, καὶ φιλόφρων ἐπιστημονικὴ πρὸς ἀλλήλους ἐπικοινωνία.

σφετεριζόμεθα ἔργον τοῦ θείου Δικαστοῦ ὄχι μόνον δικάζοντες ἀλλὰ καὶ ἀφορίζοντες ἐτέρους ἀδελφοὺς ἡμῶν Χριστιανούς. Ἐλάβομεν ἐντολὴν καὶ ἐντολὴν ρητὴν νὰ ἀγαπῶμεν αὐτοὺς ἀλλ' οὐδένα νὰ κρίνωμεν, νὰ κατακρίνωμεν, νὰ μισῶμεν ἢ νὰ ἐξολοθρευώμεν αὐτούς.

Ἐάν μία ὅμᾳ παρεξήγησε τοὺς λόγους τοῦ Κυρίου, παρ' Αὐτῷ καὶ μόνῳ μένει ἡ ἐκδίκασις καὶ παρ' Αὐτῷ ἡ ἀπόφασις ὅτι αὐτός ἐστι ὁ Κύριος τοῦ ἀμπελῶνος, ἡ κεφαλὴ τῆς Ἐκκλησίας καὶ ὁ Αἰώνιος αὐτῆς Ἀρχηγός. Τίνες ἡμεῖς, ἵνα κατὰ Παῦλον εἰπώμεν, οἱ κρίνοντες ἀλλότριον ἵκετην;

(1) Λαμπρὸν βῆμα ἐξωτερικῆς ἐνώσεως τῶν δύο Ἐκκλησιῶν τῆς Ἀγγλικανικῆς καὶ Ὁρθοδόξου Ἐκκλησίας ἐποιήσατο ὁ ἀοίδιμος Ἀρχιεπίσκοπος Σύρου καὶ Τύνου Λυκούργος, προτείνας, ὅπως οἱ Διαμαρτυρόμενοι ἐν Ὁρθόδοξῳ χώρᾳ θνήσκοντες τυγχάνωσι τῶν εὐχῶν τῆς ἡμετέρας Ἐκκλησίας.

anathemas and terrific excommunications and an endless series of insults against our Christian brothers ? *

Is it not a proof of a higher faith and devotion to the eternal Head of the Church, if we leave to him what belongs to him, i.e. to judge which of the Churches has understood more rightly His Divine Will ? What is the duty of the Christian, when he sees two or three assembled in the name of Jesus and praising Him ? Is he to insult them, or to pray and worship the divine Saviour along with them ? Also if we have learned from St. Peter's vision at Joppa that we have no right to detest the Gentiles, how much more ought we not to consider that we have no right to detest our Christian brothers ?

Suppose any father sent through his twelve sons some commandments to his workers and the sons transmitted them each one according to his own conception ; or suppose that some one of them was mistaken in his understanding ; shall therefore the sons and the workers excommunicate and kill one another ? and shall the Lord not be asked to judge which of them understood rightly ? Which is the more natural way to stop the disagreement : by mutual slaughter, or by addressing themselves to the Lord for the solution of their discord ? Which will the more ensure to the nation's happiness : mutual hatred for our Lord's sake, or mutual love ? †

Throw down the ramparts, hidden behind which the Christians fire at their brethren ; remove farther away the spears of hatred and destruction of Christians ; let the cannon of mutual insults be silenced ; let the implacable persecutions stop ; and so shall we acquire the Kingdom of God, for which in the Lord's prayer we have been bidden to ask. "Thy Kingdom come." The basis then for the beginning of an external union of all the Churches is, as we think, absolute faith in the God-Man Jesus and unfeigned reciprocal love.

There are the two wings, without which it is impossible for us to rise above the passions, amongst which humanity weltered for centuries, and live in the sphere of moral perfection, that we may become, as

* It is known that in the 11th century Nicetas the Stethatos characterized the unleavened bread as a violation of the Apostolic tradition ; but the envoy of the Pope Humbert in Constantinople, replying to this purely theological discussion, called him a vagabond, ass, epicurean, lecherous, archschismatic, and, in brief, a vessel of every wickedness. What value have these insults in the matter of the dogma of the Holy Communion ?

N.B.—These unhappy expressions have exact parallels in the words of the Patriarchs Photius and Caecularius, in the 9th and 11th centuries, against the Romans.—EDITOR.

† In saying this, we do not conceal how much we realize the great differences between the various Churches and especially those between the Latin and the Orthodox, as (e.g.) the denial of the Cup to the laity lest the Lord's Blood be spilt (*propter periculum effusionis Sanguinis*) and this against the formal command of the Lord "drink ye all of it," the Pope's Primacy, the Infallibility of the same, Purgatory, the dogma of the Immaculate Conception, etc. With reference to the Protestants we notice the total divesting of their Church of the Sacraments, of the Holy Tradition and of every external symbol. For the sake of common love, keep silence however, to all Churches we prefer and leave the Lord only to judge which of all the Churches possesses the Truth in righteousness. According to our opinion, by judging the others and excommunicating our fellow Christians we do nothing else but usurp the work of the divine Judge. We received a commandment and a formal one to love them, but not to judge, condemn, hate, or extirpate them. If a multitude has misunderstood our Lord's words, it is only His right to bring them to trial and decide because He is the Master of the vineyard, the Head of the Church and her eternal Captain. Who are we, (to use the words of St. Paul) that we should judge the servant of another ?

(3) Οἱ Θεολόγοι καὶ οἱ κληρικοὶ τῶν ἐπὶ μέρους 'Εκκλησιῶν δέον νὰ παύσωσιν ἐξερθείζοντες τὰ πλήθη διὰ τῶν συνεχῶν ὑπομνήσεων τῶν διαφορῶν αἰτίνες χωρίζουσιν ἡμᾶς. Τοῦναντίον δὲ ὡς ἐπιβαλλόμενον καθήκον πρὸς τὸν σκοπὸν τοῦτον πρέπει νὰ θεωρηθῇ ὅπως γίνηται λόγος περὶ τῶν κοινῶν σημείων τῶν ἐνούντων ἡμᾶς.

(4) Προπαρασκευὴ τῶν λαῶν ἀπὸ τῶν σχολείων αὐτῶν διὰ τοῦ φωτὸς τῆς ἐπιστήμης καὶ τῆς προόδου πρὸς τὸν σκοπὸν τοῦτον.

(5) Οἱ Χριστιανοὶ τῶν ἐπὶ μέρους 'Εκκλησιῶν ἄς διδαχθῶσιν ὅτι ὅπως σέβωνται τὴν ἑαυτῶν 'Εκκλησίαν, οὕτως ὀφείλουσι νὰ σέβωνται καὶ μὴ περιφρονῶσι τὴν διδασκαλίαν καὶ τοὺς τύπους τῶν ἄλλων 'Εκκλησιῶν. (1)

(6) Βαθμιαία κατήχησις ὅτι ὁ Χριστιανὸς ἐν παντὶ Χριστιανικῷ Ναφ̄ δύναται νὰ προσευχηθῇ καὶ νὰ τύχῃ τῆς σωτηρίας αὐτοῦ, ὅταν ἔχῃ ἀκράδαντον πίστιν εἰς τὸν Ἰησοῦν ὡς ἀρχηγὸν καὶ τελειωτὴν τῆς σωτηρίας ἡμῶν.

(7) Ἐνδελεχὴς σπουδὴ καὶ μελέτη τοῦ βίου καὶ τῆς λατρείας τῶν πρώτων αἰώνων.

Οἱ θεολόγοι ἄς λαμβάνωσι τὰ ἐν ταῖς διδασκαλίαις αὐτῶν παραδείγματα κατὰ προτίμησιν ἐκ τῶν τριῶν ἢ ἐννέα πρώτων αἰώνων τῆς 'Εκκλησίας.

(8) Ἐκ παντὸς τρόπου φευκταῖος ὁ προσηλυτισμὸς Χριστιανῶν ὑπὸ ἐτέρων Χριστιανικῶν 'Εκκλησιῶν. Τοῦναντίον ἡ ἀξιέπαινος αὕτη πρᾶξις καὶ τὸ ἐπιβαλλόμενον ἡμῖν καθήκον τῆς διαδόσεως τῶν Εὐαγγελικῶν ἀληθειῶν ἄς στραφῇ εἰς τὰ ἔτι ἐν σκότει καὶ σκιᾷ θανάτου καθημένα εἰδωλολατρικὰ ἔθνη.

(9) Ἐκάστη τῶν ἐπὶ μέρους 'Εκκλησιῶν ἐπιθυμοῦσα οὐ μόνον τὴν ἐξωτερικὴν ἔνωσιν, ἀλλ' ὡσαύτως καὶ εἰς τὴν ἐσωτερικὴν ποτε ἔνωσιν διὰ τῆς χάριτος τοῦ Κυρίου ἀποβλέπουσα, ἄς ἀποκαθαίρῃ ἑαυτὴν μεταγενεστέρων διατάξεων ἡθῶν καὶ ἐθίμων. Ὡς ἐν παραδείγματι ἐν τῇ ἡμετέρᾳ 'Εκκλησίᾳ δύναται αἰ νηστεῖαι νὰ συντομευθῶσι ἢ νὰ μὴ εἶνε ὑποχρεωτικάί, αἱ ἀκολουθίαι τῶν πόλεων νὰ ὦσι βραχύτεραι τῶν ἐν ταῖς μοναῖς, νὰ ἐπανέλθῃ ἡ ἰσχὺς προϋπαρχόντων κανόνων τῆς 'Εκκλησίας, ὡς ἐν παραδείγματι νὰ δύναται ὁ Ἐπίσκοπος νὰ ἐκλεγῇ καὶ ἐκ τοῦ ἐγγάμου βίου ὡς τοῦτο ἐγένετο καὶ πρὸ τοῦ Ι'. αἰῶνος. Ὡσαύτως νὰ δύναται μετὰ τὴν ἱερωσύνην ὁ χηρεύσας ἱερεὺς νὰ ἔλθῃ εἰς δεῦτερον νόμιμον γάμον περιωρισμένης τῆς ποιμαντικῆς αὐτοῦ σεμνότητος καὶ ἠθικῆς, ἥς ἄνευ, τελείως ἄχρηστον ὄν τυγχάνει ὁ λειτουργὸς τῆς 'Εκκλησίας. (2)

(10) Τὰ ὑλικά συμφέροντα σημαινόντων ἐν τῇ ἐπιστῇ καὶ τῇ 'Εκκλησίᾳ προσώπων, ἄς ὑποχωρήσωσι πρὸ τῆς ἀγάπης καὶ τῆς εἰρήνης τοῦ σύμπαντος κόσμου.

Ὡς καλοὶ Χριστιανοὶ ἄς ἐρωτῶσι τὴν καρδίαν αὐτῶν ἐὰν καλὸν ἔργον πράττωσιν ἐξογκοῦντες καὶ παρεμβάλλοντες θρησκευτικὰ ἐμπόδια, διαιροῦντες τοὺς λαούς.

(1) Οὕτω πολλάκις παρέστημεν μάρτυρες ἀξιοθρηνήτων πράξεων Ὁρθοδόξων ἢ Δυτικῶν παιδῶν περιφρονούντων τὸν Τίμιον Σταυρὸν ὡς εὐρισκόμενον οὐχὶ ἐν τῇ ἑαυτῶν, ἀλλ' ἐν ξένῃ 'Εκκλησίᾳ.

(2) Ἐν ὠρισμέναις τισὶ ἐπαρχίαις τῆς Ἑλλάδος καὶ δὴ τῆς Πελοποννήσου περιοδεύοντες εὗρομεν νεωτάτους ἱερεῖς ἐν χρεῖᾳ διατελοῦντας, ὧν κυριολεκτικῶς ὀκτεῖραμεν τὴν ἀξιοθρηνήτην αὐτῶν οἰκογενειακὴν θέσιν φροντιζόντων πρὸ καὶ μετὰ τὴν θείαν λειτουργίαν καὶ δι' ὅλης τῆς ἡμέρας νὰ θρέψωσι τὰ μικρὰ ὀρφανὰ αὐτῶν τέκνα.

our Lord teaches, as perfect as our Heavenly Father is. The differences of the separated Churches must not at all affect Christian people.

Consequently, only where the Christians of the separated Churches are taught that the existing differences concern the local Churches, and that *faith* and *love* are the essential foundations of the whole Church, shall we have the external union of the Churches.

Then this mutual love of the Christian peoples and the discussion of the truths of faith without unfriendly prejudices, will bring in time the disappearance of the great disagreements, an intimate mutual approach and as the consequence *internal unity*, when under the blessings of our Chief-Shepherd Jesus Christ, we shall become one flock, and one shepherd.*

CONCLUSION.

What is to be done to bring the external union of the Churches?

(1.) Friendly conduct of the dignitaries of the separated Churches.
(2.) Free education of the young students of Divinity and courteous scientific intercommunion.

(3.) Theologians and Clergymen of the local Churches must restrain themselves from irritating the masses by frequently reminding them of the differences which divide us. On the contrary they must take it as their duty to speak about the common points which unite the Churches.

(4.) The people must be prepared for this cause in their schools by the light of science and progress.

(5.) Let the Christians of the local Churches be taught that, as they reverence their own Church, in the same way they ought to revere and not despise the teaching, and the ritual of the other Churches.*

(6.) They must be gradually taught that the Christian in every Christian temple is able to pray and receive salvation; it is enough for him to have unshaken faith in Jesus Christ, as the author and perfecter of our salvation.

(7.) Continual study of the life and worship of the first centuries. And let the Theologians choose their illustrations by preference from the three or nine first centuries of the Church.

(8.) The proselytism of Christians by Christians must be avoided by every means. But as this action is praiseworthy and as propagating the truths of the Gospel is our duty, let us turn to the heathen nations, which are still sitting in darkness and the shadow of death.

(9.) Each one of the local Churches, which desires not only the external, but the internal union as well; which will come in time by the grace of the Lord, must purify herself from later ordinances concerning habits and customs. In our Church, for instance, fasting days can be shortened, or be not obligatory; the service in our towns can be made shorter than those in the monasteries. Some ancient regulations also must regain their force in cases such as these:—a bishop must be chosen not only from amongst the monks, but the married clergy too, as was done

* A brilliant step towards external union of the Anglican and Orthodox Churches was taken by the Archbishop of Syros and Tenos, Lycourgos, of blessed memory. He proposed that Protestants dying in Orthodox Countries should be buried by our Church, praying for them.

* Many a time we have been witness of lamentable actions from Orthodox or Latin children concerning the Holy Cross; they despised it, because it was lying not in their own Church, but in that of others.

ΕΙΔΗΣΕΙΣ

Ἐπὶ τῇ ἐκατονταετηρίδι τοῦ Νοῦ τῆς Ἀναστάσεως.

Ἐφέτος συνεπληρώθη ἐκατονταετηρίς, ἀφ' ἧς ὁ ἐν Ἱεροσολύμοις ναὸς τῆς Ἀναστάσεως ἀνέστη ἐκ τῆς τέφρας αὐτοῦ, ἀνοικοδομηθεὶς ὑπὸ τοῦ Γραιικοῦ Ἔθνους. Τὸ χαρμόσυνον συμβάν ἐπανηγυρίσθη καὶ φιλολογικῶς διὰ τῆς δημοσιεύσεως ἔργων ἀναγομένων εἰς τὴν ἱστορίαν τοῦ ἐν Ἱερουσαλὴμ Χριστιανισμοῦ. Καὶ πρῶτον μὲν τοιοῦτον ἔργον, ὅπερ ἀναμφιβόλως προώριται νὰ καθέξῃ σπουδαίαν θέσιν ἐν τῇ ἱστορικῇ θεολογίᾳ τῆς Ἀνατολικῆς Ἐκκλησίας εἶνε ἡ “Ἡ ἱστορία τῆς Ἐκκλησίας Ἱεροσολύμων,” ἦν ὁ Πανοσιολ. Ἀρχιμανδρίτης Χρυσόστομος Παπαδόπουλος, ὁ ἔγκριτος οὗτος ἀγιοταφίτης, ἐφιλοδώρησεν εἰς τὴν ἑαυτοῦ Ἐκκλησίαν. Ὁ κ. Παπαδόπουλος, εἶνε εἰς τῶν πρῶτων παρ' ἡμῖν θεολόγων, ἐφ' ᾧ δικαίως πρέπει νὰ ἐγκαινῶμεθα. Διευθυντὴς τῆς ἐν Ἱεροσολύμοις Θεολογικῆς Σχολῆς τοῦ Σταυροῦ, ἰδρυτῆς τῆς “Ν. Σιών,” μορφωτὴς πολλῶν Θεολόγων, συγγραφεὺς γονιμώτατος καὶ τοῦτ' αὐτὸ χαλκέντερος, εἶνε ὁ εἰσηγητὴς τῆς ἱστορικῆς μεθόδου ἐν τῇ παρ' ἡμῖν θεολογίᾳ. Δικαίως ἄρα καὶ ἡ Θεολογικὴ Σχολὴ τοῦ ἐν Ἀθήναις Πανεπιστημίου, ἐκτιμῶσα τὰ σπάνια ἐπιστημονικὰ ἐφόδια τοῦ ἀνδρός, ἀνεκήρυξεν αὐτὸν “ἐπίτιμον διδάκτορα τῆς θεολογίας,” ἐφ' ᾧ καὶ ἡ Ἑνωσις θερμώτατα συγχαρητήρια τῷ στέλλει. Τὰ ἄλλα φιλολογικὰ ἐντυφήματα, δι' ὧν ἐωρτάσθη ἡ ἐκατονταετηρίς ἐξεδόθησαν εἰς ἐν ἀναμνηστικὸν τεῦχος ὑπὸ τῆς συντάξεως τῆς “Ν. Σιών,” τοῦ ἐπισήμου τούτου ὄργανου τοῦ Πατριαρχείου Ἱεροσολύμων. Τὸ τεῦχος εἶνε παχύτατον, αἱ δὲ περισσώτεραι σελίδες αὐτοῦ κατέχονται ὑπὸ προϊόντων τοῦ γνωστοῦ εἰς τοὺς ἀναγνώστας μας ἱεροδιακόνου κ. Τιμοθέου Θέμελη, τὸν ὁποῖον μετ' ἀγαλλιάσεως βλέπομεν συνεχίζοντα τὸ ἔργον τοῦ διδασκάλου αὐτοῦ Παπαδοπούλου καὶ μετ' ἐπιστημονικῆς ἐμβριθείας οἰακοστροφοῦντα.

Ἱερατικὴ Σχολὴ ἐν Κύπρῳ.

Ἡ “Εἰρήνη” παρακολουθοῦσα τὰς προόδους τῆς Ὁρθοδοξίας μετ' ἴσης χαρᾶς μεθ' ἧς καὶ τὰς τῆς Ἀγγλικανικῆς, χαρμόσυνον γεγονὸς ἀναγράφει: τὴν ἐν τῷ Λάρνακι τῆς νήσου Κύπρου ἐγκαθιδρυσιν ἱεροδιδασκαλείου καὶ τὴν ἑναρξιν τῶν μαθημάτων αὐτοῦ ἀπὸ 1ης Ὀκτωβρίου, τρέχοντος ἔτους. Τὴν διευθύνσιν αὐτοῦ ἀνέλαβε προσωρινῶς αὐτὸς οὗτος ὁ Σεβασμώτατος Μητροπολίτης Κιτίου κ. Μελέτιος ὁ Μεταξάκης, συμβοηθὸν ἔχων τὸν εὐπαίδευτον αὐτοῦ διάκονον Δεληγιάννην. Ἡ σχολὴ ὡς πρὸς τὸ παρὸν ἀριθμεῖ 25 τροφίμους. Ἐλπίζομεν δὲ ὑπὸ τὴν πεφωτισμένην ὥθησιν τοῦ διακεκριμένου Μητροπολίτου νὰ καταστῇ ἐστία φωτὸς διὰ τὸν Κυπριακὸν κλήρον καὶ τὴν καθόλου Κυπριακὴν Ἐκκλησίαν, εἰς ἣν μετὰ πολλῆς τῆς ἀνακουφίσεως εἶδομεν ἐπανελθοῦσαν τὴν ἀδελφοποίησιν, καταλλαγὴν καὶ ἀγάπην μετὰ τόσους καὶ τόσους κλυδωνισμούς.

before the 10th century. Again: a priest, who has lost his wife after being ordained, must be allowed to contract a second marriage, saving in this way his pastoral decorum and morals, without which the minister of the Church becomes absolutely useless. *

(10.) Let the material interests of persons, distinguished in science and in the Church, withdraw before the cause of the love and peace of the whole world. If they are good Christians, they must ask their conscience whether they are doing a good work by magnifying [the existing] religious obstacles and through them dividing the nations asunder.

Received with Thanks.

Heliand — Nea Zion — (Jerusalem Patriarchate) — The Messenger of the Russian Church, America — The Re-Union Magazine — Bible Lands, (of Jerusalem Bishopric) — Reports of the Anglican and Foreign Church Society and of the Eastern Church Association — The American Catholic.

NOTES.

We greatly regret to have to announce the death of the Rt. Rev. Dionysius Metropolitan of Rethimno and Aulopotamos, Crete, whose membership in the Union was recorded in our last number.

* * *

Among our recently joined members are several Priests in India, the Dean of Hobart, Tasmania; the Greek Priest at Melbourne, Australia; the Very Rev. Th. Papaconstantinos; and the Very Rev. John Joviadoffsky, Russian Chaplain at the Embassy, Constantinople.

* * *

The Very Rev. F. Beaven, Dean of Salisbury, Mashonaland, a member of the Union, has been elected for Consecration as Bishop of that Diocese, where he has worked for nine years, in close touch with the important Greek colony.

OFFICE NOTES.

The Editor of the "Eirene" at present is the Rev. H. J. Fynes-Clinton, General Secretary, to whom literary contributions and correspondence should be sent.

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

* When travelling in some provinces of Greece, and particularly of Peloponnesus, we found very young priests in the state of widowhood; we pitied their lamentable domestic condition, when we saw them labouring before and after the divine Service all the day long in order to procure food for their little orphans.

Μετὰ λύπης πολλῆς ἀναγράφομεν τὸν θάνατον τοῦ Σεβασμωτάτου Μητροπολίτου Ρεθύμνου καὶ Ἀύλοποτάμου ἐν Κρήτῃ κ. Διουνυσίου, μέλους τετιμημένου τῆς ἡμετέρας Ἐνώσεως.

* * *

Μεταξὺ τῶν τελευταίων προσχωρησάντων εἰς τὴν ἔνωσιν συγκαταλέγονται ἱερεῖς τινες ἐν Ἰνδία, ὁ Δεκανὸς τῆς ἐν Τασμανία Χοβάρτης, ὁ ἐν Μελβούρνῃ τῆς Αὐστραλίας Ἕλλην ἱερεὺς πανοσιολογώτατος Θεόφιλος Παπακωνσταντίνου καὶ ὁ πανοσιολογώτατος Ἰωάννης Ζωβιαδόσκη, ἐφημέριος τῆς ἐν Κωνσταντινουπόλει Ρωσικῆς Πρεσβείας.

* * *

Ὁ αἰδεσιμώτατος Φ. Μπῆβεν, Δεκανὸς τῆς ἐν Μασχοναλάνδῃ Σαλισβουρίας, καὶ μέλος τῆς ἡμετέρας Ἐνώσεως, ἐξελέγη καὶ πρόκειται νὰ χειροτονηθῇ ὡς ἐπίσκοπος τῆς ἐπαρχίας ἐκείνης, ἐνθα ἐπὶ ἐννεαετίαν εἰργάσθῃ. Αἱ σχέσεις αὐτοῦ πρὸς τὴν ἐν Σαλισβουρίᾳ Ἑλληνικὴν παροικίαν ὑπῆρξαν λίαν στεναί.

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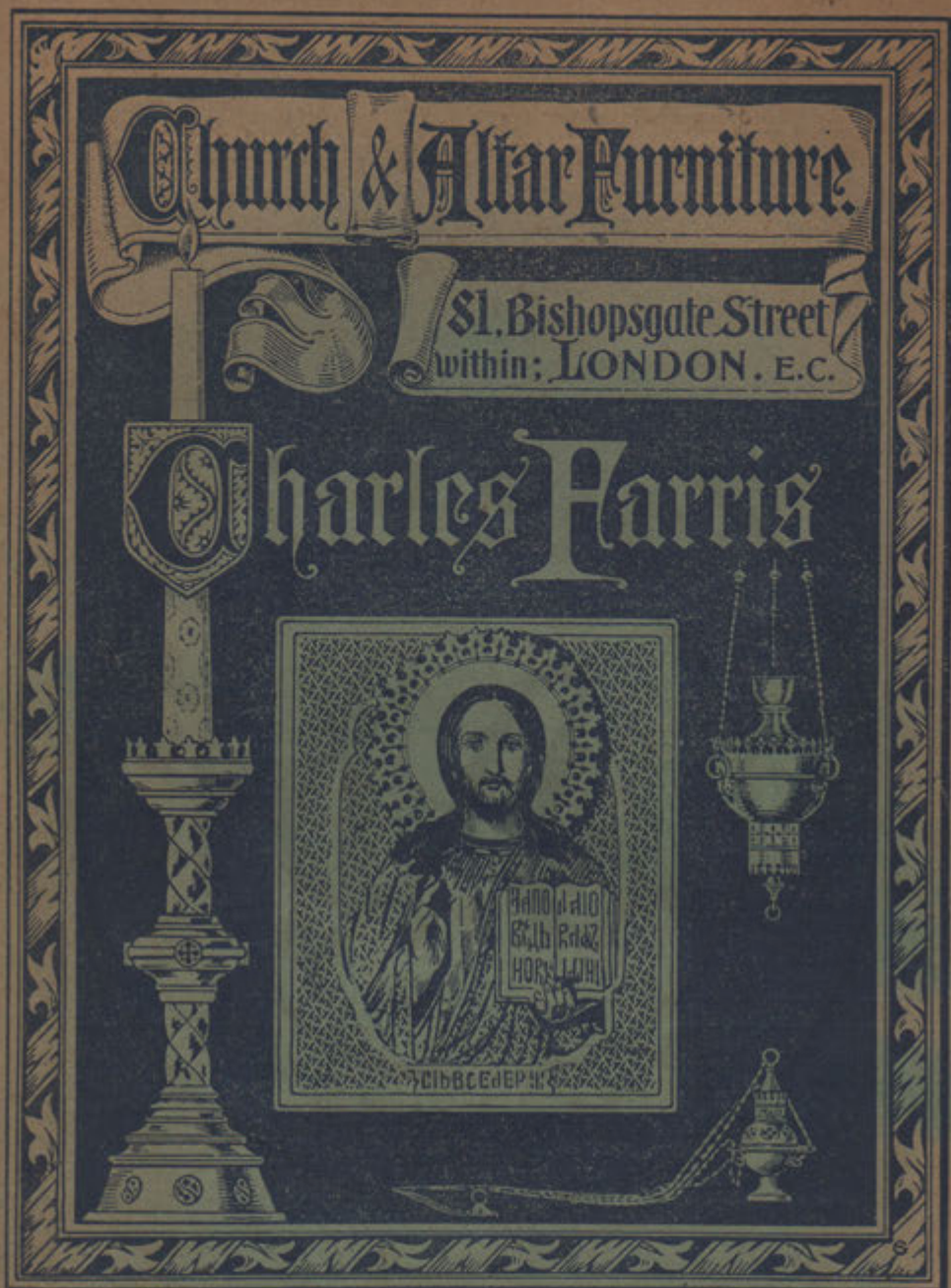
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