



1975

«Ἡ Ὁμολογία Θυατείρων»

Ἐκδίδεται ἐυλογία καὶ ἐγκρίσει τοῦ Οἰκουμενικοῦ Πατριαρχείου Κωνσταντινουπόλεως



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Ἡ Ὁμολογία Θυατείρων*

Ἐννέα ἐνδεικτικὰ χωρία **

1. «Οἱ Χριστιανοὶ σήμερον ἐπισκέπτονται Ἐκκλησίας καὶ προσεύχονται μὲ ἄλλους Χριστιανούς διαφόρων παραδόσεων μὲ τοὺς ὁποίους εἰς τὸ παρελθὸν ἦτο ἀπηγορευμένον νὰ σχετίζονται, διότι ἐθεωροῦντο αἰρετικοί, σχισματικοὶ καὶ ἀντίχριστοι.

Ἐνεκεν αὐτῆς τῆς νέας διαθέσεως ἡ ὁποία σήμερον ἐπικρατεῖ μεταξὺ τῶν Ὁρθοδόξων Χριστιανῶν, ἡ περὶ Χριστιανισμοῦ διδακαλία δὲν μπορεῖ πλέον νὰ εἶναι πολεμικὴ καὶ ἀνταγωνιστικὴ. Δὲν εἶναι δυνατὸν πλέον νὰ ὑποδεικνύη ἀποχὴν ἀπὸ τὴν φιλίαν μὲ τοὺς ἄλλους Χριστιανούς. Ὁ ἀποκλεισμὸς δὲν εἶναι πλέον δυνατός, μήτε δεκτός, μήτε πνευματικῶς εὐεργετικός.

• Ὁρθόδοξοι Χριστιανοί, Ρωμαιοκαθολικοί, Ἀγγλικανοί,

"Christian people now visit churches and pray with other Christians of various traditions with whom they were forbidden in the past to associate, for they were called heretics, damned schismatics and anti-Christians.

On account of this new understanding which prevails today among Christians, Orthodox Instruction cannot and must no longer be polemical and antagonistic. It cannot suggest avoidance of fellowship with other Christians. Isolation is not any more possible and acceptable and spiritually profitable.

Orthodox Christians, Roman Catholics, Anglicans and Arme-

Κοπτοαρμένιοι καὶ Αἰθίοπες, Λουθηρανοὶ [καὶ Μεθοδισταὶ] καὶ ἄλλοι Προτεστάνται εἶναι Χριστιανοὶ βαπτισμένοι εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος.

Ὡς βαπτισμένοι αἰσθάνονται ὅτι δὲν εἶναι πνευματικῶς εὐεργετικὸν νὰ κλείουν τοὺς ἑαυτοῦς των μέσα εἰς τοὺς τοίχους τοῦ περιορισμοῦ τῶν Ἐκκλησιῶν των. Οἱ τοῖχοι δὲν κρατοῦν πλέον τοὺς Χριστιανοὺς χωρισμένους. Ἡ Ἐκκλησία ἔχει πόρτες, ἀλλὰ δὲν ἔχει τοίχους. Τὸ Ἅγιον Πνεῦμα ἐμπνέει τοὺς Χριστιανοὺς νὰ ζητοῦν καὶ νὰ εὐρίσκουν τὴν ἔξοδον καὶ ἐξερχόμενοι νὰ συναντοῦν ἄλλους Χριστιανοὺς διὰ νὰ γίνουν φίλοι, διὰ νὰ προσεύχωνται μαζὺ καὶ νὰ συνεργάζωνται διὰ τὸν μέγαλον σκοπὸν τῆς Χριστιανικῆς ἐνότητος. Τὸ Ἅγιον Πνεῦμα ὁδηγεῖ τοὺς πιστοὺς νὰ προχωροῦν μαζὺ πρὸς τὸ μυστήριον τοῦ Θεοῦ καὶ νὰ καταλάβουν ὅτι τὸ μυστήριον αὐτὸ δὲν περιορίζεται ἀπὸ τοπικά, παραδοσιακὰ ἢ θεωρητικὰ ὅρια».

(σελ. 158-159)

2. «Οἱ Χριστιανοὶ πιστεύουν ὅτι ἀληθινὴν χειροτονία καὶ Ἱερωσύνη ἔχουν καὶ μεταδίδουν οἱ Ὀρθόδοξοι Ἐπίσκοποι, οἱ Ρωμαιοκαθολικοὶ Ἐπίσκοποι, οἱ Κοπτοαρμένιοι καὶ Αἰθίοπες Ἐπίσκοποι, οἱ Ἀγγικανοὶ Ἐπίσκοποι.

nians, Copts, Ethiopians, Lutherans and Methodists, etc., are Christians baptised in the Name of the Father, and of the Son, and of the Holy Spirit.

As such all feel that it is not to their spiritual advantage to isolate and shut themselves within the walls of their respective Churches. Walls do not any more keep Christian people apart. The Church has doors but no walls. The Holy Spirit inspired the Christian People to seek and find exits and to go out to meet other Christians and become friends, and pray and work together for the great cause of Christian Unity. The Holy Spirit guides the faithful to walk together towards the mystery of God and see that this mystery cannot be limited by local, geographical, traditional or conceptual boundaries."

(p.12)

"Orthodox Christians believe that the following Churches have valid and true Priesthood or Orders: The Orthodox, the Roman Catholic, the Ethiopian, the Copto-Armenian and the Anglican.

Τὸ Οἰκουμενικὸν Πατριαρχεῖον καὶ τὸ Πατριαρχεῖον τῆς Ἀλεξανδρείας, καὶ τὸ Πατριαρχεῖον Ἱεροσολύμων καὶ τὸ Πατριαρχεῖον Βουκουρεστίου καὶ ἡ Ἐκκλησία τῆς Κύπρου ἀνεκοίνωσαν πρὸ πενήντα χρόνια ὅτι αἱ χειροτονίαι τῶν Ἀγγλικανῶν ἀναγνωρίζονται κατ' οἰκονομίαν ὡς ἔγκυροι καὶ κανονικαί.

• Δι' αὐτὸ καὶ τὰ Μυστήρια τῶν Ἀγγλικανῶν εἶναι Μυστήρια τῆς Μιᾶς Ἁγίας Καθολικῆς καὶ Ἀποστολικῆς Ἐκκλησίας ὡς εἶναι καὶ τὰ Μυστήρια τῶν Ρωμαιοκαθολικῶν».

(σελ. 203)

3. «Ὅλοι οἱ Χριστιανοὶ μὲ τὸ ἴδιον βάπτισμα ἐγίναμεν μέλη τοῦ Σώματος τοῦ Χριστοῦ, ποῦ εἶναι ἡ Ἐκκλησία».

(σελ. 204)

4. «Τὸ σχίσμα τοῦ 1054 ποῦ ἐχώρισε τὴν Ὁρθόδοξον καὶ τὴν Ρωμαιοκαθολικὴν Ἐκκλησίαν δὲν ὑπάρχει. Τὸ ἔσβυσε ἡ ἀγάπη μὲ τὰς ὑπογραφὰς τοῦ Πατριάρχου Κωνσταντινουπόλεως Ἀθηναγόρου τοῦ Α' καὶ τοῦ Πατριάρχου τῆς Δύσεως Παύλου τοῦ βου τὸν Δεκέμβριον τοῦ 1967».

(σελ. 208-209)

The Ecumenical Patriarchate of Constantinople, the Patriarchate of Alexandria, the Patriarchate of Jerusalem, the Patriarchate of Romania and the Church of Cyprus half a century ago declared officially that the Anglican Church has valid Orders by dispensation

and that means that Anglican Bishops, Priests and Deacons can perform valid Sacraments as can those of the Roman Catholic Church"

(p.61)

"All Christians believe in the same Baptism by which all have become members of His Body the Church."

(p.62)

"The Schism of A.D. 1054 which has divided the Orthodox and Roman Catholic Churches is no longer valid. It has been erased from the history and life of the two Churches by the mutual agreement and signatures of the Patriarch of Constantinople, Athenagoras I; and the Patriarch of the West, Paul VI., in December A.D. 1967."

(p.68)

5. «Ἐπιτρέπεται [ἐξ ἀπόψεως Ρωμαιοκαθολικῆς]* νὰ μεταλαμβάνουν ἐν καιρῷ ἀνάγκης οἱ Ρωμαιοκαθολικοὶ εἰς Ὁρθόδοξους Ἐκκλησίας καὶ οἱ Ὁρθόδοξοι ἐν καιρῷ ἀνάγκης νὰ μεταλαμβάνουν εἰς Ρωμαιοκαθολικὰς Ἐκκλησίας».

(*) Ἐλλείπει ἐκ τοῦ Ἀγγλικοῦ.

(σελ. 209)

6. «Ἐπιτρέπεται ἡ προσευχὴ μεταξὺ Ὁρθόδοξων καὶ Ρωμαιοκαθολικῶν καὶ ἡ χρησιμοποίησις Ναῶν Ὁρθόδοξων εἰς μερικὰ μέρη μόνον, διὰ τὴν Ρωμαιοκαθολικὴν Λειτουργίαν καὶ Ναῶν Ρωμαιοκαθολικῶν διὰ τὴν Ὁρθόδοξον Λειτουργίαν. Ὅλα αὐτὰ πρὸ ὀλίγων ἐτῶν δὲν ἐπιτρέποντο. Ὅλα αὐτὰ εἶναι λαμπρὰ σημεῖα τῆς ἀμοιβαίας ἀγάπης καὶ τοῦ σεβασμοῦ».

(σελ. 209)

7. «Ἐπεκράτησε, λόγῳ τῆς φιλίας, οἱ Ὁρθόδοξοι νὰ κηδεύουν τοὺς Ἀγγλικανοὺς καὶ νὰ κοινωνοῦν αὐτοὺς ὅπου δὲν ὑπάρχουν Ἀγγλικανοὶ Ἱερεῖς. Ἐπίσης ὅπου δὲν ὑπάρχουν Ὁρθόδοξοι Ἱερεῖς, οἱ Ἀγγλικανοὶ κηδεύουν καὶ κοινωνοῦν τοὺς Ὁρθόδοξους Χριστιανούς.

• Τοῦτο γίνεται μὲ τὴν γνώσιν, ἀλλὰ καὶ μὲ τὴν ἄγνοιαν τῆς Ἐκκλησίας εἰς μερικοὺς τόπους, ἀλλὰ καὶ διὰ λόγους ἀνάγκης καὶ Χριστιανικῆς Μυστηριακῆς

"When they are not near a Roman Catholic Church, Roman Catholics are permitted to receive the Holy Communion in Orthodox Churches; and the same is also extended to Orthodox when they are not near an Orthodox Church."

(p.69)

"It is now permissible for Orthodox and Roman Catholics to pray together, and for the Orthodox Liturgy to be offered in a Roman Catholic Church. Parallel permission is now granted by some Orthodox Churches for the celebration of the Catholic Mass in Orthodox churches. All these signs of mutual love and respect were not permitted a few years ago."

(p.69)

"On account of friendly relations it has become customary for the Orthodox to perform funerals for the Anglicans and offer to them the Holy Eucharist in places where there is no Anglican clergyman available.

This is reciprocated for the Orthodox Christians wherever there is no Orthodox clergyman available. This is done both officially and unofficially and in various lo-

φιλοξενίας. Ἐπειτα εἶναι βέβαιον ὅτι οἱ Χριστιανοὶ μόνοι των ζητοῦν τὴν Κοινωνίαν [δηλαδή, τὴν Μυστηριακὴν φιλοξενίαν]. Εἶναι τοῦτο δεῖγμα τῆς διαθέσεως τοῦ Λαοῦ τοῦ Θεοῦ διὰ τὴν ἔνωσιν τῶν Χριστιανῶν πρὸς τοὺς συνδέει ἡ Παράδοσις, ἡ Ἁγία Γραφή, ἡ Ἱερωσύνη καὶ τὸ Πιστεῦμα τῆς Νικαίας-Κωνσταντινουπόλεως».

(σελ. 210-211)

8. «Οἱ Ὀρθόδοξοι Χριστιανοὶ γνωρίζουν καὶ χαίρουν διότι ἡ Ὀρθόδοξος Ἐκκλησία συμμετέχει εἰς τὴν Οἰκουμενικὴν Κίνησιν, διότι θέλει νὰ βοηθήσῃ τοὺς Χριστιανοὺς Προτεστάντας νὰ ἐνωθῶν».

(σελ. 216)

9. Οἱ Ὀρθόδοξοι Χριστιανοὶ γνωρίζουν καὶ πιστεύουν καὶ κάθε μέρα βλέπουν ὅτι τὸ Ἅγιον Πνεῦμα εἶναι ἀπεριόριστος δύναμις πρὸς ἐνεργεῖ μέσα εἰς τὴν Ἐκκλησίαν καὶ ἔξω ἀπὸ τὴν Ἐκκλησίαν. Δι' αὐτὸ ἡ Ἐκκλησία ἔχει ὅρια ἀλλὰ δινηκῶς ἐπεκτείνονται καὶ δὲν ἔχει τοίχους. Ἐχει χαρακτηριστικὰ ἔθιμα, ἀλλ' ὄχι ὅμοια παντοῦ. Ἐχει ἐνότητα ἀλλὰ καὶ διαφορότητα.

• Εἶναι χωρισμένη ἡ Ἐκκλησία ἀλλὰ καὶ ἠνωμένη, ὅπως ὁ

calities it is a necessary practice expressing Christian sacramental hospitality. Furthermore it is certain that the Christian people themselves seek this sacramental hospitality. This is certainly a sign of the intention of the People of God by thus establishing practical unity because they see that both groups believe in the same Bible and traditions and confess the same Creed of Nicaea-Constantinople." (p.70)

"Orthodox Christians know and rejoice that the Orthodox Church participates in the Ecumenical Movement because it wants to help Christian Protestants to reach unification;..."

(p.77)

Orthodox Christians believe and witness that every day the infinite power of the Holy Spirit becomes more and more evident. The Holy Spirit is active both within the Church and outside the Church. For this reason its limits are ever extended and its bounds are nowhere. The Church has a door but no walls. The Church has characteristic customs but they are not the same everywhere. The Church has unity but also variety.

The Church is divided but it is also united. As Christ is in His Two

Χριστὸς ἔχει δύο διαφορετικὰς φύσεις, τὴν θεότητα καὶ τὴν ἀνθρωπότητα, ἀλλὰ εἶναι ἀδιαίρετος καὶ μένει ἕνας καὶ μόνος Θεάνθρωπος. Δι' αὐτὸ καὶ ἡ Ἐκκλησία πὸ εἶναι Σῶμα τοῦ Χριστοῦ εἶναι μία ὅπως εἶναι ἕνας ὁ Χριστός.

Παρ' ὅλας τὰς διαιρέσεις ἡ Ἐκκλησία προχωρεῖ εἰς τὸ τέλος, ἢ τὸν σκοπὸν τῆς πὸ εἶναι ἡ ἐνότης ὅλων εἰς τὸν Χριστόν».
(σελ. 216)

and unconfused and different Natures Undivided and remains the One and the only God-Man,

so His Body the Church with its unconfused and differentiated forms and divisions is one and proceeds to its end which is the oneness of all in Christ."

(p.77)



(*) **Athenagoras Kokkinakis**, Archbishop of Thyateira and Great Britain, *The Thyateira Confession or The Faith and Prayer of the People of God* / in English and Greek / Published with the blessing and authorisation of the Ecumenical Patriarchate of Constantinople, The Faith Press, 1975.

(**) **Σχόλιον:** Ὁ προσεκτικὸς ἀναγνώστης διαπιστώνει ἀμέσως ἀπὸ τὰ παρατιθέμενα ἐνδεικτικὰ κείμενα, ἀφ' ἑνὸς μὲν ὅτι δὲν ὑπάρχει ἀντιστοιχία καὶ μεταφραστικὴ σύμπτωσης ἐλληνικοῦ καὶ ἀγγλικοῦ πρωτοτύπου, ἀφ' ἑτέρου δὲ ὅτι ὑφίσταται πλήρης σχεδὸν σύγχυσις, ὄχι μόνον δογματικὴ, ἀλλὰ καὶ γραμματικὴ, μεταφραστικὴ καὶ νοηματικὴ.

• Ἐν τούτοις, τὸ χαμηλοτάτου ἐπιπέδου κείμενον αὐτὸ ἔχει ἐγκριθῆ συνοδικῶς ὑπὸ τοῦ Φαναρίου καὶ ἀποτελεῖ ἀπὸ τοῦ ἔτους 1975 τὴν Ἐπίσημον Ὁμολογίαν τῆς Ἐκκλησίας Κωνσταντινουπόλεως, τῶν λοιπῶν Ἁγιωτάτων Τοπικῶν Ὁρθοδόξων Ἐκκλησιῶν τρουσῶν σιωπὴν ἔνοχον καὶ κατάκριτον.