

ANSWER
ON THE
GREAT CHURCH
OF
CONSTANTINOPLE
TO THE
PAPAL ENCYCLICAL
ON UNION



 **SISMANOGLIO**
MEGARDO



SISMANOGLIO
MEGARÒ

1793

ΑΠΑΝΤΗΣΙΣ
ΤΗΣ
ΜΕΓΑΛΗΣ ΕΚΚΛΗΣΙΑΣ
ΤΗΣ
ΚΩΝΣΤΑΝΤΙΝΟΥΠΟΛΕΩΣ
ΠΡΟΣ ΤΗΝ
ΠΑΠΙΚΗΝ ΕΓΚΥΚΛΙΟΝ
ΠΕΡΙ ΕΝΩΣΕΩΣ

ΕΝ ΤΩΙ ΕΛΛΗΝΙΚΩΙ ΑΡΧΕΤΥΠΩΙ
ΜΕΤΑ ΑΓΓΛΙΚΗΣ ΜΕΤΑΦΡΑΣΕΩΣ
ΕΚΔΟΘΕΙΣΑ ΥΠΟ ΤΟΥ ΑΙΔΕΣΙΜΩΤΑΤΟΥ
ΑΡΧΙΜΑΝΔΡΙΤΟΥ ΕΥΣΤΑΘΙΟΥ ΜΕΤΑΛΛΗΝΟΥ
ΙΕΡΕΩΣ ΤΗΣ ΕΛΛΗΝΙΚΗΣ ΕΚΚΛΗΣΙΑΣ
ΤΟΥ ΕΥΑΓΓΕΛΙΣΜΟΥ
ΕΝ ΜΑΓΚΕΣΤΡΙΑ

Δαπάνη τῆς ἐν Μαγκεστρία
Ἑλληνικῆς Ὀρθοδόξου Κοινότητος

ANSWER
OF THE
GREAT CHURCH
OF
CONSTANTINOPLE
TO THE
PAPAL ENCYCLICAL
ON UNION

IN THE ORIGINAL GREEK
WITH AN ENGLISH TRANSLATION
EDITED BY THE VERY REVEREND
ARCHIMANDRITE EUSTATHIUS METALLINOS
PRIEST OF THE GREEK CHURCH
OF
THE ANNUNCIATION
IN MANCHESTER

*Published at the expense of the Orthodox Greek
Community in Manchester*

SISMANOGLIO
MEGARO



Ο ΚΩΝΣΤΑΝΤΙΝΟΥΠΟΛΕΩΣ ΟΙΚΟΥΜΕΝΙΚΟΣ
ΠΑΤΡΙΑΡΧΗΣ. ΑΝΘΙΜΟΣ Ο Ζ΄.



SISMANOGLIO
MEΓΑΡΟ

τύποις
Ὁρατίου Ἄρτου
ἀρχιτυπογράφου
τῆς ἐν Ὁξονίᾳ ἀκαδημίας

OXFORD: HORACE HART
PRINTER TO THE UNIVERSITY

ΠΡΟΛΟΓΟΣ.

Πόθος ἱερός ἐξεφράσθη ὑπό τινων ἵνα ἡ Πατρι-
αρχικὴ καὶ Συνοδικὴ Ἐγκύκλιος ἐπιστολή, ἡ ἀπο-
λυθεῖσα ὑπὸ τῆς Μεγάλης Ἐκκλησίας τῆς Κων-
σταντινουπόλεως πρὸς ἀπάντησιν εἰς τὴν Παπικὴν
Ἐγκύκλιον Λέοντος τοῦ ΙΓ'. περὶ Ἐνώσεως, μετα-
φρασθῆ εἰς τὴν Ἀγγλικὴν γλῶσσαν, καὶ μετὰ τοῦ
Ἑλληνικοῦ κειμένου ἐκδοθῆ χάριν τῶν μελῶν τῆς
Ὀρθοδόξου Ἀνατολικῆς Ἐκκλησίας, τῶν ἐνδιαιω-
μένων ἐν Ἀγγλίᾳ καὶ ἐν ἄλλαις χώραις ἐν αἷς
λαλεῖται ἡ Ἀγγλικὴ γλῶσσα, καὶ τῶν ἐπιθυμούντων
να μάθωσι τὰ τὴν Ἐνωσιν κωλύοντα.

Πρὸς ἐκπλήρωσιν τοῦ πόθου τούτου προθύμως
ἀνέλαβον τὸ ἔργον τῆς μεταφράσεως τῆς Πατρι-
αρχικῆς ἀπαντήσεως, καὶ περατώσας τὴν μετάφρασιν
εὐλαβῶς ἀνήγγειλα τοῦτο τῇ Αὐτοῦ Παναγιότητι τῷ
Πατριάρχῃ Κωνσταντινουπόλεως ἐξαιτούμενος τὴν
εὐλογίαν Αὐτοῦ.

Ἡ Αὐτοῦ Παναγιότης ὁ Πατριάρχης διὰ πανιέρου
Γράμματος ὑπὸ χρονίαν 9/21 Δεκεμβρίου 1895
εὐηρεστήθη οὐ μόνον νά μοι ἐπιδαψιλεύσῃ τὴν εὐ-
λογίαν Αὐτοῦ, ἀλλὰ καὶ κατ' ἀπόφασιν τῆς περὶ
Αὐτὸν Ἱερᾶς Συνόδου νά μοι ἀνακοινώσῃ τὴν ἐπι-
δοκιμασίαν καὶ τὰς εὐχαριστίας τῆς Μεγάλης Ἐκ-
κλησίας ἐπὶ τῇ ἐμῇ εὐσεβόφρονι πρωτοβουλίᾳ,
ἐκφράσας συνάμα τὴν ἐπιθυμίαν ἵνα ἡ μετάφρασις
ἡ ἐπιμελετημένη καὶ πρὸ πάντων πιστή.

Καὶ περὶ μὲν τῆς μεταφράσεως κατέβαλον ἐξαρχῆς

P R E F A C E.

A RELIGIOUS desire has been expressed that the
Patriarchal and Synodical Encyclical Letter, which was
delivered by the Great Church of Constantinople in
reply to the Papal Encyclical of Leo XIII, concerning
reunion, should be translated into English and pub-
lished with the Greek text, for the sake of the members
of the orthodox Eastern Church who live in England
and other English-speaking countries, and of those who
wish to learn what are the hindrances to reunion.

In fulfilment of this desire I readily undertook the
task of translating the Patriarchal reply, and having
completed the translation, I reverently reported it to
the Most Holy Patriarch of Constantinople, asking his
blessing.

The Most Holy Patriarch by an all-sacred letter dated
December 9/21, 1895, was pleased not only to bestow
upon me his blessing, but moreover, in accordance with
the decision of the Holy Synod assembled round him,
to communicate to me the approbation and thanks of
the Great Church for my pious suggestion, expressing at
the same time the desire that the translation should be
accurate and before all things faithful.

I had, from the very first, taken every care that the

πάσαν φροντίδα ἵνα αὐτὴ πιστῶς ἀποδιδῶ ἐν πάσι τὴν ἔννοιαν τοῦ κειμένου. Οὐχ ἦττον δ' ἐνόμισα ὀρθὸν ἵνα ὑπ' ἄλλου τινὸς ἀναθεωρηθῆ, ὅπως καὶ κατὰ τὴν Ἀγγλικὴν φρασεολογίαν ἦ ἀκριβής.

Γνωρίσας τὸν Αἰδέσιμον Ἑρρίκον Ῥάμσδεν Βράμ-
λεϋ, ἐταῖρον καὶ πρῶην ὑφηγητὴν τοῦ Κολλεγίου τῆς
Ἁγίας Μαρίας τῆς Μαγδαληνῆς τοῦ Πανεπιστημίου
τοῦ Ὁξωνίου, νῦν δὲ Πρωτοψάλτην τῆς μεγαλοπρε-
ποῦς Καθεδρικῆς Ἐκκλησίας τῆς Λιγκολνίας, παρεκά-
λεσα αὐτόν, ὡς εἰδήμονα καὶ τῆς Ἑλληνικῆς γλώσσης,
να ἀναθεωρήσῃ τὴν μετάφρασιν. Οὗτος, ἀναμιμνη-
σκόμενος ὅτι ἡ Ἐκκλησία τῆς Λιγκολνίας μέγας
ἐτίμησεν τὸν Ἀρχιεπίσκοπον Σύρου καὶ Τήνου Ἀλέξ-
ανδρον Λυκούργον, ὅτε ἐπεσκέφθη τὴν Ἀγγλίαν,
καὶ ὅτι, καὶ αὐτὸς οὗτος ἐξενάγησε τὸν αἰμίμηστον
ἐκείνον Ἀρχιερέα ἐν Ὁξωνίῳ, ὡς φιλορθόδοξος,
ἀσμένως ἐδέξατο καὶ φιλοφρόνως ἐξετέλεσε τὴν
ἀναθεώρησιν· ἐφ' ᾧ καὶ χάριν αὐτῷ ὁμολογῶ.

Προσπαθήσας οὕτω νὰ ἐκπληρώσω τὸν ἀνευχεθέντα
πόθον νομίζω πρέπον νὰ σημειώσω ἐνταῦθα, ὅτι τὸ
μὲν Ἑλληνικὸν κείμενον ἐξ οὗ ἐγένετο ἡ μετάφρασις,
καὶ ὅπερ ἐκδίδεται μετ' αὐτῆς, ἐλήφθη ἐκ τῆς αὐ-
θεντικῆς ἐκδόσεως, τῆς φερούσης τὴν Πατριαρχικὴν
Σφραγίδα· ἡ δὲ προτασσομένη εἰκονογραφία τῆς
Αὐτοῦ Παναγιότητος τοῦ Οἴκουμενικοῦ Πατριάρχου
Ἀνθίμου τοῦ Ζ', ἐκ φωτογραφίας, πεμφθείσης μοι
ἐκ Κωνσταντινουπόλεως.

ΕΥΣΤΑΘΙΟΣ ΜΕΤΑΛΛΗΝΟΣ,
Ἀρχιμανδρίτης.

Ἰανουαρίου 4/16, 1896,
Ἐν Μαγκεστρία.

translation might in all respects faithfully render the sense of the text. But nevertheless I thought it right that it should be revised by some other person, in order that it might also be accurate in regard to the English phraseology.

Having become acquainted with the Reverend Henry Ramsden Bramley, a Fellow and formerly Tutor of the College of Saint Mary Magdalen in the University of Oxford, and now Precentor of the magnificent cathedral of Lincoln, I begged him, as being well acquainted with Greek, to revise the translation. He, remembering how the Church of Lincoln had paid great honour to the Archbishop of Syros and Tenos, Alexander Lyeurgus, when he visited England, and how he had himself waited upon that ever-memorable Prelate in Oxford, as a friend of orthodoxy gladly accepted and kindly executed the revision: for which I beg to thank him.

In thus endeavouring to satisfy the desire to which I have referred, I think it proper to add here that the Greek text from which this translation was made, and which is published with it, is taken from the authorized edition bearing the patriarchal seal; and that the portrait of the Most Holy Oecumenical Patriarch, Anthimus VII, prefixed to this work, is taken from a photograph sent to me from Constantinople.

EUSTATHIUS METALLINOS,
Archimandrite.

January 4/16, 1896,
MANCHESTER.



ΕΓΚΥΚΛΙΟΣ

Πατριαρχική καὶ Συνοδική ἐπιστολή πρὸς τοὺς Ἱερωτά-
τους καὶ Θεοφιλεστάτους ἐν Χριστῷ ἀδελφοὺς Μητροπο-
λίτας καὶ Ἐπισκόπους καὶ τὸν περὶ αὐτοὺς ἱερὸν καὶ
εὐαγῆ κλῆρον καὶ ἅπαν τὸ εὐσεβὲς καὶ ὀρθόδο-
ξον πλήρωμα τοῦ ἀγιωτάτου Ἀποστολι-
κοῦ καὶ Πατριαρχικοῦ Θρόνου
Κωνσταντινουπόλεως.

“Μνημονεύετε τῶν ἡγουμένων ὑμῶν, οἵτινες ἐλάλησαν ὑμῖν τὸν
λόγον τοῦ Θεοῦ ὡς ἀναθεωροῦντες τὴν ἔκβασιν τῆς ἀναστροφῆς
μιμείσθε τὴν πίστιν.

“Ἰησοῦς Χριστὸς χθὲς καὶ σήμερον ὁ αὐτὸς καὶ εἰς τοὺς αἰῶνας.
Διδαχαῖς ποικιλαῖς καὶ ξέναις μὴ περιφέρεσθε” (Ἐβρ. ιγ'. 7-8).

α'. Βαθέως θλίβεται καὶ ὀδύνη συνέχεται μεγάλη
πᾶσα εὐσεβῆς καὶ ὀρθόδοξος ψυχὴ εἰλικρινῶς ζηλοῦσα
τὴν δόξαν τοῦ Θεοῦ, βλέπουσα ὅτι ὁ μισόκαλος καὶ
ἀπ' ἀρχῆς ἀνθρωποκτόνος φθόνῳ τῆς ἀνθρωπίνης
σωτηρίας ὠθούμενος οὐ διαλείπει ἐκάστοτε ποικίλα
ἐνσπείρων ζιζάνια εἰς τὸν ἀγρὸν τοῦ Κυρίου, τοῦ
συνιᾶσαι τὸν σῖτον. Ἐνθεν τοι καὶ ἀνέκαθεν ἀνε-
φύησαν αἰρετικὰ ἐν τῇ Ἐκκλησίᾳ τοῦ Θεοῦ ζιζάνια,
ἅπερ πολλαχῶς ἐλυμήναντο καὶ λυμαίνονται τὴν ἐν
Χριστῷ σωτηρίαν τοῦ ἀνθρωπίνου γένους, καὶ ἅπερ
ὡς σπέρματα πονηρὰ καὶ μέλη σεσηπῶτα δικαίως
ἀποκόπτονται ἀπὸ τοῦ ὑγιοῦς σώματος τῆς ὀρθοδόξου

ENCYCLICAL

PATRIARCHAL AND SYNODICAL LETTER

*To the Most Sacred and Most Divinely-beloved
Brethren in Christ the Metropolitans and Bishops,
and their sacred and venerable Clergy, and all the
pious and orthodox Laity of the Most Holy Aposto-
lic and Patriarchal Throne of Constantinople.*

‘Remember them which have the rule over you, who have spoken
unto you the word of God : whose faith follow, considering the end of
their conversation :

‘Jesus Christ the same yesterday, and to-day, and for ever. Be not
carried about with divers and strange doctrines.’ (Heb. xii. 7, 8.)

[‘Remember them that had the rule over you, which spake unto you
the word of God ; and considering the issue of their life, imitate their
faith.

‘Jesus Christ is the same yesterday and to-day, yea and for ever.
Be not carried away by divers and strange teachings.’ (Heb. xiii. 7, 8.
R.V.)]

I. EVERY pious and orthodox soul, which has a sincere
zeal for the glory of God, is deeply afflicted and weighed
down with great pain upon seeing that he who detests
that which is good and is a murderer from the beginning,
impelled by envy of man’s salvation, never ceases continu-
ally to sow divers tares in the field of the Lord, in order
to sift the wheat. From this source indeed, even from
the earliest times, there sprang up in the Church of God
heretical tares, which have in many ways made havoc,
and do still make havoc, of the salvation of mankind by
Christ ; which moreover, as bad seeds and corrupted
members, are rightly cut off from the sound body of the

καθολικῆς τοῦ Χριστοῦ Ἐκκλησίας. Ἐν ἐσχάτοις δὲ χρόνοις ὁ πονηρὸς διέσπασεν ἀπὸ τῆς ὀρθοδόξου Ἐκκλησίας τοῦ Χριστοῦ καὶ ἔθνη ὀλόκληρα τῆς Δύσεως, ἐμφυσήσας τοῖς ἐπισκόποις τῆς Ῥώμης φρονήματα ὑπερφιάλου ἀλαζονείας, ποικίλας γεννησάσης καινοτομίας ἀθέσμους καὶ ἀντεναγγελικάς. Καὶ οὐ μόνον τοῦτο, ἀλλὰ δὴ καὶ παντὶ τρόπῳ ἀγωνίζονται οἱ κατὰ καιρὸν πάπαι τῆς Ῥώμης, ἵνα ὑποτάξωσιν εἰς τὰς ἑαυτῶν πλάνας τὴν ἀκραδάντως ἀνὰ τὴν Ἀνατολὴν τῇ πατροπαραδότῳ τῆς πίστεως ὀρθοδοξία στοιχοῦσαν καθολικὴν Ἐκκλησίαν τοῦ Χριστοῦ, ἐνώσεις κατὰ τὴν ἰδίαν φαντασίαν ἐπιδιώκοντες ἀπλῶς καὶ ἀβασανίστως.

β'. Οὕτω δὴ ὁ νῦν Μακαριώτατος πάπας Ῥώμης Λέων ΙΓ'. ἐξ ἀφορμῆς τοῦ ἐπισκοπικοῦ αὐτοῦ Ἰωβηλαίου ἐδημοσίευσε κατὰ Ἰούνιον τοῦ παρελθόντος σωτηρίου ἔτους ἐγκύκλιον ἐπιστολήν, πρὸς τοὺς ἡγεμόνας καὶ τοὺς λαοὺς τῆς οἰκουμένης ἀποτεينوμένην, δι' ἧς προσκαλεῖ ἅμα καὶ τὴν καθ' ἡμᾶς ὀρθόδοξον καθολικὴν καὶ ἀποστολικὴν τοῦ Χριστοῦ Ἐκκλησίαν εἰς τὴν μετὰ τοῦ παπικοῦ θρόνου ἐνωσιν, ἐννοῶν τὴν ἐνωσιν ταύτην ὡς δυναμένην γενέσθαι μόνον δι' ἀναγνωρίσεως αὐτοῦ ὡς ἄκρου ἀρχιερέως καὶ ὑπερτάτου πνευματικοῦ τε καὶ κοσμικοῦ ἄρχοντος τῆς καθόλου Ἐκκλησίας καὶ μόνου ἀντιπροσώπου τοῦ Χριστοῦ ἐπὶ τῆς γῆς καὶ πάσης χάριτος διανομέως.

γ'. Καὶ πᾶσα δὴπου καρδία χριστιανικὴ ὀφείλει ἐμφορεῖσθαι τοῦ πόθου τῆς τῶν Ἐκκλησιῶν ἐνώσεως, ἐξαιρέτως δὲ σύμπασα ἡ ὀρθοδοξοῦσα οἰκουμένη, ὑπὸ ἀληθοῦς πνεύματος εὐσεβείας ἐμπνεομένη συνωδὰ τῷ

orthodox catholic Church of Christ. But in these last times the evil one has rent from the orthodox Church of Christ even whole nations in the West, having inflated the bishops of Rome with thoughts of excessive arrogance, which has given birth to divers lawless and anti-evangelical innovations. And not only so, but furthermore the Popes of Rome from time to time, pursuing absolutely and without examination modes of union according to their own fancy, strive by every means to reduce to their own errors the catholic Church of Christ, which throughout the East walks unshaken in the orthodoxy of faith transmitted to her by the Fathers.

II. Accordingly the present Most Blessed Pope of Rome, Leo XIII, on the occasion of his episcopal jubilee, published in the month of June of the past year of grace an encyclical letter, addressed to the princes and peoples of the world, by which he also at the same time invites our orthodox Catholic and Apostolic Church of Christ to union with the papal throne, thinking that such union can only be obtained by acknowledging him as supreme pontiff and the highest spiritual and temporal ruler of the universal Church, as the only representative of Christ upon earth and the dispenser of all grace.

III. No doubt every Christian heart ought to be filled with longing for the union of the Churches, and especially the whole orthodox world, being inspired by a true spirit of piety, according to the divine purpose

θείῳ σκοπῷ τῆς συστάσεως τῆς Ἐκκλησίας ὑπὸ τοῦ θεανθρώπου Σωτῆρος ἡμῶν Χριστοῦ, διακαῶς ἐπιποθεῖ τὴν ἔνωσιν τῶν Ἐκκλησιῶν ἐν τῷ ἐνὶ κανόνι τῆς πίστεως καὶ ἐπὶ τοῦ θεμελίου τῆς ἀποστολικῆς καὶ πατροπαραδότου διδασκαλίας, ὄντος ἀκρογωνιαίου λίθου αὐτοῦ Ἰησοῦ Χριστοῦ¹. Ὅθεν καὶ καθ' ἐκάστην ἐν ταῖς δημοσίαις πρὸς Κύριον δεήσεσιν εὔχεται ὑπὲρ τῆς ἐπισυναγωγῆς τῶν ἐσκορπισμένων καὶ τῆς τῶν πεπλανημένων ἐπανόδου εἰς τὴν εὐθείαν ὁδὸν τῆς ἀληθείας, ἣτις μόνη ἄγει πρὸς τὴν ζωὴν τῶν ἀπάντων, τὸν μονογενῆ Υἱὸν καὶ Λόγον τοῦ Θεοῦ καὶ Κύριον ἡμῶν Ἰησοῦν Χριστόν². Συμφώνως δὲ πρὸς τὸν ἱερὸν τοῦτον πόθον ἢ καθ' ἡμᾶς ὀρθόδοξος τοῦ Χριστοῦ Ἐκκλησία πάντοτε ἐτοιμῶς ἔχει ἀποδέξασθαι πᾶσαν περὶ ἐνώσεως πρότασιν, εἰ μόνον ὁ τῆς Ῥώμης ἐπίσκοπος ἀποτινάξῃ ἅπαξ διὰ παντὸς τὸν ὄρμαθὸν τῶν εἰς τὴν Ἐκκλησίαν αὐτοῦ παρεισαχθέντων πολλῶν καὶ ποικίλων ἀντευαγγελικῶν νεωτερισμῶν, τῶν καὶ προκαλεσάντων τὴν λυπηρὰν διαίρεσιν τῶν Ἐκκλησιῶν Ἀνατολῆς καὶ Δύσεως, καὶ ἐπανέλθῃ εἰς τὸ ἔδαφος τῶν ἁγίων ἐπτὰ Οἰκουμενικῶν Συνόδων, αἵτινες, ἐν ἀγίῳ Πνεύματι συγκροτηθεῖσαι ἐξ ἀντιπροσώπων πασῶν τῶν ἁγίων τοῦ Θεοῦ Ἐκκλησιῶν πρὸς διευκρίνησιν τῆς ὀρθῆς τῆς πίστεως διδασκαλίας κατὰ τῶν αἰρετιζόντων, ἔχουσι κῦρος καθολικὸν καὶ αἰδιον ἐν τῇ Ἐκκλησίᾳ τοῦ Χριστοῦ. Τοῦτο δὲ καὶ διὰ συγγραφῶν καὶ δι' ἐγκυκλίων ἐπιστολῶν οὐ διέλιπεν ὑποδεικνύουσα τῇ παπικῇ Ἐκκλησίᾳ, σαφῶς καὶ διαρρήδην διατυπώσασα, ὅτι, ἐφ' ὅσον αὐτὴ μὲν ἐμμένει ἐν ταῖς καινο-

¹ Ἐφεσ. β'. 20.

² Ἰω. ιδ'. 6.

of the establishment of the Church by the God-man our Saviour Christ, ardently longs for the unity of the Churches in the one rule of faith, and on the foundation of the apostolic doctrine handed down to us through the Fathers, 'Jesus Christ Himself being the chief corner stone¹.' Wherefore she also every day, in her public prayers to the Lord, prays for the gathering together of the scattered and for the return of those who have gone astray to the right way of the truth, which alone leads to the Life of all, the only-begotten Son and Word of God, our Lord Jesus Christ². Agreeably, therefore, to this sacred longing, our orthodox Church of Christ is always ready to accept any proposal of union, if only the Bishop of Rome would shake off once for all the whole series of the many and divers anti-evangelical novelties that have been 'privily brought in' to his Church, and have provoked the sad division of the Churches of the East and West, and would return to the basis of the seven holy Oecumenical Councils, which, having been assembled in the Holy Spirit, of representatives of all the holy Churches of God, for the determination of the right teaching of the faith against heretics, have a universal and perpetual supremacy in the Church of Christ. And this, both by her writings and encyclical letters, the orthodox Church has never ceased to intimate to the Papal Church, having clearly and explicitly set forth that so long as the latter perseveres in her innovations,

¹ Eph. ii. 20.

² John xiv. 6.

τομίαις αὐτῆς, ἡ δὲ ὀρθόδοξος Ἐκκλησία ἐν ταῖς θείαις καὶ ἀποστολικαῖς παραδόσεσι καὶ τοῖς θεσμοῖς τῶν ἐννέα πρώτων αἰώνων τοῦ Χριστιανισμοῦ, καθ' οὓς αἱ τῆς Δύσεως Ἐκκλησίαι ἦσαν ὁμόδοξοι καὶ ἠνωμένοι μετὰ τῶν Ἐκκλησιῶν τῆς Ἀνατολῆς, πᾶς λόγος περὶ ἐνώσεως μάταιόν τί ἐστι καὶ κενόν. Ὅθεν καὶ ἐσιγήσαμεν ἄχρι τοῦδε καὶ ἀπηξιώσαμεν λαβεῖν ὑπ' ὄψιν τὴν περὶ ἧς ὁ λόγος παπικὴν ἐγκύκλιον, ἀνωφελὲς ἠγησάμενοι λαλεῖν εἰς ὧτα μὴ ἀκούοντων. Ἐπειδὴ ὅμως ἀπὸ τινος χρόνου ἡ παπικὴ Ἐκκλησία, ἐγκαταλιπούσα τὴν ὁδὸν τῆς πειθοῦς καὶ τῆς συζητήσεως, πρὸς κοινὴν ἐκπληξιν καὶ ἀπορίαν ἤρξατο σκανδαλίζειν τὰς συνειδήσεις τῶν ἀπλουστέρων ὀρθοδόξων χριστιανῶν δι' ἐργατῶν δολίων, εἰς ἀποστόλους Χριστοῦ μετασχηματιζομένων¹, ἀποστέλλουσα εἰς τὴν Ἀνατολὴν κληρικούς ὑπὸ τὸ ἔνδυμα καὶ τὸ κάλυμμα τῶν ὀρθοδόξων ἱερέων καὶ ποικίλα ἄλλα ἀπατηλὰ μηχανωμένη μέσα πρὸς ἐπίτευξιν τῶν προσηλυτιστικῶν αὐτῆς σκοπῶν, διὰ ταῦτα ἐκ καθήκοντος ἱεροῦ ἀπολύομεν τὴν πατριαρχικὴν ταύτην καὶ συνοδικὴν ἐγκύκλιον ἐπὶ προφυλακῇ τῆς ὀρθοδόξου πίστεως καὶ εὐσεβείας, εἰδότες ὅτι, “ἡ τῶν ἀληθῶν κανόνων φυλακὴ σπουδαίῳ μὲν ἐποφείλεται παντί, πολὺ δὲ πλεον τοῖς ἀπευθύνειν τὰ τῶν ἄλλων ὑπὸ τῆς προνοίας ἠξιωμένοι².”

δ'. Πόθος ἱερὸς καὶ ἐνδόμυχος τῆς ἀγίας καθολικῆς καὶ ὀρθοδόξου ἀποστολικῆς τοῦ Χριστοῦ Ἐκκλησίας ὑπάρχει, ὡς προεῖρηται, ἡ τῶν ἀπεσχισμένων Ἐκκλησιῶν ἔνωσις μετ' αὐτῆς ἐν τῷ ἐνὶ κανόνι τῆς πίστεως· ἀλλ' ἄνευ τοιαύτης ἐν τῇ πίστει ἐνότητος ἀδύνατος

¹ Β'. Κοο. ια'. 13.

² Φωτ. ἐπιστ. γ'. § ι'.

and the orthodox Church adheres to the divine and apostolic traditions and institutions of the first nine centuries of Christianity, during which the Western Churches were of the same mind and were united with the Churches of the East, so long is it a vain and empty thing to talk of union. For which cause we have remained silent until now, and have declined to take into consideration the papal encyclical in question, esteeming it unprofitable to speak to the ears of those who do not hear. Since, however, from a certain period the Papal Church, having abandoned the method of persuasion and discussion, began, to our general astonishment and perplexity, to lay traps for the consciences of the more simple orthodox Christians by means of deceitful workers transformed into apostles of Christ¹, sending into the East clerics with the dress and headcovering of orthodox priests, inventing also divers other artful means to obtain her proselytizing objects; for this reason, as in sacred duty bound, we issue this patriarchal and synodical encyclical, for a safeguard of the orthodox faith and piety, knowing ‘that the observance of the true canons is a duty for every good man, and much more for those who have been thought worthy by Providence to direct the affairs of others².’

IV. The union of the separated Churches with herself in one rule of faith is, as has been said before, a sacred and inward desire of the holy, catholic and orthodox apostolic Church of Christ; but without such unity in

¹ 2 Cor. xi. 13.

² Phot. Epist. iii. § 10.

ἀποβαίνει ἡ ποθητὴ τῶν Ἐκκλησιῶν ἔνωσις. Τούτων δὲ οὕτως ἐχόντων, ἀπορούμεν τῇ ἀληθείᾳ πῶς ὁ Μακαριώτατος πάπας Λέων ΙΓ΄., καίπερ ὁμολογῶν καὶ αὐτὸς τὴν ἀλήθειαν ταύτην, περιπίπτει εἰς προφανῆ πρὸς ἑαυτὸν ἀντίφασιν, διακηρύττων, ἀφ' ἐνὸς μὲν ὅτι ἡ ἀληθὴς ἐνότης ἐγκείται ἐν τῷ ἐνιαίῳ τῆς πίστεως, ἀφ' ἐτέρου δέ, ὅτι πᾶσα Ἐκκλησία καὶ μετὰ τὴν ἔνωσιν δύναται κατέχειν τοὺς ἑαυτῆς δογματικούς καὶ κανονικούς ὅρους, ἔστωσαν οὗτοι καὶ διάφοροι τῶν τῆς παπικῆς Ἐκκλησίας, ὡς ἀποφαίνεται ἡ αὐτοῦ Μακαριότης διὰ νεωτέρας ἐγκυκλίου ὑπὸ χρονολογίαν 30 Νοεμβρίου 1894· διότι ἀντίφασις προφανὴς ἐστίν, ὅταν ἐν μιᾷ καὶ τῇ αὐτῇ Ἐκκλησίᾳ ὁ μὲν πιστεύῃ, ὅτι τὸ Ἅγιον Πνεῦμα ἐκπορεύεται ἐκ τοῦ Πατρὸς, ὁ δέ, ὅτι ἐκπορεύεται ἐκ τοῦ Πατρὸς καὶ τοῦ Υἱοῦ· ὁ μὲν βαντίζη, ὁ δὲ βαπτίζῃ τρίς εἰς τὸ ὕδωρ· ὁ μὲν χρητῆται ἐνζύμῳ ἄρτῳ ἐν τῷ μυστηρίῳ τῆς θείας εὐχαριστίας, ὁ δὲ ἀζύμῳ· ὁ μὲν μεταδίδῃ τῷ λαῷ καὶ ἐκ τοῦ ποτηρίου, ὁ δὲ μόνον ἐκ τοῦ ἀγίου ἄρτου, καὶ τὰ παραπλήσια τούτοις. Τί δ' ἄρά γε ἐμφαίνει ἡ ἀντίφασις αὕτη, σεβασμὸν πρὸς τὰς εὐαγγελικὰς ἀληθείας τῆς ἀγίας τοῦ Χριστοῦ Ἐκκλησίας καὶ πλαγίαν ὑποχώρησιν καὶ ἀναγνώρισιν τούτων, ἢ τι ἄλλο, οὐκ ἔχομεν εἰπεῖν.

έ. Ἄλλ' ὅπως ποτ' ἂν ᾗ, πρὸς πραγματοποιήσιν τοῦ εὐσεβοῦς πόθου τῆς ἐνώσεως τῶν Ἐκκλησιῶν πρῶτιστα πάντων δέον ἵνα ὀρισθῇ μία κοινὴ ἀρχὴ καὶ βᾶσις· τοιαύτη δὲ ἀσφαλὴς κοινὴ ἀρχὴ καὶ βᾶσις οὐδεμία ἄλλη δύναται εἶναι ἢ ἡ διδασκαλία τοῦ Εὐαγγελίου καὶ τῶν ἑπτὰ ἀγίων Οἰκουμενικῶν Συν-

the faith, the desired union of the Churches becomes impossible. This being the case, we wonder in truth how the Most Blessed Pope, Leo XIII, though he himself also acknowledges this truth, falls into a plain self-contradiction, declaring, on the one hand, that true union lies in the unity of faith, and, on the other hand, that every Church, even after the union, can hold her own dogmatic and canonical definitions, even when they differ from those of the Papal Church, as His Blessedness declares in a later encyclical, dated November 30, 1894. For there is an evident contradiction when in one and the same Church one believes that the Holy Ghost proceeds from the Father, and another that He proceeds from the Father and the Son; when one sprinkles, and another baptizes (immerses) thrice in the water; one uses leavened bread in the sacrament of the Holy Eucharist, and another unleavened; one imparts to the people of the chalice as well as of the bread, and the other only of the holy bread: and other things like these. But what this contradiction signifies, whether respect for the evangelical truths of the holy Church of Christ and an indirect concession and acknowledgement of them, or something else, we cannot say.

V. But however that may be, for the practical realization of the pious longing for the union of the Churches, a common principle and basis must be settled first of all; and there can be no such safe common principle and basis other than the teaching of the Gospel and of the seven holy Oecumenical Councils. Reverting, then, to

όδων. Ἀνατρέχοντες λοιπὸν εἰς τὴν διδασκαλίαν ταύτην, κοινὴν οὖσαν ταῖς Ἐκκλησίαις τῆς Ἀνατολῆς καὶ Δύσεως μέχρι τοῦ χωρισμοῦ, ὀφείλομεν ἐρευνῆσαι μετὰ εἰλικρινοῦς πόθου τοῦ συνιδεῖν τὴν ἀλήθειαν, τί ἐπίστευε τότε σύσσωμος ἢ ἀνὰ τὴν Ἀνατολὴν καὶ Δύσιν μία, ἅγια, καθολικὴ καὶ ὀρθόδοξος ἀποστολικὴ τοῦ Χριστοῦ Ἐκκλησία, καὶ κρατεῖν τοῦτο ἀκέραιον καὶ ἀναλλοίωτον. Πᾶν δ' ὅτι ἐν χρόνοις μεταγενεστέροις προσετέθη ἢ ἀφηρέθη, καθῆκον ἔχει πᾶς τις ἱερὸν καὶ ἀπαραίτητον, ἐὰν εἰλικρινῶς ζητῇ τὴν δόξαν τοῦ Θεοῦ ὑπὲρ τὴν δόξαν τὴν ἑαυτοῦ, ἵνα ἐν πνεύματι εὐσεβείας ἐπανορθώσῃ τὸ τοιοῦτον, ἀναλογιζόμενος ὅτι, ἐμμένων ἀλαζονικῶς ἐν τῇ διαστροφῇ τῆς ἀληθείας, βαρεῖαν ὑπέχει τὴν εὐθύνην ἐνώπιον τοῦ ἀδεκάστου βήματος τοῦ Χριστοῦ. Ταῦτα δὲ λέγοντες οὐδόλως ἐννοοῦμεν τὰς διαφορὰς τὰς ἀφορώσας τὸ τυπικὸν τῶν ἱερῶν ἀκολουθιῶν καὶ τὰ ἄσματα ἢ τὰ ἱερατικὰ ἄμφια καὶ τὰ παραπλήσια, ἅπερ καὶ ποικίλλοντα, ὡς καὶ τὸ πάλαι, ἥκιστα παραβλάπτουσι τὴν οὐσίαν καὶ τὴν ἐνότητα τῆς πίστεως, ἀλλὰ τὰς οὐσιώδεις ἐκείνας διαφορὰς τὰς ἀναγομένας εἰς τὰ θεοπαράδοτα τῆς πίστεως δόγματα καὶ τὸ θεοσύστατον κανονικὸν πολίτευμα τῆς τῶν Ἐκκλησιῶν διοικήσεως. “Ἐν οἷς οὐκ ἔστι πίστις τὸ ἀθετούμενον,” λέγει καὶ ὁ ἱερὸς Φώτιος, “οὐδὲ κοινού τε καὶ καθολικοῦ ψηφίσματος ἔκπτωσις, ἄλλων παρ' ἄλλοις ἐθῶν τε καὶ νομίμων φυλαττομένων, οὔτε τοὺς φύλακας ἀδικεῖν, οὔτε τοὺς μὴ παραδεξαμένους παρανομεῖν, ὀρθῶς ἂν τις κρίνειν εἰδὼς διορίσασθαι¹.”

¹ Φωτ. ἐπιστ. γ'. § 5'.

that teaching which was common to the Churches of the East and of the West until the separation, we ought, with a sincere desire to know the truth, to search what the one holy, catholic and orthodox apostolic Church of Christ, being then ‘of the same body,’ throughout the East and West believed, and to hold this fast, entire, and unaltered. But whatsoever has in later times been added or taken away, every one has a sacred and indispensable duty, if he sincerely seeks for the glory of God more than for his own glory, that in a spirit of piety he should correct it, considering that by arrogantly continuing in the perversion of the truth he is liable to a heavy account before the impartial judgement-seat of Christ. In saying this we do not at all refer to the differences regarding the ritual of the sacred services and the hymns, or the sacred vestments, and the like, which matters, even though they still vary, as they did of old, do not in the least injure the substance and unity of the faith; but we refer to those essential differences which have reference to the divinely transmitted doctrines of the faith, and the divinely instituted canonical constitution of the administration of the Churches. ‘In cases where the thing disregarded is not the faith (says also the holy Photius), and is no falling away from any general and catholic decree, different rites and customs being observed among different people, a man who knows how to judge rightly would decide that neither do those who observe them act wrongly, nor do those who have not received them break the law¹.’

¹ Phot. *Epist.* iii. § 6.

9'. Καὶ δὴ ἐπὶ τῷ ἱερῷ σκοπῷ τῆς ἐνώσεως ἡ ἀνατολικὴ ὀρθόδοξος καὶ καθολικὴ τοῦ Χριστοῦ Ἐκκλησία ἐστὶν ἐτοιμὴ ἀποδέξασθαι ὀλοψύχως, εἰ τυχὸν παρέφθειρεν ἢ μὴ κατέχοι, πᾶν ὅτι πρὸ τοῦ ἐνάτου αἰῶνος ὁμολογοῦν ὁμοφώνως ἢ τε Ἀνατολικὴ καὶ ἡ Δυτικὴ Ἐκκλησία· καὶ ἂν μὲν ἐκ τῆς διδασκαλίας τῶν θείων Πατέρων καὶ τῶν θεοσυλλέκτων Οἰκουμενικῶν Συνόδων ἀποδείξωσιν οἱ Δυτικοί, ὅτι ἀνεγίνωσκε ποτε πρὸ τοῦ ἐνάτου αἰῶνος τὸ σύμβολον τῆς πίστεως μετὰ τῆς προσθήκης ἢ κατὰ τὴν ἐσπερίαν ὀρθοδοξοῦσα τότε ῥωμαϊκὴ Ἐκκλησία, ἢ μετεχειρίζετο τὰ ἄζυμα, ἢ ὅτι παρεδέχετο τὴν περὶ καθαρτηρίου πυρὸς διδασκαλίαν, τὸ ράντισμα ἀντὶ τοῦ βαπτίσματος, τὴν ἄσπιλον σύλληψιν τῆς ἀειπαρθένου, τὴν κοσμικὴν ἐξουσίαν, ἢ τὸ ἀλάθητον καὶ ἀπολυταρχικὸν τοῦ τῆς Ῥώμης ἐπισκόπου, οὐδὲν ἔχομεν εἰπεῖν· εἰ δὲ τοῦναντίον τρανῶς ἀποδεικνύεται, ὡς καὶ αὐτοὶ οἱ φιλαλήθεις τῶν Λατίνων ὁμολογοῦσιν, ὅτι ἡ ἀνατολικὴ καὶ ὀρθόδοξος καθολικὴ τοῦ Χριστοῦ Ἐκκλησία κρατεῖ τὰ ἀρχαιοπαράδοτα δόγματα, κοινῶς τότε ἔν τε τῇ Ἀνατολῇ καὶ τῇ Δύσει ὁμολογούμενα, καὶ ὅτι ἡ Δυτικὴ διέστρεψεν αὐτὰ διὰ ποικίλων νεωτερισμῶν, τότε καὶ τοῖς νηπίοις δῆλον, ὅτι ἡ φυσικωτέρα ὁδὸς πρὸς τὴν ἐνωσίν ἐστὶν ἢ ἐπάνοδος τῆς Δυτικῆς Ἐκκλησίας εἰς τὸ ἀρχαῖον δογματικὸν καὶ διοικητικὸν καθεστῶς· διότι ἡ πίστις οὐδαμῶς μεταβάλλεται τῷ χρόνῳ ἢ ὑπὸ τῶν περιστάσεων, ἀλλὰ μένει πάντοτε καὶ πανταχοῦ ἢ αὐτῇ, ὅτι “ἐν σῶμα καὶ ἐν πνευμά,” φησι, “καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν· εἰς Κύριος, μία πίστις,

VI. And indeed for the holy purpose of union, the Eastern orthodox and catholic Church of Christ is ready heartily to accept all that which both the Eastern and Western Churches unanimously professed before the ninth century, if she has perchance perverted or do not hold it. And if the Westerns prove from the teaching of the holy Fathers and the divinely assembled Oecumenical Councils that the then orthodox Roman Church, which was throughout the West, ever before the ninth century read the Creed with the addition, or used unleavened bread, or accepted the doctrine of a purgatorial fire, or sprinkling instead of baptism, or the immaculate conception of the ever-Virgin, or the temporal power, or the infallibility and absolutism of the Bishop of Rome, we have no more to say. But if, on the contrary, it is plainly demonstrated, as those of the Latins themselves, who love the truth, also acknowledge, that the Eastern and orthodox catholic Church of Christ holds fast the anciently transmitted doctrines which were at that time professed in common both in the East and the West, and that the Western Church perverted them by divers innovations, then it is clear, even to children, that the more natural way to union is the return of the Western Church to the ancient doctrinal and administrative condition of things; for the faith does not change in any way with time or circumstances, but remains the same always and everywhere, for ‘there is one body and one Spirit,’ it is said, ‘even as ye are called in one hope of your calling;

ἐν βαπτισμα· εἰς Θεὸς καὶ Πατὴρ πάντων, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν ὑμῖν¹.”

ζ'. Ἡ μία λοιπόν, ἁγία, καθολικὴ καὶ ἀποστολικὴ Ἐκκλησία τῶν ἐπτὰ Οἰκουμενικῶν Συνόδων ἐπίστευε καὶ ἐδογματίζεε συνφδὰ τοῖς εὐαγγελικοῖς ῥήμασιν, ὅτι τὸ Πνεῦμα τὸ Ἅγιον ἐκπορεύεται ἐκ τοῦ Πατρός· ἀλλ' ἐν τῇ Δύσει ἀπὸ τοῦ Θ'. ἤδη αἰῶνος ἤρξατο παραχαράττεσθαι τὸ ἱερὸν τῆς πίστεως σύμβολον τὸ συνταχθὲν καὶ κυρωθὲν ὑπὸ Συνόδων Οἰκουμενικῶν, καὶ διαδίδοσθαι αὐθαιρέτως ἢ ἰδέα ὅτι τὸ Πνεῦμα τὸ Ἅγιον ἐκπορεύεται καὶ ἐκ τοῦ Υἱοῦ. Οὐδόλως δὲ ἀγνοεῖ βεβαίως ὁ πάπας Λέων ΙΓ'. ὅτι ὁ ὀρθόδοξος προκάτοχος καὶ συνώνυμος αὐτῷ καὶ τῆς ὀρθοδοξίας πρόμαχος Λέων ὁ Γ'. τῷ 809 συνοδικῶς ἀπεκήρυξε τὴν ἀντευαγγελικὴν καὶ πανάθεσμον ταύτην προσθήκην “καὶ ἐκ τοῦ Υἱοῦ” (filioque), καὶ ἐνεχάραξεν ἀκέραιον καὶ ἄνευ τινὸς προσθήκης τὸ ἱερὸν σύμβολον τῆς Α'. καὶ Β'. Οἰκουμενικῆς Συνόδου ἐπὶ δύο ἀργυρῶν πλακῶν Ἑλληνιστὶ καὶ Λατινιστί, προσεπιγράψας, “Ταῦτα Λέων ἐθέμην δι' ἀγάπην καὶ ἐπὶ προφυλακῇ τῆς ὀρθοδόξου πίστεως” (Haec Leo posui amore et cautela fidei orthodoxae)².

¹ Ἐφεσ. δ'. 5.

² Βλ. Ἀναστασίου πρεσβυτέρου καὶ βιβλιοθηκαρίου Ῥώμης Vitam Leonis III (Βίον Λέοντος Γ') ἐν βίοις Παπῶν. Ὁ δὲ ἱερός Φώτιος μνημονεύων τὴν στηλευτικὴν ταύτην κατὰ τῶν κακοδοξούντων πρᾶξιν τοῦ ὀρθοδόξου πάπα Ῥώμης Λέοντος Γ' ἐν τῇ περιπέστῳ πρὸς τὸν μητροπολίτην Ἀκυληίας ἐπιστολῇ, ἐκφράζεται ὡδε· “Καὶ γὰρ (ἵνα τοὺς πρὸ αὐτοῦ εἴσω) καὶ Λέων ὁ τῆς Ῥώμης ἀρχιερεὺς, ὃ τε παλαιὸς καὶ πάλιν ὁ μετὰ τοῦτον νέος Λέων, τὰ αὐτὰ φρονούντες τῇ καθολικῇ καὶ ἀποστολικῇ Ἐκκλησίᾳ, καὶ τοῖς πρὸ αὐτῶν ἁγίοις ἀρχιερεῦσι καὶ τοῖς ἀποστολικοῖς θεσπίσμασιν ἐπιδείκνυνται· ὁ μὲν τῇ τετάρτῃ καὶ οἰκουμενικῇ ἁγίᾳ Συνόδῳ πολλὴν συνεισενεγκὼν τὴν

one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all¹.

VII. So then the one holy, catholic, and apostolic Church of the seven Oecumenical Councils believed and taught in accordance with the words of the Gospel, that the Holy Ghost proceeds from the Father; but in the West, even from the ninth century, the holy Creed, which was composed and sanctioned by Oecumenical Councils, began to be falsified, and the idea that the Holy Ghost proceeds ‘also from the Son’ to be arbitrarily promulgated. And certainly Pope Leo XIII is not ignorant that his orthodox predecessor and namesake, the defender of orthodoxy, Leo III, in the year 809 denounced synodically this anti-evangelical and utterly lawless addition, ‘and from the Son’ (*filioque*); and engraved on two silver plates, in Greek and Latin, the holy Creed of the first and second Oecumenical Councils, entire and without any addition: having written moreover, ‘These words I, Leo, have set down for love and as a safeguard of the orthodox faith’ (*Haec Leo posui amore et cautela fidei orthodoxae*)².

¹ Eph. iv. 5.

² See Life of Leo III by Anastasius, presbyter and librarian at Rome, in his *Lives of the Popes*. The holy Photius also, making mention of this invective of the orthodox Pope of Rome, Leo III, against the holders of the erroneous doctrine, in his renowned letter to the Metropolitan of Aquileia, expresses himself as follows: ‘For (not to mention those who were before him) Leo the elder, prelate of Rome, as well as Leo the younger after him, shew themselves to be of the same mind with the catholic and apostolic Church, with the holy prelates their predecessors, and with the apostolic commands; the one having contributed much to the assembling of the fourth holy Oecumenical Council, both by the sacred men who were sent to repre-

Οὐδόλως ἐπίσης ἀγνοεῖ ὅτι μόλις κατὰ τὸν δέκατον αἰῶνα, ἢ ἀρχομένου τοῦ ἐνδεκάτου, παρεισήχθη ἐπισημως καὶ ἐν Ῥώμῃ εἰς τὸ ἱερὸν τῆς πίστεως σύμβολον ἢ ἀντευαγγελικὴ καὶ ἄθεσμος αὕτη προσθήκη, καὶ ὅτι ἐμμένουσα ἄρα ἐν ταῖς καινοτομίαις αὐτῆς ἢ ῥωμαϊκῇ Ἐκκλησίᾳ καὶ μὴ ἐπιστρέφουσα εἰς τὸ δόγμα τῶν Οἰκουμενικῶν Συνόδων, ὑπέχει αὕτη πλήρη τὴν εὐθύνην ἐνώπιον τῆς μιᾶς, ἀγίας, καθολικῆς καὶ ἀποστολικῆς τοῦ Χριστοῦ Ἐκκλησίας, ἣτις στερρῶς ἀντέχεται τῶν πατρῶων καὶ ἀνόθευτον ἐν πᾶσι φυλάττει τὴν παραδοθεῖσαν παρακαταθήκην τῆς πίστεως, ὑπέικουσα τῷ ἀποστολικῷ παραγγέλματι, “Τὴν καλὴν παρακαταθήκην φύλαξον διὰ Πνεύματος ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν, ἐκτρεπόμενος τὰς

συγκρότησιν διὰ τε τῶν εἰς πρόσωπον αὐτοῦ ἀποσταλέντων ἱερῶν ἀνδρῶν καὶ διὰ τῆς οἰκείας ἐπιστολῆς, δι’ ἧς καὶ Νεστόριος καὶ Εὐτυχῆς καταβέβληται· ἐν ἧ καὶ τὸ Πνεῦμα τὸ Ἅγιον ἐκ τοῦ Πατρὸς κατὰ τὰς πρὸ αὐτοῦ συνοδικὰς ψήφους, ἀλλ’ οὐχὶ καὶ ἐκ τοῦ Υἱοῦ, ἀνεκέρυττεν ἐκπορεύεσθαι. Ὡσαύτως δὲ καὶ ὁ μεταγενέστερος Λέων, ὁ τὴν πίστιν, ὡσπερ τὴν κλῆσιν, ἐφάμιλλος. Οὗτος δὲ, οὗτος ὁ τῆς εὐσεβείας θερμὸς ζηλωτῆς, ὡς ἂν κατὰ μηδένα τρόπον μηδαμῶς παραχαράττοιτο βαρβάρῳ γλώσσει τὸ ἄχραντον ἡμῶν τῆς εὐσεβείας μάθημα, Ἑλληνίδι φωνῇ, ὡσπερ δὴ καὶ κατ’ ἀρχὰς εἴρηται, τοῖς ἐν τῇ Δύσει δι’ αὐτοῦ δοξολογεῖν καὶ θεολογεῖν τὴν ἁγίαν Τριάδα παραδέδωκε. Καὶ οὐ λόγῳ μόνον καὶ προστάγματι, ἀλλὰ καὶ θυρεοῖς τισι πεποιημένοις, ὡσπερ στήλαις τισίν, ἀναγραφάμενός τε καὶ εἰς ὄψιν ἀπάντων προθείς, κατὰ τὰς πύλας τῆς ἐκκλησίας προσέπηξεν, ὡς ἂν πᾶσιν εἴη ράδιόν τε καὶ ἀκαπήλευτον ἐκμανθάνειν τὴν εὐσέβειαν, καὶ μηδαμῶθεν τοῖς κρυφίοις παραχαράκταις καὶ καινολόγοις μέθοδος εἴη κιβδηλεύειν ἡμῶν τῶν Χριστιανῶν τὴν εὐσέβειαν, καὶ δεύτερον αἴτιον εἰσάγειν παρὰ τὸν Πατέρα τὸν Υἱὸν τοῦ ὁμοτίμως τῷ γεννηθέντι Υἱῷ ἐκ τοῦ Πατρὸς ἐκπορευομένου Πνεύματος. Καὶ οὐχ ἡ δυνὰς αὕτη μόνον τῶν ἱερῶν ἀνδρῶν, κατὰ τὴν Δύσιν διαλαμψάντων, τὴν εὐσέβειαν ἀκαινοτόμητον διεσώσαντο· οὐχ οὕτω σπανίζει κηρύκων ἐσπερίων ἢ Ἐκκλησία· ἀλλὰ καὶ ἄλλος χορὸς οὐκ εὐαρίθμητος.” (Ἐπιστ. ε’. § γ’).

Likewise he is by no means ignorant that during the tenth century, or at the beginning of the eleventh, this anti-evangelical and lawless addition was with difficulty inserted officially into the holy Creed at Rome also, and that consequently the Roman Church, in insisting on her innovations, and not coming back to the dogma of the Oecumenical Councils, renders herself fully responsible before the one holy, catholic and apostolic Church of Christ, which holds fast that which has been received from the Fathers, and keeps the deposit of the faith which was delivered to it unadulterated in all things, in obedience to the Apostolic injunction: ‘That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us’; ‘avoiding profane

sent him, and by his letter, through which both Nestorius and Eutyches were overthrown; by which letter he moreover, in accordance with previous synodical decrees, declared the Holy Ghost to proceed from the Father, but not also “from the Son.” And in like manner Leo the younger, his counterpart in faith as well as in name. This latter indeed, who was ardently zealous for true piety, in order that the unspotted pattern of true piety might not in any way whatever be falsified by a barbarous language, published it in Greek, as has already been said in the beginning, to the people of the West, that they might thereby glorify and preach aright the Holy Trinity. And not only by word and command, but also, having inscribed and exposed it to the sight of all on certain shields specially made, as on certain monuments, he fixed it at the gates of the Church, in order that every person might easily learn the uncontaminated faith, and in order that no chance whatever might be left to secret forgers and innovators of adulterating the piety of us Christians, and of bringing in the Son besides the Father as a second cause of the Holy Spirit, who proceeds from the Father with honour equal to that of the begotten Son. And it was not these two holy men alone, who shone brightly in the West, who preserved the faith free from innovation; for the Church is not in such want as that of Western preachers; but there is also a host of them not easily counted who did likewise.’ —*Epist.* v. § 3.

βεβηλους κενοφωνίας καὶ ἀντιθέσεις τῆς ψευδωνύμου γνώσεως, ἣν τινες ἐπαγγελλόμενοι περὶ τὴν πίστιν ἠστόχησαν¹.”

η΄. Ἡ μία, ἀγία, καθολικὴ καὶ ἀποστολικὴ Ἐκκλησία τῶν ἑπτὰ Οἰκουμενικῶν Συνόδων ἐβάπτισε διὰ τριῶν καταδύσεων ἐν τῷ ὕδατι, ὁ δὲ πάπας Πελάγιος ἀποκαλεῖ διαταγὴν τοῦ Κυρίου τὴν τριπτὴν κατάδυσιν, καὶ κατὰ τὸν ΙΓ΄. ἔτι αἰῶνα ἐκράτει ἐν τῇ Δύσει τὸ διὰ τριῶν καταδύσεων βάπτισμα, καὶ κήρυκες τούτων διαπρύσιοι αὐταὶ αἰ ἐν τοῖς ἀρχαιοτέροις ναοῖς τῆς Ἰταλίας σωζόμεναι ἱεραὶ κολυμβήθραι· ἀλλ’ ἐν χρόνοις μεταγενεστέροις παρεισαχθὲν ἐγένετο παραδεκτὸν τὸ ράντισμα καὶ τὸ ἐπίχυμα ἐν τῇ παπικῇ Ἐκκλησίᾳ· ἥτις καὶ ἐμμένει εἰσέτι ἐν τῇ καινοτομίᾳ, εὐρύνουσα καὶ οὕτω τὸ ἀνορυχθὲν ὑπ’ αὐτῆς χάσμα· οἱ δὲ Ὀρθόδοξοι ἐμμένοντες πιστοὶ ἐν τῇ ἀποστολικῇ παραδόσει καὶ τῇ πράξει τῆς Ἐκκλησίας τῶν ἑπτὰ Οἰκουμενικῶν Συνόδων, “ὕπὲρ τοῦ κοινοῦ κτήματος τοῦ πατρικοῦ θησαυροῦ τῆς ὑγιαίνουσας πίστεως ἐστήκαμεν ἀγωνιζόμενοι².”

θ΄. Ἡ μία, ἀγία, καθολικὴ καὶ ἀποστολικὴ Ἐκκλησία τῶν ἑπτὰ Οἰκουμενικῶν Συνόδων κατὰ τὸ παράδειγμα τοῦ Σωτῆρος ἡμῶν ἐτέλει τὴν θείαν Εὐχαριστίαν ἐπὶ πλείον τῶν χιλίων ἐτῶν κατὰ τε τὴν Ἀνατολὴν καὶ τὴν Δύσιν δι’ ἐνζύμου ἄρτου, ὡς μαρτυροῦσι καὶ αὐτοὶ οἱ φιλαλήθεις ἐκ τῶν παπικῶν θεολόγων· ἀλλ’ ἡ παπικὴ Ἐκκλησία ἀπὸ τοῦ ἐνδε-

¹ Β΄ Τιμ. α΄. 14, α΄ Τιμ. ε΄. 20.

² Βασιλείου τοῦ Μεγάλου ἐπιστ. 243 πρὸς Ἰταλοὺς καὶ Γάλλους ἐπισκόπους.

and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith¹.

VIII. The one holy, catholic and apostolic Church of the first seven Oecumenical Councils baptized by three immersions in the water, and the Pope Pelagius speaks of the triple immersion as a command of the Lord, and in the thirteenth century baptism by immersions still prevailed in the West; and the sacred fonts themselves, preserved in the more ancient churches in Italy, are eloquent witnesses on this point; but in later times sprinkling or affusion, being privily brought in, came to be accepted by the Papal Church, which still holds fast the innovation, thus also widening the gulf which she has opened; but we Orthodox, remaining faithful to the apostolic tradition and the practice of the seven Oecumenical Councils, ‘stand fast, contending for the common profession, the paternal treasure of the sound faith².’

IX. The one holy, catholic and apostolic Church of the seven Oecumenical Councils, according to the example of our Saviour, celebrated the divine Eucharist for more than a thousand years throughout the East and West with leavened bread, as the truth-loving papal theologians themselves also bear witness; but the Papal Church from the eleventh century made an innovation

¹ 2 Tim. i. 14; 1 Tim. vi. 20.

² St. Basil the Great, *Ep.* 243, To the Bishops of Italy and Gaul.

κάτου αἰῶνος ἐκαινοτόμησε καὶ ἐν τῷ μυστηρίῳ τῆς
θείας Εὐχαριστίας εἰσαγαγούσα τὰ ἄζυμα.

ι'. Ἡ μία, ἁγία, καθολικὴ καὶ ἀποστολικὴ Ἐκ-
κλησία τῶν ἑπτὰ Οἰκουμενικῶν Συνόδων παρεδέχετο,
ὅτι τὰ τίμια δῶρα καθαγιάζονται μετὰ τὴν εὐχὴν τῆς
ἐπικλήσεως τοῦ Ἁγίου Πνεύματος διὰ τῆς εὐλογίας
τοῦ ἱερέως, ὡς μαρτυροῦσι τὰ ἀρχαῖα τυπικὰ τῆς
Ῥώμης καὶ τῶν Γαλλῶν, ὕστερον ὁμως ἐκαινοτόμησε
καὶ ἐν τούτῳ ἡ παπικὴ Ἐκκλησία, ἀποδεξαμένη
αὐθαιρέτως τὴν καθαγίασιν τῶν τιμίων δώρων ὡς
γινομένην σὺν τῇ ἐκφωνήσει τῶν Κυριακῶν λογίων·
“Λάβετε, φάγετε· τοῦτό ἐστι τὸ σῶμά μου.” καί,
“Πίετε ἐξ αὐτοῦ πάντες· τοῦτο γάρ ἐστι τὸ αἷμά
μου¹.”

ια'. Ἡ μία, ἁγία, καθολικὴ καὶ ἀποστολικὴ Ἐκ-
κλησία τῶν ἑπτὰ Οἰκουμενικῶν Συνόδων, ἀκολουθοῦσα
τῇ ἐντολῇ τοῦ Κυρίου, “Πίετε ἐξ αὐτοῦ πάντες²,”
μετέδιδε τοῖς πᾶσι καὶ ἐκ τοῦ ἱεροῦ ποτηρίου· ἀλλ' ἡ
παπικὴ Ἐκκλησία ἀπὸ τοῦ Θ'. αἰῶνος καὶ ἐντεῦθεν
ἐκαινοτόμησε καὶ ἐν τούτῳ ἀποστερήσασα τοὺς
λαϊκοὺς τοῦ ἱεροῦ ποτηρίου παρὰ τὴν διαταγὴν τοῦ
Κυρίου καὶ τὴν καθολικὴν πράξιν τῆς ἀρχαίας Ἐκ-
κλησίας καὶ τὴν ῥητὴν ἀπαγόρευσιν πολλῶν ἀρχαίων
ὀρθοδόξων τῆς Ῥώμης ἐπισκόπων.

ιβ'. Ἡ μία, ἁγία, καθολικὴ καὶ ἀποστολικὴ Ἐκ-
κλησία τῶν ἑπτὰ Οἰκουμενικῶν Συνόδων στοιχοῦσα
τῇ θεοπνεύστῳ διδασκαλίᾳ τῆς Ἁγίας Γραφῆς καὶ
τῇ ἀνέκαθεν ἀποστολικῇ παραδόσει, εὐχεται καὶ ἐπι-
καλεῖται τὸ ἔλεος τοῦ Θεοῦ ὑπὲρ συγχωρήσεως καὶ

¹ Ματθ. κς'. 26-28.

² Ματθ. κς'. 28.

also in the sacrament of the divine Eucharist by intro-
ducing unleavened bread.

X. The one holy, catholic and apostolic Church of
the seven Oecumenical Councils held that the precious
gifts are consecrated after the prayer of the invo-
cation of the Holy Ghost by the blessing of the
priest, as the ancient rituals of Rome and Gaul testify;
nevertheless afterwards the Papal Church made an
innovation in this also, by arbitrarily accepting the
consecration of the precious gifts as taking place along
with the utterance of the Lord's words: 'Take, eat;
this is my body': and 'Drink ye all of it; for this
is my blood¹.'

XI. The one holy, catholic and apostolic Church of
the seven Oecumenical Councils, following the Lord's
command, 'Drink ye all of it²,' imparted also of the
holy chalice to all; but the Papal Church from the
ninth century downwards has made an innovation in
this rite also, by depriving the laity of the holy chalice,
contrary to the Lord's command and the universal
practice of the ancient Church, as well as the express
prohibition of many ancient orthodox bishops of Rome.

XII. The one holy, catholic and apostolic Church of
the seven Oecumenical Councils, walking according to
the divinely inspired teaching of the Holy Scripture
and the old apostolic tradition, prays and invokes the
mercy of God for the forgiveness and rest of those

¹ Matt. xxvi. 26-28.

² Matt. xxvi. 28.

ἀναπαύσεως τῶν ἐν Κυρίῳ κεκοιμημένων¹. ἀλλ' ἡ παπικὴ Ἐκκλησία ἀπὸ τοῦ δωδεκάτου αἰῶνος καὶ ἐφεξῆς ἐπενόησε καὶ συνεσώρευσε ἐν τῷ προσώπῳ τοῦ πάπα, ὡς μοναδικοῦ τινος προνομιούχου, πληθὺν καινοτομιῶν περὶ καθαρτηρίου πυρός, περὶ περισσείας ἀρετῶν τῶν ἁγίων καὶ διανομῆς αὐτῶν τοῖς δεομένοις, καὶ τὰ παραπλήσια, πρεσβεύουσα ἅμα καὶ τελείαν ἀνταπόδοσιν τοῖς δικαίοις πρὸ τῆς κοινῆς ἀναστάσεως καὶ κρίσεως.

ιγ'. Ἡ μία, ἁγία, καθολικὴ καὶ ἀποστολικὴ Ἐκκλησία τῶν ἐπτὰ Οἰκουμενικῶν Συνόδων δογματίζει μόνην ἀγνήν καὶ ἄσπιλον τὴν ἐκ Πνεύματος Ἁγίου καὶ Μαρίας τῆς Παρθένου ὑπερφυᾶ σάρκωσιν τοῦ μονογενοῦς Υἱοῦ καὶ Λόγου τοῦ Θεοῦ· ἀλλ' ἡ παπικὴ Ἐκκλησία ἐκαινοτόμησε πάλιν μόλις πρὸ τεσσαρακονταετίας, δογματίσασα καινοφανὲς δόγμα περὶ ἀσπίλου συλλήψεως τῆς Θεοτόκου καὶ ἀειπαρθένου Μαρίας, ἄγνωστον τῇ ἀρχαίᾳ Ἐκκλησίᾳ, σφοδρῶς δὲ πολεμηθὲν ἄλλοτε καὶ ὑπὸ τῶν διαπρεπεστέρων παρὰ τοῖς παπισταῖς θεολόγων.

ιδ'. Ταύτας οὖν τὰς μεταξὺ τῶν δύο Ἐκκλησιῶν δημιουργηθείσας ἐν τῇ Δύσει, ὡς προείρηται, σπουδαίας καὶ οὐσιώδεις περὶ τὴν πίστιν διαφορὰς παραλείπουσα ἡ Αὐτοῦ Μακαριότης, παρίστησιν ἐν τῇ ἐγκυκλίῳ ὡς τὸ κυριώτερον καὶ μόνον δῆθεν αἴτιον τῆς διαφωνίας τὸ ζήτημα τῶν πρωτείων τοῦ τῆς Ῥώμης ἀρχιερέως, καὶ παραπέμπει ἡμᾶς εἰς τὰς πηγὰς, ὅπως ἀναζητήσωμεν τί ἐφρόνουν οἱ προπάτορες ἡμῶν, καὶ τί παρέδωκεν ἡ πρώτη τοῦ χριστιανισμοῦ ἐποχὴ. Ἄλλ' ἀνατρέχοντες εἰς τοὺς

¹ Ματθ. κς'. 31, Ἐβρ. ια'. 39, Β'. Τιμ. δ'. 8, Β'. Μακκαβ. ιβ'. 48.

'which are fallen asleep in the Lord'¹; but the Papal Church from the twelfth century downwards has invented and heaped together in the person of the Pope, as one singularly privileged, a multitude of innovations concerning purgatorial fire, a superabundance of the virtues of the saints, and the distribution of them to those who need them, and the like, setting forth also a full reward for the just before the universal resurrection and judgement.

XIII. The one holy, catholic and apostolic Church of the seven Oecumenical Councils teaches that the supernatural incarnation of the only-begotten Son and Word of God, of the Holy Ghost and the Virgin Mary, is *alone* pure and immaculate; but the Papal Church scarcely forty years ago again made an innovation by laying down a novel dogma concerning the immaculate conception of the Mother of God and ever-Virgin Mary, which was unknown to the ancient Church, and strongly opposed at different times even by the more distinguished among the papal theologians.

XIV. Passing over, then, these serious and substantial differences between the two Churches respecting the faith, which differences, as has been said before, were created in the West, His Blessedness in his encyclical represents the question of the primacy of the Roman Pontiff as the principal and, so to speak, only cause of the dissension, and sends us to the sources, that we may make diligent search as to what our forefathers believed and what the first age of Christianity delivered to us.

¹ Matt. xxvi 31; Heb. xi. 39; 2 Tim. iv. 8; 2 Macc. xii. 48.

Πατέρας καὶ τὰς Οἰκουμενικὰς Συνόδους τῆς Ἐκκλησίας τῶν πρώτων ἐννέα αἰώνων πληροφορούμεθα, ὅτι οὐδέποτε ἐθεωρήθη ὁ ἐπίσκοπος Ῥώμης ὡς ἡ ἀνωτάτη ἀρχὴ καὶ ἀλάνθαστος κεφαλὴ τῆς Ἐκκλησίας, καὶ ὅτι πᾶς ἐπίσκοπός ἐστι κεφαλὴ καὶ πρόεδρος τῆς ἑαυτοῦ κατὰ μέρος Ἐκκλησίας, ὑποκείμενος μόνον ταῖς συνοδικαῖς τῆς καθόλου Ἐκκλησίας διατάξεσι τε καὶ ἀποφάσεσιν ὡς μόναις ἀλανθάστοις, ἡκιστα τοῦ κανόνος τούτου ἐξαιρουμένου τοῦ ἐπισκόπου Ῥώμης, ὡς δείκνυσιν ἡ ἐκκλησιαστικὴ ἱστορία, μόνος δὲ αἰώνιος ἀρχηγὸς καὶ κεφαλὴ ἀθάνατος τῆς Ἐκκλησίας ἐστὶν ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός, ὅτι “Αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος, τῆς Ἐκκλησίας¹,” ὁ καὶ εἰπὼν πρὸς τοὺς θείους αὐτοῦ μαθητὰς καὶ ἀποστόλους κατὰ τὴν εἰς οὐρανοὺς ἀνάληψιν· “Καὶ ἰδού, ἐγὼ μεθ’ ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος².” Ἐν τῇ Ἁγίᾳ Γραφῇ ὁ ἀπόστολος Πέτρος, ὃν ἀποσκοποῦ οἱ παπισταὶ φαντάζονται ὡς ἰδρυτὴν τῆς ῥωμαϊκῆς Ἐκκλησίας καὶ πρῶτον αὐτῆς ἐπίσκοπον στηριζόμενοι ἐπὶ ἀποκρύφων τοῦ Β΄ αἰῶνος βιβλίων, τῶν Ψευδοκλημεντίων, συζητεῖ ἴσος πρὸς ἴσους ἐν τῇ ἀποστολικῇ συνόδῳ τῶν Ἱεροσολύμων, καὶ ἐλέγχεται πικρῶς ἄλλοτε ὑπὸ τοῦ ἀποστόλου Παύλου, ὡς ἐκ τῆς πρὸς Γαλάτας ἐπιστολῆς καταφαίνεται³ καὶ αὐτὸ δὲ τὸ εὐαγγελικὸν χωρίον, εἰς ὃ παραπέμπει ὁ ποντίφηξ τῆς Ῥώμης, “Σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν Ἐκκλησίαν⁴,” γνωστὸν καὶ αὐτοῖς τοῖς παπισταῖς τυγχάνει, ὅτι κατὰ τοὺς

¹ Κολασ. α΄. 18.

³ Γαλ. β΄. 11.

² Ματθ. κη΄. 20.

⁴ Ματθ. ις΄. 18.

But, having recourse to the fathers and the Oecumenical Councils of the Church of the first nine centuries, we are fully persuaded that the Bishop of Rome was never considered as the supreme authority and infallible head of the Church, and that every bishop is head and president of his own particular Church, subject only to the synodical ordinances and decisions of the Church universal as being alone infallible, the Bishop of Rome being in no wise excepted from this rule, as Church history shows. Our Lord Jesus Christ alone is the eternal Prince and immortal Head of the Church, for ‘He is the Head of the body, the Church¹,’ who said also to His divine disciples and apostles at His ascension into heaven, ‘Lo, I am with you alway, even unto the end of the world².’ In the Holy Scripture the Apostle Peter, whom the Papists, relying on apocryphal books of the second century, the pseudo-Clementines, imagine with a purpose to be the founder of the Roman Church and their first bishop, discusses matters as an equal among equals in the apostolic synod of Jerusalem, and at another time is sharply rebuked by the Apostle Paul, as is evident from the Epistle to the Galatians³. Moreover, the Papists themselves know well that the very passage of the Gospel to which the Pontiff of Rome refers, ‘Thou art Peter, and upon this rock I will build my Church⁴,’ is in the first centuries of the Church interpreted quite differently, in a spirit of orthodoxy,

¹ Col. i. 18.

³ Gal. ii. 11.

² Matt. xxviii. 20.

⁴ Matt. xvi. 18.

πρώτους τῆς Ἐκκλησίας αἰῶνας ἢ τε παράδοσις καὶ πάντες ἀνεξαιρέτως οἱ θεῖοι καὶ ἱεροὶ Πατέρες πάντη ἀλλοίως καὶ ἐν πνεύματι ὀρθοδόξῳ ἐρμηνεύουσι, πέτραν θεμελιώδη καὶ ἀσάλευτον, ἐφ' ἣ ὁ Κύριος ὠκοδόμησε τὴν ἑαυτοῦ Ἐκκλησίαν ἣς πύλαι ἄδου οὐ κατισχύσουσιν, ἐννοοῦντες μεταφορικῶς τὴν ὀρθὴν τοῦ Πέτρου ὁμολογίαν περὶ τοῦ Κυρίου, ὅτι “αὐτός ἐστιν ὁ Χριστός, ὁ Υἱὸς τοῦ Θεοῦ τοῦ ζῶντος¹.” ἐφ' ἣς ὁμολογίας καὶ πίστεως ἐρείδεται ἀκραδάντως τὸ σωτήριον τοῦ Εὐαγγελίου κήρυγμα τῶν ἀποστόλων ὅλων καὶ τῶν διαδόχων αὐτῶν. “Ὅθεν καὶ ὁ οὐρανοβάμων ἀπόστολος Παῦλος προφανῶς τὴν θεῖαν ταύτην ἐρμηνεύων ῥήτραν ἀποφαίνεται θεοπνεύστως, λέγων· “Κατὰ τὴν χάριν τοῦ Θεοῦ τὴν δοθείσάν μοι, ὡς σοφὸς ἀρχιτέκτων θεμέλιον τέθεικα, ἄλλος δὲ ἐποικοδομεῖ· θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται θεῖναι παρὰ τὸν κείμενον, ὅς ἐστιν Ἰησοῦς ὁ Χριστός².” ὑπ' ἄλλην δ' ἐννοίαν θεμέλιον τῆς ἐν Χριστῷ ἐποικοδομῆς τῶν πιστῶν, ἧτοι τῶν μελῶν τοῦ σώματος τοῦ Χριστοῦ, ὅ ἐστιν ἡ Ἐκκλησία³, ἀποκαλεῖ πάντα ὁμοῦ τοὺς ἀποστόλους καὶ προφήτας, γράφων πρὸς Ἐφεσίους· “Ἄρα οὖν οὐκέτι ἐστὲ ξένοι καὶ πάροικοι, ἀλλὰ συμπολίται τῶν ἁγίων καὶ οἰκεῖοι τοῦ Θεοῦ, ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὄντος ἀκρογωνιαίου αὐτοῦ Ἰησοῦ Χριστοῦ⁴.” Τοιαύτης λοιπὸν οὐσης τῆς θεοπνεύστου τῶν ἀποστόλων διδασκαλίας περὶ θεμελίου καὶ ἀρχηγοῦ τῆς Ἐκκλησίας τοῦ Θεοῦ,

¹ Ματθ. αὐτόθ. 16.

³ Κολασ. α'. 24.

⁴ Ἐφεσ. β'. 19, 20. Πβλ. α'. Πέτρου β'. 4. Ἀποκ. κα'. 14.

² Α'. Κορ. γ'. 10, 11.

both by tradition and by all the divine and sacred Fathers without exception; the fundamental and unshaken rock upon which the Lord has built His own Church, against which the gates of hell shall not prevail, being understood metaphorically of Peter's true confession concerning the Lord, that 'He is Christ, the Son of the living God¹.' Upon this confession and faith the saving preaching of the Gospel by all the apostles and their successors rests unshaken. Whence also the Apostle Paul, who had been caught up into heaven, evidently interpreting this divine passage, declares by divine inspiration, saying: 'According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. For other foundation can no man lay than that is laid, which is Jesus Christ².' But it is in another sense that Paul calls all the apostles and prophets together the foundation of the building up in Christ of the faithful; that is to say, the members of the body of Christ, which is the Church³; when he writes to the Ephesians: 'Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone⁴.' Such, then, being the divinely inspired teaching of the apostles respecting the foundation and Prince of the Church of God, of course the sacred

¹ Matt. xvi. 16.

² 1 Cor. iii. 10, 11.

³ Col. i. 24.

⁴ Eph. ii. 19, 20. Cp. 1 Pet. ii. 4; Rev. xxi. 14.

φυσικῶ τῶ λόγῳ οἱ τῶν ἀποστολικῶν παραδόσεων ἀπρὶξ ἐχόμενοι ἱεροὶ Πατέρες οὐδεμίαν ἠδύνατον ἔχειν ἢ συλλαβεῖν ἰδέαν περὶ ἀπολυταρχικοῦ πρωτείου τοῦ ἀποστόλου Πέτρου καὶ τῶν ἐπισκόπων Ῥώμης, οὐδὲ ἄλλην τινὰ ἐρμηνείαν ὅλως ἄγνωστον τῇ Ἐκκλησίᾳ ἀποδοῦναι τῶ εὐαγγελικῶ ἐκείνῳ χωρίῳ παρὰ τὴν ἀληθῆ καὶ ὀρθόδοξον, ἢ ἐπινοῆσαι οἴκοθεν καὶ αὐθαιρέτως καινοπρεπὲς δόγμα περὶ ὑπερφιάλων πρωτείων τοῦ τῆς Ῥώμης ἐπισκόπου ὡς διαδόχου τάχα τοῦ Πέτρου, καὶ ταῦτα τῆς Ἐκκλησίας τῆς Ῥώμης ἰδρυθείσης κυρίως οὐχὶ ὑπὸ τοῦ Πέτρου, οὔτινος ἢ ἐν Ῥώμῃ ἀποστολικὴ ἐνέργεια παντελῶς ἀγνοεῖται ὑπὸ τῆς ἱστορίας, ἀλλ' ὑπὸ τοῦ οὐρανοβάμονος ἀποστόλου τῶν ἐθνῶν Παύλου διὰ τῶν μαθητῶν αὐτοῦ, οὐ ἄλλως τε πασιδήλος ἢ ἐν Ῥώμῃ ἀποστολικὴ διακονία¹.

ιέ. Οἱ θεῖοι Πατέρες τιμῶντες τὸν ἐπίσκοπον Ῥώμης μόνον ὡς ἐπίσκοπον τῆς πρωτεύουσας πόλεως τοῦ κράτους, ἀπέδωκαν αὐτῶ προεδρίας πρεσβεία τιμητικά, θεωρήσαντες αὐτὸν ἀπλῶς ὡς πρῶτον τῆ τάξει ἐπίσκοπον, τοῦτ' ἔστι πρῶτον ἐν ἴσοις, ἅπερ πρεσβεία καὶ τῶ Κωνσταντινουπόλεως ἀπένειμαν κατόπιν, ὅτε ἡ πόλις αὕτη ἐγένετο πρωτεύουσα τοῦ Ῥωμαϊκοῦ κράτους, ὡς μαρτυρεῖ περὶ τούτου ὁ κή. κανὼν τῆς Δ'. ἐν Χαλκηδόνι Οἰκουμενικῆς Συνόδου, λέγων πρὸς τοῖς ἄλλοις τάδε· “Τὰ αὐτὰ καὶ ἡμεῖς ὀρίζομεν τε καὶ ψηφίζομεθα περὶ τῶν πρεσβείων τῆς ἀγιοτάτης Ἐκκλησίας τῆς αὐτῆς Κωνσταντινουπόλεως, Νέας Ῥώμης· καὶ γὰρ τῶ θρόνῳ τῆς πρε-

¹ Βλ. Πράξ. Ἀποστ. κή. 15, ἐξ, Ῥωμ. α'. 9, ἐξ. ιέ. 15, ἐξ. ις, Φιλιπ. α'. 13.

Fathers, who held firmly to the apostolic traditions, could not have or conceive any idea of an absolute primacy of the Apostle Peter and the bishops of Rome; nor could they give any other interpretation, totally unknown to the Church, to that passage of the Gospel, but that which was true and right; nor could they arbitrarily and by themselves invent a novel doctrine respecting excessive privileges of the Bishop of Rome as successor, if so be, of Peter; especially whilst the Church of Rome was chiefly founded, not by Peter, whose apostolic action at Rome is totally unknown to history, but by the heaven-caught apostle of the Gentiles, Paul, through his disciples, whose apostolic ministry in Rome is well known to all¹.

XV. The divine Fathers, honouring the Bishop of Rome only as the bishop of the capital city of the empire, gave him the honorary prerogative of presidency, considering him simply as the bishop first in order, that is, first among equals; which prerogative they also assigned afterwards to the Bishop of Constantinople, when that city became the capital of the Roman Empire, as the twenty-eighth canon of the fourth Oecumenical Council at Chalcedon bears witness, saying, among other things, as follows: ‘We do also determine and decree the same things respecting the prerogatives of the most holy Church of the said Constantinople, which is new Rome. For the Fathers have

¹ See Acts of the Apostles xxviii. 15; Rom. i. 9, xv. 15-xvi; Phil. i. 13.

σβυτέρας Ῥώμης διὰ τὸ βασιλεύειν τὴν πόλιν ἐκείνην οἱ πατέρες εἰκότως ἀποδεδώκασι τὰ πρεσβεῖα· καὶ τῷ αὐτῷ σκοπῷ κινούμενοι οἱ ρύ. ἐπίσκοποι τὰ ἴσα πρεσβεῖα ἀπένειμαν τῷ τῆς Νέας Ῥώμης ἀγιωτάτῳ Θρόνῳ.” Ἐκ τοῦ κανόνος τούτου καταφαίνεται, ὅτι ὁ Ῥώμης ἐστὶν ἐπίσκοπος ἰσότιμος τῷ ἐπισκόπῳ τῆς Ἐκκλησίας Κωνσταντινουπόλεως καὶ τοῖς τῶν ἄλλων Ἐκκλησιῶν, ἐν οὐδενὶ δὲ κανόνι καὶ παρ’ οὐδενὶ τῶν πατέρων ὑπαινιγμός τις γίνεται, ὅτι ποτὲ ὁ Ῥώμης μόνος ἐστὶν ὁ ἀρχηγὸς τῆς καθόλου Ἐκκλησίας καὶ ὁ ἀλάθητος κριτὴς τῶν ἐπισκόπων τῶν ἄλλων ἀνεξαρτήτων καὶ αὐτοκεφάλων Ἐκκλησιῶν, ἢ διάδοχος τοῦ ἀποστόλου Πέτρου καὶ τοποτηρητὴς τοῦ Ἰησοῦ Χριστοῦ ἐπὶ τῆς γῆς.

ἰς’. Ἐκάστη κατὰ μέρος αὐτοκέφαλος Ἐκκλησία ἐν τε τῇ Ἀνατολῇ καὶ τῇ Δύσει ἦν ὅλως ἀνεξάρτητος καὶ αὐτοδιοίκητος κατὰ τοὺς χρόνους τῶν ἑπτὰ Οἰκουμεικῶν Συνόδων· ὅπως δὲ οἱ ἐπίσκοποι τῶν αὐτοκεφάλων Ἐκκλησιῶν τῆς Ἀνατολῆς, οὕτω καὶ οἱ τῆς Ἀφρικῆς, τῆς Ἰσπανίας, τῶν Γαλλιῶν, τῆς Γερμανίας καὶ τῆς Βρεττανίας ἐκυβέρνων τὰ τῶν Ἐκκλησιῶν αὐτῶν ἕκαστοι διὰ τῶν ἰδίων τοπικῶν Συνόδων, οὐδὲν ἀναμίξεως δικαίωμα ἔχοντος τοῦ ἐπισκόπου Ῥώμης, ὅστις καὶ αὐτὸς ἐπίσης ὑπήγετο καὶ ὑπεῖκεν εἰς τὰς συνοδικὰς ἀποφάσεις. Ἐν σπουδαίοις δὲ ζητήμασι δεομένοις τοῦ κύρους τῆς καθόλου Ἐκκλησίας ἐγένετο ἕκκλησις εἰς Οἰκουμεικὴν Σύνοδον, ἣτις μόνη ἦν καὶ ἔστι τὸ ἀνώτατον ἐν τῇ καθόλου Ἐκκλησίᾳ κριτήριον. Τοιοῦτον ὑπῆρχε τὸ ἀρχαῖον τῆς Ἐκκλησίας πολίτευμα· οἱ δὲ ἐπίσκοποι ἦσαν ἀνεξάρτητοι ἀπ’ ἀλλήλων καὶ ἐλεύθεροι ὅλως

rightly given the prerogative to the throne of the elder Rome, because that was the imperial city. And the hundred and fifty most religious bishops, moved by the same consideration, assigned an equal prerogative to the most holy throne of new Rome.’ From this canon it is very evident that the Bishop of Rome is equal in honour to the Bishop of the Church of Constantinople and to those of other Churches, and there is no hint given in any canon or by any of the Fathers that the Bishop of Rome alone has ever been prince of the universal Church and the infallible judge of the bishops of the other independent and self-governing Churches, or the successor of the Apostle Peter and vicar of Jesus Christ on earth.

XVI. Each particular self-governing Church, both in the East and West, was totally independent and self-administered in the times of the seven Oecumenical Councils. And just as the bishops of the self-governing Churches of the East, so also those of Africa, Spain, Gaul, Germany, and Britain managed the affairs of their own Churches, each by their local synods, the Bishop of Rome having no right to interfere, and he himself also was equally subject and obedient to the decrees of synods. But on important questions which needed the sanction of the universal Church an appeal was made to an Oecumenical Council, which alone was and is the supreme tribunal in the universal Church. Such was the ancient constitution of the Church; but the bishops were independent of each other, and each

ἐν τοῖς ἰδίοις ἕκαστος ὀρίοις, μόνον ταῖς συνοδικαῖς διατάξεσιν ὑπέκοντες, καὶ παρεκάθηντο ἴσοι πρὸς ἀλλήλους ἐν ταῖς συνόδοις· οὐδεὶς δὲ αὐτῶν διεξεδίκει ποτὲ μοναρχικὰ δικαιώματα ἐπὶ τῆς καθόλου Ἐκκλησίας· εἰ δέ ποτε φιλοδοξοῦντές τινες ἐπίσκοποι τῆς Ῥώμης ἤγειρον ὑπερφιάλους ἀξιώσεις ἀγνώστου ἐν τῇ Ἐκκλησίᾳ ἀπολυταρχίας, οἱ τοιοῦτοι προσηκόντως ἠλέγχθησαν καὶ ἐπετιμήθησαν. Ἀνακριβὲς ἄρα καὶ προφανὴς πλάνη ἐξελέγχεται ὅπερ δισχυρίζεται ὁ Λέων ΙΓ'. λέγων ἐν τῇ ἐγκυκλίῳ αὐτοῦ, ὅτι πρὸ τῆς ἐποχῆς τοῦ μεγάλου Φωτίου τὸ ὄνομα τοῦ Ῥωμαϊκοῦ θρόνου ἦν ἅγιον παρὰ πᾶσι τοῖς λαοῖς τοῦ χριστιανικοῦ κόσμου, ἡ δὲ Ἀνατολὴ ὁμοίως τῇ Δύσει ὁμοθυμαδὸν καὶ ἄνευ ἀντιστάσεως ὑπετάσσετο τῷ Ῥωμαίῳ ἀρχιερεῖ, ὡς διαδόχῳ δῆθεν νομίμῳ τοῦ ἀποστόλου Πέτρου, καὶ κατὰ συνέπειαν τοποτηρητῆ τοῦ Ἰησοῦ Χριστοῦ ἐπὶ γῆς.

ιζ'. Κατὰ τοὺς ἐννέα αἰῶνας τῶν Οἰκουμενικῶν Συνόδων ἡ ἀνατολικὴ ὀρθόδοξος Ἐκκλησία οὐδέποτε ἀεγνώρισε τὰς περὶ πρωτείου ὑπερφιάλους ἀξιώσεις τῶν ἐπισκόπων τῆς Ῥώμης, ἐπομένως οὐδὲ ὑπετάχθη αὐτοῖς, ὡς τρανῶς μαρτυρεῖ ἡ ἐκκλησιαστικὴ ἱστορία. Ἡ ἀνεξάρτητος σχέσις τῆς Ἀνατολῆς πρὸς τὴν Δύσιν σαφῶς καὶ ἀριδῆλως καταφαίνεται καὶ ἐκ τῶν ὀλίγων καὶ ἀξιοσημειώτων ἐκείνων λόγων τοῦ μεγάλου Βασιλείου, οὓς γράφει ἐπιστέλλων πρὸς τὸν ἐν ἀγίοις Εὐσέβιον, ἐπίσκοπον Σαμοσάτων. “Τῷ ὄντι γὰρ θεραπευόμενα τὰ ὑπερήφανα ἦθη, ἑαυτῶν ὑπεροπτικώτερα γίνεσθαι πέφυκε. Καὶ γὰρ εἰ μὲν ἰλασθῆ ἡμῖν ὁ Κύριος, ποίας ἐτέρας προσθήκης δεόμεθα; εἰ δὲ ἐπιμείνη ἡ ὀργὴ τοῦ Θεοῦ, ποία ἡμῖν βοήθεια

entirely free within his own bounds, obeying only the synodical decrees, and they sat as equal one to another in synods. Moreover, none of them ever laid claim to monarchical rights over the universal Church; and if sometimes certain ambitious bishops of Rome raised excessive claims to an absolutism unknown to the Church, such were duly reprov'd and rebuk'd. The assertion therefore of Leo XIII, when he says in his Encyclical that before the period of the great Photius the name of the Roman throne was holy among all the peoples of the Christian world, and that the East, like the West, with one accord and without opposition, was subject to the Roman pontiff as lawful successor, so to say, of the Apostle Peter, and consequently vicar of Jesus Christ on earth, is prov'd to be inaccurate and a manifest error.

XVII. During the nine centuries of the Oecumenical Councils the Eastern Orthodox Church never recognized the excessive claims of primacy on the part of the bishops of Rome, nor consequently did she ever submit herself to them, as Church history plainly bears witness. The independent relation of the East to the West is clearly and manifestly shown also by those few and most significant words of Basil the Great, which he writes in a letter to the holy Eusebius, Bishop of Samosata: ‘For when haughty characters are courted, it is their nature to become still more disdainful. For if the Lord be merciful to us, what other assistance do we need? But if the wrath of God abide on us, what

τῆς δυτικῆς ὀφρῦος; οἱ τὸ ἀληθὲς οὔτε ἴσασιν, οὔτε μαθεῖν ἀνέχονται, ψευδέσι δὲ ὑπονοίαις προειλημμένοι ἐκείνα ποιοῦσι νῦν, ἢ πρότερον ἐπὶ Μαρκέλλῳ¹.” Τῆς ἀνεξαρτησίας δὲ ταύτης τῆς Ἐκκλησίας Κωνσταντινουπόλεως ὑπερμεσοῦντος τοῦ Θ'. αἰῶνος ὑπεραμυνόμενος καὶ Φώτιος ἐκεῖνος ὁ ἱερὸς τῆς Κωνσταντινουπόλεως ἱεράρχης καὶ φωστὴρ καὶ προβλέπων ἐπικειμένην τὴν διαστροφὴν τοῦ ἐκκλησιαστικοῦ πολιτεύματος ἐν τῇ Δύσει καὶ τὴν ταύτης ἀποσκίρτησιν ἀπὸ τῆς ὀρθοδόξου Ἀνατολῆς, ἐπεδίωξε τὸ πρῶτον δι' εἰρηνικῆς ὁδοῦ τὴν ἀποσόβησιν τοῦ κινδύνου· ἀλλ' ὁ τῆς Ῥώμης ἐπίσκοπος Νικόλαος Α'. διὰ τῶν ὑπεροριῶν αὐτοῦ παρὰ τοὺς ἱεροὺς κανόνας εἰς τὴν Ἀνατολὴν ἐπεμβάσεων καὶ τῆς γενομένης ἀποπείρας πρὸς τὴν ὑφ' ἑαυτὸν ὑποταγὴν τῆς Ἐκκλησίας Κωνσταντινουπόλεως, ὤθησε τὰ πράγματα εἰς τὸ πρῶτον σημεῖον τῆς λυπηρᾶς διαστάσεως τῶν Ἐκκλησιῶν. Τῶν ἀπολυταρχικῶν τούτων ἀξιώσεων τοῦ παπισμοῦ τὰ πρῶτα σπέρματα ἐρρίφθησαν ἐν τοῖς Ψευδοκλημεντίοις, ἐκαλλιεργήθησαν δὲ ἀκριβῶς κατὰ τὴν ἐποχὴν τοῦ Νικολάου τούτου ἐν ταῖς οὕτω καλουμέναις Ψευδοϊσιδωρείοις διατάξεσιν, αἱτινὲς εἰσι συνονθύλευμα νόθων καὶ πλαστῶν βασιλικῶν διαταγμάτων καὶ ἐπιστολῶν ἀρχαίων ἐπισκόπων Ῥώμης, δι' ὧν ἐναντίον τῆς ἱστορικῆς ἀληθείας καὶ τοῦ καθεστῶτος τῆς Ἐκκλησίας σκοπίμως διεκηρύσσεται, ὅτι δῆθεν ἡ χριστιανικὴ ἀρχαιότης ἀπένεμε τοῖς ἐπισκόποις τῆς Ῥώμης ἀπεριόριστον ἐξουσίαν ἐπὶ τῆς καθόλου Ἐκκλησίας.

¹ Ἐπιστ. 239.

help is there for us from Western superciliousness? Men who neither know the truth nor can bear to learn it, but being prejudiced by false suspicions, they act now as they did before in the case of Marcellus¹.' The celebrated Photius, therefore, the sacred Prelate and luminary of Constantinople, defending this independence of the Church of Constantinople after the middle of the ninth century, and foreseeing the impending perversion of the ecclesiastical constitution in the West, and its defection from the orthodox East, at first endeavoured in a peaceful manner to avert the danger; but the Bishop of Rome, Nicholas I, by his uncanonical interference with the East, beyond the bounds of his diocese, and by the attempt which he made to subdue the Church of Constantinople to himself, pushed matters to the verge of the grievous separation of the Churches. The first seeds of these claims of a papal absolutism were scattered abroad in the pseudo-Clementines, and were cultivated, exactly at the epoch of this Nicholas, in the so-called pseudo-Isidorian decrees, which are a farrago of spurious and forged royal decrees and letters of ancient bishops of Rome, by which, contrary to the truth of history and the established constitution of the Church, it was purposely promulgated that, as they said, Christian antiquity assigned to the bishops of Rome an unbounded authority over the universal Church.

¹ Epist. 239.

ιη'. Τὰ γεγονότα ταῦτα μετὰ πόνου ψυχῆς ἀναπο-
 λούμεν, καθ' ὅσον ἡ παπικὴ Ἐκκλησία, καίπερ
 ὁμολογοῦσα ἤδη τὸ νόθον καὶ κίβδηλον τῶν δια-
 τάξεων ἐκείνων, ἐφ' αἷς στηρίζονται αἱ ὑπερφίαλοι
 αὐτῆς ἀξιώσεις, οὐ μόνον δυστροπεῖ πρὸς ἐπάνοδον
 εἰς τοὺς κανόνας καὶ τοὺς ὅρους τῶν Οἰκουμενικῶν
 Συνόδων, ἀλλὰ καὶ ἐν φθίνοντι δεκάτῳ ἐνάτῳ αἰῶνι
 εὐρύνουσα τὸ ὑφιστάμενον χάσμα ἐπισήμως ἀνε-
 κήρυξε καὶ ἀλάθητον τὸν ἐπίσκοπον Ῥώμης, πρὸς
 ἔκπληξιν τοῦ χριστιανικοῦ κόσμου. Ἡ ὀρθόδοξος
 ἀνατολικὴ καὶ καθολικὴ τοῦ Χριστοῦ Ἐκκλησία,
 ἐκτὸς τοῦ ἀφράστως ἐνανθρωπήσαντος Υἱοῦ καὶ
 Λόγου τοῦ Θεοῦ, οὐδένα ἄλλον γινώσκει ἀλάθητον
 ἐπὶ γῆς ὑπάρξαντα· καὶ αὐτὸς ὁ ἀπόστολος Πέτρος,
 οὗτινος διάδοχος οἶεται εἶναι ὁ πάπας, τρὶς ἠρνήθη
 τὸν Κύριον, καὶ ἠλέγχθη δις ὑπὸ τοῦ ἀποστόλου
 Παύλου ὡς μὴ ὀρθοποδῶν πρὸς τὴν ἀλήθειαν τοῦ
 Εὐαγγελίου¹. Ἐπειτα ὁ πάπας Λιβέριος κατὰ τὸν
 Δ'. αἰῶνα ὑπέγραψεν ὁμολογίαν Ἀρειανῆν, ὁμοίως
 ὁ Ζώσιμος κατὰ τὸν Ε'. αἰῶνα ἐπεδοκίμασεν ὁμο-
 λογίαν αἰρετικὴν, ἀρνούμενην τὴν προπατορικὴν
 ἁμαρτίαν, ὁ Βιγίλιος κατεδικάσθη κατὰ τὸν ς'.
 αἰῶνα ἐπὶ κακοδοξία ὑπὸ τῆς Ε'. Συνόδου· ὁ δὲ
 Ὀνώριος ὑποπεσὼν εἰς τὴν αἵρεσιν τῶν Μονοθελη-
 τῶν κατεδικάσθη κατὰ τὸν Ζ'. αἰῶνα ὑπὸ τῆς ς'.
 Οἰκουμενικῆς Συνόδου ὡς αἰρετικός, καὶ οἱ διάδοχοι
 πάπαι ἀνωμολόγησαν καὶ ἀπεδέξαντο τὴν καταδίκην
 αὐτοῦ.

ιβ'. Ταῦτα καὶ τὰ τοιαῦτα ἔχοντες πρὸ ὀφθαλμῶν
 οἱ λαοὶ τῆς Δύσεως, βαθμηδὸν δὲ καὶ ἐκπολιτιζόμενοι

¹ Γαλ. β'. ιι.

XVIII. These facts we recall with sorrow of heart, inas-
 much as the Papal Church, though she now acknowledges
 the spuriousness and forged character of those decrees
 on which her excessive claims are grounded, not only
 stubbornly refuses to come back to the canons and
 decrees of the Oecumenical Councils, but even in the
 expiring years of the nineteenth century has widened
 the existing gulf by officially proclaiming, to the astonish-
 ment of the Christian world, that the Bishop of Rome is
 even infallible. The orthodox Eastern and catholic
 Church of Christ, with the exception of the Son and
 Word of God, who was ineffably made man, knows no
 one that was infallible upon earth. Even the Apostle
 Peter himself, whose successor the Pope thinks himself
 to be, thrice denied the Lord, and was twice rebuked by
 the Apostle Paul as not walking uprightly according to
 the truth of the Gospel¹. Afterwards the Pope Liberius,
 in the fourth century, subscribed an Arian confession;
 and likewise Zosimus, in the fifth century, approved an
 heretical confession, denying original sin. Vigilius, in
 the sixth century, was condemned for wrong opinions
 by the fifth Council; and Honorius, having fallen into
 the Monothelite heresy, was condemned in the seventh
 century by the sixth Oecumenical Council as a heretic,
 and the popes who succeeded him acknowledged and
 accepted his condemnation.

XIX. With these and such facts in view, the peoples
 of the West, becoming gradually civilized by the diffusion

¹ Gal. ii. 11.

διὰ τῆς διαδόσεως τῶν γραμμάτων, ἤρξαντο διαμαρτύρεσθαι κατὰ τῶν νεωτερισμῶν καὶ ἀπαιτεῖν, ὡς ἐγένετο κατὰ τὸν ΙΕ'. αἰῶνα ἐν ταῖς συνόδοις τῆς Κωνσταντίας καὶ Βασιλείας, τὴν ἐπάνοδον εἰς τὸ ἐκκλησιαστικὸν πολίτευμα τῶν πρώτων αἰώνων, εἰς ὃ χάριτι θεῖα μένουσι καὶ μενοῦσιν ἐς ἅει πισταὶ αἱ ἀνὰ τὴν Ἀνατολήν καὶ τὸν Βορρᾶν ὀρθόδοξοι Ἐκκλησῖαι, αἱ καὶ μόναι ἀποτελοῦσαι ἤδη τὴν μίαν, ἀγίαν, καθολικὴν καὶ ἀποστολικὴν τοῦ Χριστοῦ Ἐκκλησίαν, τὸν στῦλον τοῦτον καὶ τὸ ἐδραῖωμα τῆς ἀληθείας. Τὸ αὐτὸ ἔπραξαν κατὰ τὸν ΙΖ'. αἰῶνα καὶ οἱ σοφοὶ Γαλλικανοὶ θεολόγοι, καὶ κατὰ τὸν ΙΗ'. οἱ ἐν Γερμανίᾳ ἐπίσκοποι· κατὰ δὲ τὸν αἰῶνα τοῦτον τῆς ἐπιστήμης καὶ τῆς κριτικῆς σύσσωμος ἐξηγέρθη τῷ 1870 ἡ χριστιανικὴ συνείδησις ἐν τῷ προσώπῳ τῶν διασῆμων κληρικῶν καὶ θεολόγων τῆς Γερμανίας ἕνεκα τοῦ περὶ ἀλαθῆτου τῶν παπῶν ἐξενεχθέντος καινοφανοῦς δόγματος ὑπὸ τῆς Βατικανῆς συνόδου· συνέπεια δὲ τῆς ἐξεγέρσεως ταύτης εἰσὶν αἱ σχηματισθεῖσαι ἰδιαίτεραι θρησκευτικαὶ κοινότητες τῶν Παλαιοκαθολικῶν, ἀποκηρύττουσαι τὰ τοῦ παπισμοῦ καὶ πάντῃ ἀνεξάρτητοι ἀπ' αὐτοῦ ὑπάρχουσαι.

κ'. Μάτην ἄρα παραπέμπει ἡμᾶς ὁ ἐπίσκοπος Ῥώμης εἰς τὰς πηγὰς, ὅπως ἀναζητήσωμεν τί ἐφρόνουν οἱ προπάτορες ἡμῶν καὶ τί παρέδωκεν ἡμῖν ἡ πρώτη τοῦ χριστιανισμοῦ ἐποχὴ. Ἐν ταῖς πηγαῖς ταύταις εὐρίσκομεν οἱ ὀρθόδοξοι τὰ παλαιὰ καὶ θεοπαράδοτα ἐκεῖνα, ὧν μέχρι σήμερον ἐπιμελῶς ἀντεχόμεθα, οὐδαμοῦ δὲ τοὺς νεωτερισμούς, οὓς ἐγέννησαν μεταγενέστεροι χρόνοι ματαιοφροσύνης ἐν τῇ Δύσει, καὶ νιοθητήσασα κατέχει ἄχρι σήμερον

of letters, began to protest against innovations, and to demand (as was done in the fifteenth century at the Councils of Constance and Basle) the return to the ecclesiastical constitution of the first centuries, to which, by the grace of God, the orthodox Churches throughout the East and North, which alone now form the one holy, catholic and apostolic Church of Christ, the pillar and ground of the truth, remain, and will always remain, faithful. The same was done in the seventeenth century by the learned Gallican theologians, and in the eighteenth by the bishops of Germany; and in this present century of science and criticism, the Christian conscience rose up in one body in the year 1870, in the persons of the celebrated clerics and theologians of Germany, on account of the novel dogma of the infallibility of the Popes, issued by the Vatican Council, a consequence of which rising is seen in the formation of the separate religious communities of the old Catholics, who, having disowned the papacy, are quite independent of it.

XX. In vain, therefore, does the Bishop of Rome send us to the sources that we may seek diligently for what our forefathers believed and what the first period of Christianity delivered to us. In these sources we, the orthodox, find the old and divinely-transmitted doctrines, to which we carefully hold fast to the present time, and nowhere do we find the innovations which later times of empty mindedness brought forth in the West, and which the Papal Church having adopted retains till this

ἡ παπικὴ Ἐκκλησία. Ἡ ὀρθόδοξος ἄρα Ἀνατολικὴ Ἐκκλησία δικαίως καυχᾶται ἐν Χριστῷ, ὅτι ἐστὶν ἡ Ἐκκλησία τῶν ἑπτὰ Οἰκουμενικῶν Συνόδων καὶ τῶν ἐννέα πρώτων αἰώνων τοῦ χριστιανισμοῦ, ἐπομένως ἡ μία, ἅγια, καθολικὴ καὶ ἀποστολικὴ τοῦ Χριστοῦ Ἐκκλησία, “στῦλος καὶ ἐδραῖωμα τῆς ἀληθείας¹.” ἡ δὲ νῦν ῥωμαϊκὴ ἐστὶν Ἐκκλησία τῶν καινοτομιῶν, τῆς νοθεύσεως τῶν συγγραμμάτων τῶν ἐκκλησιαστικῶν Πατέρων καὶ τῆς παρερμηνείας τῆς τε Ἀγίας Γραφῆς καὶ τῶν ὄρων τῶν ἁγίων Συνόδων· διὸ εὐλόγως καὶ δικαίως ἀπεκηρύχθη καὶ ἀποκηρύσσεται, ἐφ’ ὅσον ἂν ἐμμένῃ ἐν τῇ πλάνῃ αὐτῆς. “Κρείσσων γὰρ ἐπαινετὸς πόλεμος,” λέγει καὶ ὁ θεῖος Γρηγόριος ὁ Ναζιανζηνός, “εἰρήνης χωρίζουσης Θεοῦ.”

κα΄. Τοιαῦται, συντόμως εἰπεῖν, αἱ περὶ τὴν πίστιν καὶ τὸ διοικητικὸν τῆς Ἐκκλησίας πολίτευμα σπουδαῖαι καὶ αὐθαίρετοι καινοτομίαι τῆς παπικῆς Ἐκκλησίας, ἃς πρόδηλον ὅτι σκοπίμως ἀποσιωπᾷ ἡ παπικὴ ἐγκύκλιος. Αἱ καινοτομίαι αὗται ἀναφερόμεναι εἰς οὐσιώδη κεφάλαια τῆς πίστεως καὶ τοῦ διοικητικοῦ συστήματος τῆς Ἐκκλησίας καὶ προφανῶς ἀντικείμεναι εἰς τὸ ἐκκλησιαστικὸν καθεστῶς τῶν ἐννέα πρώτων αἰώνων, ποιοῦσιν ἀδύνατον τὴν ποθητὴν ἔνωσιν τῶν Ἐκκλησιῶν· ἀφάτου δὲ λύπης πληροῦται πᾶσα εὐσεβὴς καὶ ὀρθόδοξος καρδιά βλέπουσα τὴν παπικὴν Ἐκκλησίαν ἐμμένουσαν ὑπεροπτικῶς ἐν αὐταῖς καὶ ἥκιστα συντελοῦσαν εἰς τὸν ἱερὸν τῆς ἐνώσεως σκοπὸν δι’ ἀποπτύσεως τῶν αἰρετικῶν τούτων καινοτομιῶν καὶ ἐπανόδου εἰς τὸ ἀρχαῖον

¹ Α΄ Τιμ. γ΄. 15.

very day. The orthodox Eastern Church then justly glories in Christ as being the Church of the seven Oecumenical Councils and the first nine centuries of Christianity, and therefore the one holy, catholic and apostolic Church of Christ, ‘the pillar and ground of the truth¹’; but the present Roman Church is the Church of innovations, of the falsification of the writings of the Church Fathers, and of the misinterpretation of Holy Scripture and of the decrees of the holy councils, for which she has reasonably and justly been disowned, and is still disowned, so far as she remains in her error. ‘For better is a praiseworthy war than a peace which separates from God,’ as Gregory of Nazianzus also says.

XXI. Such are, briefly, the serious and arbitrary innovations concerning the faith and the administrative constitution of the Church, which the Papal Church has introduced and which, it is evident, the Papal Encyclical purposely passes over in silence. These innovations, which have reference to essential points of the faith and of the administrative system of the Church, and which are manifestly opposed to the ecclesiastical condition of the first nine centuries, make the longed-for union of the Churches impossible: and every pious and orthodox heart is filled with inexpressible sorrow on seeing the Papal Church disdainfully persisting in them, and not in the least contributing to the sacred purpose of union by rejecting those heretical innovations and coming back to the

¹ 1 Tim. iii. 15.

καθεστῶς τῆς μιᾶς, ἀγίας, καθολικῆς καὶ ἀποστολικῆς τοῦ Χριστοῦ Ἐκκλησίας, ἧς μέρος τότε καὶ αὐτὴ ἀπετέλει.

κβ'. Τί δ' εἶπη τις καὶ περὶ ὧν γράφει ὁ Ῥωμαῖος ποντίφηξ πρὸς τὰ ἔνδοξα Σλαυικὰ ἔθνη ἀποτεινόμενος; Οὐδεὶς βεβαίως ἠρνήθη ποτέ, ὅτι διὰ τῆς ἀρετῆς καὶ τῶν ἀποστολικῶν μόχθων τῶν ἀγίων Κυρίλλου καὶ Μεθοδίου οὐκ ὀλίγοι ἐκ τῶν Σλαυικῶν λαῶν ἠξιώθησαν τῆς σωτηρίου χάριτος· ἀλλ' ἡ ἱστορία μαρτυρεῖ, ὅτι κατὰ τὴν ἐποχὴν τοῦ μεγάλου Φωτίου οἱ ἐκ Θεσσαλονίκης ὁρμώμενοι Ἕλληνες ἐκεῖνοι τῶν Σλαύων ἀπόστολοι καὶ στενοὶ φίλοι τοῦ θείου ἐκείνου Πατρὸς ἀπεστάλησαν πρὸς ἐπιστροφὴν τῶν Σλαυικῶν φυλῶν οὐχὶ ἐκ Ῥώμης, ἀλλ' ἐκ Κωνσταντινουπόλεως, ἔνθα καὶ ἐμορφώθησαν ἐν τῇ ἱερᾷ Μονῇ τοῦ ἀγίου Πολυχρονίου μονάζοντες. Ὅλως ἄρα ἀσύστατά εἰσι τὰ διασαλπίζόμενα ἐν τῇ ἐγκυκλίῳ τοῦ Ῥωμαίου ποντίφηκος, ὅτι δῆθεν ἐγεννήθη ὡραία τις σχέσις καὶ ἀμοιβαιότης μεταξὺ τῶν Σλαυικῶν φύλων καὶ τῶν ἱεραρχῶν τῆς Ῥωμαϊκῆς Ἐκκλησίας· διότι, καὶ ἐὰν ἡ αὐτοῦ Μακαριότης ἀγνοῇ, ἡ ἱστορία ὅμως διαρρήδην κηρύττει, ὅτι οἱ περὶ ὧν ὁ λόγος ἱεροὶ τῶν Σλαύων ἀπόστολοι περισσότερα υπέστησαν δεινὰ ἐν τῷ ἔργῳ αὐτῶν παρὰ τῶν ἐπισκόπων τῆς Ῥώμης διὰ τῶν ἀφορισμῶν καὶ τῶν ἀντιπράξεων αὐτῶν, καὶ ἀπηνέστερον ἐδιώχθησαν ὑπὸ τῶν Φράγκων παπιστῶν ἐπισκόπων, ἢ ὑπὸ τῶν ἐθνικῶν κατοίκων τῶν χωρῶν ἐκείνων. Γινώσκει δὲ πάντως ἡ αὐτοῦ Μακαριότης, ὅτι, μεταστάντος πρὸς Κύριον τοῦ μακαρίου Μεθοδίου διακόσιοι ἐκ τῶν μαθητῶν αὐτοῦ, οἱ καὶ διαπρεπέστεροι, μετὰ πολλοὺς ἀγῶνας πρὸς τὰς ἀντιπράξεις

ancient condition of the one holy, catholic and apostolic Church of Christ, of which she also at that time formed a part.

XXII. But what are we to say of all that the Roman Pontiff writes when he addresses the glorious Slavonic nations? No one, indeed, has ever denied that by the virtue and the apostolic toils of SS. Cyril and Methodius the grace of salvation was vouchsafed to not a few of the Slavonic peoples; but history testifies that at the period of the great Photius those Greek apostles to the Slavs and intimate friends of that divine Father, setting out from Thessalonica, were sent to convert the Slavonic tribes not from Rome but from Constantinople, where moreover they had been trained, living as monks in the monastery of St. Polychronius. It is therefore utterly incoherent which is proclaimed in the Roman Pontiff's Encyclical, that, as he says, a kindly relation and mutual sympathy was brought about between the Slavonic tribes and the pontiffs of the Roman Church; for even if His Blessedness is ignorant of it, history nevertheless explicitly proclaims that these sacred apostles to the Slavs of whom we speak, encountered greater difficulties in their work from the bishops of Rome through their excommunications and opposition, and were more cruelly persecuted by the Frankish papal bishops than by the heathen inhabitants of those countries. Certainly His Blessedness knows well that the blessed Methodius having departed to the Lord, two hundred of the most distinguished of his disciples, after many struggles against

τῶν Ῥωμαίων ποντιφῆκων ἐκδιωχθέντες ἐκ Μοραβίας, ἀπήχθησαν διὰ στρατιωτικῆς δυνάμεως πέραν τῶν ὁρίων αὐτῆς, ὁπόθεν διεσπάρησαν ἔπειτα εἰς Βουλγαρίαν καὶ ἀλλαχοῦ, καὶ ὅτι μετὰ τὴν ἕξωσιν τοῦ λογιωτέρου Σλαβικοῦ κλήρου συνεξώσθη καὶ τὸ τυπικὸν τῆς Ἀνατολῆς καὶ ἡ ἐν χρήσει Σλαβικὴ γλῶσσα, καὶ προϊόντος τοῦ χρόνου πᾶν ἴχνος ὀρθοδοξίας ἐξηλείφθη ἐκ τῶν ἐπαρχιῶν ἐκείνων, καὶ ταῦτα πάντα συνεργούντων ἐπισήμως τῶν ἐπισκόπων τῆς Ῥώμης κατὰ τρόπον ἥκιστα τιμῶντα τὴν ἱερότητα τοῦ ἐπισκοπικοῦ ἀξιώματος. Ἄλλ' ἐξ ὅλων τούτων τῶν ἐπηρειῶν διασωθεῖσαι χάριτι θείᾳ ἀσινεῖς αἱ ὀρθόδοξοι Σλαβικαὶ Ἐκκλησίαι καὶ προσφιλεῖς θυγατέρες τῆς ὀρθοδόξου Ἀνατολῆς, καὶ ἰδίως ἡ μεγάλη καὶ ἔνδοξος τῆς θεοσώστου Ῥωσίας, διεφύλαξαν καὶ διαφυλάξουσιν ἄχρι συντελείας τῶν αἰώνων τὴν ὀρθοδοξίαν τῆς πίστεως, καὶ πρόκεινται περιφανῆ μαρτύρια τῆς ἐν Χριστῷ ἐλευθερίας. Μάτην ἄρα ἡ παπικὴ ἐγκύκλιος ἐπαγγέλλεται ταῖς Σλαβικαῖς Ἐκκλησίαις εὐημερίαν καὶ μεγαλεία· διότι εὐδοκία τοῦ παναγάθου Θεοῦ κέκτηνται ἤδη ταῦτα καὶ τὰ τοιαῦτα ἀγαθὰ, σταθερῶς ἐμμένουσαι ἐν τῇ πατρῷᾳ ὀρθοδοξίᾳ καὶ καυχώμεναι ἐπ' αὐτῇ ἐν Χριστῷ.

κγ'. Τούτων οὕτως ἐχόντων καὶ ὑπὸ τῆς ἐκκλησιαστικῆς ἱστορίας ἀναντιρρήτως μαρτυρουμένων, ἐκ καθήκοντος μεριμνῶντες στρέφομεν τὸν λόγον πρὸς τοὺς λαοὺς τῆς Δύσεως, οἵτινες, ἐξ ἀγνοίας τῆς ἀληθοῦς καὶ ἀδεκάστου τῶν ἐκκλησιαστικῶν πραγμάτων ἱστορίας εὐπίστως παρασυρόμενοι, ἀκολουθοῦσι ταῖς ἀντευαγγελικαῖς καὶ παναθέσμοις καινοτομίαις τοῦ παπισμοῦ, ἀπεσπασμένοι καὶ μακρὰν διατελοῦντες

the opposition of the Roman Pontiffs, were driven out of Moravia and led away by military force beyond its boundaries, from whence afterwards they were dispersed into Bulgaria and elsewhere. And he knows also that with the expulsion of the more erudite Slavonic clergy, the ritual of the East, as well as the Slavonic language then in use, were also driven out, and in process of time all vestige of orthodoxy was effaced from those provinces, and all these things done with the official co-operation of the bishops of Rome in a manner not the least honourable to the holiness of the episcopal dignity. But notwithstanding all this spiteful treatment, the orthodox Slavonic Churches, the beloved daughters of the orthodox East, and especially the great and glorious Church of divinely preserved Russia, having been preserved harmless by the grace of God, have kept, and will keep till the end of the ages, the orthodox faith, and stand forth conspicuous testimonies of the liberty that is in Christ. In vain, therefore, does the Papal Encyclical promise to the Slavonic Churches prosperity and greatness, because by the goodwill of the most gracious God they already possess these blessings, and such as these, standing firm in the orthodoxy of their fathers and glorying in it in Christ.

XXIII. These things being so, and being indisputably proved by ecclesiastical history, we, anxious as it is our duty to be, address ourselves to the peoples of the West, who through ignorance of the true and impartial history of ecclesiastical matters, being credulously led away, follow the anti-evangelical and utterly lawless innovations of the papacy, having been separated and continu-

τῆς μιᾶς, ἁγίας, καθολικῆς καὶ ἀποστολικῆς ὀρθοδόξου τοῦ Χριστοῦ Ἐκκλησίας, ἣτις ἐστὶν “Ἐκκλησία Θεοῦ ζῶντος, στῦλος καὶ ἐδραῖωμα τῆς ἀληθείας¹,” ἐν ἣ καὶ ἔλαμψαν ἐπ’ εὐσεβείᾳ καὶ ὀρθοδοξίᾳ τῆς πίστεως οἱ ἔνδοξοι αὐτῶν πρόγονοι καὶ προπάτορες ἐπὶ ἐννέα ὅλους αἰῶνας μέλη αὐτῆς ὑπάρξαντες πιστὰ καὶ τίμια καὶ ταῖς διατάξεσι τῶν θεοσυλλέκτων Οἰκουμενικῶν Συνόδων πειθηνίως ἐπόμενοι καὶ στοιχοῦντες.

κδ'. Λαοὶ φιλόχριστοι τῶν ἐνδόξων χωρῶν τῆς Δύσεως! χαίρομεν ἀφ’ ἐνὸς βλέποντες ὑμᾶς, ὅτι ἔχετε ζῆλον Χριστοῦ ἐκ τῆς ὀρθῆς γνώμης ἀγόμενοι, ὅτι “ἀνευ τῆς εἰς Χριστὸν πίστεως ἀδύνατον εὐαρεσθῆσαι Θεῷ².” ἀλλ’ ἀφ’ ἐτέρου οἴκοθεν δῆλον παντὶ εὖ φρονοῦντι, ὅτι ἡ σωτήριος εἰς Χριστὸν πίστις ἐξ ἅπαντος ὀφείλει εἶναι ὀρθὴ κατὰ πάντα καὶ σύμφωνος πρὸς τὴν Ἁγίαν Γραφὴν καὶ τὰς ἀποστολικὰς παραδόσεις, ἐφ’ αἷς βασιζέται ἡ διδασκαλία τῶν θείων Πατέρων καὶ τῶν ἑπτὰ ἁγίων καὶ θεοσυλλέκτων Οἰκουμενικῶν Συνόδων. Πρόδηλον πρὸς τούτοις ὅτι ἡ καθόλου Ἐκκλησία τοῦ Θεοῦ, ἡ κατέχουσα ἐν τοῖς κόλποις αὐτῆς ἐνιαίαν τε καὶ ἀνόθευτον καὶ ἀκεραίαν τὴν σωτήριον ταύτην πίστιν ὡς θείαν παρακαταθήκην, καθάπερ ἀνέκαθεν παρεδόθη καὶ ὑπὸ τῶν θεοφόρων Πατέρων πνευματοκινήτως ἀνεπτύχθη καὶ ὑπετυπώθη κατὰ τοὺς πρώτους ἐννέα αἰῶνας, αὕτη ἐστὶ μία καὶ ἐνιαία εἰς τὸ διηνεκές, καὶ οὐχὶ πολλαπλῆ τις καὶ ποικίλλουσα σὺν τῷ χρόνῳ προϊόντι· καθότι αἱ εὐαγγελικαὶ ἀλήθειαι οὐδέποτε ἐπιδέχονται ἀλλοίωσιν ἢ πρόοδον ἐν χρόνῳ, ὥσπερ τὰ ποικίλα φιλοσοφικὰ

¹ Α'. Τιμ. γ'. 15.

² Ἐβρ. ια'. 6.

ing far from the one holy, catholic and apostolic orthodox Church of Christ, which is ‘the Church of the living God, the pillar and ground of the truth¹,’ in which also their glorious ancestors and forefathers shone by their piety and orthodoxy of faith, having been faithful and precious members of it during nine whole centuries, obediently following and walking according to the decrees of the divinely assembled Oecumenical Councils.

XXIV. Christ-loving peoples of the glorious countries of the West! we rejoice on the one hand seeing that you have a zeal for Christ, being led by this right persuasion, ‘that without faith in Christ it is impossible to please God²;’ but on the other hand it is self-evident to every right-thinking person that the salutary faith in Christ ought by all means to be right in everything, and in agreement with the Holy Scripture and the apostolic traditions, upon which the teaching of the divine Fathers and the seven holy, divinely assembled Oecumenical Councils is based. It is moreover manifest that the universal Church of God, which holds fast in its bosom unique unadulterated and entire this salutary faith as a divine deposit, just as it was of old delivered and unfolded by the God-bearing Fathers moved by the Spirit, and formulated by them during the first nine centuries, is one and the same for ever, and not manifold and varying with the process of time: because the gospel truths are never susceptible of alteration or progress in course of time, like the various philosophical

¹ 1 Tim. iii. 15.

² Heb. xi. 6.

συστήματα, ἐπειδὴ “Ἰησοῦς Χριστὸς χθὲς καὶ σήμερον ὁ αὐτὸς καὶ εἰς τοὺς αἰῶνας¹.” “Ὅθεν καὶ ὁ ἐν τῇ ἱερᾷ Μονῇ τοῦ Λειρίνου τῆς Γαλλίας τῷ γάλακτι τῆς πατρῴας εὐσεβείας ἐτραφεὶς καὶ περὶ τὰ μέσα τοῦ Ἐ. αἰῶνος ἀκμάσας ἱερὸς Βικέντιος πάνυ σοφῶς καὶ ὀρθοδόξως χαρακτηρίζει τὴν ἀληθῆ τῆς πίστεως καὶ τῆς Ἐκκλησίας καθολικότητα, λέγων· “Ἐν τῇ καθολικῇ Ἐκκλησίᾳ ἐκείνο μάλιστα σπουδαστέον ἡμῖν κατέχειν, ὅπερ πανταχοῦ, ὅπερ αἰεί, ὅπερ ὑπὸ πάντων ἐπιστεύθη. Τοῦτο γὰρ ἀληθῶς καὶ κυρίως καθολικόν ἐστὶ, καθάπερ αὐτὴ τῆς λέξεως ἡ δύναμις καὶ ὁ νοῦς δηλοῖ, ὅπερ ἅπαντα σχεδὸν ἐν συνόλῳ περιλαμβάνει. Τοῦτο δ’ ἐστὶ, εἴ γε στοιχοῦμεν ἐπόμενοι τῷ συνόλῳ, τῇ ἀρχαιότητι, τῇ συμφωνίᾳ².” Ἄλλ’ ὡς προεῖρηται, ἡ Δυτικὴ Ἐκκλησία ἀπὸ τοῦ δεκάτου αἰῶνος καὶ ἐντεῦθεν ποικίλας καὶ ξένας καὶ αἰρετικὰς διδασκαλίας καὶ καινοτομίας παρεισήγαγεν ἐν ἑαυτῇ διὰ τοῦ παπισμοῦ, καὶ οὕτως ἀπεσχίσθη καὶ ἀπεμακρύνθη ἀπὸ τῆς ἀληθινῆς καὶ ὀρθοδόξου τοῦ Χριστοῦ Ἐκκλησίας. Πόση δὲ ἡ ἀνάγκη τῆς ἐπιστροφῆς καὶ ἐπανόδου ὑμῶν εἰς τὰς ἀρχαίας καὶ ἀνοθεύτους διδασκαλίας τῆς Ἐκκλησίας πρὸς ἐπίτευξιν τῆς ἐν Χριστῷ ἐπιδιωκομένης σωτηρίας, εὐκόλως κατανοεῖτε, ἐὰν λάβητε συνετῶς ὑπ’ ὄψιν τὴν πρὸς Θεσσαλονικεῖς

¹ Ἐβρ. γ’. 8.

² ‘In ipsa item catholica Ecclesia magnopere curandum est, ut teneamus, quod ubique quod semper quod ab omnibus creditum est. Hoc est enim vere proprieque Catholicum (quod ipsa vis nominis ratioque declarat), quod omnia fere universaliter comprehendit. Sed hoc fiet si sequimur universalitatem, antiquitatem, consensionem’ (Vincentii Lirinensis Commonitorium pro Catholicae fidei antiquitate et universalitate cap. iii. Πβλ. cap. viii. καὶ xiv).

systems; ‘for Jesus Christ is the same yesterday, and to day, and for ever¹.’ Wherefore also the holy Vincent, who was brought up on the milk of the piety received from the fathers in the monastery of Lerins in Gaul, and flourished about the middle of the fifth century, with great wisdom and orthodoxy characterizes the true catholicity of the faith and of the Church, saying: ‘In the catholic Church we must especially take heed to hold that which has been believed everywhere at all times, and by all. For this is truly and properly catholic, as the very force and meaning of the word signifies, which moreover comprehends almost everything universally. And that we shall do, if we walk following universality, antiquity, and consent².’ But, as has been said before, the Western Church, from the tenth century downwards, has privily brought into herself through the papacy various and strange and heretical doctrines and innovations, and so she has been torn away and removed far from the true and orthodox Church of Christ. How necessary, then, it is for you to come back and return to the ancient and unadulterated doctrines of the Church in order to attain the salvation in Christ after which you press, you can easily understand if you intelligently consider the command of the heaven-

¹ Heb. xiii. 8.

² ‘In ipsa item catholica Ecclesia magnopere curandum est, ut teneamus, quod ubique quod semper quod ab omnibus creditum est. Hoc est enim vere proprieque Catholicum (quod ipsa vis nominis ratioque declarat), quod omnia fere universaliter comprehendit. Sed hoc fiet si sequimur universalitatem, antiquitatem, consensionem’ (Vincentii Lirinensis Commonitorium pro Catholicae fidei antiquitate et universalitate cap. iii. cf. cap. viii. et xiv).

παραγγελίαν τοῦ οὐρανοβάμονος ἀποστόλου Παύλου, λέγοντος· “Ἄρα οὖν, ἀδελφοί, στήκετε καὶ κρατεῖτε τὰς παραδόσεις, ἃς ἐδιδάχθητε εἴτε διὰ λόγου, εἴτε δι’ ἐπιστολῆς ἡμῶν¹.” ἔτι δὲ καὶ ὅσα πρὸς Γαλάτας γράφει ὁ αὐτὸς θεῖος ἀπόστολος, λέγων· “Θαυμάζω ὅτι οὕτω ταχέως μετατίθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι Χριστοῦ εἰς ἕτερον εὐαγγέλιον, ὃ οὐκ ἔστιν ἄλλο, εἰ μὴ τινές εἰσιν οἱ ταρασσόντες ὑμᾶς, καὶ θέλοντες μεταστρέψαι τὸ εὐαγγέλιον τοῦ Χριστοῦ².” Ἄλλ’ ἐκκλίνατε ἀπὸ τῶν τοιούτων διαστροφῶν τῆς εὐαγγελικῆς ἀληθείας, “Οἱ γὰρ τοιοῦτοι τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ οὐ δουλεύουσιν, ἀλλὰ τῇ ἐαυτῶν κοιλίᾳ, καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας ἐξαπατῶσι τὰς καρδίας τῶν ἀκάκων³.” καὶ ἐπανέλθετε τὸ λοιπὸν εἰς τοὺς κόλπους τῆς μιᾶς, ἀγίας, καθολικῆς καὶ ἀποστολικῆς τοῦ Θεοῦ Ἐκκλησίας, ἣτις ἀποτελεῖται ἐκ τοῦ συνόλου τῶν κατὰ μέρος ἀνὰ τὴν ὀρθοδοξοῦσαν οἰκουμένην θεοφυτεύτων δίκην ἀμπέλων εὐκληματουσῶν καὶ ἀρρήκτως ἐν ἐνότητι τῆς μιᾶς εἰς Χριστὸν σωτηρίου πίστεως καὶ ἐν τῷ συνδέσμῳ τῆς εἰρήνης καὶ τῷ πνεύματι συνημμένων ἀλλήλαις ἀγίων τοῦ Θεοῦ Ἐκκλησιῶν, ἵνα τύχητε τῆς ἐν Χριστῷ ποθουμένης σωτηρίας, καὶ δοξασθῆ ὡς καὶ ἐν ὑμῖν τὸ ὑπερύμνητον καὶ ὑπερένδοξον ὄνομα τοῦ ὑπὲρ τῆς σωτηρίας τοῦ κόσμου παθόντος Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.

κέ. Ἡμεῖς δέ, οἱ χάριτι καὶ εὐδοκίᾳ τοῦ παναγάθου Θεοῦ μέλη τίμα τυγχάνοντες τοῦ σώματος τοῦ

¹ Α΄ Θεσσ. β΄. 15.

² Γαλ. α΄. 6.

³ Ῥωμ. ις΄. 18.

ascended Apostle Paul to the Thessalonians, saying: ‘Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle¹;’ and also what the same divine apostle writes to the Galatians, saying: ‘I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ².’ But avoid such perverters of the evangelical truth, ‘For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple³;’ and come back for the future into the bosom of the one holy, catholic and apostolic Church of God, which consists of all the particular holy Churches of God, which being divinely planted, like luxuriant vines throughout the orthodox world, are inseparably united to each other in the unity of the one saving faith in Christ, and in the bond of peace and of the Spirit, that you may obtain the longed-for salvation in Christ, and that thus the highly-to-be-praised and most glorious name of our Lord and God and Saviour Jesus Christ, who suffered for the salvation of the world, may be glorified among you also.

XXV. But let us, who by the grace and goodwill of the most gracious God are precious members of the body

¹ 1 Thess. ii. 15.

² Gal. i. 6.

³ Rom. xvi. 18.

Χριστοῦ, ἥτοι τῆς μιᾶς, ἀγίας, καθολικῆς καὶ ἀποστολικῆς αὐτοῦ Ἐκκλησίας, ἀντεχώμεθα τῆς πατρῴας καὶ ἀποστολοπαραδότου εὐσεβείας. Προσέχωμεν πάντες ἀπὸ τῶν ψευδαποστόλων, οἵτινες ἐρχόμενοι ἐν σχήματι προβάτων πειρῶνται δελεάζειν τοὺς ἀπλοϊκωτέρους ἐν ἡμῖν διὰ ποικίλων καὶ ὑπόυλων ὑποσχέσεων, τὰ πάντα θεμιτὰ ἡγούμενοι καὶ ἐπιτρέποντες πρὸς ἔνωσιν, ἐὰν μόνον ἀναγνωρισθῇ ὁ τῆς Ῥώμης πάπας ὡς ὑπέρτατος καὶ ἀλάθητος ἄρχων καὶ ἀπόλυτος κυριάρχης τῆς καθόλου Ἐκκλησίας καὶ μόνος ἐπὶ τῆς γῆς ἀντιπρόσωπος τοῦ Χριστοῦ καὶ πηγὴ πάσης χάριτος! Ἰδίᾳ δὲ οἱ χάριτι καὶ ἐλέῳ Θεοῦ τεταγμένοι ἐπίσκοποι καὶ ποιμένες καὶ διδάσκαλοι τῶν ἁγίων τοῦ Θεοῦ Ἐκκλησιῶν “ προσέχωμεν ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ἡμᾶς τὸ Πνεῦμα τὸ Ἅγιον ἔθετο ἐπισκόπους ποιμαίνειν τὴν Ἐκκλησίαν τοῦ Θεοῦ, ἣν περιεποιήσατο διὰ τοῦ ἰδίου αἵματος ¹”, ὡς λόγον ἀποδώσונτες. “ Διὸ παρακαλῶμεν ἀλλήλους καὶ οἰκοδομῶμεν εἰς τὸν ἕνα ². Ὁ δὲ Θεὸς πάσης χάριτος, ὁ καλέσας ἡμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ Ἰησοῦ, αὐτὸς καταρτίσαι ἡμᾶς, στηρίξαι, σθενώσαι, θεμελιώσαι ³,” καὶ δῶν φωτισθῆναι τῷ φωτὶ τῆς χάριτος αὐτοῦ καὶ τῆς ἐπιγνώσεως τῆς ἀληθείας πάντας τοὺς ἔξω καὶ μακρὰν τῆς μιᾶς, ἀγίας, καθολικῆς καὶ ὀρθοδόξου μάνδρας τῶν λογικῶν αὐτοῦ προβάτων. Αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ἀμήν.

¹ Πράξ. κ'. 28.

² Α'. Θεσσ. ε'. 11.

³ Α'. Πέτρου ε'. 10.

of Christ, that is to say of His one holy, catholic and apostolic Church, hold fast to the piety of our fathers, handed down to us from the apostles. Let us all beware of false apostles, who, coming to us in sheep's clothing, attempt to entice the more simple among us by various deceptive promises, regarding all things as lawful and allowing them for the sake of union, provided only that the Pope of Rome be recognized as supreme and infallible ruler and absolute sovereign of the universal Church, and only representative of Christ on earth, and the source of all grace. And especially let us, who by the grace and mercy of God have been appointed bishops, pastors, and teachers of the holy Churches of God, 'take heed unto ourselves, and to all the flock, over the which the Holy Ghost hath made us overseers, to feed the Church of God, which He hath purchased with His own blood ¹,' as they that must give account. 'Wherefore let us comfort ourselves together, and edify one another ².' 'And the God of all grace, who hath called us unto His eternal glory by Christ Jesus, make us perfect, stablish, strengthen, settle us ³,' and grant that all those who are without and far away from the one holy, catholic and orthodox fold of His reasonable sheep may be enlightened with the light of His grace and the acknowledging of the truth. To Him be glory and dominion for ever and ever.

Amen.

¹ Acts xx. 28.

² 1 Thess. v. 11.

³ 1 Pet. v. 10.

Ἐν τοῖς Πατριαρχείοις Κωνσταντινουπόλεως
Ἐν μηνὶ Αὐγούστῳ, ἔτους σωτηρίου αὐγέ.

- ✠ Ο ΚΩΝΣΤΑΝΤΙΝΟΥΠΟΛΕΩΣ ΑΝΘΙΜΟΣ
ἐν Χριστῷ τῷ Θεῷ ἀγαπητὸς ἀδελφὸς καὶ
εὐχέτης.
- ✠ ὁ Κυζίκου ΝΙΚΟΔΗΜΟΣ ἐν Χριστῷ τῷ Θεῷ
ἀγαπητὸς ἀδελφὸς καὶ εὐχέτης.
- ✠ ὁ Νικομηδείας ΦΙΛΟΘΕΟΣ ἐν Χριστῷ τῷ Θεῷ
ἀγαπητὸς ἀδελφὸς καὶ εὐχέτης.
- ✠ ὁ Νικαίας ΙΕΡΩΝΥΜΟΣ ἐν Χριστῷ τῷ Θεῷ
ἀγαπητὸς ἀδελφὸς καὶ εὐχέτης.
- ✠ ὁ Προύσης ΝΑΘΑΝΑΗΛ ἐν Χριστῷ τῷ Θεῷ
ἀγαπητὸς ἀδελφὸς καὶ εὐχέτης.
- ✠ ὁ Σμύρνης ΒΑΣΙΛΕΙΟΣ ἐν Χριστῷ τῷ Θεῷ
ἀγαπητὸς ἀδελφὸς καὶ εὐχέτης.
- ✠ ὁ Φιλαδελφείας ΣΤΕΦΑΝΟΣ ἐν Χριστῷ τῷ Θεῷ
ἀγαπητὸς ἀδελφὸς καὶ εὐχέτης.
- ✠ ὁ Λήμνου ΑΘΑΝΑΣΙΟΣ ἐν Χριστῷ τῷ Θεῷ
ἀγαπητὸς ἀδελφὸς καὶ εὐχέτης.
- ✠ ὁ Δυρραχίου ΒΗΣΣΑΡΙΩΝ ἐν Χριστῷ τῷ Θεῷ
ἀγαπητὸς ἀδελφὸς καὶ εὐχέτης.
- ✠ ὁ Βελεγράδων ΔΩΡΟΘΕΟΣ ἐν Χριστῷ τῷ Θεῷ
ἀγαπητὸς ἀδελφὸς καὶ εὐχέτης.
- ✠ ὁ Ἐλασσῶνος ΝΙΚΟΔΗΜΟΣ ἐν Χριστῷ τῷ
Θεῷ ἀγαπητὸς ἀδελφὸς καὶ εὐχέτης.
- ✠ ὁ Καρπάθου καὶ Κάσσου ΣΩΦΡΟΝΙΟΣ ἐν Χρι-
στῷ τῷ Θεῷ ἀγαπητὸς ἀδελφὸς καὶ εὐχέτης.
- ✠ ὁ Ἐλευθερουπόλεως ΔΙΟΝΥΣΙΟΣ ἐν Χριστῷ τῷ
Θεῷ ἀγαπητὸς ἀδελφὸς καὶ εὐχέτης.

In the Patriarchal Palace of Constantinople, in the
month of August of the year of grace MDCCCXCV.

- ✠ ANTHIMUS of Constantinople, beloved brother and
intercessor in Christ our God.
- ✠ NICODEMUS of Cyzicus, beloved brother and inter-
cessor in Christ our God.
- ✠ PHILOTHEUS of Nicomedia, beloved brother and
intercessor in Christ our God.
- ✠ JEROME of Nicaea, beloved brother and intercessor
in Christ our God.
- ✠ NATHANAEL of Prusa, beloved brother and inter-
cessor in Christ our God.
- ✠ BASIL of Smyrna, beloved brother and intercessor
in Christ our God.
- ✠ STEPHEN of Philadelphia, beloved brother and
intercessor in Christ our God.
- ✠ ATHANASIUS of Lemnos, beloved brother and
intercessor in Christ our God.
- ✠ BESSARION of DYRRACHIUM, beloved brother
and intercessor in Christ our God.
- ✠ DOROTHEUS of Belgrade, beloved brother and
intercessor in Christ our God.
- ✠ NICODEMUS of Elasson, beloved brother and inter-
cessor in Christ our God.
- ✠ SOPHRONIUS of Carpathus and Cassus, beloved
brother and intercessor in Christ our God.
- ✠ DIONYSIUS of Eleutheropolis, beloved brother and
intercessor in Christ our God.



SISMANOGILIO
MEGARRO

THE Marriage Office of the Orthodox Eastern Church is edited in the original Greek text with an English translation and preface, in red and black characters, by the Very Reverend E. METALLINOS, Archimandrite of the Greek Church of the Annunciation in Manchester.

This little volume, nicely bound, with gilt edges, contains also two beautiful illustrations of the above church, and can be obtained of the Archimandrite, price 2s. 6d.

GREEK CHURCH,
HIGHER BROUGHTON,
MANCHESTER.

Or of

THOMAS FARGIE,
BOOKSELLER,
20 CROSS STREET,
MANCHESTER.



**SISMANOGLIO
MEGARÒ**