

ΕΝΑ ΑΝΕΚΔΟΤΟ ΕΓΓΡΑΦΟ ΤΗΣ ΙΕΡΑΣ ΣΥΝΟΔΟΥ  
ΤΟΥ ΕΛΛΗΝΟΡΘΟΔΟΞΟΥ ΠΑΤΡΙΑΡΧΕΙΟΥ  
ΙΕΡΟΣΟΛΥΜΩΝ ΠΡΟΣ ΤΟΝ ΥΠΟΥΡΓΟ  
ΕΞΩΤΕΡΙΚΩΝ ΤΗΣ Μ. ΒΡΕΤΑΝΝΙΑΣ (1921)

Υ Π Ο  
ΜΑΚΑΡΙΟΥ ΤΗΛΛΥΡΙΑΗ  
Ἐπισκόπου Ριούτας

Ἀπὸ τὸ πλούσιο ἀρχεῖο τοῦ Βρετανικοῦ Ὑπουργείου Ἐξωτερικῶν δίνω στὴ δημοσιότητα τὸ παρακάτω ἱστορικὸ ἔγγραφο τῆς Ἱερᾶς Συνόδου τοῦ Πατριαρχείου Ἱεροσολύμων πρὸς τὸν τότε Ὑπουργὸ Ἐξωτερικῶν τῆς Ἀγγλίας. Τὸ κείμενο ἀναφέρεται σὲ μιὰ διένεξη ἀνάμεσα στὰ Πατριαρχεῖα Ἱεροσολύμων καὶ Ἀλεξανδρείας καὶ ἰδιαίτερα στὶς ἐπεμβάσεις τοῦ Ἀλεξανδρείας Φωτίου στὰ ἐσωτερικὰ προβλήματα τοῦ θρόνου τῶν Ἱεροσολύμων. Παραθέτω αὐτούσιο τὸ Ἑλληνικὸ κείμενο τῆς ἐπιστολῆς, ὡς ἐπίσης καὶ τὴν ἀγγλική του μετάφραση. Γιὰ νὰ διευκολύνω τὸ μελετητὴ τῆς Ἐκκλησιαστικῆς Ἱστορίας παραθέτω καὶ τοὺς κανονισμοὺς ποὺ ἐθέσπισε ἡ Ἀγγλία γιὰ τὴν ἐκλογή Πατριάρχου.

Κ Ε Ι Μ Ε Ν Α

1. Τὸ Ἑλληνικὸ κείμενο τῆς ἐπιστολῆς.

(Βρετανικὸ Ὑπουργεῖο Ἐξωτερικῶν, Φ. 371 /6398, φφ. 7-8).

Τῇ Αὐτοῦ Ἐξοχότητι,

τῷ ἐπὶ τῶν Ἐξωτερικῶν Ὑπουργῷ τῆς Μεγάλης Βρετανίας,

Εἰς Λονδῖνον

Ἀριθ. Πρωτ.

932.

Ἐ ξ ο χ ώ τ α τ ε,

Ἐχομεν τὴν τιμὴν, συνωδᾶ τῇ ἀπὸ 2ας Αὐγούστου 1921 ἀποφάσει τῆς Ἀγίας καὶ Ἱερᾶς Συνόδου τοῦ Ἑλληνικοῦ Ὀρθοδόξου Πατριαρχείου Ἱεροσολύμων, ὅπως ὑποβάλωμεν τῇ Ὑμετέρᾳ Ἐξοχότητι ζήτημα σπουδαιότατον, ἀφορῶν τὴν εἰρήνην καὶ ἡσυχίαν τῆς Μητρὸς τῶν Ἐκκλησιῶν καὶ ἔχο-

μεν τὴν πεποιθήσιν, ὅτι ἡ δέουσα προσοχὴ θ' ἀποδοθῆ εἰς αὐτὸ ὑπὸ τῆς ἡμετέρας Ἐξοχότητος.

Ὁ Μακαριώτατος Πατριάρχης Ἀλεξανδρείας Φώτιος, μέλος ὑπάρξας τῆς Ἐκκλησίας Ἱεροσολύμων καὶ εἰς τὰ ἀνώτερα αὐτῆς ἀξιώματα ἀνελθὼν καὶ εἶτα προαχθεὶς εἰς τὸν θρόνον τῆς Ἀγιωτάτης Μητροπόλεως Ναζαρέτ, ἀφ' ὅτου μετετέθη κατὰ τὸ 1900 εἰς τὸ Ἀγιώτατον Ἀποστολικὸν καὶ Πατριαρχικὸν Θρόνον τῆς Ἀλεξανδρείας δὲν ἐπαύσατο συνταράσσων καὶ ἐνοχλῶν τὴν προστατεύουσαν καὶ ἐκθρέψασαν αὐτὸν Ἐκκλησίαν, τὴν Ἀγιωτάτην Μητέρα τῶν Ἐκκλησιῶν καὶ μετερχόμενος πᾶν μέσον πρὸς περιύβρισιν τοῦ νομίμου τῆς Σιωνίτιδος Ἐκκλησίας Ποιμενάρχου.

Οὕτω κατὰ τὸ 1908, ὅτε εὐάριθμοι ἰδιοτελεῖς ἀδελφοί, οὓς ἠκολούθησαν καὶ ἄλλοι ἐκ τῶν ἀπλουστέρων, ἤγειραν ἄνομον ἀνταρσίαν ἐναντίον Ἡμῶν, ὁ Πατριάρχης Ἀλεξανδρείας ἐνεθάρρυνε τὴν ἀντικανονικὴν ταύτην ἀνταρσίαν καὶ πάντα λίθον ἐκίνησε πρὸς ἐκτόπισιν Ἡμῶν ἀπὸ τοῦ Θεοῦ ἐν λαχόντος Ἡμῖν κλήρου. Αἱ καθ' Ἡμῶν διατυπωθεῖσαι κατηγορίαι ἀντέκειντο καθ' ὀλοκληρίαν πρὸς τοὺς Ἐκκλησιαστικοὺς Κανόνας καὶ τὰ ἐπικρατοῦντα θέσμια καὶ ὡς μηδεμίαν κανονικὴν βάσιν ἔχουσαι δὲν ἐλήφθησαν ὑπ' ὄψει οὔτε ὑπὸ τῶν Ἐκκλησιαστικῶν οὔτε ὑπὸ τῶν Πολιτικῶν Ἀρχῶν.

Χρόνου τινὸς μεσολαβήσαντος καὶ τῶν παρεκτραπέντων ἐν τῇ ἡμετέρᾳ Ἀγιωτάτῃ Ἐκκλησίᾳ εἰς τὴν νόμιμον ὁδὸν ἐπανελθόντων, μόνος ὁ Μακαριώτατος Ἀλεξανδρείας ἐπέμενε εἰς τὰς ἀντικανονικὰς αὐτοῦ ἀπόψεις καὶ ἐξηκολούθει βαδίζων τὴν αὐτὴν σχολιὰν ὁδόν, ἀπαρνητῆς τῶν ἐντολῶν τοῦ Κυρίου γενόμενος τοῦ καὶ πρὸς τοὺς ἐχθροὺς ἀγάπην τοῖς ἀγαπῶσιν αὐτὸν ἐπιβάλλοντος· δημοσίᾳ περιύβρίζει καὶ διαλαλεῖ τὸ μῖσος αὐτοῦ ἐναντίον Ἡμῶν, δράττεται πάσης εὐκαιρίας ἵνα ἐπεμβαίη εἰς τὰς υποθέσεις τῆς ἡμετέρας Ἐκκλησίας καὶ συνταράξῃ τὴν ἐπικρατοῦσαν ἐν τῷ ἡμετέρῳ Πατριαρχείῳ τάξιν καὶ διέγραψε τὸ ὄνομα Ἡμῶν ἀπὸ τὰ ἱερὰ δίπτυχα, ἂν καὶ οὐδεμίαν ὑπάρχει κανονικοῦ καὶ ἀρμοδίου Ἐκκλησιαστικοῦ Δικαστηρίου ἀπόφασις ἀπαστεροῦσα Ἡμᾶς τοῦ Πατριαρχικοῦ ἀξιώματος, ἧς καὶ μόνης συνέπεια εἶναι ἡ ἀπὸ τῶν ἱερῶν διπτύχων διαγραφὴ.

Ἐν τούτοις στερρῶς ἐχόμενοι τῶν Κανόνων τῆς Ἀγίας Ἐκκλησίας μέχρι σήμερον καὶ ἐξ ἐπιεικείας οὐδὲν παράπονον διευπωσάμεθα κατὰ τῶν ἀντικανονικῶν πράξεων τοῦ Μακαριωτάτου Πατριάρχου Ἀλεξανδρείας, ἀντιθέτοντες ταύτας εἰς τὴν κρίσιν τοῦ Ὑψίστου Κριτοῦ πάντων ἡμῶν καὶ ἡμετέρα Ἐκκλησία ἐξηκολούθησε μνημονεύουσα τὸ ὄνομα αὐτοῦ ἐν ταῖς ἱεροπραξίαις αὐτῆς ὡς κανονικοῦ Ἐπισκόπου. Ἐφ' ὅσον δ' ἀκινδύνως ἐξηκολούθει τὸν πόλεμον καθ' Ἡμῶν σιγῇ παρηρχόμεθα τὰς πράξεις αὐτοῦ.

Ἄλλ' ἐπειδὴ ὁ εἰρημένος Πατριάρχης ἐπ' ἐσχάτων ἀπέβαλε πᾶσαν εὐπρέπειαν ἀσεβῶν πρὸς πάντα Ἐκκλησιαστικὸν Κανόνα καὶ ὑπὸ τὴν στέγην αὐτοῦ ὑποθάλλει πάντα στασιαστὴν καθ' Ἡμῶν προσερχόμενον εἰς αὐτὸν

ἄνευ κανονικῶν ἀπολυτηρίων Γραμμάτων καὶ αὐθαιρέτως δέχεται εἰς συλλειτουργίαν τοὺς ἄνευ ἀδείας εἰς τὴν Ἐπισκοπικὴν Αὐτοῦ περιφέρειαν λιποτακτοῦντας κληρικούς τῆς Ἡμετέρας Ἐκκλησίας, καὶ

Ἐπειδὴ Ἀρχιερεῖς τοῦ ἡμετέρου κλίματος, οἱ μὲν ἐγκαταλιπόντες ἄνευ κανονικῆς ἀδείας τὰ ἑαυτῶν ποίμνια ἔρμαια παντὸς πειρασμοῦ, δεκτοὶ παρ' Αὐτῷ γίνονται, ἄλλοι δὲ καθ' Ἡμῶν στασιάζοντες καὶ πάντων τῶν ἱερῶν καθηκόντων ἀφιστάμενοι καὶ δὴ τῆς Ἀγιωτάτης διακονίας τῶν Παναγίων Προσκυνημάτων, ἣν Ἡμεῖς παρὰ τὸ βαθὺ Ἡμῶν γῆρας καὶ τὸν κάματον τῆς καθημερινῆς τοῦ Ποιμνίου διακονίας οὐδέποτε παραμελοῦμεν, καὶ διαπράττοντες πράξεις ὄλως ἀντικειμέναις εἰς τοὺς Ἱεροὺς Κανόνας, γεραίρονται ὑπὸ τοῦ εἰρημένου Πατριάρχου Ἀλεξανδρείας, ἐνθαρρυνόμενοι οὕτω εἰς τὴν καταστροφὴν τῆς Ἀγιωτάτης ἡμῶν Ἐκκλησίας, καὶ

Ἐπειδὴ συνεχῶς δημοσιεῖει ἐν τῷ ἐβδομαδιαίῳ περιοδικῷ «Πάνταινος», τῷ ἐπισήμῳ ὄργανῳ τοῦ Πατριαρχείου Ἀλεξανδρείας νέα σχετιζόμενα πρὸς τὴν ἡμετέραν Ἐκκλησίαν, ἅτινα ἀντίκεινται πρὸς τὴν ἀλήθειαν καὶ προξενοῦσι μεγάλα σκάνδαλα καὶ διαιρέσεις μεταξὺ τῶν κατοίκων τῆς Παλαιστίνης (ἴδε Πάνταινον, Τόμον ΙΓ', Ἀριθμ. 19 ὑπὸ ἡμερομ. 7 Μαΐου 1921, σελ. 329 καὶ Τόμος ΙΓ', Ἀριθμ. 8, ὑπὸ ἡμερομ. 9 Ἰουλίου 1921, σελ. 481) καὶ

Ἐπειδὴ αἱ τοιαῦται παράνομοι πράξεις τοῦ εἰρημένου Πατριάρχου διασαλεύουσι τὴν τάξιν τῆς καθ' Ἡμᾶς Ἐκκλησίας καὶ κινδύνους ἐκμηδενίσεως αὐτῆς ἐγκυμονοῦσι,

Διὰ ταῦτα πάντα,

Διαμαρτυρόμενοι ἐντόνως κατὰ τῆς τοιαύτης πολιτείας τοῦ εἰρημένου πατριάρχου Ἀλεξανδρείας εἰς τὴν Ἡμετέραν Ἐξοχότητα, παρακαλοῦμεν Αὐτὴν θερμῶς, ὅπως εὐαρεστουμένη συντελέσῃ διὰ τῶν ἀρμοδίων μέσων, ὅπως οὗτος ὑποχρεωθῇ νὰ ἐπαναφέρῃ τὰς κανονικὰς σχέσεις μεταξὺ τοῦ Πατριαρχείου Ἀλεξανδρείας καὶ τοῦ τῶν Ἱεροσολύμων καὶ νὰ παύσῃ τοῦ λοιποῦ πᾶσαν οἰανδήποτε ἐπέμβασιν εἰς τὰς ὑποθέσεις τῆς ἡμετέρας Ἐκκλησίας καὶ διατάραξιν τῆς ἐπικρατούσης τάξεως.

Διατελοῦμεν, Ἐξοχώτατε, μετ' εὐχῶν καὶ ἐξαιρετικῆς πρὸς Ἡμᾶς ὑπολήψεως.

Ἐν τῇ Ἀγίᾳ Πόλει Ἱερουσαλήμ, ἀλκα' Αὐγούστου γ'.

† Ὁ Πατριάρχης Ἱεροσολύμων Δαμιανὸς

Ὁ τοῦ Π. Τάφου Μ. Σκευοφύλαξ Ἀρχιμ. Γεράσιμος.

Ὁ Γαλιλαίας Ἡγούμενος Ἀρχιμ. Ἀγαθάγγελος.

Ὁ ἐπὶ τῶν οἰκονομικῶν Ἐπίτροπος Ἀρχιμ. Παντελεήμων.

Ὁ ἐπὶ τῶν Ἐκπαιδευτικῶν Ἐπίτροπος Ἀρχιμ. Δοσίθεος.

- Ὁ Μέγας Δραγουμάνος Ἀρχιμ. Θεοδώρητος.
- Ὁ Μέγας Ἀρχιδιάκονος Κλεόπας.
- Ὁ ἐν Μόσχᾳ Ἐπίτροπος Ἀρχιμ. Ἀθανάσιος.
- Ὁ Ἀρχιμανδρίτης Μεθόδιος, Πρόεδρος τῶν βοηθειῶν.
- Ὁ ἐπὶ τῶν Οἰκονομικῶν Συνεπίτροπος Ἀρχιμ. Μελίτων.
- Ὁ Πατριαρχικὸς ἐφημέριος Ἀρχιμ. Ἀναστάσιος.
- Ὁ Γραμματεὺς τῆς ἱεραῆς Συνόδου Ἀρχιμανδρίτης Ἐπιφάνιος.
- Ὁ Σχολάρχης Ἀρχιμ. Ἀρίσταρχος.
- Ὁ Ἀρχιγραμματεὺς Ἀρχιμ. Τιμόθεος.

2. Ἡ μετάφραση τῆς ἐπιστολῆς.

Βρεταννικὸ Ὑπουργεῖο Ἐξωτερικῶν, Φ. 371 /6398, φφ. 4-6

No 932.

Excellency,

We have the honour, in accordance with the decision passed in the Holy Synod of the Greek Orthodox Patriarchate of Jerusalem on August 2nd, 1921, to submit to your Excellency a question of a great importance for the peace and tranquility of the Mother of Churches, and we trust that due consideration will be given to it by Your Excellency.

His Beatitude, the Patriarch of Alexandria, Photios, who was a member of the Church of Jerusalem, held high posts in our Patriarchate, and afterwards was consecrated as Metropolitan of the Holy See of Nazareth, since his transfer to the Most Holy Apostolic and Patriarchal throne of Alexandria in 1900 did not cease to cause troubles to the Church, which gave him shelter and brought him up, the Most Holy Mother of Churches, and do all things which would lead to the insult of its legal Head.

Thus in 1908, when an illegal sedition was declared against us, by a very few selfish brothers, who have been followed by some simple ones, His Beatitude, the Patriarch of Alexandria, encouraged this anti-canonical attitude by all means, and did his level best for our deposition from the Throne, which by the will of God we serve. The charges which were brought against us, were altogether contrary to the canons

of our Church, as well as to the prevailing customs, and therefore as being groundless they have not been taken into consideration either by the ecclesiastical, or by the political authorities.

After a short time those members of our Church who were going astray, returned to the canonical and right way, and His Beatitude, the Patriarch of Alexandria, Photios, alone insisted upon his anticanonical views, and continued his policy, not taking into consideration the commandments of our Lord, Who imposes upon His followers to love their enemies. He publicly utters words of insult and hatred against the Head of our Church; he avails himself of every opportunity in order to interfere in the affairs of our Church and cause troubles and disturbances in our Patriarchate, and he has striken out our name from the dip-tychs, although there exists no decision of a competent canonical tribunal which deprives us of our Patriarchal function, by virtue of which he can act in such a manner.

Nevertheless up to the present day, adhering to the Holy Canons of our Church, we did not condescend to express any complaint against his anticanonical actions, trusting that they will be judged by the Highest Judge of us all, and we continued to commemorate his name in the Holy Services, and as long as he was waging a dangerless war against us, we used to pass over his actions in silence.

But whereas he has lately cast away all decency, and he acts against the Holy Canons of our Church, giving shelter to every rioter against us, who resorts to him without the required ecclesiastical documents, foments every sedition in our Church, and arbitrarily accepts in this diocese the clergymen who desert from our Church, and without any permission co-officiates with them, and

Whereas some of the Bishops of our Church leave their dioceses without canonical permission, neglect all their pastoral duties towards their spiritual flock, and are welcomed by him, while other Bishops revolt against us, arbitrarily abstain from all religious duties, and especially from the most important duty of service at the Holy Places, which notwithstanding our very old age and the fatigue of the daily administration we never neglect, and do such actions, which are against the Holy canons of our Church, and are backed up by the Patriarch of Alexandria, and encouraged in actions calculated to lead to the ruin of the Most Holy Mother of Churches, and

Whereas he continually disseminates through the weekly periodical *Pantaenos*, the officail organ of the Patriarchate of Alexandria, news regarding our Patriarchate, which are contrary to truth, and

liable to cause great scandals and divisions between the inhabitants of Palestine (Cf. *PANTAENOS* Vol. 13, No 19, date May 7, 1921, page 329, and Vol. 13 No 28, dated July 9, 1921, page 481), and

Whereas such illegal actions disturb the order of our Church, and are liable to lead to the danger of its annihilation,

We, therefore, hereby protest energetically to Your Excellency against the conduct of the said Patriarch of Alexandria, Photios, and request you to effect, through the proper channels, that he should be obliged to restore the canonical relations between the Patriarchate of Alexandria and that of Jerusalem, and to cease altogether to interfere in any way whatever in the affairs of our Church and disturb the prevailing order.

With best wishes and the assurance of our distinguished consideration, we remain,

Yours faithfully,

(S i g n e d)

The Patriarch of Jerusalem, Damianos.

Archimandrite Gerassimos, Guardian of the Holy Sepulchre.

Archimandrite Agathangelos, Superior of the Monastery of Galilee.

Archimandrite Panteleimon, Chairman of the Financial Committee.

Archimandrite Dossitheos, Chairman of the Educational Committee.

Archimandrite Theodoritos, Dragoman of the Central Convent.

Archdeacon Kleopas, Grand Archdeacon of the Throne of Jerusalem.

Archimandrite Athanassios, Patriarchal Representative in Moscow.

Archimandrite Methodios, Chairman of the Belief Committee.

Archimandrite Meliton, Assist/Chairman of the Financial Committee.

Archimandrite Anastassios, Patriarchal Parson.

Archimandrite Epiphanyos, Secretary to the Holy Synod.

Archimandrite Aristarchos, Director of the Patriarchal College.

Archimandrite Timotheos, Chief Secretary to the Patriarchate.

Jerusalem,

August 3/16, 1921.

## 3. Κανονισμοί για την έκλογή Πατριάρχου Ἱεροσολύμων (1935)

BIBLE LANDS, tom. IX, (1935), s. 640  
 ORTHODOX PATRIARCH (ELECTION)  
 ORDINANCE, NO. 21 OF 1935.

*An Ordinance To Make Provision For  
 The Election of the Orthodox  
 Patriarch in Jerusalem.*

Whereas the election of the Orthodox Patriarch in Jerusalem is governed by Ottoman Imperial Regulations of 1875 (generally known and hereinafter referred to as the Fundamental Law):

And whereas doubts exist as to the interpretation of certain provisions of the Fundamental Law:

And whereas it is desirable that such doubts should be removed in order that the Orthodox Patriarch in Jerusalem may be elected:

Be it enacted by the High Commissioner for Palestine with the advice of the Advisory Council thereof:

*Short Title.*

1. This Ordinance may be cited as the Orthodox Patriarch (Election) Ordinance 1935.

*Interpretation of Certain Terms in the Fundamental Law.*

2. In the interpretation of the Fundamental Law,

a) Any reference to the Sultan of Turkey shall be construed as reference to His Majesty the King;

b) Any reference to the Grand Vizier or the Grand Vizierate or the Sublime Porte, shall be construed as reference to the Secretary of State.

c) Any reference to the Mutessarif shall be construed as a reference to the High Commissioner;

d) «Subjects of His Imperial Majesty» shall be construed as meaning persons who in or before 1914, were subjects of His Imperial Majesty the Sultan of Turkey.

*Constitution of Spiritual Council.*

3. The Spiritual Council charged by Article 6 of the Fundamental Law with the nomination of candidate for the Patriarchate shall consist of the Holy Synod and the Metropolitans and Bishops summoned under Article 5 of the Fundamental Law.

*Nominations by Spiritual Council.*

4. The nominations by the Spiritual Council made under the provisions of Article 6 of the Fundamental Law shall be made in the presence of the married priests from each Metropolis and Bishopric who under Article 5 of the Fundamental Law are directed to be in Jerusalem within the specified time in order to be present as representatives of the people at the Council of Election.

*Qualification for Election as Patriarch.*

5. Notwithstanding anything contained in Article 12 of the Fundamental Law it shall not be necessary that the following qualification shall be held by a candidate in order that he may be elected as Patriarch, that is to say, that he has served for the successive years with ability and without any default in a Metropolis.

24th May, 1935.

A. G. WAUCHOPE,  
High Commissioner.