

THIRTEEN TO DRAFT LAUSANNE REPORT

Four Americans and 5 Englishmen Named by Conference on Church Unity.

SIX QUESTIONS INVOLVED

English Bishop Criticizes the Varying Religious Bodies in the United States.

LAUSANNE, Switzerland, Aug. 15 (AP).—Four Americans today were appointed to a committee of thirteen at the World Conference on Faith and Order to draft a final report finding unanimity on six questions affecting church doctrines which have been under discussion here for the last ten days.

They were the Right Rev. Charles H. Brent, Protestant Episcopal Bishop of Western New York; the Rev. Dr. J. Ross Stevenson, President of Princeton Theological Seminary, Presbyterian; Professor Williams Adams Brown of Union Theological Seminary, Presbyterian, and Bishop James Cannon Jr. of Washington, Methodist Episcopal.

Five British clergymen also were named to the committee. They are the Bishops of Gloucester and Manchester and Canon Tatlow of London, Anglicans; the Rev. Dr. Garvie of London, Congregationalist, and the Rev. Dr. William Lofthouse of Birmingham, Methodist.

The other members are the Most Rev. Dr. Nathan Soderblom, Archbishop of Upsala, Sweden, and the Rev. Dr. Deisson, Lutheran; the Rev. Dr. Charles Merle Dubigné of Paris, French Protestant, and Metropolitan Germanos, Eastern Orthodox.

This special committee will redraft the reports turned in by the six sectional commissions. The question of sacraments and the Church's ministry are proving the most difficult subjects upon which to reach an accord, the Eastern Orthodox and Lutheran Churches refusing to give way to what are described as more modern interpretations.

Suggests League of Churches.

During discussion today the Rev. Dr. Peter Ainslee of Baltimore, representing the Church of Disciples of Christ in North America and a leader of the church unity movement in the United States, suggested a league of churches, following the

idea if not the policy of the League of Nations.

"Is it not high time," he said, "that the churches should form a league, each church holding to all it has and seeking to contribute something to that divine life that has been released for the growth of mankind toward God?"

"The covenant," he continued, "need be no more binding than this conference, but it would afford opportunity for a larger understanding by future conferences and a cooperative effort making possible the way for growth into unity, which can never come so long as we remain isolated from and indifferent to the causes of others."

A great multitude, he asserted, was turning away from the Church because of its unbrotherly traditions.

Archbishop Soderblom appealed to the conference to support its words with some constructive action. Christians, he said, ought to show unity by showing their Christianity.

By way of illustration, the Archbishop pointed to the words of Jesus: "Ye shall know them by their fruits." He pleaded for less talk of doctrine and more practical answers to the question, "Have you fed the hungry and given drink to the thirsty?" He endeavored to meet the argument that the Church must have a particular form of ministry, episcopally ordained, by declaring:

"We do not demand the continued submission to a common external Church authority. We do not demand conformity in the presentation of doctrine. We do not think that the Church is served by uniformity, but we cannot be indifferent to forms that belief and worship, and the Church possess, for we understand the necessary connection between the body and the soul, between the spirit and its manifestation. We demand a form."

Concluding, Archbishop Soderblom said: "We can highly value a certain form of ministry and of church, and do everything in order to maintain and propagate it, but we are not bound to consider it as necessary in principle for church unity."

Another speaker on the unity of Christendom was the Bishop of Gloucester. "It must be," he said, "a unity in which there are great possibilities of diversity, but it would have to be a sacramental unity, built on a divinely appointed and divinely inspired ministry. It must be a unity of faith and a unity of sacraments. Union in the ministry would mean acceptance of episcopacy and of the episcopacy ordination."

Urges Territorial Ministry Here.

He criticized varying religious bodies in the United States and said that the United States "must construct out of its vigorous but disorderly religious life an organized territorial ministry, build up a proper parochial system and see to it that every person shall have the ministrations of religion available."

Apparently referring to Poland and Mexico respectively, he concluded:

"I am shocked when I hear that in one country the Roman Church has joined with the Socialists to despoil the Protestant Church of its bulw-

ings. I am equally shocked when I hear that in another country the Protestant Church has joined with an anti-clerical State to prohibit Roman Catholic schools. It is useless and dangerous for us to build any form of a united church unless all Christian religions learn the fundamental doctrines of Christian liberties."

Dr. M. Schaw of Halifax, N. S., representing the United Church, pointed to that church as the greatest example of unity since the Reformation.

At the close of the discussion, Bishop Brent, who presided, expressed gratitude at the friendship, frankness and consideration shown for the different views presented at the conference.

γράφει τὸ Πανεπιστήμιον Ἀθηνῶν καὶ ὁ Σεβ. Μητροπολίτης Ναυπακτίας. Εἰς τὸ συνέδριον τοῦτο παρέστησαν 80 ἀντιπρόσωποι 90 καὶ πλέον ἐκκλησιῶν.

Πρῶτος, κατὰ τὸ Συνέδριον, ἐξέθηκε τὰς ἀπόψεις τῆς Ὁρθόδοξου Ἐκκλησίας ἐξ ὀνόματος τῶν ἀντιπροσωπευομένων ἐν τῷ συνέδριῳ Ὁρθόδοξων Ἐκκλησιῶν ὁ Μητροπολίτης Θουατείρων Κοσ. Γερμανός, ἀνεφέρθη δὲ τὰς γενικὰς γραμμάς, τὰς ὅποιαις θὰ ἠκολούθουν οἱ Ὁρθόδοξοι κατὰ τὴν πορείαν τῶν ἐργασιῶν τοῦ συνέδριου.

«Ἡ Ὁρθόδοξος Ἐκκλησία», εἶπεν ὁ Σεβ. Θουατείρων, «θέλουσα νὰ συντελέσῃ εἰς τὴν ἐνωσιν, ἐφ' ὅσον θεωρεῖ ὀλεθρίαν τὴν ὑπάρχουσαν διάστασιν, εὐχεται ὑπὲρ τῆς ἐνώσεως, ἀλλὰ θέτει ὅσον ἀπαραίτητον διὰ τὴν ἐνωσιν, τὴν συγχώνευσιν ἐν τῇ πίστει, καὶ ὄχι τὴν ἀπορρόφησιν μιᾶς Ἐκκλησίας ὑπὸ τῶν ἄλλων.

»Συμπῶνως πρὸς τὴν ἀρχὴν: «σεβασμὸς πρὸς τὰ ἐπιστήμια ἀναγνωρισθέντα καὶ καθιδρυθέντα διὰ τῶν συνόδων», ἡ Ὁρθόδοξος Ἐκκλησία ἀρτίζει μὲν ἰκανὴν ἐλευθερίαν εἰς τοὺς θεολόγους αὐτῆς, ἐπιμένει ὅμως εἰς τὴν συμφωνίαν ἐν τοῖς ἀναγκασίαις τὰ ὅποια διὰ τῶν ἐπτὰ συνόδων καθωρισθήσαν. Ἀρα ὅσον πάσης συμφωνήσεως πρέπει νὰ ἀποτελέσῃ ἡ πίστις τῆς ἀδιαίρετου Ἐκκλησίας τῶν ὑπὸ πρώτων αἰώνων, ὡς ἄλλως τε ἀνεγνώρισαν εἰς τὰς διαφόρους τῶν συναντήσεως καὶ πρῶτον Ὁρθόδοξοι, παλαινοβυζαντινοὶ καὶ Ἀγγλικανοί.

Τὴν ἐπομένην, προεδρευομένου τοῦ Μητροπολίτου Θουατείρων ὁ καθηγητῆς κ. Α. Ἀλιβιζάκος ἀνέγνωσεν ἐκθεσιν τοῦ Ἀρχιεπισκόπου Ἀθηνῶν κ. Χρυσόστομου πρὸς τὸ Συνέδριον, τὰ κυριώτερα σημεῖα τῆς ὁποίας εἶναι τὰ ἑξῆς:

«Ἡ Ἑλληνικὴ Ἐκκλησία ἐν τῇ διδασκαλίᾳ τῆς ἀποφύγει τὸν τὰς ὑπερβολὰς τῆς Ῥωμαϊκῆς Ἐκκλησίας, ὅσον καὶ τὰς ὑπεράγαν ἐλευθεριακούσας θεωρίας τῶν ἀντιθέτων ἐκείνης ὁμολογιῶν τῆς Δύσεως.»

Οἱ Ὁρθόδοξοι ἀντιπρόσωποι, τὸν τῆς Ἑλλάδος, ὅσον καὶ τῶν Ὁρθόδοξων Πατριαρχείων, πρὸς ἀποφυγὴν παρεξηγήσεων καὶ ἐκμεταλλώσεως τῆς συνεργασίας τῶν ἐν τῷ Συνεδρίῳ, συνέταξαν ὑπόμνημα.

Ἡ ΕΛΛΗΝΙΚΗ ΑΝΤΙΠΡΟΣΩΠΕΙΑ ΕΙΣ ΤΗΝ ΠΑΓΚΟΣΜΙΟΝ ΧΡΙΣΤΙΑΝΙΚΗΝ ΣΥΝΔΙΑΣΚΕΨΗΝ ΤΗΣ ΛΑΖΑΝΝΗΣ
 6. 8. 27 1927 — Ν.Υ. Ε. Κ. 27
 Αἱ ἐκπεθεταὶ ἀπόψεις τῆς Ὁρθόδοξου Ἐκκλησίας
 ΑΘΗΝΑΙ 7 Σεπτ.
 Ἐπιστρέψαν ἐκ Λαζάννης, ὅπου εἶχον μεταβῆ, ὅπως μετέσχον τοῦ συγχροσθέντος ἐκεῖ πρὸς ἡμερῶν παγκοσμίου συνέδριου «Π. Διοικήσεως» ὡς ἀντιπ. Ἑλλάδος οἱ κ. κ. Μ. Κελεσιάνης καὶ Δυσόπου.

(Pambouris)

υπογραφέν υπό των αντιπροσώπων
τοῦ Οἰκουμενικοῦ Πατριαρχείου,
τοῦ Πατριαρχείου Ἀλεξανδρείας,
τοῦ Πατριαρχείου Ἱεροσολύμων,
τῆς Ἐκκλησίας Κύπρου, Ἑλλάδος,
τοῦ Πατριαρχείου Σερβίας, τοῦ
Πατριαρχείου Ρουμανίας, τῆς Ἐκ-
κλησίας Γεωργίας καὶ τῆς Ρωσ-
σικῆς Ἐκκλησίας τῆς διασπορᾶς,
καὶ ἀνεγνώσθη ἐν τῷ Συνεδρίῳ ὑπὸ
τοῦ Μητροπολίτου Θυατειρων.

Τὸ ὑπόμνημα ἐν περιλείψει ἔχει
ὡς ἑξῆς:

«Ἡ Ὀρθόδοξος Ἐκκλησία, νο-
μίζει, ὅτι πρέπει νὰ προηγηθῆ ὁ
καταρτισμὸς τρόπον τινὰ τῆς Κοι-
νωνίας τῶν Ἐκκλησιῶν. Ἐν τῷ
Συνεδρίῳ ὁμῶς παρετηρήθη, «οὐχί
ἀνευ λύπης», ὅτι αἱ τεθεῖσαι βάσεις
κοινῶν προτάσεων ἀποκλίνουν πολὺ
τῶν ἀρχῶν τῆς Ὀρθόδοξου Ἐκ-
κλησίας. Ἐνεκα τούτου ἀπέχουν τῆς
ἐπιψηφίσεώς των. Ἡ Ὀρθόδοξος
Ἐκκλησία θὰ ἐπροτίμα νὰ προη-
γηθῆ μερικὴ Ἐνωσις Ἐκκλησιῶν,
καθόσον οὕτω θὰ ἠδύνατο νὰ συνεν-
νοηθῆ, ἐν εὐθέτῳ χρόνῳ, καθὼς θὰ
ἦσαν ἠνωμένοι ἐν κοινῷ συμβόλῳ.»