

STEPHEN HATHERLY: HIS CONVERSION TO ORTHODOXY

BY
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I first came across Hatherly when I read the following passage: «...How differently the Orthodox Eastern Church treats her Western brethren may be seen from the letter¹ of the Patriarch of Constantinople to an Englishman ordained to minister to an Orthodox Greek congregation in England, who looked upon himself as the possible founder of an Oriental mission in our own country. In this memorable document he is enjoined, 'Never, no, not in mind, to assume to proselytize one single member of the Anglican Church, which has signally exhibited of late towards our Orthodox Church so many proofs of sisterly love and sympathy'.²

At first I was curious to find out who this mysterious person was and, after discovering him, I undertook a long research to prepare a small study. I worked for many years on the subject and my results were fruitful. Today I am in a position to present published and manuscript sources which form the basis of this study.³

Stephen Hatherly was born in the year 1827, coming from a prosperous middle class Bristol family. He belonged to a strongly Anglican background. His father, George Harvey Hatherly, a firm and pious Anglican well-known as the founder of The Commercial Society, was engaged in raising funds for the restoration of St. Mary's Church at Redcliffe, Bristol. Therefore, Stephen grew up very close to religion. He was the youngest of the three sons and was interested in church music, especially the organ. In 1853 he went up to New College Oxford to study music and proved himself a competent and gifted church organist.⁴ He matricu-

1. See: *Foreign Church Chronicle*, June 1896, p. 203.

2. *Addresses and Sermons by Basil, Archbishop of Smyrna*. Translated (with his permission) by Rev. A. Baker, London 1897, p. 5.

3. My work began in 1974 at Oxford. I wish to express my thanks to my tutor, the Bishop of Dioklea, Kallistos Ware, for allowing me to use his notes on Hatherly, and especially of the list of Hatherly's publications.

4. The following work was the exercise or thesis for the Oxford degree of

lated in 1856, when he took his degree. He married and had a son. While in Oxford Stephen was attracted by Tractarianism and Pusey wrote to him several times.⁵ Soon after gaining his degree, he was received into the Orthodox Church, at the Russian Orthodox Church in London, by Father Eugene Popoff.⁶

Until his ordination we know little about Stephen's activities. We have on the other hand various references by his opponent, Dr. J. J. Overbeck,⁷ who was a German by birth and received into the Orthodox Church by the same priest in London, the chaplain of the Russian embassy chapel, Fr. Eugene Popoff.⁸

By 1870, however, Stephen was trying to establish an indigenous Orthodox Church in Wolverhampton where he was living. That same year we learn that he was first in Moscow, then St. Petersburg, and finally Constantinople. The purpose of his visits was to further his plans in Wolverhampton. It was in the capital of Turkey, the center of the Ecumenical Patriarchate of Constantinople, that, on Sunday 26 September / 8 October 1871, Stephen was ordained to the priesthood.⁹ Before and after

Doctor of Music, and as such was recognised and eulogised by the examining professor: *BAPTISM*, an oratoriette, op. 13. «...διετέλεσεν ἐπὶ τινὰ χρόνον μουσικὸς διευθυντὴς τοῦ ὀρθοδόξου ναοῦ τῆς Λιβερπούλης καὶ ὅτι ἀφιέρωσε τὴν ζωὴν του εἰς τὴν μελέτην τῆς βυζαντινῆς μουσικῆς...» Μ. Ἑλλ. Ἑγκ., Vol. 24, 527.

5. I mention here the names of other tract writers like, J. Keble, J. W. Bowden, A. P. Perceval, R. H. Froude, C. Marriott and I. Williams.

6. Fr. *Eugene Popov* was the chaplain to the Russian Church in London, 1843-1875.

7. Dr. *Joseph Overbeck* (1821-1905). «He settled in England in the early 1860's, and in 1865 was admitted into the Orthodox Church (as a layman), by the Russian chaplain in London. Overbeck argued that the ancient western liturgies, in use before the Great Schism, are as Orthodox as the liturgy of Saint John Chrysostom... He set to work, therefore, to secure the restoration of a «*Western Orthodox Church*»—a Church, that is to say, identical in doctrine and fully in communion with the Orthodox Church of the East, but with its own distinctive western traditions and forms of worship... Overbeck failed... His arguments are as relevant today as they were a hundred years ago, and they have not yet received from Orthodox theologians the careful and sympathetic consideration which they deserve...» T. Ware, *The Orthodox Church in England*, quoted from *A sign of God, Orthodoxy* 1964, *A Pan Orthodox Symposium*, pp. 58-59. See document 17.

8. J. J. Overbeck, *Catholic Orthodoxy and Anglo-Catholicism: word about intercommunion between the English and the Orthodox Church*, London 1866.

9. «Τὴν καστ' (Κυριακὴν), ἀδεία κατὰ τὰ νενομισμένα τοῦ Οἰκουμενικοῦ Πατριάρχου ἐτελέσθη ὑπὸ τοῦ Μητροπολίτου Ἀγχιάλου κ. Βασιλείου ἐν τῷ σεπτῷ ναῷ τῆς κατὰ Χάλκην Θεολογικῆς Σχολῆς ἡ χειροτονία τοῦ Ἀγγλου κ. Στεφάνου Χαδδερλεύ εἰς πρεσβύτερον. Τὸ ἐνδεικτικὸν τῆς χειροτονίας αὐτοῦ, ὑπογραφέν ὑπὸ τοῦ Μητρ. Ἀγχιάλου, ἐπεκυ-

his ordination there were strong Anglican efforts against it, as for example by the Bishops of Winchester, Ely and Carlisle; likewise the Bishop of London, Jackson, addressed a vigorous letter to the Turkish Ambassador in London.¹⁰

Upon his return he opened at first a Church in Waterloo Road North, Wolverhampton, which was under the jurisdiction of the Ecumenical Patriarchate of Constantinople.¹¹ When Fr. Stephen was exercising his Orthodox ministry, there were rumours that he was trying to proselytize members of the Anglican communion to the Orthodox faith. This information drew the attention of the Ecumenical Patriarchate. Thus the Great Chancellor of the Patriarchate, Dorotheos Evelpides, wrote a letter to Hatherly in which he stated that, according to the spirit of Orthodoxy, proselytism was unknown and that the results of such action create division and hostility among Christians. «...That the letter was the result of Anglican intrigue was obvious. The first that Fr. Stephen knew of it was when the letter was handed to him by a Wolverhampton lawyer, who refused to tell him how it came into his hands; and he «was hopeless of unravelling the intrigue». The Eastern Church Association congratulated itself on the result of their «advice» which they had offered the Patriarch and triumphantly published the letter, giving both the original text and an English translation.¹² Fr. Stephen's reaction was simply to describe the effect of the letter as «having scandalised the Orthodox, disquieted converts; enchanted Protestants and pleased Romanists».¹³

Another similar incident was a protest of the then Prime Minister of Britain, W. E. Gladstone,¹⁴ who wrote a letter to the Turkish Ambassador

ρώθη υπό τοῦ Οἴκ. Πατριάρχου. 'Ο κ. Χάδδερλεϋ ἐκόμισε καὶ πιστοποιητικὸν ὅτι ἐδέξατο τὸ ὀρθόδοξον θρήσκευμα καὶ ἡ σύζυγος αὐτοῦ. Πρὸς πρακτικωτέραν δὲ ἀσκήσιν τῶν ἱερατικῶν αὐτοῦ καθηκόντων, κατὰ τὸ 'Ορθόδοξον δόγμα, ἐνεκρίθη ὅπως διαμένῃ ἐν Ταταούλοις ἐπὶ τινι καιρὸν παρὰ τῷ 'Αρχιερατικῷ ἐκεῖ προϊσταμένῳ 'Επισκόπῳ Λαοδικείας...». See: *Ἐκκλησιαστικὴ Ἐπιθεώρησις*, vol. I, Constantinople 1871.

10. P. Anson, *Bishops at Large*, London 1964, esp. chap. 2.

11. «The Greek Church Waterloo Road, Wolverhampton. Is open for public worship; on Saturday evenings, at 6.30; Sunday Mornings, at 10.30; Sunday evenings, at 6.30». See Gennadios Arampazoglou, *Φωτειὸς Βιβλιοθήκη*, Part II, Constantinople 1935, p. 88; Compare also *Ἐκκλησιαστικὴ Ἐπιθεώρησις*, vol. III, 1872, p. 184.

12. *Report of the Committee of the Eastern Church Association*, 1872. See: Documents 8,9,10.

13. *Lecture, delivered in the Greek Syllagos Manchester...* with Forward by Seraphim Newman-Norton, London 1974, p. III.

14. See: on Gladstone's understanding of Orthodox and Hellenism: W. E. Gladstone, *Later Gleanings*, London 1897; H. C. G. Matthew, *The Gladstone Dia-*

in London, Kostakis Musurus.¹⁶ Patriarch Anthimos of Constantinople wrote a letter to the Turkish Ambassador about Hatherly's ordination and his appointment as a parish priest at Wolverhampton.¹⁷ In his letter the Patriarch described to the Ambassador the procedure for Hatherly's ordination according to the canons of the Orthodox Church. It is true that all these created such an unpleasant situation for Fr. Stephen that at the end of 1874 he left the Wolverhampton parish and moved to Birmingham. His main concern now was to work as a priest in the parishes of the Greek communities of Cardiff and Bristol, both of which were founded by him and are still active.¹⁷ Due to the antagonism which was created by the English converts of the group of Dr. Overbeck, «Father Stephen's future now was uneventful and by 1889 he had left Bristol, and retired to Egremont in Cheshire. He died at Bournemouth on 20 October/2 November 1905».¹⁸

In the appendix of the present study I give in full published and unpublished documents which are related to Hatherly's life and activities. Also I present a lecture delivered in the Greek Syllagos of Manchester on Wednesday 2nd/14th October 1874 by the Protopresbyter of the Ecumenical Patriarchate, Fr. Stephen G. Hatherly.¹⁹

1.

Προσλαλιά πρὸς Στέφανον Γεωργίου Χάδερλυν.

Α. Ἰδοῦ, τέκνον τοῦ Θεοῦ ἀγαπητόν, λαμβάνει ἀρχὴν ἐκπληρώσεως τὴν ὥραν ταύτην ὁ ἐγκάρδιος πόθος σου, δι' ὃν ἐστάλης μακρὰν ὁδόν, καὶ εἰσά-

ries, Oxford 1974; W. E. Gladstone, *The place of Homer in classical education and in historical inquiry*, in *Oxford Essays*.

15. See: Documenets 4,5.

16. «...εἶναι ἀπερίγραπτος ἡ δραστηριότης μεθ' ἧς ἐργάζεται ὑπὲρ τῆς Ἐκκλησίας αὐτοῦ ὁ κ. Χάδερλυ· κατόρθωσε νὰ μεταφράσῃ τὰς τελετὰς τῆς Ἐκκλησίας ἡμῶν πιστότατα καὶ νὰ τελῇ αὐτὰς ἀπαρallaκτικῶς, ὅπως ἡ Ἀνατολική...». See in *Θρησκευτικὴ Φωνή*, II (1881), p. 203; compare also Σίωυ, I (1881), p. 4.

17. «τῇ αἰτήσῃ τοῦ ἐν Λιβερπούλῃ Ἀγγλοῦ ὀρθοδόξου ἱερέως Χάδερλυ ἀπεστάλη αὐτῷ ἅγιον Μύρον πρὸς χρῆσιν τοῦ ποιμνίου αὐτοῦ. Ἐπειδὴ δὲ ὁ νεόδητος ναὸς ἐν ᾧ μέλλει ὁ Ἀγγλος ὀρθόδοξος ἱερεὺς νὰ ἐπιτελῇ τὴν θείαν μυσταγωγίαν, διατελεῖ εἰσέτι ἄνευ ἐγκαινίων, ἡ Μ. Ἐκκλησία ἀπέστειλεν αὐτῷ ἐν τῇ εὐκαιρίᾳ ταύτῃ καὶ ἀντιμήνσιον μετὰ ἱερῶν λειψάνων καὶ μούσης...». Ἐκκλησιαστικὴ Ἐπιθεώρησις, vol. III, (1872), p. 184.

18. See: Seraphim Newman-Norton, op. cit., p. IV.

19. His name is sometimes quoted as Archimandrite Timotheos which is not accurate. See H. C. G. Matthew's, «Gladstone, Vaticanism, and the East», in *Studies in Church History, Religious motivation biographical and sociological problems for the Church historian*, vol. 15, p. 437.

γεσαι εἰς τὰ ἅγια τῶν ἁγίων, ἵνα χρισθῇς τῷ Πνεύματι τῷ Ἀγίῳ προαγόμενος εἰς τὸ μέγα καὶ ὑψηλὸν τῆς ἱερωσύνης ἀξίωμα, καὶ ἱερατεύσης ἔπειτα τῷ Θεῷ, καὶ ἅμα ὡς διάκονος καὶ οἰκονόμος μυστηρίων Θεοῦ, εἰς αὐτὴν ἐπιθυμοῦσιν ἄγγελοι παρακῶσαι, συνεργήσης εἰς τὴν σωτηρίαν τῶν ἐμπεστευθησομένων τῇ σῇ μερίμνῃ ἀδελφῶν.

Β. Ἡ ἁγία ἀποστολικὴ καὶ ὀρθόδοξος τοῦ Χριστοῦ ἐκκλησία, ὁ στύλος οὗτος καὶ τὸ ἐδραίωμα τῆς ἀληθείας, χαίρει χαρὰν μεγάλην, καὶ δοξάζει τὸν πανάγαθον Θεόν, ὅτι ἠδόκησεν ἵνα καταρτίσῃ ἐκ τοῦ μεγάλου τῶν Ἀγγέλων ἔθνους ποίμνιον πιστόν, ὀρθόδοξον· τὸ ποίμνιον τοῦτό ἐστι μικρὸν τὰ νῦν, ἐκ σοῦ καὶ τοῦ σοῦ οἴκου ἔχων τὴν ἀρχὴν καὶ σύστασιν, ἀλλὰ «μὴ φοβοῦ τὸ μικρὸν ποίμνιον», λέγει αὐτὸς ὁ Κύριος (Λουκ. ιβ', 32), οὕτως ἡ βουλή τοῦ Ὑψίστου ἐκ μικρῶν ἄρχεται πληρουμένη. Λαὸς πολὺς ἐστὶν αὐτόθι τῷ Κυρίῳ διψῶν σωτηρίαν, καὶ ὁ Κύριος «ὁ θέλων πάντα σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἔλθεῖν» (Α' Τιμ. β', 4) ἤνοιξε διὰ σοῦ θύραν σωτηρίας τῷ μεγάλῳ καὶ ἰσχυρῷ ἐκείνῳ ἔθνει· ἐπιστρέψας λοιπὸν ἐκεῖ στήριξον τοὺς ἀδελφούς σου ἐν οἷς ἔμαθες καὶ ἐπιστάθης ὀρθοδόξοις δόγμασι τῆς ἀμωμότητος καὶ Θεοδότου πίστεως, ἐν ᾗ ἐδικαιώθησαν ἀπόστολοι καὶ ἱεράρχαι καὶ προφῆται καὶ μάρτυρες καὶ τὸ λοιπὸν νέφος τῶν ὁσίων καὶ δικαίων.

Γ. Σπουδάσον ἵνα τηρήσης σεαυτὸν ἄσπιλον, διάγων βίον ἀνεπίληπτον, πρέποντα ἁγίοις· μὴ ἀμελήσης τοῦ χαρίσματος, ὅπερ σοι δοθήσεται τῇ ὥρᾳ ταύτῃ δι' ἐπιθέσεως τῶν ταπεινῶν μου χειρῶν· τὴν παρακαταθήκην τῆς πίστεως ἀνόθευτον διαφύλαξον, καὶ παράθου αὐτὴν πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ ἔσονται καὶ ἐτέρους διδάξαι. «Ὁ δὲ Θεὸς πάσης χάριτος, ὁ καλέσας σε εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ Ἰησοῦ, αὐτὸς καταρτίσαι σε, στηρίξαι, σθενώσαι, θεμελιώσαι» (Α' Πέτρ. ε', 10), καὶ φωτίσαι εἰς πᾶν καλὸν καὶ σωτήριον, Αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν²⁰.

2.

Ἐξοχώτατε,

Ἀσμένως λίαν ἐκοιμήμεθα καὶ μετ' ἐπιστάσις ἀνέγνωμεν τὸ ἀπὸ ιδ' τοῦ παρελθόντος Ἰανουαρίου υἱκὸν γράμμα τῆς Ὑμετέρας περισπουδάστου Ἐξοχότητος, δι' οὗ μετὰ τὰς συγχαρητηρίους προσρήσεις ἐπὶ τῇ θείῳ ἔλεει καὶ αὐτοκρατορικῇ εὐμενείᾳ ἀναβάσει ἡμῶν τὸ τρίτον ἤδη ἐπὶ τοῦ ἁγιωτάτου πατριαρχικοῦ οἰκουμενικοῦ θρόνου εὐηρεστήθη, ἵνα ἀνακοινώσῃ ἡμῖν κατὰ συνέπειαν φιλικῆς ἐπιστολῆς τοῦ ἐξοχωτάτου πρωθυπουργοῦ τῆς Ἀγγλίας

20. Basil, Archbishop of Smyrna, *Sermons*, vol. II, Smyrna 1887 (in Greek), pp. 105-106.

κυρίου Γλάδστωνος²¹ περί τοῦ αἰδεσιμιατάτου Στεφάνου Χάτλεϋ, τοῦ ἐσχάτως εἰς πρεσβύτερον ἐνταῦθα προχειρισθέντος, καί ἤδη ἐν Ἀγγλίᾳ τὸ ἱερατικὸν αὐτοῦ ἐπάγγελμα ἐπαγγελλομένου. Ἀλγεινотάτην ἐντύπωσιν, ὁμολογοῦμεν, ἐνεποίησεν ἡμῖν, πρὸς πολλὰς καὶ δεινὰς περιστάσεις τῆς καθ' ἡμᾶς Ἐκκλησίας προσπαλαίουσιν, ἡ ὅλως ἀπροσδόκητος εἶδησις ὅτι ἡ ἐνταῦθα χειροτονία τοῦ κυρίου Σ. Χάτλεϋ ἠδύνατο ἵνα προξενήσῃ δυσαρεσκίας καὶ ἐπιφέρῃ ψυχρότητα μετὰ τῆς ἡμετέρας ἀνατολικῆς Ἐκκλησίας καὶ τοῦ ἀγγλικανικοῦ κλήρου, μεθ' οὗ αὕτη διετελέσε πάντοτε εἰς ἀρμονίαν, καὶ ἐσχάτως μάλιστα ἐπὶ τοῦ παναγιωτάτου προκατόχου κυρίου Γρηγορίου²² ἀντηλλάγησαν φιλικώτατα γράμματα· διὸ καὶ εὐγνωμονοῦμεν ἀπὸ ψυχῆς τῇ ὑμετέρᾳ Ἐξοχότητι, διότι ἔσπευσεν ἀμέσως δι' ἰδιαιτέρας αὐτῆς ἐπιστολῆς πρὸς τὸν κύριον Γλάδστωνα, ἵνα ὑπεραπολογηθῇ τῆς καθ' ἡμᾶς ἀγίας Ἐκκλησίας, ἥτις ὁμολογουμένως οὐδέποτε ἐπέτρεψεν εἰς ἐαυτὴν τὴν χρῆσιν προσηλυτιστικῶν μέσων πρὸς διάδοσιν τῶν ὑπ' αὐτῆς πρεσβευομένων δογμάτων, ἀλλ' ἀρκεῖται ἀπλῶς ἵνα ἀμύνηται κατὰ δύναμιν ἐναντίον τῶν πολυειδῶς καὶ πολυτρόπως πολεμούντων αὐτήν. Καθὰ τῷ ὄντι ἐκ τῶν περὶ τῆς ὑποθέσεως τοῦ κυρίου Χάτλεϋ ἐπισήμων ἐγγράφων ἐξάγεται ἡ καθ' ἡμᾶς Ἐκκλησία οὐδόλως εὐθύνεται οὔτε διὰ τὴν εἰς πρεσβύτερον χειροτονίαν αὐτοῦ, οὔτε διὰ τὴν εἰς Ἀγγλίαν ἐπάναδον καὶ ἐξάσκησιν τοῦ ἱερατικοῦ αὐτοῦ λειτουργήματος· διότι πρῶτον μὲν προσήλθεν εἰς τὴν Ὁρθόδοξον Ἐκκλησίαν πρὸ δεκαπέντε ἡδὴ ἐτῶν καὶ ἐπέκεινα ἐν αὐτῇ τῇ πρωτευούσῃ τοῦ Ἀγγλικοῦ Κράτους, τῇ συνεργασίᾳ μάλιστα τοῦ ἐκεῖσε Ῥώσσου Ἀρχιεπισκόπου Ποπῶφ, οὗ τῇ συστάσει μετέβη ἀκολούθως εἰς Ῥωσσίαν πρὸς σύναξιν συνδρομῶν διὰ τὴν ἀνέγερσιν ἱεροῦ Ὁρθόδοξου ναοῦ ἐν Γουλβεχραμπτῶνι, καὶ μόλις περὶ τὰ τέλη τοῦ παρελθόντος ἔτους ἦλθεν ἐνταῦθα προσερχόμενος ἐκ Ῥωσσίας καὶ ἐξαιτούμενος ἱερωθῆναι. Ἐπειτα ἡ καθ' ἡμᾶς Ἐκκλησία οὐ πρόέβη ἀμέσως καὶ ἀνεξετάστως εἰς τὴν χειροτο-

21. «...The English Churchman... comprehends and respects the position and the character of the Eastern Church on its own ground: appreciates its merits and makes allowance for its weaker points, dealing out to it the liberal consideration, which he is aware that he much needs for himself and his own Church. But it is just this body, the only body in this country that has any sympathy with the Eastern Church, which Mr. Hatherly seeks to wound and to estrange... I have never known a proceeding more causeless and more foolish, or which united so much significance with as much mischief...» Words by W. E. Gladstone to the Turkish Ambassador in London. See: *British Library, Add MS 44541*, fol 27; compare also H.C.G. Matthew's, «Gladstone, Vaticanism, and the East» in *Studies in Church History*, vol. 15, p. 438.

22. A. Tillyrides, «Ο Ἀλέξανδρος Λυκοῦργος πρὸς τὸν Γλάδστωνα», *Texts and Studies*, vol I, (1982), pp. 240-267; compare also «Ὁρθόδοξος Ἐπιθεώρησις», 15 November 1869, pp. 20-21, Ἐκκλησιαστικὴ Ἐπιθεώρησις (1869) pp. 165-166, *Νέα Σιών*, 1927, pp. 281-282.

νίαν αὐτοῦ, ἀλλ' ἀφοῦ ὁ κύριος Σ. Χάτλεϋ παρουσίασεν ἀλληλοδιαδόχως πολλὰ καὶ διάφορα πιστοποιητικὰ καὶ συστατικὰ γράμματα ἐκ τε τῆς ἐν τῇ πόλει Γουλβερχαμπτῶν ὀρθοδόξου Κοινότητος, καθὼς καὶ ἐκ τῆς ἐνταῦθα Ῥωσικῆς Πρεσβείας. Ἐν περιπτώσει λοιπὸν τοιαύτῃ καὶ κατὰ συνέπειαν τοιούτων ἐπισήμων πιστοποιητικῶν ἐγγράφων πῶς ἠδύνατο ἡ Ἐκκλησία ἵνα ἀρνηθῇ τὴν χειροτονίαν αὐτοῦ, ζητουμένου καὶ ὑπ' αὐτῶν τῶν ἐνοριτῶν αὐτοῦ, ἐξ ὧν οἱ πλεῖστοι, καθὼς ἐκ τινος συστατικοῦ γράμματος ἐξάγεται, εἰσὶν Ἀγγλοὶ μὲν τὸ γένος, πρεσβεύοντες δὲ τὴν Ὀρθόδοξον πίστιν; Καὶ διὰ τοῦτο ἐπὶ μὲν τοῦ προκατόχου ἡμῶν κυρίου Γρηγορίου ἀπεφασίσθη καὶ ἐγένετο ἡ χειροτονία αὐτοῦ εἰς διάκονον, ἐφ' ἡμῶν δὲ ἐσχάτως καὶ εἰς πρεσβύτερον. Τοιοῦτόν ἐστιν ἐν συνόψει τὸ ἱστορικὸν τῆς ἐνταῦθα χειροτονίας τοῦ κυρίου Χάτλεϋ, καὶ ἀποροῦμεν πῶς τοιαύτῃ ἀπλουστάτῃ, κανονικῇ καὶ ἀμερόληπτος πρᾶξις τῆς καθ' ἡμᾶς Ἐκκλησίας ἠδύνατο ἵνα διεγείρῃ εὐλόγως σκάνδαλον παρὰ τοῖς συμπατριώταις αὐτοῦ, ἐπὶ μόνῃ τῇ ἀπλῇ καὶ ὅλως ἀβυσίμῳ ὑπονοίᾳ ὅτι ὑποκρύπτει σκοπὸν προσηλυτισμοῦ καὶ περιβληθῇ χαρακτῆρα ζητήματος διεθνῶς. Ὁμοίως καὶ περὶ τῆς εἰς τὴν Ἀγγλικὴν γλῶσσαν ἱερουργίας τοῦ εἰρημένου Χάτλεϋ, πῶς ἠδυνάμεθα ἡμεῖς νὰ ἐμποδίσωμεν τοῦτο, ἀφοῦ ἐν τῇ πόλει ἐκείνῃ ὑπάρχουσιν Ἀγγλοὶ πρεσβεύοντες τὴν ὀρθόδοξον πίστιν καὶ θέλοντες φυσικῶς τῷ λόγῳ ἵνα ἀκροάζωνται εἰς τὴν ἐαυτῶν γλῶσσαν τὴν λειτουργίαν αὐτῶν; Περὶ δὲ τῶν λειτουργικῶν βιβλίων τῆς καθ' ἡμᾶς Ἐκκλησίας ἐν τῇ Ἀγγλικῇ γλῶσσῃ οὐδεμία εὐθύνη ἐπιβαρύνει τὴν Ἐκκλησίαν· διότι ταῦτα μετεφράσθησαν καὶ ἐτυπώθησαν πρὸ δεκαπέντε ἡδὲ ἐτῶν καὶ ἐπέκεινα τῇ γνώσει καὶ ἀδείᾳ τῆς Ῥωσικῆς Ἐκκλησίας, ἐξ ὧν τινα, ὡς ἐπληροφορήθημεν, ἐξεδόθησαν ἀγγλιστί τε καὶ Ῥωσιστί. Ἐκ τῶν οὕτως ἐκτεθέντων ἀποχρώντως, πεποίθαμεν, κατανοεῖ ἡ ἡμετέρα Ἐξοχότης ὅτι ἡ ἀγία ἡμῶν Ἐκκλησία οὐδὲν ἄλλο κυρίως ἐπραξεν ἐν τῇ περιστάσει ταύτῃ εἰμὴ μόνον ὅτι ἐχειροτόνησε τὸν αὐθορμήτως καὶ λόγῳ εὐλαβείας πρὸς τὸν οἰκουμενικὸν θρόνον προσελθόντα καὶ ἐπιμόνας ἐξαιτησάμενον τὴν κατὰ τοὺς ἱερούς κανόνας τῆς Ἐκκλησίας χειροτονίαν αὐτοῦ· καὶ διὰ τοῦτο ἀξιούμεν πατρικῶς τὴν περιφανεστάτην αὐτῆς Ἐξοχότητα ὅπως εὐαρεστηθεῖσα διαβεβαιώσῃ καὶ αὐθις τῷ Ἐξοχωτάτῳ πρωτοπουργῷ κυρίῳ Γλάδστωνι ὅτι οὐχὶ ποτε ἰδέα προσηλυτισμοῦ, ἀλλ' ἀπλῶς τὸ ὑπὸ τῶν ἱερῶν κανόνων ἐπιβαλλόμενον καθῆκον ἠνάγκασε τὴν Ἐκκλησίαν ἵνα προβῇ εἰς τὴν χειροτονίαν αὐτοῦ. Καὶ ταῦτα μὲν εἰς ἀπάντησιν, σὺν τῇ διαβεβαιώσει τῆς πρὸς αὐτὴν ἐξόχου ἡμῶν ὑπολήψεως καὶ πατρικῆς ἀγάπης. Ἐἴεν δὲ τὰ ἔτη Αὐτῆς θεόθεν ὅτι πλεῖστα, ὑγιεινὰ καὶ πανευδαίμονα.

Τῆς λίαν ἡμῖν περισπουδάστου περιφανεστάτης αὐτῆς Ἐξοχότητος
διάπυρος πρὸς Θεὸν εὐχέτης καὶ ὅλως πρόθυμος
† Ὁ Κωνσταντινουπόλεως Ἀνθιμος²³

23. *Anthimos VI (Ioannides)*. He was Patriarch of Constantinople for the fol-

αὐτοῖς Φεβρουαρίου ἰστ'
πρὸς τὸν Ἐξοχώτατον Κωστάκη Πασάν Μουσούρου
πρεσβευτὴν τῆς Α.Α. Μεγαλειότητος τοῦ Σουλτάνου
παρὰ τῇ Βρεττανικῇ Κυβερνήσει κ.τ.λ. κ.τ.λ.²⁴

3.

To Musurus Pasha, Turkish Ambassador.²⁵

Your Excellency,

We received very joyfully and with respect acknowledged the filial letter of the 14th of last January from your honoured Excellency by which after the congratulatory salutations on our elevation by the Divine mercy and the Autocrat's benignity for the third time to the most holy Patriarchal Ecumenical Throne, you are pleased to communicate with us in consequence of a friendly letter of the Most Excellent Premier of England, Mr. Gladstone,²⁶ concerning the Rev. Stephen Whateley, who was lately ordained a priest here, and is now exercising his sacred profession in England. A most painful impression, we confess, was made on us who are struggling against many difficult circumstances of our church, by the wholly unexpected information that the ordination of Mr. S. Whateley here could occasion displeasure and bring about a coolness between our Oriental Church and the Anglican clergy, with

lowing periods: a) 4th December 1845-18th October 1847. b) September 1853-September 1855 and c) September 1871-September 1873.

24. *British Library, Add MS 44375*, f. 5.

25. Constantine Musurus, was of Greek origin but a Turkish citizen and Orthodox. His father, Paul Musurus, was from a great, noble and Byzantine family. C. Musurus studied Greek and Latin and learned many languages. In 1832 he was appointed secretary to Stephanos Vagorides, the Hygemon of Samos. In 1837 he married one of his daughters. Between 1834-37 he served as trustee of the principal-ity of Samos. In 1840 the Great Vezir of Turkey sent him as a diplomatic representative to Athens, thus an Ambassador between 1841-1847. In 1847 Musurus was the cause of a break of diplomatic relations between Greece and Turkey. (C. h. P o u l o u, *Τὸ ἐπεισόδιον Μουσούρου ἢ ἐλληνοτουρκικὴ διένεξις τοῦ 1847*, Athens 1958; also in *L' Hellenisme Contemporain*, 9 (1955), p. 436. He was then moved to Vienna. He was Amassador in London between 1856-1885. He was given the title of Pasha by the Sultan when he visited London in 1867.

26. See: *The Gladstone Diaries*, vol. IV, 1848-1854, ed. by M. R. D. Foot and H. C.G. Matthew, Oxford 1974, p. 577, n. 5.

whom this church has always continued in harmony, especially lately in the time of my most holy predecessor Gregory, when most friendly letters were interchanged. Wherefore also we are heartily thankful to your Excellency, that you immediately hastened by a private letter to Mr. Gladstone to take up the defence of our holy church, which has confessedly never taken upon itself the employment of proselytizing means for the dissemination of the doctrines held by it, but contents itself with simply defending itself to the best of its power against those who assail it in various ways. As is truly elicited from the official records on the subject of Mr. Whateley, our church is not made at all responsible (liable), either for his election to the priesthood, nor for his return to England and exercise of his sacred function; because, first, he came into the Orthodox Church fifteen years ago, and, further, (he remained) in it..., chiefly by the cooperation of Popov, the Russian Archimandrite there (i. e. in London), by whose recommendation he subsequently departed for Russia, for the collection of subscription, for the erection of a holy Orthodox Church at Wolverhampton, and only about the end of last year came here from Russia, asking to be consecrated. Then our church did not proceed immediately and without examination to his ordination, but only after Mr. S. Whateley had successively presented many various credentials and recommendatory letters from the Orthodox congregation at Wolverhampton, as also from the Russian Embassy here. Well then, in such a case and in consequence of such official credential documents, how could the church refuse his ordination, sought by his own parishioners, most of whom, as is elicited from a recommendary letter, are English in nationality, but profess the Orthodox faith? And on this account, in the time of our predecessor Gregory his ordination as deacon was resolved on and took place, and in our time lately that to priest's orders. Such is in brief the history of the ordination of Mr. Whateley here, and we cannot understand how such a simple, canonical and impartial act of our church could reasonably raise a scandal among his countrymen on the mere trivial and wholly unfounded suspicion that it concealed a purpose of proselytism, and could assume the character of an international question. Similarly also of the said Whateley's performing the service in the English language, how could we hinder this, since in that town there are Englishmen professing the Orthodox faith and wishing for a natural reason to hear their service in their own language? As to having the service-books of our church in the English language, no scruple weighs on the church; for these were translated and printed fifteen years ago, and moreover with the knowl-

edge and licence of the Russian Church, some of which, as we are informed, have been published both in Russian and in English.

From the exposition, we are convinced your Excellency will sufficiently perceive that our holy church has done nothing else in this matter but ordain one who of his own accord and with feelings of devotion approached the Ecumenical throne and persistently demanded ordination according to the holy canons of the Church; and therefore we paternally request your most Illustrious Excellency kindly again to assure His Excellency, the Premier Mr. Gladstone, that not an idea of proselytism, but simply the duty imposed by the holy canons, compelled the Church to proceed to his ordination; and this with the assurance of our excellent opinion and paternal love towards yourself. And may your years by the Divine mercy be many, healthy and happy.

Your much honoured and most Illustrious
Excellency's sincere well-wisher,
† Anthimos of Constantinople

Feb. 16, 1872

To his Exc. Kostakes Pasha Musurus,
Minister of his Majesty the Sultan at the British Court.²⁷

4.

Imperial Ottoman Embassy
January 4, 1872

My dear Mr. Gladstone,

I have read with much attention and interest the letter you have had the kindness to address to me with regard to Mr. Hatherly.

I thoroughly concur with your opinion, the more so as I always blamed proselytism in general, and thought that nothing is more mischievous and more unworthy of this century of enlightenment and civilisation than an undertaking tending by proceedings hostile to other religions to prevent the conscience of tranquil people, trouble social order and spread hatred amongst families and fellow-citizens. I admit the conversion of a man to another religion, when it is the fruit of study, judgement and self-conviction; but I dispraise any organised endeavours made for that purpose, as being generally inspired by religious

27. *British Library, Add Ms. 44375, f. 128.*

fanaticism and having for natural effect to provoke an antagonistic fanaticism wherever such operation is put into action.

As to the ordination of Mr. Hatherly, I sincerely regret that the Patriarch of Constantinople has conferred it upon him. It appears, however, that according to the Canons, it was not in his power to refuse ordination to a person professing the Greek Church's dogmas, and having the required conditions for that purpose. But I do not believe that His Holiness has done it in order to favour the views of Mr. Hatherly, because it is impossible to suppose that the chief of the Greek Church, a body which bitterly complains of the mischief caused to its flock by the proselytising proceedings of emissaries of foreign creeds, may have thought to reciprocate in such a mischievous path by authorising similar proceedings against the Anglican Church, a body showing so much friendship towards the Eastern Church, and which, if differing somewhat dogmatically, professes identical principles.

I therefore intend writing privately on this subject to the Patriarch of Constantinople and also informing him of the private and personal opinion of the Prime Minister of England; and I do not doubt that His Holiness will not permit Mr. Hatherly to come here for the purpose of undertaking proselytising work.

Believe me with the highest consideration

Your most faithful servant,

Musurus

His Excellency

The Right Hon.ble

W. E. Gladstone etc.²⁸

5.

I Brayanston Square

Private

18th May 1872

My dear Mr. Gladstone,

I had the pleasure duly to receive your kind letter of the 11th instant, and I will write again to the Patriarch and let him know how justly you appreciate the contents of his letter to me, and call the attention of His Holiness to the fact of the existence at Wolverhampton of a

28. *British Library, Add Ms.* 44375.

congregation of members of the Orthodox Church is unknown here, and therefore seems to me to require demonstration since His Holiness repudiates proselytical news.

As soon as I receive an answer I will communicate it to you, and, meanwhile, I remain

Yours most faithfully,
K. Musurus²⁹

6.

Private

I, Braynston Square
27th August 1872

My dear Archbishop,³⁰

I am very sorry that absence from town followed by a visit to Paris have caused me to delay answering Your Grace's letter of the 6th instant, and I hope that you will be kind enough to pardon this involuntary neglect.

Your Grace mentions a report according to which Mr. Hatherly, before being ordained at Constantinople, was a clergyman of the Church of England. It is the first time that I hear of that report, and I am sure that the Patriarch of Constantinople was equally ignorant of such a fact, the more so as Mr. Hatherly did not present himself to the Greek Patriarchate as a clergyman, but as a simple layman belonging to the Greek communion and asking to be admitted to divine orders. Nevertheless I am very desirous that the circumstance of Mr. Hatherly's being previously a clergyman of the Church of England may be ascertained in order that I might call the attention of His Holiness thereto, in case it should turn out that Mr. Hatherley was already ordained. As to Mr. Hartheley's endeavours to make converts to the Greek Church, I have much pleasure in informing Your Grace that, in a letter I received some months ago from the Patriarch, His Holiness expresses his deep regret that the ordination of Mr. Hatherley at Constantinople has been represented in England as intended to make proselytes to the Greek Church, and that this Church which has always deprecated proselytism between Christians of different sects, should have been suspected

29. *British Library, Add Ms. No. 44434, ff. 142-142v.*

30. *Archbishop Campbell Tait of Canterbury 1868-1882.* See Davidson and Benham, *Life of Archibald Campbell Tait*, 2 vols, Macmillan, 1891 and Edward Carpenter, *Cantuar. The Archbishops in their Office*, London 1971, pp. 334-359.

of attempting to conspire against the Anglican Church with which it was always been in friendly harmony and exchanged lately the most amicable letters. His Holiness adds that Mr. Hatherley, furnished with documents certifying him to be a member of the Greek communion, as well as with letters of recommendation attesting his fitness for divine orders, and with a memorial from many inhabitants of Wolverhampton belonging to the Greek communion and asking his ordination as their Minister, presented himself to the Patriarchate soliciting such ordination and that, under those circumstances, the Patriarchate could not, according to the Canons, have refused to comply with that request; but that, in granting such ordination, it never intended encouraging proselytism or causing any trouble or displeasure to the Anglican Church.

Only the week before last I received another letter from His Holiness by which he requests me to make known to those who are interested in this matter the explanations which he previously gave me, and to assure all concerned that, far from doing any thing which might draw upon him the displeasure of the Church of England, he wishes and hopes that a good occasion may present itself to manifest his friendly feelings towards the Church of which your Grace is the President.

As I intend soon going to Constantinople, I shall make it my duty to call the attention of His Holiness to the observations contained in your Grace's letter, and to communicate to him any further considerations on your part with which you may favor me.

I have the honor to be with the greatest respect,

Your Grace's
very faithful and obedient servant
Musurus

His Grace,
the Archbishop of Canterbury³¹

7.

Ἐξοχώτατε,

Περὶ τοῦ εὐλαβεστάτου Πρεσβυτέρου Στεφάνου Χάτερλυ τοῦ νῦν τῆς ἐν Οὐλβερχάμπτων Ὁρθοδόξου Ἐκκλησίας ἱερατικῶς προΐσταμένου καὶ ἄλλοτε ἀντηλλάγησαν μεταξύ Αὐτῆς καὶ τοῦ Ἐξοχωτάτου Πρωθυπουργοῦ τῆς Βρεττανικῆς Κυβερνήσεως Γλάδστωνος ἔγγραφα, καὶ δὴ ἐσχάτως ἔγραψε πρὸς

31. *Lambeth Palace Library*, Tait Ms. No. 185, ff. 206-207.

Αὐτὴν ὁ Πανιερώτατος Ἀρχιεπίσκοπος καὶ Μητροπολίτης Καντουαρίας Κύριος Ἀρχιεπίσκοπος Κάμπελ, ἐκ τῶν ἀντιγράφων δὲ τούτων, ἅτινα διεβίβασε πρὸς ἡμᾶς ἡ περισπούδαστος ἡμῖν αὐτῆς Ἐξοχότης, εἶδομεν ἐν ἄθυμιά δικαίᾳ ὅτι ἡ χειροτονία καὶ ἐγκατάστασις τοῦ Πρεσβυτέρου τούτου ἐν τῇ μικρᾷ ἐκείνῃ παροικίᾳ, καίτοι γενομένη συνεπείᾳ ἐνθέρμου αἰτήσεως τῶν ἐν αὐτῇ διατελούντων λατρευτῶν τῆς Ὁρθοδόξου Ἀνατολικῆς τοῦ Χριστοῦ Ἐκκλησίας πρὸς μόνην ἐπάρκειαν τῶν θρησκευτικῶν αὐτῶν ἀναγκῶν, ὅμως παρὰ τῇ κοινῇ γνώμῃ τοῦ μεγαθύμου καὶ φιλελευθέρου Ἀγγλικοῦ ἔθνους ἐξελήφθη ὡς πέτρα σκανδάλου, καὶ ὡς ὑποθάλλουσα δῆθεν τὴν ιδέαν τοῦ προσηλυτισμοῦ³².

Ἡ Ὑμετέρα Ἐξοχότης καλῶς γινώσκει ὅτι ἡ καθ' ἡμᾶς Ὁρθόδοξος Ἀνατολικὴ Ἐκκλησία κατακρίνουσα ἀνέκαθεν τὴν ἀρχὴν τοῦ προσηλυτισμοῦ ἐπὶ τῶν τοῦ ἱεροῦ Εὐαγγελίου πιστῶν οὐ παραδέχεται εἰ μὴ μόνον τοὺς αὐθορμήτως αὐτῇ προσερχομένους, συνεπείᾳ τούτου οὐδαμῶς ἡδύνατο ἵνα ἐπιτρέψῃ ταύτην καὶ τῷ διαληφθέντι πρεσβυτέρῳ.

Ὅσον δὲ περὶ τῆς χειροτονίας αὐτοῦ οὐδὲν ἤττον λυπούμεθα ὅτι καὶ αὕτη ἐγένετο ἀπεικόντως ἀντικείμενον λόγων ἄλλ' ἡ καθ' ἡμᾶς Ἐκκλησία ἐπομένη τοῖς ἱεροῖς κανόσι καὶ θεσμοῖς τῶν ἑπτὰ Οἰκουμενικῶν Συνόδων οὐκ ἡδύνατο ἀρνηθῆναι αὐτῷ τὸ ὑψηλὸν τῆς ἱερώσύνης χάρισμα, ὃ λιπαρῶς ἐζητεῖτο μετὰ τὴν ἐκ Ρωσσίας εἰς τὴν Ὁθωμανικὴν Πρωτεύουσαν ἐπ' αὐτῷ τούτῳ ἔλευσιν, καθ' ὅσον οὗτος καὶ τοῦ ὀρθοδόξου δόγματος εἶχετο καὶ τὰ πρὸς χειροτονίαν προσόντα ἐκέκτητο καθ' ἃς προσήνεγκεν ἐγγράφους συστάσεις καὶ μαρτυρίας ὧν ἀντίγραφα ἐπισυνάπτομεν πρὸς γνῶσιν καὶ ἐν δέοντι χρῆσιν τῆς ὑμετέρας περιφανοῦς καὶ περισπούδαστου ἡμῖν Ἐξοχότητος.

Τὰ ὀλίγα ταῦτα ἀρμοδίως μεταδιδόμενα παρ' Αὐτῆς ἀρκέσουσι φρονούμεν, πρὸς μείζονα τοῦ πράγματος διευκρίνησιν καὶ πρὸς ἀπόδειξιν ὅτι οὐδὲν παρὰ τὰ διατεταγμένα ἐπράξαμεν. Εἰς βεβαίωσιν δὲ καὶ πληροφορίαν τῶν προειρημένων ἀρχῶν τῆς καθ' ἡμᾶς ἀγίας τοῦ Χριστοῦ Μ. Ἐκκλησίας διετάξαμεν τὸν ὀσιώτατον ἡμέτερον Μ. Πρωτοσύγκελλον ἵνα προκαλέσῃ τὴν προσοχὴν τοῦ εἰρημένου πρεσβυτέρου εἰς μόνην τὴν ἐκτέλεσιν τῶν τριῶν αὐτοῦ χρεῶν ἐν τῇ ἐπισκέψει τοῦ ποιμνίου του καὶ μὴ ἐκτρέπῃται εἰς ἐνεργείας τυχὸν προσηλυτισμοῦ, ὅν, ὡς προέφημεν, ἡ Ὁρθόδοξος Ἀνατολικὴ Ἐκκλησία ἀποδοκιμάζει καὶ κατακρίνει.

32. «...This man had been received into the Orthodox Church in London in 1856 by 'rebaptism' and ordained to the Orthodox priesthood at Constantinople in 1871... His missionary zeal was denounced to the Patriarch of Constantinople... he wanted simply Eastern Orthodoxy, probably with the use of English as the liturgical language...» G. Florovsky, «The Orthodox Churches and the Ecumenical Movement prior to 1910», in *A history of the Ecumenical Movement 1517-1948*, London 1967, p. 206.

Ἐπὶ τούτοις διαβιβάζοντες τῇ Ὑμετέρᾳ Ἐξοχότητι τὰς ἐγκαρδίους πατρικὰς ἡμῶν εὐλογίας καὶ πλοῦν αἷσιον ἐν τῇ εἰς τὸν πρὸς ὃν ὅρον ἀπελεύσει αὐτῆς εὐχόμενοι διατελοῦμεν.

Τῆς λίαν ἡμῖν περισπουδάστου περιφανεστάτης αὐτῆς Ἐξοχότητος
διάπυρος πρὸς Θεὸν εὐχέτης καὶ ὅλως πρόθυμος
† Ὁ Κωνσταντινουπόλεως Ἀνθίμος³³

Πρὸς τὸν Ἐξοχώτατον Κωστάκη Πασάν Μουσοῦρον Πρεσβευτὴν τῆς
Α. Μεγαλειότητος τοῦ Σουλτάνου παρὰ τῇ Βρεττανικῇ Κυβερνήσει κ.τ.λ.
κ.τ.λ. κ.τ.λ.

8.

Many of the members of the Association are aware that a gentleman named Hatherly, so long ago as the year 1865, left the English and was admitted into communion with the Eastern Church. Since that time he has received more or less support from Russian friends, but within the last few years he seems to have conceived the idea of attempting to establish a community of members of the Orthodox Church of the East at Wolverhampton, where he was residing. In this object, he appears to have been supported by many of the authorities in Russia, both lay and clerical.

About these facts there is unfortunately no room to doubt, as Mr. Hatherly himself deposed to them in his examination on oath in an action brought against «The Guardian» newspaper, which was tried last summer at the Stafford assizes. A short-hand writer's note of the proceedings at that trial is in the possession of your Committee.

From the report of this trial it would seem that not only was the building of a church authorized by the Metropolitans of St. Petersburg and Moscow, by the Holy Governing Synod of Russia, and by members of the Imperial family, but also that charter was granted by the Russian Government for the building of such church at Wolverhampton, with the full knowledge that there were but eight members of the Orthodox Church of the East in the neighbourhood, of whom two resided in Birmingham, and were Greek subjects; one, an Englishman, lived at Wolverhampton; and the remaining five were Mr. Hatherly and his four children. Your Committee trusts that Mr. Hartherly misinterpreted the views

33. G. Arambazoglou, *Φωτίειος Βιβλιοθήκη*, Constantinople 1935, pp. 231-32.

of the Russian officials and that what has the appearance of an unfriendly act may be proved to have arisen from misunderstanding.

The first direct information that your Committee received upon the subject was the announcement in the newspapers that Mr. Hatherly had been appointed deacon at Constantinople and was proceeding to take steps to be ordained a priest, with the ostensible sanction of the Patriarch Gregorios.

It is unnecessary for your Committee to state that they did everything in their power to prevent what appeared to them to give a blow to their hope of friendly relations between the Eastern and English Churches, and they have to express their thanks to the Bishops of Winchester, Ely, and Carlisle for the assistance they received from them in this matter.

At that time your Committee were entirely ignorant of the reasons which had induced the Patriarch to sanction such a proceeding. They remembered that the Patriarch Gregorios was the same person who had written in so kind a manner to the Archbishop of Canterbury, and had on more than one occasion testified his friendship towards the English Church, and they were therefore at a loss to discover what had caused him to consent to an act which on the face of it appeared schismatical. For the Patriarch of Constantinople to ordain a priest with a title in the diocese of Lichfield in England is manifestly contrary to the letter and spirit of the canons of the Universal Church, and contrary also to the uniform practice of the Eastern Church up to the present time.

The next intelligence your Committee received was that Mr. Hatherly had left Constantinople before being ordained priest, and they hoped that the representation to the Patriarch Gregorios had been effected.

In the Orthodox Church of the East a deacon cannot baptize, and therefore had Mr. Hatherly not been ordained priest he would have been unable to carry out his intention of proselytizing in this country.

Further explanations were given to the Patriarch, and your Committee had good reason to expect that, with his sanction, Mr. Hatherly would never proceed to a higher order in the Ministry, especially as they were well assured of the respect felt by the Patriarch Gregorios for the English Church, and his appreciation of the efforts made here and in the East to establish closer relations between these two portions of the Church Catholic. It was, therefore, with great regret that in the month of September last they learnt that the Patriarch had felt himself

compelled to resign in consequence of the increased difficulties in the relations between Constantinople and the Bulgarian Church, and that the ex-Patriarch, Anthimos, had been appointed in his room.

In October following Mr. Hatherly returned to Constantinople and, as they are informed, at the direct instance of the Synod of the Russian Church, was ordained priest with the approval of the Patriarch Anthimos, though not by his hands. It was at the same time publicly stated in the Constantinople newspapers that the object of Mr. Hatherly was to proselytize in England.

Since his ordination Mr. Hatherly, your Committee are informed, has been chiefly resident at Moscow, though he has lately returned to this country. They have reason to hope that he will not be allowed by the Patriarch to occupy a position which would encourage him to attempt to proselytize.

In this matter your Committee, in addition to the direct assistance given by several of the English Bishops as before mentioned, have to report the warm sympathy and support they have received from the venerable Metropolitan of Athens, and from other dignitaries and members of the Church of Greece.

They feel that it would not be right for them to pass over the reason given by the Patriarch for the act. This, though not embodied in any public document, is perfectly well known. The Patriarch states that the Synod of the Russian Church introduced Mr. Hatherly as a person fit to be ordained priest, and requested, and in fact demanded, his ordination upon its responsibility; that he caused Mr. Hatherly to be examined, and found his attainments justified his ordination; moreover that a certificate was produced stating that there were members of the Orthodox Church of the East in Wolverhampton desirous of the establishment of a church there.

Your Committee are engaged in obtaining further information about this certificate.³⁴

9.

DOROTHEOS EVELPIDES,³⁵ Grand Protosynkelos of the Patriarchal and Ecumenical throne of Constantinople, peace from God and frater-

34. *Report of the Committee of the Eastern Church Association, 1872.*

35. *Dorotheos Evelpides (1825-1875).* From 1871 until 1874 he was Protosyn-

nal greeting to Stephen Hatherly, the Priestly President of the Orthodox Church at Wolverhampton, in England.

Amongst the many troubles against which the Orthodox Church has daily to contend she numbers, as your Reverence well knows, the proselytism which is being constantly pursued against certain of her children by the missionaries of the West.

Were these missionaries actuated by a true zeal for the Lord, they could have found a wide field of action before them in the greatest part of Asia, Africa, and in other places where as yet Christ is unknown, and not amongst the pious children of the Orthodox Church, whose ancestors were the first to receive the Faith from the actual witnesses of the Word, and, having cultivated the gospel of Christ, communicated it to the other nations, among which are the very people from whom now-a-days these missionaries come forth. Self-appointed teachers, exercising the profession of proselytizers amongst the faithful, forgetting the words of the Apostle of nations, who «strove to preach the gospel, not where Christ was named, lest he should build upon another man's foundation, but as it is written, to whom he was not spoken of, they shall see: and they that have not heard shall understand (Rom. XV. 20). By this conduct of theirs they take upon themselves the work of those about whom the Apostle said, when writing to the Philippians (i. 15), and which the Orthodox Church is justified in repeating, «Some indeed preach Christ even of envy and strife;... and some from contention, not sincerely, supposing to add affliction to my bonds».

Our Mother Church, seeing with sorrow the dreadful consequences of such proselytism, mourns like another Rachel for the loss of some of her children, and looks upon it with abhorrence; as distinctly anti-evangelical and anything but pursuing the glory of the name of the Lord, or peace and Love, but propagating, on the contrary, hatred and enmity amongst the Christian Churches. For this reason, holding the apostolic teaching in honour, she has always discountenanced proselytism, and never looked for proselytes amongst the members of another Church, and it is with pride that she can call upon history to testify of her having always faithfully conformed herself to this rule.

Your Reverence is therefore also invited in fact, and ecclesiastically enjoined, to become the formal interpreter of this principle amongst our brethren, the English, teaching as is your duty the small

kellos of the Ecumenical Patriarchate. He was then elected Metropolitan of Korutsa 1874-1875.

Orthodox flock, over which you have been called to preside as Priest, and where you have been appointed by the Church, without however conceiving in your mind the notion of proselytizing not even one member of the Anglican Church, which has moreover given of late so many proofs of fraternal sympathy towards our Orthodox Church. Our most fervent desire is not to bring within the bosom of our Church perchance five or ten members of the Anglican or any other Church, but, on the contrary, that by a sincere meditation and preparation in a spirit of meekness, all the existing differences vanishing, the union of the Churches may be accomplished, so that we might with one mouth and one heart glorify in the same Churches the Great Shepherd, our Lord and God, and diffuse by common efforts the light of the knowledge of the true God even to those nations that are in darkness and are sitting in the shadow of death, and that a common hymn of praise may be offered to Him that sits on the right hand of the throne of Grace, the only begotten Son and Word of God.

This is the great object for which our Church longs, praying by day and by night «for the union of all».

Under this standard of our Church, whose minister you have been appointed, let your Reverence fight the good fight in Christian Great Britain, becoming a model and teacher not of division and of hatred, but of union and love. Of this conduct let us above all, who have been appointed ministers of the Church, be preeminently the practitioners, ourselves in all our actions in accordance with the ordinances and according to the Apostolic precept, «praying this, that the love of the faithful may abound yet more and more in knowledge and in all judgement that they may approve things that are excellent, that they may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God» (Phil. i. 9-12).

In transmitting now to your Reverence the greeting and blessings of our Most Holy Father and Patriarch, by whose command I have written you this letter, I also on my part offer you my fraternal salutations.

Done at the Patriarchate on the 26th February, 1873.

Your Reverence's
Brother in Christ,
† The Grand Protosynkelos,
(signed) D. EVELPIDES.³⁶

36. *Eastern Church Association* 1873, pp. 16-17.

10.

Δωρόθεος Εὐελπίδης, μέγας Πρωτοσύγκελλος τοῦ ἐν Κωνσταντινουπόλει πατριαρχικοῦ οἰκουμενικοῦ θρόνου, Στεφάνῳ Χάτερλν, τῷ ἱερατικῶς προϋσταμένῳ τῆς ἐν Βουλβερχάμπτον τῆς Ἀγγλίας Ὁρθοδόξου Ἐκκλησίας, τὴν ἀπὸ Θεοῦ εἰρήνην καὶ τὸν ἐν Χριστῷ ἀδελφικὸν ἀσπασμὸν ἀποδίδωσιν.

Ἐν πολλοῖς ἄλλοις, οἷς ὁσήμεραι ἡ Ὁρθόδοξος Ἐκκλησία προσπαλαίει δεινῶς, καταλογίζεται, εὖ οἶδεν ἡ φίλη αἰδεσιμότης, καὶ ὁ ἐνίων τῶν τέκνων αὐτῆς ἐκάστοτε ὑπὸ ἱεραποστόλων τῆς ἐσπερίας ἐπιδιωκόμενος προσηλυτισμός.

Εἴπερ ὑπὸ ἀληθοῦς ζήλου τοῦ Κυρίου ὄντως οἱ ἱεραπόστολοι οὗτοι, εὐρὺ στάδιον ἐνεργείας εἶχον ἂν πρὸ αὐτῶν τὸ τῆς Ἀσίας καὶ Ἀφρικῆς πλεῖστον καὶ ἄλλα μέρη, ὅπου εἰσέτι «Χριστὸς οὐ καταγγέλλεται», οὐχὶ δὲ τοὺς τῆς Ὁρθοδόξου Ἐκκλησίας εὐσεβεῖς υἱούς, ὡς οἱ πατέρες πρῶτοι παρὰ τῶν αὐτοπτῶν τοῦ λόγου δεξάμενοι καὶ καλλιεργήσαντες τὸ τοῦ Χριστοῦ Εὐαγγέλιον μετέδωκαν τοῖς λοιποῖς ἔθνεσιν, ἐν οἷς καταριθμεῖται καὶ αὐτά, ἀφ' ὧν σήμερον αὐτεπάγγελτοι διδάσκαλοι ἐμφανίζονται οἱ ἱεραπόστολοι οὗτοι, τὸ ἔργον τοῦ προσηλυτισμοῦ μετερχόμενοι ἐν τοῖς πιστοῖς ἐπιλανθανόμενοι τοῦ ἀξιώματος τοῦ ἀποστόλου τῶν ἐθνῶν, ὅστις «ἐφιλοτιμεῖτο εὐαγγελίζεσθαι, οὐχ ὅπου ὠνομάσθη Χριστός, ἵνα μὴ ἐπ' ἀλλότριον θεμέλιον οἰκοδομῇ, ἀλλὰ καθὼς γέγραπται, οἷς οὐκ ἀπηγγέλη περὶ αὐτοῦ ὅφονται, καὶ οἱ οὐκ ἀκηκόασι συνήσουσι» (Ρωμ. ιε', 20-21). Διὰ τῆς τοιαύτης δὲ αὐτῶν διαγωγῆς ἀνατυποῦσιν ἐν ἐχυτοῖς τὸ ἔργον ἐκείνων, περὶ ὧν Φιλιππησίους (α', 15-16) γράφων ὁ ἀπόστολος ἔλεγε, δικαιοῦται δὲ ἐπαναλαμβάνειν καὶ ἡ Ὁρθόδοξος Ἐκκλησία: «Τινὲς μὲν καὶ διὰ φθόνον καὶ ἔριν, οἱ δὲ ἐξ ἐριθείας τὸν Χριστὸν καταγγέλλουσιν, οὐχ ἄγνως, οἰόμενοι θλίψιν ἐπιφέρειν τοῖς δεσμοῖς μου».

Τοῦ τοιοῦτου προσηλυτισμοῦ τὰς δεινὰς συνεπείας μετὰ λύπης καθορώσα, ἡ μήτηρ Ἐκκλησία τὴν ἀπώλειαν ἐνίων τέκνων αὐτῆς ὡς ἄλλη Ῥαχὴλ ἀποδύρεται· διὸ καὶ μετ' ἀποστροφῆς πρὸς αὐτὸν διάκειται, ἅτε δὴ ἀντευαγγελικόν, καὶ μὴ τὴν δόξαν τοῦ ὀνόματος τοῦ Κυρίου ἐπιδιώκοντα, οὐδὲ τὴν εἰρήνην καὶ ἀγάπην, ἀλλὰ τὰ μίσση καὶ τὴν ἔχθραν μεταξὺ τῶν Χριστιανῶν Ἐκκλησιῶν ἐγκατασπεύροντα. Καὶ διὰ τοῦτο ἐπομένῃ τῇ ἀποστολικῇ φιλοτιμίᾳ ἀείποτε ἀπέστρεψε τὸ πρόσωπον αὐτῆς ἀπ' αὐτοῦ, οὐδέποτε προσηλύτους ἐπιδιώξεται μεταξὺ τῶν μελῶν ἄλλης Ἐκκλησίας καὶ μετὰ καυχήσεως ἐπικαλεῖται τὴν ὑπὲρ αὐτῆς ἱστορικὴν αὐθεντίαν ὅτι πιστῶς διετήρησεν ἀείποτε τὴν ἀρχὴν ταύτην.

Τῆς ἀρχῆς ταύτης ἐπίσημος διερμηνεὺς ἐν ἔργῳ προσκαλεῖται καὶ ἐκκλησιαστικῶς διακελεύεται ὅπως γένηται καὶ ἡ ὑμετέρα αἰδεσιμότης παρὰ τοῖς ἀδελφοῖς Ῥαγγλοῖς· διδάσκουσα μὲν κατὰ καθήκον τὸ μικρὸν ὀρθόδοξον ποίμνιον, οὐτινος ἱερατικῶς προϋστάμενος ἐκλήθη, καὶ ὑπὸ τῆς Ἐκκλησίας διωρίσθη, οὐδέποτε κατὰ νοῦν λαμβάνουσα προσηλυτίσαι ἐν κἂν μέλος τῆς

Ἀγγλικανικῆς Ἐκκλησίας, ἥτις τοσαῦτα μάλιστα δείγματα ἀδελφικῆς συμπαθείας ἐπεδείξατο ἐπ' ἐσχάτων πρὸς τὴν καθ' ἡμᾶς Ὀρθόδοξον Ἐκκλησίαν. Ἡ διάπυρος ἡμῶν ἐπιθυμία ἔστιν οὐχὶ νὰ προσλάβωμεν ἐν τοῖς κόλποις τῆς καθ' ἡμᾶς Ἐκκλησίας πέντε ἢ δέκα τυχόν μέλη τῆς Ἀγγλικανικῆς ἢ ἄλλης τινὸς Ἐκκλησίας, ἀλλὰ δι' εἰλικρινοῦς καὶ ἐν πνεύματι πραότητος μελέτης καὶ προπαρασκευῆς ἐκποδῶν γινομένων τῶν ἐν μέσῳ διαφορῶν ἐπέλθῃ ἡ ἔνωσις τῶν Ἐκκλησιῶν· ὅπως ἐν ἐνὶ στόματι καὶ μιᾷ καρδίᾳ δοξάζοντες ἐν τοῖς αὐτοῖς ναοῖς τὸν μέγαν ἀρχιπολιμένα Κύριον ἡμῶν καὶ Θεὸν ἀπὸ κοινοῦ μεταδῶμεν τὸ φῶς τῆς θεογνωσίας τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις ἔθνεσι, καὶ κοινὸς αἶνος ἀπάντων τῶν ἐπὶ γῆς ἀναφέρεται τῷ ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης μονογενεῖ Ὑἱῷ καὶ λόγῳ τοῦ Θεοῦ. Ὑπὲρ τούτου δέεται ἡμέρας καὶ νυκτὸς ἡ Ἐκκλησία εὐχομένη «ὕπὲρ τῆς τῶν πάντων ἐνώσεως».

Ὑπὸ τὴν σημαίαν ταύτην τῆς ἡμετέρας Ἐκκλησίας, ἥς λειτουργὸς ἐτάχθη, τεταγμένη καὶ ἡ ὑμετέρα αἰδεσιμότης στρατευέτω τὴν καλὴν στρατείαν ἐν τῇ Χριστιανικῇ Μ. Βρεττανίᾳ, τύπος καὶ διδάσκαλος γινομένη, διαγωγῆς οὐχὶ τῆς κατατομῆς καὶ τοῦ μίσους, ἀλλὰ τῆς ἐνώσεως καὶ τῆς ἀγάπης. Ταύτης δὲ κατ' ἐξοχὴν ἐργάται ὦμεν ἡμεῖς οἱ κληθέντες λειτουργοὶ τῆς Ἐκκλησίας κατ' αὐτὴν ἐν πάσαις ἡμῶν ταῖς πράξεσι πολιτευόμενοι, καὶ κατὰ τὴν ἀποστολικὴν ὑποτύπωσιν «τοῦτο προσευχόμενοι, ἵνα ἡ ἀγάπη τῶν πιστῶν ἔτι μᾶλλον καὶ μᾶλλον περισσεύῃ ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει, εἰς τὸ δοκιμάζειν αὐτοὺς τὰ διαφέροντα, ἵνα ὧσιν εἰλικρινεῖς καὶ ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ, πεπληρωμένοι καρπὸν δικαιοσύνης τῶν διὰ Ἰησοῦ Χριστοῦ εἰς δόξαν καὶ ἔπαινον Θεοῦ» (Φιλ. α', 9-11).

Διαβιβάζων τῇ ὑμετέρᾳ αἰδεσιμότητι τὰς εὐχὰς καὶ εὐλογίας τοῦ παναγιωτάτου ἡμῶν πατρὸς καὶ πατριάρχου, οὗ κατ' ἐντολὴν ἔγραψα τὰ ἀνωτέρω, ἀπονέμω τὸν ἐν Χριστῷ ἀδελφικὸν ἀσπασμόν.

Ἐν τοῖς Πατριαρχείοις, τῇ 26 Φεβρουαρίου, 1873.

Τῆς ὑμετέρας αἰδεσιμότητος

ἐν Χριστῷ ἀδελφός

† Ὁ Μ. Πρωτοσύγκελλος

Δ. Εὐελπίδης.³⁷

11.

Ἡ χειροτονία τοῦ ἀγγλου Χάτερλυ εἰς ὀρθόδοξον ἱερέα.

Εἰς τοὺς ἀναγνώστας τῆς Ὀρθοδόξου Ἐπιθεωρήσεως εἶναι γνωστὸς ὁ ἀγγλος Χάτερλυ, διδάκτωρ τῆς Θεολογίας, ὅστις ἀπὸ τοῦ 1856 στρέψας τὸ

37. *Eastern Church Association* 1873, pp. 14-15; compare also in *Ἐκκλησιαστικὴ Ἐπιθεώρησις*, vol. VI (1874), pp. 4-6.

βλέμμα αὐτοῦ πρὸς τὴν ἀνατολικὴν ἐκκλησίαν ὡς τὴν μητέρα ἐκκλησίαν, ἐν ἣ ἀνεῦρε καθαρώτερας τὰς παραδόσεις τῆς χριστιανικῆς ἀρχαιότητος, ἀπεφάσισεν ἐσχάτως ἐπισημῶς νὰ ἀσπασθῇ τὰ δόγματα αὐτῆς, γινόμενος δὲ ἱερεὺς αὐτῆς νὰ ἐνεργήσῃ ὑπὲρ τῆς διαδόσεως τῶν ἀρχῶν τῆς ἐν τῇ πατρίδι τοῦ Βιρμιγγάμη ὅπου ἀπὸ πολλοῦ εἶχεν ἤδη προσελκύσει πολλοὺς ὁπαδοὺς ('Ορθόδ. Ἐπιθ., ἐτος Β', ἀριθ. 4). Πρὸς τὸν σκοπὸν τοῦ νὰ χειροτονηθῇ, εἶχεν ἔλθῃ ἐσχάτως εἰς Κωνσταντινούπολιν πρὸς τὸν Πατριάρχην Γρηγόριον. Ἡ χειροτονία αὐτοῦ ἐγένετο πρὸ μικροῦ μετὰ μεγάλης ἐπισημότητος ἐν τῇ κατὰ Χάλκην Θεολογικῇ Σχολῇ, ὁμολογήσαντος αὐτοῦ δημοσίᾳ τὴν ὁρθόδοξον πίστιν, χρησιμεύσαντος ὡς διερμηνέως καθηγητοῦ τινος εἰδήμονος τῆς ἀγγλικῆς γλώσσης. Ὁ Χάτερλυ ἐμελλε νὰ σταλῇ εἰς Βιρμιγγάμην, ὅπου ὑπάρχει καὶ ἐκκλησία τις ἰδρυμένη ὑπ' αὐτοῦ καὶ κοινότης ὁρθοδόξων ἀγγλῶν περιμένουσα αὐτόν, καθ' ἃ εἶχον ἐκεῖθεν ἀγγελθῇ τῷ Πατριάρχῃ. Ἀλλὰ κατὰ τῆς χειροτονίας ταύτης, μανθάνομεν, ὅτι διεμαρτυρήθη ὁ τῆς ἐν Κωνσταντινουπόλει ἀγγλικανικῆς ἐκκλησίας ἐφημέριος αἰδ. Κούρτιος, ἐπικαλεσθεὶς μάλιστα καὶ τοὺς κανόνες τοὺς ἐν τῷ ἡμετέρῳ πηδαλίῳ περιεχομένους κατὰ τῶν ἐν ξέναις ἐνόρλαις χειροτονούντων. Ὁ αἰδεσ. Κούρτιος δὲν ἔλαβεν ὑπ' ὄψιν, ὅτι ὁ Χάτερλυ ἐγένινεν ὁρθόδοξος καὶ πέμπεται εἰς κοινότητα ὁρθοδόξων, φαίνεται δέ, ὅτι αὐτὸ τοῦτο ἀμφισβητεῖ, ὅτι ἐν Βιρμιγγάμῃ ὑπάρχει ὁρθόδοξος κοινότης ἔχουσα καὶ ναόν. Κατωτέρω καταχωροῦμεν ἀπάντησιν ὁρθοδόξου τινὸς ἀνωνύμου εἰς τὴν διαμαρτύρησιν τοῦ ἀγγλοῦ ἱερέως. Ὁ Παναγ. Πατριάρχης, ἀνὴρ συνετὸς βεβαίως, θὰ πληροφορηθῇ καλῶς περὶ τῶν ἐν Βιρμιγγάμῃ διάτρεχόντων, καὶ ἔπειτα θὰ πέμψῃ ἐκεῖσε τὸν Χάτερλυ. Ἡ ἀπὸ τινος συναφθεῖσα μετὰ τῶν Ἀγγλικανῶν φιλικὴ σχέση, ἥτις καὶ ἡμᾶς τιμᾷ καὶ ὠφέλιμος δύναται νὰ ἀποβῇ εἰς ἀμφοτέρω τὰ μέρη, ἴσως καὶ εἰς ὅλον τὸν χριστιανικὸν κόσμον, δὲν πρέπει χάριν ἐνὸς φιλορθοδόξου ἀγγλοῦ νὰ διαταραχθῇ ποσῶς. Ἡ ἀνατολικὴ ἐκκλησία, ἥτις τοσαῦτα σκάνδαλα εἶδεν ἀναγεννηθέντα ἐν τοῖς κόλποις αὐτῆς, ἕνεκα τῆς παρουσίας ἱεραποστόλων τῶν ἄλλων ἐκκλησιῶν, προσηλυτισμὸν ἐπιδιωκόντων παρ' ἡμῖν, δὲν πρέπει, εἰς τὸ αὐτὸ ἀμάρτημα περιπίπτουσα, νὰ πέμπῃ πρὸς τοὺς χριστιανοὺς τῆς δύσεως, ὡς πρὸς ἀπολωλότας, ὁρθοδόξους ἱεραποστόλους. Μὴ γένοιτο! Ὁ Χάτερλυ, ἂν ζητῇται ὑπὸ κοινότητός τινος ὁρθοδόξων ἐν Βιρμιγγάμῃ, ἃς ἀποσταλῇ ἐκεῖσε χάριν αὐτῆς, οὐχὶ ὅμως ὡς ἱεραπόστολος. Ὁ ἀμοιβαῖος προσηλυτισμὸς ἀποξενοῖ τὰς ἐκκλησίας ἀπ' ἀλλήλων, καὶ υποθάλλπει τὰς μεταξὺ αὐτῶν ἔχθρας, καθ' ἣν ἐποχὴν πρέπει νὰ τείνωμεν εἰς τὴν συμφιλίωσιν πάντων. Ὅ,τι εἶναι εὐχάριστον, εἶναι μόνον νὰ ὑπάρχωσιν ἐν τῇ δύσει ἄνδρες ἀντιπρόσωποι τῆς ὁρθοδοξίας, ὅπως αὕτη εἶναι γνωστὴ παρὰ τοῖς δυτικοῖς χριστιανοῖς, καθολικοῖς τε καὶ διαμαρτυρομένοις, ἵνα μὴ ἀγνοώμεθα, ὅπως μέχρι τοῦ νῦν. Ἡ ἔχθρα καὶ ἀντιπάθεια μεταξὺ τῶν διαφόρων χριστιανικῶν συστημάτων στηρίζεται ὡς ἐπὶ τὸ πλεῖστον ἐπὶ τῆς ἀγνοίας. Οἱ ὄχλοι καὶ ἐκ τῶν πεπαιδευμένων πολλάκις ἀνδρῶν τινες, δὲν ἔχουσι πολλάκις

οὐδὲ τὴν ἀμυδροτέραν ἔννοιαν περὶ τῶν δοξασιῶν τῶν ἄλλων χριστιανῶν. Ἐν Γαλλίᾳ πολλοὶ ἀμφιβάλλουσιν, ἂν οἱ ὀρθόδοξοι εἶναι χριστιανοί! Ἐχομεν ἀνάγκην λοιπὸν νὰ ἔχωμεν ἐν τῇ δύσει ἀντιπροσώπους τῆς διδασκαλίας τῆς ἀνατολικῆς ἐκκλησίας, οὐχὶ ταύτης ἱεραποστόλους. Οὕτως πρέπει νὰ χαρακτηρισθῇ καὶ τοῦ Χάτερλυ ἡ εἰς Ἀγγλίαν ἀποστολή. Ἄλλως κινδυνεύομεν νὰ ἐγεῖρωμεν τῶν ἄγγλων τὴν δικαίαν ὀργήν, ἐὰν πέμπωμεν αὐτοῖς κήρυκας τοῦ Εὐαγγελίου, ὡς εἰ εὐρίσκοντο ἐν τῇ ἀπιστίᾳ. Ἐνεκα τῶν λόγων τούτων δὲν ἐπιδοκιμάζομεν ἡμεῖς καθ' ὁλοκληρίαν μηδὲ τὴν σφοδρότητα, μεθ' ἧς ἐργάζεται ἐν Ἀγγλίᾳ ὁ "Οφερβεκ ὑπὲρ τῆς ὀρθοδοξίας. Ὁ ζῆλος οὗτος ψυχραίνει τοὺς ἀγγλικανοὺς μεγάλως, ὅπως ὑπέδειξε τοῦτο ἐσχάτως ὁ Στάνλεϋ ἐν τῷ λόγῳ αὐτοῦ ἐν τῇ τελευταίᾳ ἐν Σαουθαμπτόν συνόδῳ. Καὶ ὁ "Οφερβεκ, καὶ ὁ Γιεττέ, καὶ ὁ Βίερριν ἐν Ἀμερικῇ, καὶ ὁ Χάτερλυ, πρέπει νὰ ἀποφεύγῃσι τὸ σκάνδαλον τοῦ μεταξὺ χριστιανῶν προσηλυτισμοῦ, χωρὶς νὰ ἀποκρύπτωσι τὰς φιλορθοδόξους πεποιθήσεις των. Ἄς κηρύττωσι τὴν ὀρθοδοξίαν, ἀλλ' ἄς μὴ προσηλυτίζωσι.

Ἰδοὺ ἡ ἀπάντησις εἰς τὴν διαμαρτυρίαν τοῦ αἰδ. Κουρτίου κατὰ τῆς χειροτονίας τοῦ Χάτερλυ.

Πρὸς τοὺς συντάκτας τοῦ «Νεολόγου»,

Ἀναγνούς ἐν τῷ ὑπ' ἀριθμὸν 727 φύλλῳ τῆς ὑμετέρας ἐφημερίδος τὴν ἐπιστολὴν τοῦ αἰδесиμωτάτου ἐφημερίου τῆς ἐνταῦθα ἀγγλικῆς ἐκκλησίας, ἧς τὰ ἐγκαίνια ἐτέλεσε πρὸ δύο ἐτῶν ἀγγλικανὸς τις ἐπίσκοπος, κυρίου Καρόλου Κουρτίου, δι' ἧς ἡ αὐτοῦ αἰδесиμότης, διαμαρτύρεται τρόπον τινὰ κατὰ τῆς Α.Θ. Παναγιότητος τοῦ οἰκουμενικοῦ πατριάρχου ὡς δῆθεν παρὰ τοὺς ἀποστολικούς καὶ συνοδικούς κανόνας τοὺς περὶ ἐνοριῶν κειμένους ἐνεργήσαντος ἐν τῇ κανονικῇ χειροτονίᾳ τοῦ Ἀγγλου μὲν τὸ γένος καὶ τὴν πατρίδα, ὀρθοδόξου δὲ τὸ δόγμα, αἰδесиμολογιωτάτου κυρίου Στεφάνου Χάτερλυ, συγχαίρῳ ἐγκαρδίως τῷ κυρίῳ Κουρτίῳ, ὅτι, εἰ καὶ ἀλλόφωνος καὶ ἐτερόδοξος, ὅμως πάννυ ἀξιεπαίνως καὶ ἀξιομιμήτως ἀναδιφᾷ τὸ ἱερὸν Πηδάλιον τῆς Ὀρθοδοξίας, δι' οὗ ὁ Κύριος καὶ τὸ φωτίσαν τὰς πανσέπτους συνόδους πανάγιον Πνεῦμα-ἡγδόκησαν νὰ κυβερνᾶται τὸ ἱερὸν σκάφος τῆς Ἐκκλησίας. Ἡ ἀναδίφησις αὕτη ὑπεμφαίνει τὸν πρὸς εὗρεσιν καὶ κτήσιν τῆς ἀνοθεύτου καὶ ἀρχαιοπαραδότου θρησκευτικῆς ἀληθείας διάπυρον ζῆλον τοῦ ἀνδρός, καὶ ἂν ἑτέρου ἐν βῆμα προσεγγίσεως εἰς αὐτὴν τὴν ἀλήθειαν, ἣν συγκεφαλαιῷ καὶ καθορίζει δογματικῶς τε καὶ πρακτικῶς τὸ ἱερὸν Πηδάλιον.

Ἄλλ' ὅ,τι δὲν ἐννοήσαμεν, εἶναι τοῦτο. Πῶς λησμονεῖ ὁ ἄλλως ἐμβριθὴς κύριος Κούρτιος ὅτι, ὅπου ἐμφιλοχωρεῖ ἐτεροδοξία εἴτε μεγάλη εἴτε μικρά, ἐκεῖ πανταχοῦ καὶ πάντοτε διεκρίθησαν καὶ οἱ ἱεροὶ κληροὶ καὶ ποιμένες, θρησκευτικῆς ἀσφαλείας ἕνεκα τῶν ἀπαντοῦ ποιμνίων. Τούλάχιστον ἐκ

τῆς ἐτεροδοξίας ταύτης δικαιολογεῖται ἡ ἐν Κωνσταντινουπόλει ὑπαρξίς καὶ ἐνέργεια τοσούτων ἱερωμένων Ἀρμενίων, Ῥωμαιοκαθολικῶν, Ἀγγλικανῶν καὶ Διαμαρτυρομένων, καθὼς τὰνάπαλιν ἐν Ἀγγλίᾳ καὶ ἀλλαχοῦ ἡ ὑπαρξίς ὀρθοδόξων ἱερέων, ἐξ Ἑφῶς ἀποστελλομένων πρὸς πνευματικὴν ἐπίσκεψιν καὶ κυβέρνησιν τῶν ὀρθοδόξων χριστιανῶν.

Εἰ δὲ τυχὸν ἀγνοεῖ ὁ κύριος Κούρτιος, ὅτι ἡ τῶν γνωστῶν τριάκοντα ἐννέα ἄρθρων ἀγγλικανὴ ἐκκλησία εὐσιωδῶς ἐτεροδοξεῖ πρὸς τὴν καθ' ἡμᾶς ἀνατολικὴν ὀρθόδοξον, ἀναγνῶτω μετὰ προσοχῆς τὰς ἐπισήμους ὁμολογίας καὶ κατηχήσεις ἐκατέρας τῶν ἐκκλησιῶν, ἵνα λύσῃ προχειρῶς τὴν ἀπορίαν αὐτοῦ.

Ἐὰν δὲ δυσπιστῇ εἰς τὰ θρυλούμενα, ὅτι ὁ Κύριος Στέφανος Χάτερλυ ἡσπάσατο τὸ ἡμέτερον ὀρθόδοξον δόγμα ἤδη πρὸ δεκαπενταετίας, ἀρκεῖ νὰ ζητήσῃ ἀρμολύως, τὰ ὅποια φέρει παντοῖα καὶ ἐπίσημα περὶ τούτου μαρτυρικὰ καὶ συστατικὰ ἔγγραφα ἵνα βεβαιωθῇ ὅτι ὁ οἰκουμενικὸς Πατριάρχης χειροτονεῖ νομίμως καὶ κατὰ καθήκον ποιμαντορικῆς προνοίας εὐχὴ ἀγγλικανόν, ἀλλὰ ὀρθόδοξον χριστιανόν, προσκαλούμενον ἵνα ἱερατεύσῃ ἐν νεοσυστάτῳ ὀρθοδόξῳ κοινότητι, ὑπαγομένη κανονικῶς ὑπὸ τὴν ἄμεινον πνευματικὴν δικαιοδοσίαν τῆς Κωνσταντινουπόλεως.

Τελευταῖον τολμῶ νὰ συστήσω πρὸς τὸν αἰδεσιμώτατον κύριον Κούρτιον τὴν μετὰ ζήλου ἱερατικῷ συγχὴν μελέτην βίου τοῦ ἱεροῦ Πηθαλίου τῆς ὀρθοδόξου ἀνατολικῆς Ἐκκλησίας, ὅπως θεωρίᾳ καὶ πράξει ἀκριβέστερον ἐγγυμασθεῖς τὴν εὐσέβειαν, συγκαταλεχθῇ τῇ θείᾳ χάριτι μετὰ τῆς ὀρθοδόξου ποιμένης καὶ τότε ἀποφαίνεται ἐν γνώσει καὶ ἀπταιστῶς, ποῦ ἐφαρμόζονται καὶ ποῦ δὲν ἐφαρμόζονται οἱ περὶ ἐνοριῶν συνοδικοὶ καὶ ἀποστολικοὶ κανόνες καὶ οἱ περὶ δογμάτων ἀνυπέρβατοι ὅροι.

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Ἐκ τῶν συνδρομητῶν σας». ³⁸

12.

Ἡ ὀρθοδοξία ἐν Ἀγγλίᾳ ἢ ὁ διδάκτωρ Χάτερλυ.

Ἀναγινώσκωμεν ἐν τῷ «Τύπῳ» Κωνσταντινουπόλεως.

«Τὴν παρελθοῦσαν ἐβδομάδα ἀφίχθη ἐνταῦθα ἐκ Βιρμινγάμης τῆς Ἀγγλίας ὁ κ. Χάτερλυ, τέκνον θερμὸν τῆς Ἀνατολικῆς Ὀρθοδόξου Ἐκκλησίας καὶ θεολόγος ἐκ τῶν δοκιμωτέρων. Ὁ κ. Χάτερλυ, Ἀγγλος τὸ γένος, ἐκ παιδικῆς ἡλικίας ἐπέδειξε κλίσιν πρὸς τὴν θεολογίαν καὶ ζώπυρον ἀγάπην ἰδίως πρὸς τὴν Ὀρθόδοξον τοῦ Χριστοῦ Ἐκκλησίαν. Μετὰ τὸ πέρασ τῶν ἐγ-

38. See: Ὀρθόδοξος Ἐπιθεώρησις, 30 January 1871, pp. 61-62.

κυκλίων σπουδῶν του εἰσῆλθεν εἰς τὸ πανεπιστήμιον τῆς Ὁξφόρδης, ἔθθα ἡκροάσατο τῆς θεολογίας, τῆς ὁποίας ἔλαβε τὸ διδακτορικὸν πτυχίον, μετὰ τὴν προσήκουσαν δοκιμασίαν. Ἡ σπουδὴ τῆς θεολογίας καὶ ἡ παραβολὴ τῶν δογμάτων τῆς πίστεως ἐπίσπε τον ἄνδρα, ὅτι ἡ ἀλήθεια, ἣν ὁ Θεάνθρωπος ἐδίδαξε καὶ οἱ ἀπόστολοι παρέλαβον καὶ ἐδογματίσαν, φυλάσσεται ὑπὸ μόνης τῆς Ἀνατολικῆς Ὁρθοδόξου Ἐκκλησίας· διὸ κατὰ τὸ 1856 ἐδέχθη τὸ βάπτισμα τῆς ὀρθοδόξου πίστεως ἐν Λονδίῳ· ἀνάδοχος δ' αὐτοῦ ἐγένετο ὁ χρηστὸς ὁμογενὴς ἡμῶν κ. Φραγκιάδης. Συζευχθεὶς κατόπιν, ἔδωκε τὸ βάπτισμα τῆς ὀρθοδοξίας εἰς τὴν ἰδίαν σύζυγον, καθὼς καὶ εἰς τὰ ὀκτὼ τέκνα, ἅτινα ἀπὸ τῆς ἐποχῆς ἐκείνης ἀπέκτησεν. Οὐ μόνον δέ, ἀλλὰ καὶ εἰς πολλοὺς τῶν ὁμογενῶν αὐτοῦ ὑπέδειξε τὴν ἀλήθειαν τῆς ὀρθοδόξου πίστεως, οἵτινες ὑπεδέξαντο αὐτὴν καὶ τὴν ἡσπάσθησαν. Διὰ τῶν ἀκαμάτων δ' ἔκτοτε προσπαθειῶν του καὶ τῶν ἀτρύτων κόπων του, ἡδυνήθη ν' ἀναγείρῃ ἐν τῇ προμνησθείσῃ πόλει, τῇ συνδρομῇ διαφόρων ἐκ τῶν τοῦ ὀρθοδόξου πληρώματος, ναὸν περικαλλῆ, οὗ τὸ φωτογραφικὸν ἐκτύπωμα ἔχομεν ἐνώπιον ἡμῶν καὶ θαυμάζομεν.

Διὰ τῆς αὐτῆς ἐπιμελείας καὶ ἀξιαγαστοῦ ἐπιμνηνῆς μετεγλώτισσεν εἰς τὸ Ἀγγλικὸν ἰδίωμα οὐ μόνον τὰς λειτουργίας τοῦ Χρυσοστόμου καὶ τοῦ Μ. Βασιλείου, ἀς ἔχομεν ὑπ' ὄψιν, ἀλλὰ καὶ πάντα τὰ μνηαῖα, τὴν παρακλητικὴν, τὸ τριῳδίου καὶ λοιπὰ Ἐκκλησιαστικὰ βιβλία. Πρὸς τούτοις εἰσῆγαγεν εἰς τὴν ἀκολουθίαν τὴν μελωδίαν καὶ τὸν χορὸν, κατὰ τὸ ὕφος καὶ τὸ ἰδίωμα τῆς μουσικῆς, ἥς ποιεῖται χρῆσιν ἡ Ὁρθόδοξος Ἀνατ. Ἐκκλησία. Καὶ τοῦτο βεβαίως ἐδεῖτο οὐ μικροῦ κόπου καὶ μόχθου.

Ἡ ἐν Βιρμιγγάμῃ ἀξιαγαστος κοινότης τοῦ ὀρθοδόξου πληρώματος, ἐκτιμῶσα τὰς χριστιανικὰς ἀρετὰς τοῦ ἀνδρὸς καὶ τὰ λοιπὰ αὐτοῦ προτερήματα, αἰσθανομένη δὲ τὴν ἀνάγκην τῆς χειροτονίας ἱερέως διὰ τὸν ναόν, καὶ πατὴρ δι' αὐτὴν, ἀπηλυθύνθη πρὸς αὐτόν, ὅστις ἐδέξατο εὐγνωμόνως ν' ἀνταποκριθῇ πρὸς τὰς εὐχὰς τῆς, λαμβάνων τὸ ἱερατικὸν σχῆμα. Ἡ τε κοινότης ἀπὸ κοινοῦ καὶ ὁ ἐνάρετος Χάτερλυ ἐπιθυμοῦσιν, ὥστε ὁ ναὸς τῆς Βιρμιγγάμης νὰ ἐξαρτηθῇ ἀπὸ τοῦ Πατριαρχείου Κωνσταντινουπόλεως, ἡ δὲ προχείρισις τοῦ ἐναρέτου ἀνδρὸς εἰς ἱερέα νὰ ἐκτελεσθῇ ὑπὸ τῆς Α.Θ.Π. τοῦ Πατριάρχου. Πρὸς τὸν σκοπὸν τοῦτον συνετάχθησαν τὰ προσήκοντα ἐγγραφα καὶ ἐσφραγίσθησαν ὑπὸ τοῦ ἐκεῖ Ἑλλήνος προξένου κ. Ἀντωνίου Κλάδου, κομίζονται δὲ ὑπὸ τοῦ προμνησθέντος ἀνδρὸς, ὅστις συνεστήθη εἰς τὸ ἐνταῦθα κατὰστημα τῶν ἀξιοτίμων ὁμογενῶν ἡμῶν κ. κ. Κλάδου καὶ Μοσχοβέλη, ὅπως δι' αὐτῶν παρυσιασθῇ εἰς τὰ Πατριαρχεῖα πρὸς ἐπίτευξιν τοῦ πιθουμένου σκοποῦ.

Βεβαίως ἡ προσέλευσις τοῦ διδάκτορος Χάτερλυ εἰς τὴν ἀνατολικὴν ἐκκλησίαν δὲν εἶναι ἀσήμαντον γεγονὸς. Εἶναι καὶ τοῦτο ἐν δεῖγμα τῆς προσεγγίσεως τῆς ἀγγλικανικῆς καὶ ἀνατολικῆς ἐκκλησίας, ἥς τοσαῦτα τεκμήρια κατὰ τὰς τελευταίας ταύτας ἡμέρας ἐλάβομεν. Τὴν προσέγγισιν ταύτην χαίρετῶμεν καὶ ἡμεῖς ἐν τῷ προσώπῳ τοῦ διδάκτορος Χάτερλυ μετὰ μεγάλης

προθυμίας. Δὲν ἐλπίζομεν μὲν, ὥς τινες, ὅτι ἐγγίξει ἡ ἑνώσις τῆς ἀνατολικῆς καὶ ἀγγλικανικῆς ἐκκλησίας· θεωροῦμεν μάλιστα τοῦτο κατὰ τὸ παρὸν ἀδύνατον· δεχόμεθα ὅμως ὅτι αἱ δύο αὗται ἐκκλησίαι δύνανται καὶ μέλλουσι ποτε νὰ προσεγγίσωσι πολὺ ἀλλήλαις καὶ εὐχόμεθα τοῦτο, διότι αὗται διὰ τε τοῦ πόλιτεύματος καὶ τῆς διδασκαλίας των συγγενεύουσι κατὰ πολλὰ ἀλλήλαις. Ἐὰν δεχθῶμεν τὸ κύρος ὡς τὸν διακριτικὸν χαρακτήρα τῶν λεγομένων καθολικῶν ἐκκλησιῶν, τῆς ἀνατολικῆς καὶ τῆς δυτικῆς, ἡ ἐλευθερία εἶναι κοινὸς χαρακτήρ των προτεσταντικῶν ἐκκλησιῶν. Καθὼς δὲ ἐν τῷ προτεσταντισμῷ ἡ ἀγγλικανικὴ ἐκκλησία δὲν μετέβαλε τὴν ἐλευθερίαν ταύτην εἰς ἀναρχίαν, οὕτω καὶ μετὰ τῶν ἀρχαίων ἐκκλησιῶν ἡ ἀνατολικὴ δὲν μετέστρεψε τὴν δυνάμιν τοῦ κύρους εἰς ἀπόλυτον δεσποτισμόν, ὅπως συνέβη ἐν τῇ δυτικῇ. Ὁ προτεσταντισμὸς ἀπτεται τοῦ καθολικισμοῦ ἐν τῇ ἀγγλικανῇ καὶ τῇ ἀνατολικῇ ἐκκλησίᾳ· αὗται ἀποτελοῦσι τρόπον τινὰ τὸ κέντρον τῶν χριστιανικῶν ἐκκλησιῶν. Ἄς ἐλπίσωμεν λοιπὸν ὅτι αἱ δύο αὗται ἐκκλησίαι θὰ χρησιμεύσωσιν ὡς τὸ κέντρον μιᾶς ἐνώσεως τοῦ χριστιανικοῦ κόσμου ἂν οὐχὶ δογματικῆς (ὅπερ ἡμεῖς πάντοτε ἐθεωρήσαμεν ἀδύνατον καὶ θεωροῦμεν εἰσέτι), ἀλλὰ τοῦλάχιστον ἐνώσεως ἐν τῇ ἀγάπῃ. Καὶ ἂς μὴ νομίση τις, ὅτι ἡ ἐν τῇ ἀγάπῃ ἐνότης εἶναι ἡττονος ἀξίας τῆς ἐν τῇ πίστει. Ὁ μέσος αἰὼν ἐπεδίωκε τὴν ἐνότητα τῆς πίστεως, ἵνα φθάσῃ εἰς τὴν ἐνότητα τῆς ἀγάπης, διὰ νὰ φθάσωμεν εἰς τὴν ἐνότητα τῆς πίστεως. Ἡ τελεία ἐνότης εἶναι ἡ ἐν τῇ πίστει ὁμοῦ καὶ τῇ ἀγάπῃ. Τοῦτο δὲ εἶναι τὸ ἰδανικόν, πρὸς δὲ πρέπει νὰ τείνῃ ὁ χριστιανικὸς κόσμος. Τὰς ιδέας καὶ ἐλπίδας ταύτας ἡγεῖρεν ἐν ἡμῖν ἡ προσέλευσις τοῦ διδασκτορος Χάτερλου εἰς τὴν ἀνατολικὴν ἐκκλησίαν. Ἐν αὐτῷ ἀπέκτησεν ἡ ὀρθοδοξία νέον κήρυκα καὶ ὑπερασπιστὴν αὐτῆς ἐν τῷ δυτικῷ κόσμῳ πρὸς τοὺς δύο ἄλλοις τῷ Ὁφερβεκ καὶ τῷ ἐν Ἀμερικῇ Κρυστάλλῳ, ὅστις ὡς ἐπληροφορήθημεν ἐμμένει πιστὸς εἰς τὰ θεμελιώδη δόγματα τῆς ἀνατολικῆς ἐκκλησίας. Εἶναι καλὸν νὰ γίνῃ ἡ διδασκαλία τῆς ἡμετέρας ἐκκλησίας γνωστὴ εἰς τοὺς ἑτεροδόξους, διότι τοῦτο μεγάλως συντελεῖ εἰς τὴν συμφιλίωσιν τῶν ἐκκλησιῶν. Τὸ ἄγνωστον, τὸ ξένον δὲν εἶναι καὶ προσφιλές, εἶναι ὑποπτον. Ἡ ἀνατολικὴ ἐκκλησία πολλὰς ὀφείλει διὰ τοῦτο χάριτας εἰς τοὺς ἐν τῇ δύσει καὶ Ἀμερικῇ ὑπὲρ τῆς γνωστοποιήσεως τῶν δογμάτων της ἐργαζομένους, ἐν οἷς συγκαταλέγονται ἐκτὸς τῶν ἀνωτέρω καὶ οἱ Γιεττὲ καὶ Βιέρριν»³⁹.

13.

Ἡ περὶ τῆς χειροτονίας τοῦ Χάτερλου ἔρις.

Ἡ ἐν Κωνσταντινουπόλει χειροτονία τοῦ Ἀγγλου Χάτερλου ἀπειλεῖ, ὡς φαίνεται, νὰ λάβῃ σοβαρώτερον χαρακτήρα. Οἱ Ἀγγλοι ἐσκανδαλίσθησαν,

³⁹. See: Ὁρθόδοξος Ἐπιθεώρησις, 30 November 1870, pp. 31-32.

διότι ὁ Πατριάρχης Κωνσταντινουπόλεως Γρηγόριος ἐχειροτόνησεν Ἀγγλον εἰς ἱερέα ὀρθόδοξον καὶ ἀποστέλλει αὐτὸν εἰς Ἀγγλίαν πρὸς ἀγγλικὴν κοινότητα ἐν Βιρμιγγάμῃ. Ὁ ἐν Κωνσταντινουπόλει ἀγγλικανὸς ἐφημέριος Κούρτιος ἐδημοσίευσεν καὶ δευτέραν διαμαρτύρησιν κατὰ τῆς πράξεως τοῦ Πατριάρχου, δριμυτέραν, ὅπως δυνάμεθα νὰ εἰκάζωμεν (διότι δὲν εἶδομεν αὐτήν) ἐκ τῆς εἰς αὐτὴν ἀπαντήσεως ὀρθοδόξου τινὸς ἐν τῷ Νεολόγῳ, ἀφοῦ εἰρωνεύεται τὸν ἡμέτερον Πατριάρχην ὡς καλούμενον οἰκουμενικὸν καὶ προσβάλλει τὴν ἀξίαν τῆς Ζ' Οἰκουμενικῆς Συνόδου. Ὁ Κούρτιος προτάσσει ὡς κυρίαν ἔνστασιν, ὅτι ὁ Πατριάρχης δὲν ἔχει κανὲν δικαίωμα νὰ ἀποστείλῃ ὀρθόδοξον ἱερέα εἰς ἀγγλικανὴν κοινότητα, ὑπαγομένην εἰς τὴν δικαιοδοσίαν τοῦ κατὰ τόπον ἀγγλικανοῦ ἐπισκόπου. Οἱ ἡμέτεροι ἐν Κωνσταντινουπόλει ἰσχυρίζονται τοῦναντίον, ὅτι ἡ ἐν Βιρμιγγάμῃ κοινότης ἡ περιμένουσα τὸν Χάτερλυ ἡσπάσθη τὸ ὀρθόδοξον δόγμα, ἅρα ἀπεσχίσθη ἀπὸ τῆς ἀγγλικανῆς καὶ ἐκήρυξεν ἑαυτὴν μέλος τῆς ἀνατολικῆς ἐκκλησίας. Ἰδοὺ ποῦ συνίσταται ἡ ἔρις, ἥτις δὲν εἶναι ἀπίθανον νὰ ἀποβῇ ἀπὸ ἔριδος ἀσημάντου εἰς σπουδαίαν μετὰ τὸν Πατριάρχου Κωνσταντινουπόλεως καὶ τῆς Ἀγγλικανῆς Ἐκκλησίας. Ἡμεῖς νομίζομεν, ὅτι τὸ δίκαιον εἶναι ὑπὲρ τοῦ Πατριάρχου. Ἄν ἐν Βιρμιγγάμῃ Ἀγγλοὶ τινὲς ἡσπάσθησαν τὴν ὀρθοδοξίαν, δικαιοῦνται νὰ ἀποτελέσωσιν ἐκκλησίαν, καὶ νὰ ζητήσωσιν ἱερέα παρὰ τῶν νέων ἀδελφῶν ἐκκλησιῶν. Ἐν Ἀθήναις ἐκ προσηλύτων Ἑλλήνων ἐσχηματίσθησαν μικραὶ ἐκκλησίαι διαμαρτυρομένων ἀναβαπτιστῶν, πρεσβυτεριανῶν καὶ ἄλλων, ἔλαβον δὲ ἐξ Ἀμερικῆς Ἑλλήνας διαμαρτυρομένους ἱερεῖς, χωρὶς μηδεὶς νὰ ἀμφισβητήσῃ αὐτοῖς τὸ δικαίωμα τοῦτο. Σήμερον καθ' ὅλην τὴν Εὐρώπην τὰ συντάγματα καὶ οἱ θεμελιώδεις ἐν γένει νόμοι ἀνεκκήρυξαν καὶ ἐξησφάλισαν τὴν ἐλευθερίαν τῆς θρησκείας. Ἐκαστος δύναται νὰ ἐπαγγέλλεται ἀκωλύτως οἵανδήποτε θρησκείαν θέλῃ. Οὐδεὶς νόμος ἀπαγορεύει ἐν Ἀγγλίᾳ, ὅσον ἡμεῖς γνωρίζομεν, τὸν σχηματισμὸν μιᾶς νέας ἐκκλησίας. Ὁ αἶδεσ. Κούρτιος, ἀποροῦμεν ἡμεῖς τοῦλάχιστον, ποῦ βασιῶνται αὐτοῦ. Θὰ εἶχε δίκαιον, ἂν ἀπεδεικνύετο, ὅτι ἡ ἐν Βιρμιγγάμῃ κοινότης ἐμμένει εἰς τὸ ἀγγλικανὸν δόγμα. Τότε ἡ ἀποστολὴ τοῦ Χάτερλυ ἐκ Κωνσταντινουπόλεως θὰ ἦτο ὑπερβασίς τῶν ὁρίων τῆς δικαιοδοσίας τοῦ Πατριάρχου. Τὸ Πατριαρχεῖον ὀφείλει νὰ ἐξακριβώσῃ τὸ ἂν πραγματικῶς ἡ ἐν Βιρμιγγάμῃ ὁλόκληρος κοινότης προσῆλθεν εἰς τὴν ὀρθοδοξίαν. Ἀλλ' ἂν καὶ βλέπομεν, ὅτι ὁ Πατριάρχης ἐν τῇ προκειμένῃ περιστάσει ἔχει ὑπὲρ ἑαυτοῦ τὸ δίκαιον, νομίζομεν ὅμως, ὅτι πρέπει νὰ λάβῃ ὑπὸ σπουδαίαν σκέψιν τὰς περιστάσεις καὶ νὰ πράξῃ ὅ,τι ἀληθῶς συμφέρει εἰς τὴν ἀνατολικὴν ἐκκλησίαν, συμβιβάζεται δὲ πρὸς τὴν χριστιανικὴν ἀγάπην. Ἄν πρόκηται ἡ ἀποστολὴ τοῦ Χάτερλυ νὰ ρίψῃ σκάνδαλον μετὰ τῶν ἀγγλικανῶν καὶ τῶν ὀρθοδόξων καὶ ματαιοῦσά τὴν ἐσχάτως μετὰ τῶν αὐτῶν ἐπελθοῦσαν φιλίαν, νὰ φέρῃ τὴν ἔχθραν, ἔπρεπε νὰ προτιμήσῃ τὸ Πατριαρχεῖον νὰ ἐμποδισθῇ ἡ ἀποστολὴ. Ἡ ἀνατολικὴ ἐκκλησία πρέπει νὰ θεωρῇ μετῴκτον καλὸν τὴν γενικὴν τῶν χριστιανῶν τῶν διαφόρων δο-

γματών σύμπνοιαν καὶ ἀγάπην τῆς τοπικῆς αὐξήσεώς της. Τί κατώρθωσαν οἱ ἀμερικανοὶ καὶ διαμαρτυρόμενοι ἐν γένει ἱεραπόστολοι ἐν τῇ Ἀνατολῇ; Διέδωκαν τὸν προτεσταντισμόν; Πολλοὺ γε καὶ δεῖ. Ἡ σύστασις ἀσημάντων τινῶν διαμαρτυρομένων κοινοτήτων ἐξ ἀβεβαίων καὶ ὑπόπτων ὁπαδῶν ἐν Ἀθήναις, Κωνσταντινουπόλει καὶ Σμύρνῃ ἢ καὶ ἀλλαχοῦ, δὲν εἶναι οὐδὲ λόγου ἀξία. Καὶ ὅμως ἡ ἐκ τοῦ προσηλυτισμοῦ βλάβη ἢ ἐπελθοῦσα εἰς τὰς ἀμοιβαίας τῶν ἐκκλησιῶν σχέσεις ὑπῆρξε μεγάλη. Πολλαχοῦ ὁ λαὸς τῆς Ἀνατολῆς θεωρεῖ τοὺς προτεστάντας, τοὺς λουθηροκαλβίνους, ὅπως ὀνομάζει αὐτοὺς, ὡς τινὰς ἀπαίσιους ἀνθρώπους! Ἰδοὺ τί φέρει ὁ προσηλυτισμός, ἐνοῖ μὲν εὐαρίθμους τινὰς προσηλύτους, ἀποξενεῖ δὲ ὁλοκλήρους ἐκκλησίας, ἐκκλησίας ἐπὶ τέλους μεθ' ὅλους τοὺς ξένους ἰδιωτισμοὺς χριστιανικάς. Τοιοῦτοτρόπως ἐν τῷ χριστιανικῷ κόσμῳ ὑποθάλλονται μετὰξὺ τῶν χριστιανῶν τῶν διαφόρων δογμάτων ἔχθραι ἀνάξια τοῦ Χριστιανικοῦ ὀνόματος. Σήμερον εἶναι πλέον καιρὸς νὰ παύσωσιν οἱ διαπληκτισμοὶ οὗτοι. Ὁ προσηλυτισμός, δηλ. ἡ συστηματικὴ ἐπιδιώξις τῆς προσηλυτίσεως τῶν ἑτεροδόξων εἰς τὸ ἴδιον δόγμα, πρέπει νὰ παύσῃ. Ἀρκετὰ κακὰ ἐπέφεραν εἰς τὸν χριστιανικὸν κόσμον. Ὁ Πατριάρχης Γρηγόριος βεβαίως δὲν σκοπεῖ νὰ ἀποστείλῃ εἰς τὴν Ἀγγλίαν τὸν Χάτερλυ ὡς προσηλυτιστὴν ὑπὲρ τῆς ὀρθοδόξου ἐκκλησίας, ἀλλ' ἀπλῶς ὡς ἐφημέριον τῶν ἐν Βιρμινγχάμῃ ὀρθοδόξων, ἀλλ' ἂν πρόκηται οἱ Ἀγγλοὶ νὰ ἀποδώσωσι τοιοῦτον χαρακτῆρα εἰς τὴν ἀποστολὴν αὐτοῦ, καὶ νὰ σκανδαλισθῇ καὶ ἀποβῇ πρὸς ἡμᾶς ἐχθρὰ ἡ ἀγγλικανικὴ ἐκκλησία, κάλλιον εἶναι νὰ γίνῃ ἐκ μέρους ἡμῶν παραχώρησίς τις. Ἡ ἀγάπη εἶναι τὸ πρῶτιστον καθήκον τῶν χριστιανῶν, ἐφ' ἧς «κρέμονται ὅλοι οἱ νόμοι καὶ οἱ προφῆται»⁴⁰.

14.

«Ἐπιτρέψατέ μοι δημοσίως ἵνα προσφέρω ὑμῖν τὰς ἐγκαρδίους εὐχαριστίας μου διὰ τὴν γενναίαν προστασίαν, ἧς κατηξιώσατε ἐμέ τε καὶ σὺν ἐμοὶ βεβαίως τὸν ὑπ' ἐμοῦ καθιδρυθέντα πρῶτον καὶ βρεφικὸν εἰσέτι ἐν Ἀγγλίᾳ Ὀρθόδοξον ναόν, ἐν ᾧ οἱ ἐκ τοῦ Ἀγγλικοῦ λαοῦ Ὀρθόδοξοι δύνανται νὰ ἀκούωσιν ἐν τῇ ἰδίᾳ αὐτῶν γλώσσῃ δοξαζόμενα τὰ θαυμάσια τοῦ Θεοῦ ἔργα, κατὰ τὴν τάξιν τῆς ἀγίας ἡμῶν Ὀρθοδόξου Ἀνατολικῆς Θρησκείας. Ἐπιτρέψατέ μοι ἐπίσης νὰ εὐχαριστήσω δι' ὑμῶν ἅπαντας τοὺς ἀγαθοὺς ἐν Κωνσταντινουπόλει φίλους, οἵτινες, γινώσκοντες ὅτι τὸ πρὸς τὴν Ἀνατολικὴν Ἐκκλησίαν διάβημά μου ἀπέβλεπε πρὸς μόνην τὴν δόξασιν τῆς Ὀρθοδοξίας, μοι παρέσχον τὴν ἐαυτῷ συμπάθειαν καὶ ἀρωγὴν καὶ προσέτι μὲ συνέδεσαν πρὸς ἑαυτοὺς διὰ τῶν δεσμῶν τῆς προσωπικῆς φιλίας. Πρὸ πάντων εὐχαριστῶ τοῖς μεγαθύμοις ἐκείνοις τὴν καρδίαν ἐμπόροις καὶ ἄλλοις, οἵτινες ἐν ἀγνοίᾳ μου

40. See: Ὀρθόδοξος Ἐπιθεώρησις, 15 February 1871, p. 69.

καὶ ἄνευ οὐδεμιᾶς ἐκ μέρους μου παρορμήσεως, συνέστησαν ἐπιτροπὴν πρὸς συλλογὴν συνδρομῶν, ὅπως δι' αὐτῶν προσενέγκωσι τῷ ὑπ' ἐμοῦ καθιδρυθέντι ναῷ χρυσοῦν Εὐαγγέλιον καὶ τινα ἱερὰ ἄμφια. Πρὸς τοὺς εὐλαβεῖς τούτους φίλους ἀποτεινόμενος, λέγω ὅτι, ἐν ὅσῳ μετ' αὐτῶν ἤμην ἐν Κωνσταντινουπόλει, οὐδὲν ἕτερον ἐζήτησα εἰμὴ τὸ μέγα καὶ ἄυλον τῆς χειροτονίας χάρισμα, ὅπερ μόνος ὁ παναγιώτατος ἡμῶν πατήρ, ὁ Οἰκουμενικὸς Πατριάρχης, ἠδύνατο νὰ μοὶ παράσχη. Ἐκτὸς δὲ τούτου, οὐδὲν ἕτερον ἐπόθουν, οὐδὲν ἤθελον νὰ δεχθῶ. Πλὴν τὰ δῶρα ὑμῶν ταῦτα, μαρτύρια τοῦ θρησκευτικοῦ ὑμῶν ζήλου, ἀποδέχομαι μετὰ συγκινήσεως, ὡς ἀποβλέποντα τὸν καλλωπισμὸν τοῦ μόνου Ἀγγλικοῦ Ὁρθοδόξου ναοῦ.

Ἐνδοὺς εἰς τὰς παρακλήσεις ἀπείρων φίλων καὶ ἀδελφῶν ἐν Χριστῷ ἐν Ρωσσίᾳ, ἠναγκάσθην, πρὶν ἢ ἐπιστρέψω εἰς Ἀγγλίαν, νὰ διέλθω διὰ τῆς Ρωσσίας, καὶ ἤδη εὐρίσκομαι ἐν Μόσχᾳ. Ἐδῶ συνήντησα Ἑλληνα ἱεροδιάκονον, τρόφιμον τῆς ἐν Χάλκῃ Θεολογικῆς σχολῆς, ἐδῶ συνέτυχον Δομινικανῶν τινι ἀποσκιρτήσαντι τοῦ Καθολικισμοῦ, ὡς μὴ ἀποδεχομένῳ τὸ τοῦ ἀλαθῆτος δόγμα, καὶ ἐντὸς σμικροῦ ἐγκολπωθησομένῳ τὸ τῆς Ὁρθοδοξίας δόγμα· ἐδῶ ἐπεσκέφθην τὸν περιώνυμον Μουραβιέφ, συγγραφέα περιspoύδαστον, φημιζόμενον ἰδίᾳ ἐπὶ τῇ ἱστορίᾳ αὐτοῦ τῆς Ρωσικῆς Ἐκκλησίας. Ἐδῶ ἔσχόν τὴν τιμὴν νὰ γνωρίσω τὸν Ἀρχιεπίσκοπον Μόσχας Ἰννοκέντιον, τὸν μέγαν ἱεραπόστολον, ὅστις ἐβάπτισεν εἰς τὰ νάματα τοῦ Χριστιανισμοῦ περὶ τὰς 200 χιλ. εἰδωλολατρῶν.

Ἐν γένει εἰπεῖν, πανταχόθεν ὅθεν διῆλθον, εὗρον ἐγκάρδιον ὑποδοχὴν, τοιαύτην, οἷας ἔτυχον ἐν Κωνσταντινουπόλει παρὰ τῷ εὐαγγεῖ τῆς Ὁρθοδοξίας Κλήρῳ. Διό, θαυμάζων τὸν πρὸς τὴν πίστιν ζῆλον καὶ τὴν ἀφοσίωσιν ἀπάντων τῶν ἐν τῇ Ὁρθοδοξίᾳ ἀδελφῶν μου, εὐχαριστῶ πρῶτον τὸν Ὑψιστον, ὅστις με κατηξίωσεν ἵνα καταταχθῶ ἐν τῇ χορείᾳ τοῦ Ἀνατολικοῦ Κλήρου, εἶτα τοὺς αὐτόθι Ἀρχιερεῖς καὶ Ἱερεῖς, οἵτινες συνετέλεσαν εἰς πραγμάτωσιν τοῦ σκοποῦ μου, καὶ τελευταῖον, ἅπαντας τοὺς βοηθήσαντας καὶ συντρέξαντας εἰς ἐπιτυχίαν τῆς μόνης ἐγκοσμίου ἐπιθυμίας μου, ὑπὲρ ὧν ἐσαεὶ θέλω δέεσθαι τῷ Ὑψίστῳ.

ΣΤΕΦΑΝΟΣ ΧΑΔΕΡΛΕΥ¹¹.

15.

MR. HATHERLY, «En Loyal Anglais»

Sir — Some months ago you published a letter addressed by D. Evelpides, the Grand Protosyncelus of the Patriarch of Constantinople,

41. See: Ἑκκλησιαστικὴ Ἐπιθεώρησις, vol. VI (1874), pp. 161-162.

to Mr. Stephen Hatherly, of Wolverhampton, in which, to use the words of the official Neologus of Constantinople, «he enjoined the Rev. priest, Stephen, Hatherly, as her minister, to content himself with instructing and feeding the small orthodox flock of which he was appointed spiritual father, but to abstain from even the idea of proselytising a few members of the Anglican Church, with which the Greek Church continued in good and sisterly relations». The Patriarch, through his Protosyncelus, forbade Mr. Hatherley to be «a teacher of dismemberment and hatred», ordered him, «never, no not in mind, to assume to proselytise one single member of the Anglican Church», inasmuch as it was the Patriarch's fervent desire «that, differences being removed through care and previous labour undertaken in the spirit of meekness, the unity of the Churches might follow».

On its first publication, Mr. Hatherly denied the authenticity of the Protosyncelus' letter. Now he is obliged to acknowledge that it is authentic, he accounts for its being issued in a very curious manner, which will, I think, interest your readers. He writes to the *Phare du Bosphore*, and, having said that the letter was handed to him by a Wolverhampton lawyer, he continues: «The lawyer referred to tell me how it came into his hands, and I was hopeless of unravelling the intrigue; but further researches made me discover that a Protestant priest who owes me money and has refused in writing to pay me (the italics are Mr. Hatherly's), and who is indefatigable in his endeavours to injure me, succeeded at last in frightening the members of the Assembly (sic) of Canterbury, and got a petition drawn up to the Anglican Bishops, requesting their President, the Archbishop of Canterbury, to write to the Oecumenical Patriarch, relative to the ordination and mission of the Rev. S. G. Hatherly. A letter was written to the Patriarch, and the document of M. Evelpides was the result».

Having pointed out the mischief done him by this document, which has «scandalised the orthodox, disquieted converts, enchanted Protestants, and pleased Romanists», he says that «a petition is about to be addressed to the Oecumenical Patriarch by his faithful English children, praying his Holiness to withdraw officially the cause of such great perplexity, and reassure the hearts of his servants». He adds — «By way of conclusion, I must inform your readers that the Protestant Bishops, though immensely rich in the goods of this world, have no authority except what is accorded them by the civil law, and they are without even power of exercising it. They do not enjoy a greater reputation than that of a rich sugar-baker or a rich soap-boiler».

Mr. Hatherly assures the editor of the *Phare du Bosphore* that he had previously written to him, *en loyal Anglais*, so we must not doubt his present statements; but — a sugar-baker — a soap-boiler! — a Protestant priest, who owes him money that frightened Convocation into inducing the Bishops — *ces riches messieurs* — to induce the Archbishop to induce the Patriarch to condemn poor Mr. Hatherly, who has *abandonne a leur rich congregation*.

It is well that we should know what sort of information about us Mr. Hatherly, *en loyal Anglais*, transmits to his co-religionists for the purpose of convincing them of «the irreconcilable hostility of Orthodoxy and the Protestantism of the Anglican Church; and perhaps some steps should be taken to enable the Patriarch to estimate «Loyal» statements at their true value.

Torquan, March II, 1874. F. MEYRICK

There is one accusation of Mr. Hatherly's wish I should be thankful if I could class with the sugar-baking and soap boiling. *«Le clerge leur desobeit ouvertement et se vante de le faire»*. There is a sting in those words, and they will have their effect on the Eastern mind.⁴²

16.

«It was probably through the information derived from Canon Curtis and from the Anglo-Continental Society that the Patriarch crushed the incipient schism set on foot in England by Dr. Overbeck and Mr. Hatherly, the purpose of which was to institute an Oriental Mission in England after the manner of the Italian Mission. There was serious danger of Mr. Hatherly's schismatical act being approved by the Oriental Church, but on its nature being made clear to the Patriarch he wrote a formal letter, in 1873, to «Stephan Hatherly, appointed priest over the Orthodox Church in Wolverhampton», desiring him «never, no, not in mind, to assume to proselytize one single member of the Anglican Church, which has equally exhibited of late toward our Orthodox Church so many proofs of sisterly love and sympathy. Our fervent desire is not that we should receive into the bosom of our Church five or possibly ten members of the Anglican or any other Church, but that differences being removed through care and previous labour undertaken in the spirit of meekness, the unity of the Churches may follow».⁴³

42. See: *The Guardian*, 18 March 1874, p. 719.

43. See: *The Foreign Church Chronicle*, vol. XX (1896), pp. 202-203.

17.

Ἐν τῷ Πατριαρχείῳ 18 Αὐγούστου 1879.

Κύριε συντάκτα,

Εὐαρεστήθητε νὰ διορθώσητε ἐν τῷ προσεχεῖ ἀριθμῷ τοῦ ὑμετέρου φύλλου τὰ ἐξῆς λάθη, ἅτινα εὗρον ἐν σημειώσει τινὶ τοῦ «Ἀνατ. Ἀστέρος».

Ἐγεννήθην ἐν Κλέβη, πόλει τῆς Παραρρηνίου Πρωσσίας ἐπὶ τῶν μεθοριῶν τῆς Ὀλλανδίας. Οὐδέποτε ἐδίδαξα τὴν θεολογίαν ἐν προτεσταντικῇ σχολῇ τῆς Ἀγγλίας, ἀλλ' ἐδίδαξα ἐπὶ 4 ἔτη ἐν τῇ καθολικῇ θεολογικῇ σχολῇ τοῦ πανεπιστημίου τῆς Βόννης, τῆς κατὰ τὴν Παραρρήνιον Πρωσίαν, τὴν ἐξηγητικὴν τῆς Παλαιᾶς Διαθήκης ἐκ τοῦ ἐβραϊκοῦ καὶ χαλδαϊκοῦ κειμένου καὶ ἐξήγησα τοὺς Ἑλληνας καὶ Λατίνους πατέρας τῆς Ἐκκλησίας. Ἐν Ἀγγλίᾳ ἐσπούδασα μόνον τὴν συριακὴν γλῶσσαν, καὶ τὸ πανεπιστήμιον τῆς Ὁξωνίας ἰδίᾳ δαπάνῃ ἐξέδωκε τὸ συριακὸν πόνημά μου, περιέχον συγγράμματα τέως ἄγνωστα τοῦ Ἀγίου Ἐφραίμ καὶ ἄλλων πατέρων τῆς Ἐκκλησίας. Τότε δ' ἤμην ὑπάλληλος ὡς καθηγητὴς τῆς γερμανικῆς γλώσσης, ἐν τῷ πανεπιστημίῳ τῆς Ὁξωνίας. Ἐπειτα διωρίσθην καθηγητὴς τῆς γερμανικῆς ἐν τῷ Βρετανικῷ γυμνασίῳ τῶν ἐπιτελῶν. Ἦδη δὲ διελθὼν τὰ ὀρισμένα ἔτη τῆς ὑπηρεσίας μου, συνταξιοῦχος εἰμι. Ὁ δὲ ἐφημέριος τῆς ἐκκλησίας τῆς ἐν Λονδίνῳ ρωσικῆς πρεσβείας, ὁ πρωτιερεὺς Εὐγένιος Ποπώφ, ἀπὸ 14 ἡδὴ ἐτῶν παρεδέξατό με ἐν τῇ ὀρθοδόξῃ Ἐκκλησίᾳ. Δὲν ἐπιθυμῶ δὲ τὴν σύστασιν ὀρθοδόξου ἐν τῇ Δύσει Ἐκκλησίας, ἀλλ' ἐπιθυμῶ τὴν ἀποκατάστασιν τῆς προσχισματικῆς Δυτικῆς Ἐκκλησίας, ἥτις μετὰ τῆς ἀδελφῆς αὐτῆς Ἀνατολικῆς ἀπετέλει τὴν ὁλόκληρον καθολικὴν ὀρθόδοξον Ἐκκλησίαν. Τὸ δὲ ζήτημα τοῦτο διεπραγματεύθην ἀπὸ δέκα ἡδὴ ἐτῶν ἐν πολλοῖς βιβλίοις καὶ προσωπικῶς συνεζήτησα τοῦτο μετὰ τῆς ἁγίας ρωσικῆς συνόδου ὅθεν δὲν ἀπασχολεῖ ἡδὴ τὴν ἁγ. σύνοδον ἢ ὀνειροπόλησις τυχодиώκτου τινός, διότι αἱ θεολογικαὶ προθέσεις μου λίαν γνωσταὶ εἰσι πολλοῖς τῶν τε Ρώσων καὶ τῶν Σέρβων, Βουλγάρων τε καὶ Ρουμάνων, ἐπειδὴ ἐδημοσιεύθησαν ἐν τοῖς βιβλίοις μου, ὧν περικλείω ὑμῖν κατάλογον, προσθέτων ὅτι ταῦτά εἰσιν ἅπαντα τὰ ὑπ' ἐμοῦ γεγραμμένα βιβλία· διότι δὲν ἔγραψα βιβλίον ἑτερόδοξον.

Τὸν δὲ κ. Χάτερλυ οὐδέποτε εἶδον καὶ ὅ,τι γνωρίζω περὶ τῶν κατ' αὐτόν, τὸ ἤκουσα ἀπὸ τῶν στομάτων τῶν μελῶν τῆς ἐν Βολβέρχαμπτον ἐγκαταλελειμμένης ἐκκλησίας αὐτοῦ.

Δέχθητε, κύριε τὴν διαβεβαίωσιν τῆς ὑπολήψεώς μου.

Ὑμέτερος ὑποκλεινέστατος θεράπων

I. I. ΟΦΕΡΒΕΚ

διδάκτωρ τῆς θεολογίας καὶ τῆς φιλοσοφίας.

Υ.Γ. Εὐαρεστήθητε, παρακαλῶ, νὰ μοῦ ἀποστείλῃτε τὸ φύλλον, ἐν ᾧ θέλετε καταχωρήσει τὴν ἐπιστολήν μου»⁴¹.

18.

Here is a list of Hatherly's more important publications:

1. «Coptic Ecclesiastical Music» in The Scottish Review, vol. XV, no. 30 (1890), pp. 315-364.
2. To my Pious and Orthodox Brethren of the Greek Church (circular), Egremont Cheshire 1890.
3. «Translated Greek Office-Books» in The Scottish Review, vol. 19, Jan. 1892, pp. 113-140.
4. A Treatise on Byzantine Music, Paisley and London 1892.
5. «God save the Queen, varied in twenty-four forms». Supplement to a Treatise on Byzantine Music, Paisley and London 1895.
6. Office of the credence and the Divine Liturgy of our Father among the Saints, John Chrysostom, Archbishop of Constantinople, London, 1895.
7. Ancient and Modern Traces of God's providential Hand in the History of the Orthodox Church, A lecture, Cardiff 1874.
8. Evening Hymn of the Greek Church, Wolverhempton 1874; music set to the translation by J. M. Neale and Geo. V. Shann.
9. A Greek Church view of the Protestant Bishops: To the Editor of «The Guardian» 1874, letter dated 16/28 1874, from the Greek Church Wolverhampton
10. The Canticles divided according to true principles, and adapted to the form of Chant commonly called Anglican; together with specimens of the above chant composed in the Gregorian modes on tones, 1852.
11. The Divine Liturgies of our Holy Fathers John the Golden-mouthed (Chrysostom), and Basil the Great, London (n. d. 1865).
12. Articles of Catholic and Orthodox Belief, King's Lynn 1872.
13. Hymns of the Greek Church, adopted to English use No.1-3, London.

44. See: *Ἀνατολικὸς Ἀστὴρ*, 21 September 1879, n. 103, pp. 1565-1566; Compare also *Ἐκκλησιαστικὴ Ἐπιθεώρησις* (1879), pp. 19-20. A. Piperas, *Ὁ Ἰωσήφ Ὁβερμπεν καὶ τὸ περὶ ἐνώσεως τῶν Ἐκκλησιῶν ἔργον αὐτοῦ*, in *Ἐκκλησιαστικὴ Ἀλήθεια*, 26 (1906), pp. 84-85, 101-103. *Ὁρθόδοξος Ἐπιθεώρησις*, 28 February 1870, n. 10, pp. 75-76; *Ἐκκλησιαστικὴ Ἐπιθεώρησις*, 1879, pp. 20-21.

14. The office for the Lord's Day, as prescribed by the Orthodox Greek Church, and adopted by all Churches in communion therewith. Translated into English London n. d. 1880.

15. The Cherubic Hymn, composed and arranged for adult male voices, London and Bristol 1881.

16. Ὁ Τρισάγιος Ὑμνος. Thrice Holy: the music composed and dedicated by S. G. Hatherly. Total proceeds devoted to the fund for erection of the Greek Church in Liverpool, London n.d.

17. A new genealogical scale of the sovereigns of England.

18. Synopsis of the Commons, House of Parliament from the Union of Great Britain and Ireland, London 1889.

19. «Byzantine ecclesiastical music» in The Scottish Review, vol. XIV; no. 28, (1889), pp. 239-281.

20. Appendix (of tunes by living authors) to the (unpublished) sixth edition of the Rev. W. H. Harergal's Old Church Psalmody, by Very Rev. S. G. Hatherly, London 1876.

21. Two Christmas Carols: the words from «Hymns of the Eastern Church» translated by the Rev. J. M. Neale, D. D.; the music from «Our Father» composed by the Very Rev. G. S. Hatherly, London J. T. Heyes (Ca. 1876).

22. Specimens of ancient Byzantine ecclesiastical melody, according to the use of the Great Church of Christ in Constantinople, London and Bristol 1879.

23. Hymns of the Eastern Church, Translated with notes and on introduction, by the Rev. J.M. Neale, D.D.; Warden of Sackville College, fourth edition with music from Greek and other sources, verification, various readings, and Prose Translations, by Very Rev. S.G. Hatherly, Mus. B., Archpriest of the Patriarchal Ecumenical Throne, London 1882.

19.

Ladies And Gentlemen, My Dear Sisters And Brethren In The Orthodox
Faith of JESUS CHRIST!

It was my happiness, seventeen months ago, to address you from this ambon, on a matter perhaps too strictly personal to myself, though in some degree necessary, because of the large amount of public attention which my High-Church opponents had directed to the Work of GOD in which I had been permitted to engage in this my native England. Like all opposition originating in false and mistaken feelings, this, to

which I allude, quite failed of its object: for, instead of being put down, I still, after more than six years struggling, stand erect before you, and glory in nothing more, than that, in spite of all the opposition which the wealth and influence of the Protestant Episcopate could bring to bear, even upon the Turkish Government itself, to prevent my ordination, I am an Orthodox Priest, and a Greek Priest in particular.⁴⁵

But it is not my intention on the present occasion to trouble you with much concerning myself, although the events of the last seventeen months have been of considerable moment, both to myself, and, through my poor labours, to you and our other Orthodox brethren: yet, when I touch these questions further on in this lecture, I promise to be brief.⁴⁶

I wish rather to direct your thoughts this evening to a subject which ought frequently to dispose our hearts to thankfulness, as I am sure it does in the case of many a pious soul among you: a subject which, the more we contemplate it, will more and more move us to perseverance in works of charity, and in the desire to labour, or to render assistance to those who labour in the True Vineyard of the LORD, the Kingdom of Heaven upon the earth. I wish to direct your attention to a few of the Ancient And Modern Traces Of GOD'S Providential Hand In The History of

The ORTHODOX CHURCH.

I have said above that I glory in nothing more than I stand before you as a Greek Priest. In saying this, I would not have it thought

45. «It is unnecessary for your Committee to state that they did everything in their power to prevent what appeared to them to give a blow to their hope of friendly relations between the Eastern and English Churches, and they have to express their thanks to the Bishops of Winchester, Ely, and Carlisle for the assistance they received from them in this matter». (*Eastern Church Association's Report*, July 1872). In addition to the above mentioned, Bishop Jackson, of London, addressed to the Turkish Ambassador a most vigorous Note, in which «difficult complications» and «serious consequences» were predicted, if every possible step was not taken to prevent my ordination in the Greek Church. Ali Pasha, the then Grand Visier, did not, however, share the Bishop's fears, and took no steps in the matter. Bishop Wilberforce, of Winchester, fancying that his and his colleagues labours, with the Rev. W. Denton's telegrams to the Serbian Agent at Constantinople, being certain of success, must as certainly have succeeded, wrote to the All-Holy OEcumenical Patriarch, thanking His Holiness for refusing to ordain me, and «thus preventing schism».

46. These remarks, having chiefly reference to the newly established Greek Seamen's Church in Cardiff, which was opened for Public Worship on the 6th (18th) of December, 1873, are here omitted. Since then, another Church for Greek Seamen

that I am indifferent to the prior question of life, health, and nationality. Had it pleased GOD not to give me life, or, having given it to me, to withdraw it in early childhood, no earthly event could have been possible to me. Had my life been borne down by sickness, the power for public usefulness would have been greatly restricted. Had it been the will of GOD that I be made one of the three-hundred-and-fifty millions of Chinese, who have no knowledge of CHRIST and His Salvation, my lot in this life would have been very different. Therefore, I do, as is my bounden duty, feel very thankful for these great initial facts that I have life, that I have health, and that I am an Englishman. Yet still these facts were ordered for me, and, being entirely beyond my control, can redound only to GOD's Glory, and in no sense to my own. *But I became a Greek Priest of my own will*, and in opposition to all the pro-Latin instincts of the religious party in the Protestant Episcopal Church with which in early life I acted, I mean the Tractarian party, and contrary to the advice of the reputed leader of that party, who, as you will remember from my former lecture, when I read to you his letter, counselled me, as far back as 1853, to enter the ministry of the English Establishment.⁴⁷

Now if, notwithstanding my poor material condition as compared with an Anglican clergyman, I glory in the fact that I stand before you as a Greek priest, it is proper that I give to the world the reasons why I glory therein: and in giving these reasons I address myself to the subject of this present lecture.

A learned Baronet, Sir Lancelot Brenton, translated, some years ago, the Vatican copy of *The Septuagint* into English. In his Preface he offers an apology for presenting to English readers what might seem to them another *Bible*, and pleads very earnestly for proper attention to that venerable Work, the first translation, both in time and dignity,

has been planted in the ancient City of Bristol, and was opened, with the assistance of the Captain and Crew of the Brig «Thessalia», of Syra, on Sunday, February 20th, (March 4th), 1877. Both Churches are entirely dependent on voluntary offerings, there being no provision for maintenance of the minister, or for defraying the rent, or other current expenses of Public Service.

47. «My dear Mr. H., I see no reason why you should not follow your heart's wish, and seek to be admitted to Holy Orders. You desire to help in the salvation of souls, and GOD, Who has given you the desire, will, I trust, help you. You will seek to win them by love, and not to be stiff in carrying out theories, but try to adapt yourself to them, if, by GOD's Grace, you may win them. GOD bless you. In Him, yours affectionately, E. B. P.

Returning to Oxford.» 24/5/53.

of the Hebrew Scriptures; a translation moreover, honoured with quotation by our LORD JESUS CHRIST and His Apostles. He bids us remember, that as Judaism was unquestionably Hebrew in origin and development, so was Christianity, from its commencement regarded by the world as «a Hellenistic thing.»⁴⁸ If, then, more than eighteen centuries ago, Christianity had none other than a Hellenic or Greek aspect, is it not an honour, a great honour and glory, now, as it ever was to be a minister of that «Hellenistic thing», that thing so old, yet so renovating? If, also, through the universal use of the Greek language, a strongly marked Hellenistic character was stamped upon the origin of Christianity by the preaching of the first missionaries, the Holy Apostles: how much more fixed must that Hellenistic character have been, by the gradual publication, first of one of the Gospels, then of the others, afterwards of the different Epistles of Paul, Peter, James, John, and Jude, and lastly of that glorious Apocalypse which closed the Divine record of the New Testament, all of which were written in your beautiful Greek language? Let us thank from our hearts GOD for this mercy. It has been well said by a famous writer, that «the humblest peasant who reads his Septuagint or his Greek Testament in his own mother tongue on the hills of Boeotia, may proudly feel that he has an access to the original oracles of Divine Truth, which Pope and Cardinal reach by a barbarous and imperfect (latin) translation.»⁴⁹ Yes, this wonderful dispensation of Divine Providence, whereby was committed to the Greek-speaking people of the world the first knowledge of the True Faith, must be a source of the richest comfort and satisfaction to every Greek Christian who ponders on the matter: and excuse me, it is the duty of every one of Greek parentage seriously to ponder on the matter, and consider how great a charge was laid upon his ancestors, and therefore by inheritance upon himself, the charge, in fact, of bringing all mankind to the knowledge of that Divine Truth which was first imparted to his com-patriots. Remember it was a charge not in Latin, but in Greek; not in the Western tongue, (for the especial property of the Western Church in the New Testament, the Epistle to the Romans, is itself a Greek writing,) but it was a charge recorded in the

48. «Let it be remembered that the Gospel was in its aspect to the world a *Hellenistic thing*» The emphasis also is Sir Lancelot's. Further on in the same Preface we read: «And this was in keeping with the extension of the Gospel to the Gentiles. Greeks, in the language of Scripture, were Gentiles, and Gentiles were Greeks See John 7/35; Romans 1/14.»

49. Dean Stanley's *Lectures on the History of the Eastern Church*, pg. 15.

language of you, my friends, which our LORD JESUS CHRIST Himself gave: «*Porefihen'es oon mathetefsate panta ta ethnee, Vaptizontes aftoos:... kai ithoo, ego meth' hymone eimi pasas tas heemeras heos tees synteleias too aionos. Amen*».⁵⁰ Think on these awful words, I pray you, caring not whether they agree with modern politics, or modern ideas of any kind.

Let us now ask, whether the promise contained in the latter portion of the Greek words which I have read to you has been verified or not, and if so, in what particular way, and in what particular instances? That promise is, as translated into English: - «And behold, I am with you all the days, until the end of the age. Amen.»

In that wonderful Book with which the New Testament concludes, the Apocalypse of John the Theologian, we read of Seven Churches in Asia Minor, a land familiar to most of us, namely: the Churches of Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea. To the Angel or Despot of each of those Churches, an Epistle was written at the command of JESUS CHRIST Himself. Think, my brethren, how each of those prelates must have trembled when he opened the letter in which was contained his own and his people's character in the sight of GOD, a judgement that could not be mistaken, a sentence from which could be no appeal! Well, these Epistles, containing the true judgement, this irreversible sentence, varied in each case as the condition of the seven Churches varied one from another. To two of the seven, Sardis and Laodicea, there is an almost unqualified condemnation. Sardis had a name that it lived, but was dead; and Laodicea was worse than dead, it was lukewarm, *chliaros*. It is not I, brethren, who denounce lukewarmness as worse than death, it is the HOLY SPIRIT of GOD Who does so. For these are His Words addressed to the Church of Laodicea: - «I know thy works, that thou art neither cold, nor hot: *I would thou wert cold, or hot.*» So that absolute coldness is preferable in the Divine sight to the condition of being half warm only. Let us then beware of half measures in religious things of half love, of half faith, of half zeal; better will it be to throw aside our Christain profession altogether, than continue in this half warm condition. Because the lot of all such is that which the Church of Laodicea was threatened:- «So then, because thou art lukewarm, and neither cold nor hot, I will soon vomit

50. «Going, therefore, disciple ye all the nations, Baptizing them: .. and behold, I am with you all the days, until the end of the age. Amen.» Matthew 28/19,20.

thee out from My mouth.» What a terrible threatening! How it should ever stand out before each one of us in all its awful ghastliness!

Of two of the seven Churches then, we see their case is hopeless. Of three others, Ephesus, Pergamos and Thyatira, there is still hope, though a large measure of blame attaches to each. Ephesus had «left her first love;» Pergamos had in her midst «them that held the teaching of Balaam... and of the Nicolaitines;» and Thyatira «permitted the woman Jezabel, which called herself a prophetess, to teach and seduce GOD's servants:» and in consequence are each solemnly warned: - Ephesus, to «remember whence thou art fallen, and repent and do thy first works: or else I will come unto thee quickly, and will remove thy candlestick from its place, if thou repent not;» Pergamos, to «repent: or else I will come unto thee quickly, and will fight against them (The Balamites and Nicolaitines) with the sword of My mouth;» and Thyatira, «I gave her (Jezabel) time to repent, and she will not repent: behold, I will cast her into great affliction... and will kill her children with death.» Thus are five out of the seven Churches of Asia Minor solemnly disposed of.

There are now two Churches of the seven which remain to be considered. But before I say one word concerning them, let me bid you «Lift up your hearts,» for I am about to offer the greatest proof this world can either give or receive, that the Orthodox Church is the Church of the New Testament, with which our LORD and GOD and Saviour JESUS CHRIST has remained «all the days» as He promised, and will still remain. Two Churches we have seen were blamed beyond remedy. Three others were blamed in part, in part were praised. But of the two to which I now draw attention, we find nothing blameworthy said to their charge. These two Churches, of which I am now about to speak, occupy corresponding positions at the two ends of the chain of Churches enumerated, Smyrna being in order the second of the seven, and Philadelphia the sixth, or second in order from the end. Westerns may smile at the idea of attaching importance to such a fact as that these two favored Churches should occupy similar positions reckoned from the two ends of the number seven: but to the Greek mind, which as Mr. Glastone, tells us, has always been sensitively alive to the beautiful order displayed in all the works of GOD, it cannot appear as a mere accident that He, Who taught us to address «Our FATHER Who is in the Heavens» in seven petitions; Who walketh in the midst of the seven golden candlesticks, and has in His right hand seven stars; Who has scattered up and down this Apocalyptic vision such wonderful repetitions of the number seven: seven lamps of fire, seven seals, seven horns

and seven eyes of the Lamp, which are the seven Spirit of GOD; seven angels and seven trumpets, seven plagues and seven golden vials full of the wrath of GOD, seven thunders, seven heads of the dragon, seven crowns on those seven heads, seven heads of the scarlet coloured beast, seven mountains, seven Kings, sevenfold ascriptions of praise to GOD; and the seven visions which constitute the main portion of the book: to your keen, reflective, and warmly impassioned minds it cannot appear unimportant or accidental, that the Churches, which alone of seven were praised without mixture of blame, should occupy corresponding positions reckoned from the two ends of the number. Let us then hear what the SPIRIT saith to these Holy Churches, - «Unto the Angel of the Church of Smyrna write: I know thy works, and affliction, and poverty, (but thou art rich;) and the blasphemy of those who say they are Jews, and are not, but the Synagogue of Satan. Fear none of those things thou art about to suffer. Behold, the Devil shall cast some of you into prison, that ye may be tempted, and ye shall have affliction ten days. Be thou faithful unto death, and I will give to thee the Crown of life. He that hath an ear, let him hear what the SPIRIT saith unto the Churches: He that overcometh shall not be hurt by the second death.»⁵¹ You will observe that there is no reproach, no threatening in these wonderful and glorious words. Intimations there are of affliction and poverty, even of bonds and imprisonment but no falling away from the faith, and no consequent punishment. Now let us turn from Smyrna to Philadelphia. - «And to the Angel of the Church in Philadelphia write: These things saith He that is Holy, He that is True, He that hath the Key of David, He that openeth and no-one shutteth, and shutteth and no-one openeth: I know thy works; behold I have given before thee an open door, and no-one can shut it, because thou hast a little strength, and hast kept My Word, and hast not denied My Name. Behold I give of the synagogue of Satan, who say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the Word of My patience, I also will keep thee from the hour of temptation which is about to come upon all the universe, to tempt them that dwell upon the earth. Behold, I come quickly: hold fast that which thou hast, that no-one take thy Crown. He that overcometh, I will make him a pillar in the Temple of My God, and he shall never again go out; and I will write upon him the Name of My GOD, and the name of the City of My GOD,

51. Revelation 2/8-11.

the New Jerusalem, (which cometh-down out of the Heaven from My GOD), and My New Name. He that hath an ear, let him hear what the SPIRIT saith unto the Churches.»⁵² You will notice, that in this glorious Epistle also there is no reproach, no condemnation: there are still, as in Smyrna, the pretended Jews, the synagogue of Satan, but whose blasphemy shall not culminate, as they desire, in the suffering, imprisonment, temptation and affliction of the Christian Church, for they shall «come and worship before her feet, and shall know that GOD hath loved her». There is also as in Smyrna, «the Crown of life», the reward of faithfulness and of holding fast: that Crown which the Holy Apostle James tells us «the LORD hath promised to them that love Him». Now turn we from the past to the present. Has not the promise of GOD proved true? Has He not been with His faithful and steadfast Churches of Smyrna and Philadelphia through «all the days» that have passed from the time that He uttered His precious promise until this day? And oh! think, what the days are through which our Orthodox Church has passed! Think of the ten great persecutions under the old Roman empire; think of the fearful scourge of the Saracens and other Moslem hordes which have laid waste our Holy places, whose descendants still threaten here and there to revive the old spirit of fanaticism against our Holy faith; think even of those who in the Name of CHRIST, who under the guise of Crusaders, soldiers of the Cross, entered our fair pastures, and after more or less successful endeavours to beat back the wolf, themselves set to work to devour the LORD's flock, and have continued their rapacious conduct ever since, to the great scandal of the Christian name: think of all these evils, and thank GOD for His promise, and for the realization of that promise, in that He has been with, and has preserved through «all the days», these Apostolic Churches of Smyrna and Philadelphia. As in the days of the Prophet Jeremias the Word of the LORD was sent to the house of the Rechabites in reward of their obedience, so in effect was it said to the Churches of Smyrna and Philadelphia: - «Thus saith the LORD of Hosts, the GOD of Israel: Because ye have obeyed the commandment of... your Father, and kept all his precepts, and done according to all that he hath commnded you; therefore thus saith the LORD of Hosts, the GOD of Israel: (Ye) shall not want a man to stand before Me for ever.»⁵³

I think I may say, without a moment's hesitation, that this won-

52. Revelation 3/7-13.

53. Jeremias 35/18,19.

derful fact, of the fulfilment of GOD's special promise to these Churches of Smyrna and Philadelphia, did more than any other single thing, at the time, more than twenty years ago, when so many friends, staggered by the historical difficulties of Anglican Churchmanship, joined the Roman Communion), to draw me into the Orthodox Church. I saw that Rome was not the only Church coming down unbroken from Apostolic times; nay, I saw more; I saw that Smyrna and Philadelphia had each its Angel or Bishop in the first days of Christianity even as now, while Rome has no mention at all in the New Testament of its Angel or Bishop; and, from the fact of the Apostle Paul addressing his Epistle to the Romans in the authoritative tone he assumed, as well, as from his silence therein respecting that Official, it may not unreasonably be inferred that at first, and for some time, there was no Roman Bishop. I saw, moreover, that the Divine promise of perpetuity was given to the Greek-speaking Church, and as long as that Church existed in fulfilment of GOD's Infallible Word, there was no necessity or opportunity for other infallibility in any other quarter. GOD's unerring promise, fulfilled in the Orthodox Greek Church, was the infallibility needed, and with that I was satisfied, and still remain satisfied.

This fulfilment of the Divine promise given in the Apocalypse to the Churches of Smyrna and Philadelphia has been so remarkable, that all persons who have given thought to the subject have expressed their surprise, even when, as in the case of some of them, regarding it as «a mere coincidence.» What is needed, to properly appreciate a fact of this vast importance, is the eye of faith. As the exhortation contained in the two Epistles which I have read to you: - «He that hath an ear, let him hear,» proves that there are those who have not the gift of hearing «what the SPIRIT saith unto the Churches:» so there are some, too many alas! who have not the eye to see what the SPIRIT hath done «unto the Churches». But though they cannot fully believe, they cannot altogether gainsay. Even the historian Gibbon, whose tenderness to Mohammedism gave rise in his lifetime to the belief that he was a follower of the False Prophet: even he, while he attributed Smyrna's prolonged existence to its commercial facilities, scarcely knew what to say of Philadelphia, removed by its inland position far from those facilities, and plunged boldly into the hazardous admission - that it had been saved «either by stratagem, or by miracle». Thus the enemies of our Church ever proceed: when they can no longer gainsay us, they, without coming themselves any nearer to the True Faith, attest our miracles. See, as a recent proof thereof, what great honours were paid

by the Mohammedan authorities to the Virginal Girdle when brought from the Holy Mountain of Athos to Constantinople in the autumn of 1871, when the cholera raged so fearfully in that city. They knew that GOD had blessed this particular means to stay the plague in former days, and accordingly, for the sake of the end they honoured the means. And now, also, «the plague was stayed.»⁵⁴ Yes, Gibbon was

54. «I am glad to tell you that the disease which had for some considerable time ravaged our city has at length abated a little, and we are allowed to breathe freely, and thank GOD, we are saved. Two or three cases are still reported every day, but that is nothing as compared with 100 to 150. The Patriarch, in order to induce people to pray more fervently for the abatement of the disease, thought it fit to bring from the Mount Athos Monastery, the Honourable Belt of the Virgin Mary, which at another time proved very miraculous in dispelling the Plague. Accordingly, the Monks at Athos brought the Honourable Belt, which arrived here on Friday morning by the French Steamer. Instructions had been forwarded to all the churches in Constantinople and all its surroundings that all the priests, deacons, bishops, singers, &c. of each were to meet the Honourable Belt on its landing... Immediately on landing, the ex-topotiritis who was holding the very richly jewelled case containing the Honourable Belt, advanced to the Patriarch, who, kneeling, kissed it, and the other high personages present did the same... The procession towards the Patriarchate was formed as follows: - First came all the insignia of the different churches, with all the lay officers of each. Then came the priests, walking two and two, in their vestments. Then no less than 300 singers, men and boys, singing in slow melody the *Hagios ho Theos*. Then the bishops of each diocese, walking two and two, in best vestments. After these, the Archimandrite Smaragus; after him 100 deacons. Then the twelve Archbishops of the Holy Synod, walking by twos. Then the Monks who had brought the Honourable Belt from Athos. Immediately after these came the ex-topotiritis bareheaded, and holding on his head the Case with the Belt; and after him the Patriarch, followed by the Great Logothetis, General Ignatieff with all the Embassy, the Greek Charge d' affaires, and all the Orthodox men of rank in this place. In front of the procession marched a half regiment of Infantry, and the other half brought up the rear of the procession. On both sides also marched in a kind of cordon, about 159 soldiers each. Everybody, even the Patriarch, was on foot, and the soldiers were without arms. No less than fifty thousand people followed the procession. You can form an idea of its length when I tell you that the first half of the regiment marching in front had reached—, while at the rear, the other half of the regiment had not formed yet, the distance from the place of landing to —being no less than three miles. Arrived at the Patriarchate, a Doxology was sung, and the Holy Relic now remains there, where all the faithful can go and pray. During the procession, notwithstanding the number of people, no accident occurred whatever. I thought you would be interested to learn all this at length: of course, if you were here, you would take a prominent part in it, as Father Smaragus did, being placed just before the Holy Synod. *FROM THAT DAY, THE CHOLERA BEGAN TO ABATE.* —(*English Letter from a Greek resident of Constantinople*). I had left for Russia a few days previously, and missed the opportunity of assisting at this important and most deeply interesting procession.

right: *Philadelphia has been saved by stratagem, AND by miracle, both.* By stratagem, for the LORD of Hosts, the Archi-Stratigos, hath baffled all the malicious designs of the synagogue of Satan; and by miracle, for the preservation of such a small community, during all the vicissitudes of so many centuries, is of itself a perpetual miracle. Before quite leaving this interesting part of my subject, I will give you a small modern anecdote. A friend of mine, who is a distinguished theologian and historian of our Orthodox Church, General A. N. Mouravieff, in a book which he presented me, writes thus of an English gentleman, brother of a Lord High Chancellor of Great Britain. That gentleman, by name William Palmer, was formerly a well-known Anglican clergyman, but has since joined the Roman Communion, and has been lost sight of by us. My friend who writes in his book about him, says: - «A very diverting adventure that he met with during his later researches in the East, at Philadelphia, a small town in Anatolia, has been related to me. From some Apocalyptic combinations, Palmer had a particular idea of the purity of the Church there, which is one of the seven spoken of with commendation to John the Evangelist, the LORD having promised it an immoveable faith: 'Because thou hast kept the Word of My patience I also will keep thee from the hour of temptation which is about to come upon all the universe, to tempt them that dwell upon the earth. Behold, I come quickly: hold fast that which thou hast, that none take thy Crown.' A singular notion then occurred to Palmer: it was to go and seek this poor Church, forgotten in the heart of Anatolia, but which had still preserved its Angel or Bishop. According to Palmer's idea, besides the purity of the faith promised to Philadelphia, it represented, from its symbolic name 'Brotherly love' the actual state of the universal Church in the sixth epoch of her history from CHRIST until the last day. *Brotherly love* between different communions ought to precede the terrible Day of Judgement, which is symbolized by *Justice to the people*, expressed in the name of the seventh Apocalyptic Church, that of Laodicea». Now all this is very clever and very pretty, and from the Tractarian point of view, which Mr Palmer then occupied, is very captivating. Schemes of intercommunion between widely diverging religious bodies are much patronized by this zealous party in the Protestant Episcopal Church, which keenly feels, and desires to correct, its isolation. But I will proceed with the anecdote. «Palmer hoped to be received to communion, there in Philadelphia, such as he was, with his peculiar convictions, in spite of the restraint of the Patriarch of Constantinople: and if by chance this had been the case, the Eastern

Church would, without doubt, have gained in Palmer a zealous champion, who would have defended her to the utmost, with his strong logic, against all the attacks of the West. But it happened that the Bishop of this little town was absent when Palmer visited his humble church, and there made his devotions. When, upon his return, the Bishop was told that an English clergyman had prayed in his chapel, the good old man was very angry with his clerks, reproaching them with having allowed a heretic to enter into the House of GOD, contrary to the canons which forbid to communicate in prayer with the heterodox. Now, not only did this fatherly zeal not offend Palmer, but it even gave him much pleasure, because he found it perfectly agreeable to the prophetic words addressed by the Angel of the Apocalypse to the Church of Philadelphia on her fidelity.⁵⁵

I think I have now said sufficient to prove, even to external observers, that Christianity was, at its outset, a Greek religion, and that the Divine promise of perpetuity, given at its first establishment, is verified in the Greek Church of today. And this being so, so it follows that the Greek Church, as the original Church preserved to this our day, must be GOD's True, Infallible Church. But I am not blind to the existence of many other tokens of the Hellenistic nature of Christianity, which also go to prove that our Church is the One True Church of JESUS

55. *Question Religieuse d' Orient et d' Occident*. St. Petersbourg, 1859. Troisième livraison, pp. 149-152.

Since delivering the above Lecture, it has been my happiness to celebrate the Holy Liturgy in the large Church of St. George, Smyrna, selected for me in preference to the Cathedral on account of its size, in the presence of at least 2000 persons, many of whom were English-speaking foreigners. I was requested to address the congregation, and I did so, with a strong feeling of the sacredness of the spot where for the moment I was privileged to labour, and of the importance of the message, an echo of the Apocalyptic epistle, which I was privileged to deliver. The «works, and affliction, and poverty» of the Church in that place during its long history were glanced at, as were also the signs of the present time, which give promise of a brighter day in store for our down-trodden Church, when «the synagogue of Satan» shall no more prevail: but above all was the injunction pressed, whether poverty and affliction, or riches and comfort were the future lot of those present, to «be faithful unto death, that they may receive the Crown of life» promised to their forefathers. The Angel or Metropolitan Bishop of Smyrna, knowing my great desire to visit Philadelphia, («*The City of GOD*,» as the Turks appropriately style it), was kind enough to write for me a Letter of Introduction to his brother Angel of Philadelphia, and a gentleman was appointed by His Grace to accompany me to that sacred city, but some fears of the captain of the steamer as to his probable speedy departure obliged me, most regretfully, to postpone this long-looked-for visit.

CHRIST. «It was a striking remark of the first Napoleon, that the introduction of Christianity itself was, in a certain sense, the triumph of Greece over Rome... The early Roman Church was but a colony of Greek Christians, (to whom, as I said before, Paul addressed his Epistle in the Greek language.) The earliest Fathers of the Western Church, Clemens, Irenaeus, Hermas, Hippolytus, wrote in Greek. The early Popes were not Italians, but Greeks. The name of 'Pope' is not Latin, but Greek, the common and now despised name of every pastor in the Eastern Church... And the advantage thus given to the Greek Church has never been lost or forgotten. It is a perpetual witness that She is the Mother, and Rome the Daughter. It is her privilege to claim a direct continuity of speech with the earliest times, to boast of reading the whole code of Scripture, Old as well as New, in the language in which it was read and spoken by the Apostles.»⁵⁶

Then if we pass through the first three centuries, during which the Church was sowing her seed broadcast over the earth, and watering it with the blood of Martyrs shed in many a fearful persecution: and if we pass to the time of the conversion of the Great Emperor Constantine, and the reign of his successors, during which were held the Seven Holy and Great Œcumenical Councils, we again perceive that Christianity is a «Hellenistic thing». «The locality of (the Seven Councils, the First of which serves as a memorial of the accomplishment of the Divine Word: 'The kingdom' of the world are become our LORD's and His CHRIST's»⁵⁷) was always Eastern: in most instances immediately in the neighbourhood of the centre of Eastern Christendom, within reach of Constantinople. Their decrees were written, their debates were conducted, not in Latin, but in Greek. They are still honoured by the Oriental Church with a reverence which hardly any Western Council has received in the West;... and not only is their memory preserved in learned or ecclesiastical circles, but even illiterate peasants, to whom, in the corresponding class of life in Spain or Italy, the names of Constance and Trent would probably be quite unknown, are well aware that their Church reposes on the basis of the Seven Councils... The subjects discussed in these assemblies, and the occasions which called them together, were especially Eastern and Greek. This could hardly have been otherwise. The whole force and learning of early Christianity was in the East. A General Council in the West would have been almost an absurdity. With the excep-

56. Dean Stanley's *Lectures on the History of the Eastern Ch.* pp. 14,15.

57. *Revelation* 11/15.

tion of the few writers of North Africa, there was no Latin defender of the faith. The controversies on which the Councils turned all moved in the sphere of Grecian and Oriental metaphysics. They were such as no Western mind could have originated.»⁵⁸

Proceed we now some centuries onward, and let us regard the Byzantine Empire, now in its decadence, receiving honour and lustre from that Christianity which it had itself in brighter days striven to honour and befriend. The religion of the False Prophet had now been permitted to run a successful course and occupy many places hitherto sacred to the religion of JESUS. True it is that many of our former brethren had fallen into the heresy of Nestorius or of Eutyches, and these fell the first victims to the fanatical onslaught of the Mohammedan invader, whose only instrument of persuasion was the sword. But the Empire still survived, though gradually hastening to decay. Rome, whose new spiritual claims were asserted with a zeal proportionately and increasingly greater as she saw our trouble increase, was now exulting in the hope of the speedy overthrow of Orthodoxy, which she rightly regarded as the chief obstacle to her desired universal dominion; when lo! GOD makes ready to prove He is still, as ever, able to «raise up, even from the stones, spiritual children unto Abraham.»⁵⁹ Two gentle missionaries of our Greek Church, Kyril and Methodius, have penetrated beyond the desert wilds of Scythia, and won over a few souls in that barbarous region to accept the salvation promised in the Gospel. Other missionaries follow and other souls are thereby won over. And thus, unnoticed by men of the world, but rejoiced over by the Angels, a way is prepared for the general acceptance of the Gospel, until at last, by the Baptism of the Prince of that country,⁶⁰ a new Empire is conquered by the Church, and countless millions in future generations added to the True Fold of Orthodoxy. Hear in a few words, how feelingly and tenderly the friend from whom I before quoted writes, in another work, of the Church to which he and his countrymen owe their spiritual existence. «By the wise Providence of GOD it was ordained that when the Church of Jerusalem, the Mother of all Churches, was overwhelmed by the invasion of barbarians, the Church of Constantinople should shine out with peculiar lustre in the East, and spread her scions into all the North. And when she again in her turn, though she lost not her inward

58. Dean Stanley's *Lectures*, pp. 58, 59.

59. *Matthew*, 3/9. *Luke* 3/8.

60. Vladimir, Great Prince of Kieff, Baptized at Kherson, A. D. 988.

purity, fell under external calamities, then suddenly, as a sea that bursts its bounds, the Orthodox Faith overflowed and spread itself over the boundless tracts of Russia; and the Eastern Catholic Church may now count her children from the shores of the Adriatic to the bays of the Eastern ocean on the coast of America; from the icefields which grind against the Solovetsky Monastery on its savage islet in the North to the heart of the Arabian and Egyptian deserts, on the verge of which stands the Lavra of Sinai.⁶¹ And when later still, even this «new people» (as our early Orthros Service styles them), fell under the cruel yoke of the Mohammedan, — for let us not forget, amid the modern strife of tongues, that for 150 years Orthodox Russia was trodden down by the iron heel of the Tatar, — yet her deliverance came at last; and how? By the invigorating power of the Church, which while calling on the people everywhere to repent, besought the LORD also for His deliverance. In every campaign which the patriotic Russian undertook to deliver his country from the foreign invader, the ministers of the Church were ever found at hand encouraging, blessing, interceding for and suffering with the valiant troops, till at last, repeated attacks, like constant dropping of water, wore away the stone which oppressed them, and the nation stood forth free, no longer subject to the cruel Mussulman. And when domestic troubles caused the direct line of Rurick to be all but extinct, where did the nation turn for relief? To the Church again. A humble parish priest, collaterally descended from the ancient reigning house, had, through the violence of enemies been compelled to embrace the monastic life: he was elected to the Patriarchate of Moscow,⁶² and his Son was proclaimed the supreme Ruler of the country,⁶³ the founder of the present reigning house of Romanoff. Yes, the great Avtocrator

61. *A History of the Russian Church*. By A. N. Mouravieff. Blackmore's translation, pg. 3.

62. Philaret, Third Patriarch of Moscow: known previously by the name of Theodore Niketich Romanoff, nephew of the pious Tsaritsa Anastasia Romanovna, wife of Ivan the Terrible.

63. Michael Theodorovich, Tsar of Muscovy, A. D. 1613-1645.

I have never before heard it said, but it seems to me probable that the unprecedented historical fact of Church and State in Russia being, on this occasion, ruled respectively by two generations of the same family, might have given rise to the absurd notion prevalent in the West, that the Emperor of Russia is the Spiritual Head or Pope of our Holy Orthodox Church. To characterize the notion as «absurd» is all the contradiction which a Russian or Greek Churchman need condescend to make.

of All the Russias is not ashamed of the fact a not very remote ancestor of his was a simple Priest of our Orthodox Church.

And is not the history of the Greek nation during the last few centuries the exact counterpart of that which I have described as the condition of the Russian nation? They were subject to the Mussulman Tatars: have not our poor brethren in the Levant long groaned under the rule of the Mussulman Turks? The Russian nation, divided as it was into several small Dukedoms, like England under the Heptarchy, or Italy a few years ago, would have been only a mass of discordant atoms but for the binding influence of the Church, which cherished and kept alive the idea of national independence, and contributed of the best and worthiest of her ministers to aid the nation in its struggle for liberty. So was it with the Greeks. The Church, says Dean Stanley, whom I have already more than once quoted, «was the means by which that people has been kept alive through four centuries of servitude. It was no Philhellenic enthusiast, but the gray-headed Germanus, Archbishop of Patras who raised the standard of Greek Independence: the first champion of that cause of Grecian liberty, in behalf of which in our own country the past generation was so zealous, and the present generation is so indifferent.»⁴ Yes, it was in truth the same Church which has given me my priesthood, that has preserved your national existence to that day. My obligation to it is immensely great, but your obligation to it is still greater. Had there been no Greek Church, there would have been now no Greek nation. Let us then prove our gratitude by a greater and greater love to this Divine Institution to which we owe so much, by a more jealous guardianship of her Holy doctrine and discipline, and by our increasing zeal in all good works which she commends to our observance. I can scarcely tell you how comforted I felt to read in last Friday's number of a religious newspaper called *The Church Times*, a letter from Colonel Kireeff, one of the Russian delegates to the recent Old-Catholic Conference at Bonn, correcting an unkind criticism, by the Editor of that paper, of the way in which the Orthodox members played their part in the Conference on the union question. The Editor anticipated that our Church would display «diplomacy as shrewd, and conservatism as iron, as any the Roman Curia has exhibited, on all nego-

64. Dean Stanley's *Lectures on the History of the Eastern Ch.* pp. 13,14. London: John Murray. This able work, second only for variety and fulness of information to the laborious volumes of the late Dr. Neale, ought to adorn the library of every educated English-speaking Greek and Russian.

tiations for reunion.» To this charge, Mr Kireeff replies: - «We Easterns could not and would not enter into any bargain with the Old-Catholics. We hope there will be no need of 'shrewd diplomacy'. We hope to find brethren in the West, but we do not purchase allies. As for our 'iron conservatism', I hope we will deserve the accusation. We must, and I hope we will, 'conserve' the truth which we have inherited from the undivided Church». These are brave words, worthy of an Orthodox pen. «We enter into no bargain, we purchase no allies, we must and will 'conserve the truth». «As for our 'iron conservatism', I hope we will deserve the accusation». Brethren, this must be your language and mine, and we must teach our children to echo the same. That Truth which GOD first gave to our Greek Church we must hand down unimpaired, that all future generations may enjoy the privileges we enjoy, and may, in the Last Day, rise up and call us Blessed.