

Δυσάρευν Γερμανοί Εθνομόχοι 1927
ἐν Λονδίνο.

Οἱ Γερμανοὶ διὰ τὴν ὁρθόδο-
ξον λειτουργίαν 18 Jan.
Βερολίνον, 16. — Γερμανικά φύλλα
γράφοντα περὶ λειτουργίας τελεσθείσης
ὑπὸ τοῦ μητροπολίτου Θυατείρων κ
Γερμανοῦ, ἐξαίρουν τὴν ὡραιότητα
τῆς ὁρθοδόξου λειτουργίας.

ΛΟΝΔΙΝΟΝ, 25 'Ιουλίου.

(Ἰδιαιτερον τηλεγράφημα τῆς «Ατλαντίδος».)

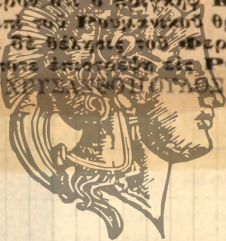
Χθὲς ἐτελέσθη ἐν τῷ ἐνταῦθα Ἑλληνικῷ Ὁρθοδόξῳ
ἐκφ' τοῦ προαγγελθέν μνημόσυνον ὑπὲρ ἀναπαύσεως τῆς
ψυχῆς τοῦ Βασιλέως Φερδινάνδου τῆς Ρουμανίας. Πα-
ρέστησαν εἰς αὐτὸ ὁ Πρέσβυς τῆς Ρουμανίας μετὰ τοῦ
προσωπικοῦ τῆς πρεσβείας, ὁ Ἕλλην πρέσβυς κ. Κικκλα-
μάνος, πολλοὶ Ρουμάνοι τῆς ἐνταῦθα παροικίας καὶ ἄρκε-
τοὶ Ἕλληνες. Ἀντιπροσωπεύων τὴν Ἀγγλικὴν Βασιλι-
κὴν Οἰκογένειαν παρίστατο ὁ δευτερότοκος υἱὸς τοῦ Βα-
σιλέως Γεωργίου Β'. Δοῦξ τῆς Ἰόρκης, ἐχοροστάτησε
δὲ τοῦ μνημοσύνου ὁ Ἀρχιεπίσκοπος Θυατείρων Γερμα-
νός.

Ἐξ ἄλλου, κατὰ τηλεγραφήματα ἐκ Παρισίων, ἐτελέ-
σθη καὶ αὐτόθι μνημόσυνον ὑπὲρ τοῦ Φερδινάνδου. Παρέ-
στη εἰς αὐτὸ καὶ ὁ ἐξόριστος πρίγκηψ Κάρολος, ὅταν δὲ
οὗτος ἐξήρχετο τῆς Ρουμανικῆς Ἐκκλησίας, Ρουμάνοι
τινὲς ἐζητωκραύγασαν ὑπὲρ τοῦ «Βασιλέως Κάρολου».

Κατ' ἄλλο τηλεγράφημα ἐκ τῆς Γαλλικῆς πρωτεύου-
σης, ἡ Ρουμανικὴ πρεσβεία ἐδημοσίευσεν ἐπὶ τῆς τηλε-
γράφου ἐκ Βουκουρεστίου ἀναφέρειν ὅτι ὁ πρίγκηψ Κά-
ρολος παρητήθη οἰκιοθελῶς τῶν ἐπὶ τοῦ Ρουμανικοῦ θρό-
νου δικαιωμάτων τοῦ, ἡ τελευταία δὲ θέλησις τοῦ Φερδι-
νάνδου ἦτο ὅπως ὁ Κάρολος οὐδέποτε ἀποστείλῃ εἰς Ρου-
μανίαν.

ΑΚΑΔΗΜΙΑ

1927



ΑΘΗΝΑΝ

DISSENTERS STIR FAITH CONGRESS

Eastern Orthodox Delegates
Reject All but One of the
Reports Presented.

CONTINUATION BODY NAMED

Committees on Sacraments and the
Unity of Christendom Present
Their Conclusions.

LAUSANNE, Aug. 18 (AP).—Perturbation was caused in the World Conference on Faith and Order today when the Eastern Orthodox Church delegates announced their inability to approve more than one of the reports already presented—the exception being that on the Holy scriptures—and their lack of hope that further reports would be any more acceptable.

Fears entertained that this meant their withdrawal were quickly dissipated. The President, Bishop Brent of New York, pointed out that the purpose of the conference was to bring to light matters in which the churches differed as well as those in which they agreed, and that disagreement and agreement, frankly and clearly stated, served as the basis of future progress toward church unity. The Eastern spokesman, the Most Rev. Germanos Troianos, Metropolitan of Sardis, acquiesced in this view and announced that the delegates would remain. Several of the latter, however, said that they were so averse to the views expressed on matters of dogma that they could not vote, though they would stay for the remainder of the conference.

Eastern Orthodox Point of View.

In presenting the point of view of his colleagues, Metropolitan Germanos said:

"We have concluded with regret that the bases assumed for the foundation of the reports which are to be submitted to the vote of the conference are inconsistent with the principles of the Orthodox Church which we represent."

The unity so much desired, he continued, was being effected "on a basis of compromise between conflicting ideas and meanings in order to arrive at an external agreement in letter alone." He saw no hope that any agreement reached upon such a basis could be lasting.

Bishop Brent, thanking the Metropolitan for the clear expression of the position of the Eastern Orthodox Church, said that the Eastern Orthodox statement was merely an indication of the way that its delegates would vote or abstain from voting when the reports came before them.

"This is a conference, and it was distinctly so stated from the beginning, on the things in which we agree and the things in which we differ," the Bishop said.

The first step toward organizing future church unity was taken in the appointment of a new continuation committee to take charge of the movement after the conference adjourned. The thirty-five members appointed included ten Americans as follows: Bishop Brent, George Zabriskie, Henry A. Atkinson, Bishop William T. Manning and M. G. R. Scherer of New York; J. Ross Stevenson of Princeton; Bishop Francis J. McConnell of Pittsburgh; Bishop James Cannon Jr. of Washington; Peter Ainslie of Baltimore and the Rev. R. A. Askworth of Yonkers, N. Y.

United Church Defined.

The section of the conference dealing with the unity of Christendom presented the following definition of

the characteristics of a united church:

1. A common faith and a common message to the world.
2. Baptism as the rite of incorporation into one church.
3. The holy communion as expressing the incorporate life of the church and as its signal act of corporate worship.

4. The ministry in all parts of the church recognized by the whole body.
5. For all existing communions, liberty in regard to interpretations about sacramental grace and ministerial order and authority.

6. Due provisions for exercise of the prophetic gift.

The committee held that when different Christian denominations were represented in the same country their differences should not prevent the individuals and churches from working together.

"As our several communions come to understand each other better," the report said, "they will refrain from competitive propaganda to exalt one by depreciating another. Complete fellowship in the church will not be realized until the way is open for all God's children to join in communion at the Lord's table."

Question of Sacraments.

The committee considering the question of sacraments declared in its report that it was unable to go into details regarding the seven "mysteries" emphasized by the Eastern Orthodox Church, and that it had confined itself to baptism and the Lord's Supper.

"We believe," the report ran, "that in baptism, administered with water in the name of the Father, the Son and the Holy Spirit for the remission of sins, we are baptized by one spirit into one body. But this statement is not meant to ignore the differences in conception, interpretation and mode which exist among us."

"We believe that in the holy communion, the Lord is present, and that we have fellowship with God our Father in Jesus Christ, His Son, our living Lord, who is our own bread given for the life of the world, sustaining the life of all his people, and that we see in fellowship with all others who are united to Him."

"We agree that the sacrament of the Lord's Supper is the church's most sacred act of worship in which the Lord's amazing death is commemorated and proclaimed, and that it is a sacrifice of praise and thanksgiving, and a sign of solemn self-oblation."

FRENC
MO

Seco

river

at

S

AKAΔH

AOHNΩN