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**The Holy and Great Council
of the Orthodox Church
&
the Ecumenical Movement**

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PUBLICATIONS

CHAPTER I

THE INTEREST OF THE ORTHODOX CHURCH IN THE ECUMENICAL MOVEMENT AT THE DAWN OF THE 20th CENTURY AND THE BASIC PRINCIPLES OF THE ORTHODOX PARTICIPATION

1.1. THE 1902 ENCYCLICAL OF THE ECUMENICAL PATRIARCHATE

It is generally acknowledged that the Orthodox Church was among the pioneers of the promotion of the ecumenical idea from the very beginning of the 20th century. This idea can be traced in three important Encyclicals issued by the Ecumenical Patriarchate² between 1902 and 1920. The first was promulgated on 12 June 1902³, “long before there were any major signs of those trends which we call today the ‘Ecumenical Movement’”⁴.

This Encyclical was addressed by Patriarch Joachim III⁵ of Constan-

2. V. Istavridis, *Ιστορία τοῦ Οἰκουμενικοῦ Πατριαρχείου* (The History of the Ecumenical Patriarchate), Athens 1967.

3. Patriarch Joachim III, “The Patriarchal and Synodical Encyclical of 1902”, in G. Limouris (now Metropolitan of Sassima), (ed.), *Orthodox Visions of Ecumenism*, WCC Publications, Geneva 1994, 1-4.

4. T. Fitzgerald, “The Patriarchal Encyclicals on Christian Unity 1902-1973”, in *The Greek Orthodox Theological Review*, vol. XXII, no. 3, 1977, 300.

5. Patriarch Joachim III, one of the most prestigious Patriarchal figures of the last two centuries, held the Patriarchal office twice between 1878-1884 and 1901-1912. V. Istavridis, *Οἱ Οἰκουμενικοὶ Πατριάρχες, 1860-Σήμερα, Ιστορία-Κείμενα* (The Ecumenical Patriarchs, 1860-Today, History-Texts), 2nd edition, Kyriakidis Publications, Thessaloniki 2004, 228-307; G. Papadopoulos, *Η σύγχρονη Τεραρχία*

tinople to the heads of sister autocephalous Orthodox Churches, as a follow-up to the responses of the sister Orthodox Churches to his “Irenic letter” sent immediately after his elevation on the Apostolic and Patriarchal Throne of Constantinople. Patriarch Joachim, in this Encyclical, was first referring to the need for closer cooperation and fellowship among the Orthodox Churches. Relations were critical at that time. Caring for Orthodox unity, however, Joachim stressed also the need for Churches to think about the issue of their present and future relations with the two great branches of Christianity, viz. the Roman Catholic Church⁶ and the Churches of the Reformation⁷.

τῆς Ὀρθοδόξου Ανατολικῆς Ἐκκλησίας (The Contemporary Hierarchy of the Orthodox Eastern Church), vol. 1, A. Papageorgiou Publications, Athens 1895, 57-355; K. Spanoudis, *Ἱστορικαὶ Σελίδες: Ἰωακείμ ὁ Γ΄* (Historical Pages: Joachim III), Gerardos Publications, Constantinople 1902; I. Sokolov, *Ἡ Ἐκκλησία Κωνσταντινουπόλεως κατὰ τὸν 19ο αἰῶνα* (The Church of Constantinople during the 19th Century), University Studio Press, Thessaloniki 2011, 669-687; D. Mauro-poulos, *Πατριαρχικαὶ Σελίδες, Τό Οἰκουμενικόν Πατριαρχεῖον ἀπό 1878-1949* (Patriarchal Pages, The Ecumenical Patriarchate from 1878-1949), Athens 1960, 7-11, 45-63.

6. For selective bibliography about the Roman Catholic Church see: W. Beinert & F. Schüssel Fiorenza, *Handbook of Catholic Theology*, Crossroad, New York 1995; R.A. Burns, *Catholicism after Vatican II*, Georgetown UP, Washington DC 2001; L. Gilkey, *Catholicism Confronts Modernity: A Protestant View*, Seabury, New York 1975; A. Hastings (ed.), *Modern Catholicism: Vatican II and After*, Oxford UP, New York 1991; M.F. Kohmescher, *Catholicism Today: A Survey of Catholic Belief and Practice*, Paulist, New York 1999; G.A. Lindbeck, *The Future of Roman Catholic Theology*, Fortress, Philadelphia 1970; R.P. McBrien, *Catholicism*, 2nd edition, HarperCollins, San Francisco 1995; *Ibid.*, *The HarperCollins Encyclopedia of Catholicism*, HarperCollins, San Francisco 1995; B. Sesboué, (ed.), *Histoire des dogmes*, Desclée, Paris 1995.

7. For selective bibliography about the Reformation see: F. Büsser, *Das katholische Zwinglibild*, Zwingli, Zurich 1968; B. Cottret, *Calvin: A Biography*,

Reminding that the concern for Christian Unity was central in the life of the Orthodox Church, the Patriarch was asking whether or not the time was ripe for a preliminary inter-Orthodox meeting which would determine the best bases and ways of working out an honest and straightforward contact with western Christendom⁸. Patriarch Joachim

Eerdmans, Grand Rapids MI 2000; A. Ganoczy, *Le jeune Calvin, Genèse et évolution de sa vocation réformatrice* (ET *The Young Calvin*), Westminster, Philadelphia 1987; K.G. Hagen, “Changes in the Understanding of Luther: The Development of the Young Luther”, in *Theological Studies*, vol. 29, 1968, 472-498; H.J. Hillerbrand (ed.), *The Oxford Encyclopedia of the Reformation*, Oxford UP, New York 1996; C. Lindberg, *The European Reformations*, Blackwell, Oxford 1996; H.A. Oberman, *Luther: Man between God and the Devil*, Yale UP, New Haven CT 1989; S.E. Ozment (ed.), *Reformation Europe: A Guide to Research*, Center for Reformation Research, St Louis MO 1982; O.H. Pesch, “Twenty Years of Catholic Luther Research”, in *Lutheran World*, vol. 13, 1966, 303-304; D.C. Steinmetz, *Calvin in Context*, Oxford UP, New York 1995; Ibid., *Luther in Context*, Indiana UP, Bloomington 1986; G. Tavard, “Researching the Reformation”, in *One in Christ*, vol. 19, 1983, 360-361; G. Wainwright, *Is the Reformation Over? Catholics and Protestants at the turn of the Millennium*, Marquette Up, Milwaukee 2000; S. Zweig, *Καστελίον και Καλβίνοσ* (Kastelion and Calvin), Govostis Publications, 1936.

8. For the theological contacts between the Ecumenical Patriarchate and the Lutheran theologians from the University of Tübingen during the 16th century, see the following bibliography: G. Mastrantonis, *Ausburg and Constantinople: The Correspondence between the Tübingen Theologians and Patriarch Jeremiah II*, Holy Cross, Brookline MA 1982; D. Wendebourg, *Reformation und Orthodoxie. Der ökumenische Briefwechsel zwischen der Leitung der Württembergischen Kirche und Patriarch Jeremias II. Von Konstantinopel in de Jahren 1573-1581*, Vandenhoeck&Ruprecht, Göttingen 1986; D. Benga, (a) *Marii reformatori și Biserica Ortodoxă. Contribuții la tipologia relațiilor luterano-ortodoxe din secolul al XVI-lea*, Editura Sophia, București 2003; and (b) ‘Philipp Melanchthon und der christliche Osten. Bis heute unbekannte Begegnungen Melanchthons aus

strongly believed that any dialogue with the West had to be undertaken with the agreement of all the autocephalous Orthodox Churches.

In order to respond better to the urgent need of unity within the universal Church, the Encyclical invited the Orthodox Churches to move towards more dynamic inner communion, synodality and cooperation⁹. It is through this proposal that Joachim III put forward the bases of the Orthodox synodical ethos¹⁰, after many centuries of isolation between the Orthodox Churches, due to particular historic circumstances.

In dealing with the question of Christian unity¹¹ and the relations of Orthodoxy with Western Christendom, Patriarch Joachim made special reference to the Old Catholics¹². He believed that the Orthodoxy should respond as soon as possible to the expressed desire of the Old Catholics for union and communion with the Orthodox Church. The more so, because among the Orthodox was a rather confusing understanding on the real status of the Old Catholic Church. By raising thus the question

den Jahren 1541 und 1556 mit orthodoxen Christen', in *Orthodoxes Forum*, Band 16, 2002, 19-38.

9. E. Clapsis, *Orthodoxy in Conversation*, WCC Publications, Geneva 2000, 1.

10. Cf. H. Vlachos (Metropolitan of Nafpaktos and Agios Vlasios), "Τό συνοδικό καί ιεραρχικό πολίτευμα τῆς Ἐκκλησίας ὡς χάρισμα" (The Synodical and Hierarchical System of the Orthodox Church as a Charisma), in *Θεολογία* (Theology), vol. 2, 2009, 67-86.

11. For the attempts of the Roman Catholic Church to promote inter-Christian relations through the Pontifical Council for Promoting Christian Unity see: Pontificio Consiglio per la Promozione dell' Unità dei Cristiani, *Christian Unity: Duty and Hope, for the 50th anniversary of the Foundation of the Pontifical Council for Promoting Christian Unity (1960-2010)*, Libreria Editrice Vaticana, Città del Vaticano 2010.

12. Cf. C.B. Moss, *The Old Catholic Movement: Its Origins and History*, Society for Promoting Christian Knowledge, London 1948.

of Christian unity, the Encyclical challenged, the other sister Orthodox Churches to deal with the new reality emerging at the beginning of the 20th century¹³, namely the inter-Christian rapprochement and collaboration.

Although the Encyclical was addressed solely to sister Orthodox Churches, the irenic tone of this letter vis-à-vis the Christian West is easily noticeable and remarkable. In following “the path of evangelical love and peace”¹⁴ it inaugurated a moderate and peaceful attitude towards the non-Orthodox Churches that contrasted with the period of antagonism, enmity and polemics marking the turn of the century. This was acknowledged by the well-known Roman Catholic ecumenist Le Guillou who stressed that distinctive and unique feature of this Encyclical that it was “written in an entirely new spirit full of moderation and love”¹⁵. This remark becomes even more important, if we recall the difficulties the Ecumenical Patriarchate faced during the 19th century: the proselytism by some protestant missionaries in its jurisdiction¹⁶ and

13. K. Ware (Bishop of Diokleia), “The Witness of th Orthodox Church”, in *The Ecumenical Review*, vol. 52, no. 1, 2000, 46-56.

14. G. Limouris, *Orthodox Visions of Ecumenism*, 3.

15. Metropolitan Meliton, “The Re-encounter between the Eastern Church and the Western Church”, in *The Ecumenical Review*, vol. XVII, no. 4, October 1965, 307.

16. Many protestant missionaries from the USA and Europe came to Smyrna, Constantinople, Bursa, Cyprus and Greece during the 19th century, in order to civilize the folk, to spread the sciences, and to preach the Gospel. Motivated from that historic reality, Ecumenical Patriarch Gregory VI issued an Encyclical against proselytism, and asked from his bishops to be on alertness. Moreover, he condemned the translation of the Holy Scripture. See more in J. Anastasiou, *Εκκλησιαστική Ιστορία* (Ecclesiastical History), vol. II, Paratiritis Publications, Thessaloniki 1982, 611-612. Regarding the exercise of proselytism during the 20th

the negative consequences of the development of national states and Churches in the Balkan, resulting from the revolutionary ideology of the European Enlightenment¹⁷.

Patriarch Joachim's initiative to call the Orthodox Churches to deal with the issue of Christian unity reveals the positive attitude both of himself and of the Patriarchal Synod¹⁸ towards the rapprochement of the Christian Churches, in spite of the bitter experience of a broken Christian world in the dawn of the 20th century (disunity, hostility, lack

century see more in: WCC Conference on World Mission and Evangelism, "Come Holy Spirit – Heal and Reconcile, Athens, Greece, 9-16 May 2005, Preparatory Paper No. 10, Mission as ministry of reconciliation", <http://www.oikoumene.org/Preparatory_Paper_N_10.801+B6Jkw9MA_.0.html>, §67, accessed 28 May, 2005.

17. The emergence of national states out of the European and Ottoman empires during the 19th century was based on the ideology of the European Enlightenment, which brought forth the right of the nations for self-determination. The Followers of the European Enlightenment also projected the foundation of national Churches within the jurisdiction of the national states, completely subjected to the latter. Within that context, the formation of national states and Churches in the Balkan Peninsula contributed in the dramatic decrease of the provinces of the Ecumenical Patriarchate in that region. See more in A. Nanakis (now Metropolitan of Arkalochori, Kastelli and Viannos) *Ἐκκλησία Ἐθναρχοῦσα καί Ἐθνική* (Ethnarchic and National Church), Vanias Publications, Thessaloniki 2002; T. Meimaris *Ἐθνικός Προσδιορισμός καί Αἰτούμενα στό Ἑλλαδικό Κράτος, Τά κάθ' ἑαυτὸν Νικάνδρου Ζαννουβίου καί ἡ ἐποχή του, 1828-1888*, (National Determination and Demands in the Greek State, the life work of Nikandros Zannouvios and his times, 1828-1888), A. Stamoulis Publications, Thessaloniki 2012, 224-227; P. Kitromilides, *Νεοελληνικός Διαφωτισμός* (The Modern Greek Enlightenment), Educational Institute of the National Bank Publications, Athens 1996; C. Dimaras, *Νεοελληνικός Διαφωτισμός* (The Modern Greek Enlightenment), New Greek Studies 2, Ermis Publications, Athens 2002.

18. For the role and the authority of the Patriarchal Synod see: P. Boumis, *Κανονικὸν Δίκαιον* (Canon Law), Athens 1991, 215-216.

of communication, competition among the Christians). The Encyclical declared a firm conviction that, despite the existing divisions among the Christian world, the vision of Christian unity was a real possibility in time. Thus, Patriarch Joachim proposed a momentous principle that became a commonplace in the life of the Ecumenical Movement: namely that differences in faith (dogma) should not prevent Churches from coming together in order to reflect on common theological interests. What is insinuated is that “schism and division should not been seen as a necessary problem which must be tolerated, but rather as an evil abomination and scandal which must be eliminated”¹⁹.

Not only did the Encyclical letter of 1902 imply the obligation of the Church to work towards the removal of schism and division, but it also provided a modest and practical proposal of how such a task might be undertaken; simple steps²⁰ such as the recognition of “similarities and points of contact” as well as the re-examination of controversial issues which have divided the Churches could become the starting point on this endeavor, despite the existing differences that till the beginning of the 20th century prevented contacts among the Churches. In the end of this Encyclical, Patriarch Joachim expressed his belief that the

19. T. Fitzgerald, “The Patriarchal Encyclicals on Christian unity”, 302.

20. A methodology with similar steps such as those proposed by Patriarch Joachim is nowadays in use under the concept of ‘differentiated consensus’ in the Orthodox-Lutheran International Theological Dialogue. See more in T. Meimaris, “Η αξιολόγηση του 30ετούς Διεθνούς Θεολογικού Διαλόγου Ὁρθοδόξων καί Λουθηρανῶν (1981-2011)” (The Evaluation and the Prospects of the International Theological Dialogue between Orthodox and Lutherans on the occasion of its 30th anniversary (1981-2011), in *Θεολογία* (Theologia), vol. 83, no. 3, 2012, 218.

universal celebration of Easter²¹ in a fixed day could be a good point for preliminary deliberations²².

The initiative of Patriarch Joachim to issue the Encyclical of 1902 generated favorable impression and echo, both among the Orthodox and the non-Orthodox Churches. In their responses²³, all the Orthodox Autocephalous Churches expressed their desire to open relations and dialogue, particularly with the Anglican Church and the Oriental Orthodox Churches. The calling of the Orthodox Churches to reflect on the urgent topic of the Christian unity motivated the caution of the Western ecclesiastical and political press²⁴. Despite the difficult political situations in the beginning of the 20th century in Minor Asia which drained the resources of the Orthodox Church, the significance of

21. Cf. “Towards a Common Date of Easter, World Council of Churches/ Middle East Council of Churches Consultation, Aleppo, Syria, 5-10 March 1997”, <<http://www.oikoumene.org/resources/documents/wcc-commissions/faith-and-order-commission/i-unity-the-church-and-its-mission/towards-a-common-date-for-easter/towards-a-common-date-for-easter.html>>, accessed 8 July, 2012.

22. Archbishop Iakovos, *The Unity We Seek: An Orthodox Pastoral Overview*, Council on Christian Unity Publications, Chicago 1988, 155.

23. G. Tsetsis, *Η συμβολή τοῦ Οἰκουμενικοῦ Πατριαρχείου στήν ἰδρυση τοῦ Παγκοσμίου Συμβουλίου τῶν Ἐκκλησιῶν* (The contribution of the Ecumenical Patriarchate in the Foundation of the World Council of Churches), Tertios Publications, Katerini 1988, 37-47; V. Istavridis, “The Ecumenical Patriarchate and the World Council of Churches,” in *The Greek Orthodox Theological Review*, vol. IV, no.1, 1963, 10.

24. “Ἐντυπώσεις ἐκ τῆς περὶ ἐνώσεως τελευταίας Πατριαρχικῆς καὶ Συνοδικῆς πρὸς τὰς Ὀρθοδόξους Αὐτοκεφάλους Ἐκκλησίας Ἐπιστολῆς” (Impression of the last Patriarchal and Synodocal Encyclical towards the Orthodox Autocephalous Churches concerning union), in *Ἐκκλησιαστικὴ Ἀλήθεια* (Ekklesiastikē Alitheia), vol. XXIII, no. 30, 25-07-1903, 330.

that Encyclical was acknowledged, and it was considered in any way “precursor”²⁵ of the Ecumenical Movement²⁶.

1.2. THE 1904 ENCYCLICAL OF THE ECUMENICAL PATRIARCHATE

Taking advantage of the favorable responses of the sister Orthodox Churches to this Encyclical, Patriarch Joachim came up again on the issue of Christian unity, by issuing a second Encyclical²⁷. This Encyclical was a “Response to the reactions of the local Orthodox Churches” and was considered as making one “entity”²⁸ together with the Encyclical of 1902, because of their common context and content. In fact, the 1904 Encyclical dealt again with the main issues already expressed in the former one, namely the improvement of the bonds among the Orthodox Churches, and the relations of the Orthodox Church with Western Christianity.

25. J. Karmiris, *Τά Δογματικά καί Συμβολικά Μνημεία τῆς Ὁρθοδόξου Καθολικῆς Ἐκκλησίας* (The Dogmatic and Symbolic Documents of the Orthodox Catholic Church), 2nd edition, vol. II, Graz, Austria 1968, 1032.

26. For selective bibliography on the Ecumenical Movement see: M. Kinnamon and B. Cope (eds.), *The Ecumenical Movement, an Anthology of Key Texts and Voices*, WCC Publications, Geneva 1997; C. Boyer, *Le Mouvement œcuménique: les Faits-le Dialogue*, Presses de l’ Université Grégorienne, Rome 1976. Complete bibliographical information is provided at the following internet source: “Bibliography of Ecumenism and the Ecumenical Movement”, <http://ecumenism.net/docu/bibliography_k-n.htm>, accessed 8 July, 2012.

27. Patriarch Joachim III, “Response to the Reactions of the Local Orthodox Churches”, in G. Limouris, *Orthodox Visions of Ecumenism*, 5-8; C. Patelos (ed.), *The Orthodox Church in the Ecumenical Movement*, WCC Publications, Geneva 1978, 34-39.

28. N. Matsoukas, *Οἰκουμενική Κίνηση, Ἱστορία-Θεολογία* (The Ecumenical Movement, History-Theology), Pournaras Publications, Thessaloniki 1996, 218.

Consistent to his firm belief that Christian unity could be adequately served only if the accord among the Orthodox Churches became a tangible reality, Patriarch Joachim gave prime attention to the issue of the rehabilitation of the relations among those Orthodox Churches that faced problems, internal or external. Indeed, during this period the Bulgarian schism²⁹, the distorted relations between the Patriarchate of Antioch and the Church of Cyprus, the rebellion of the Arabic flock of the Patriarchate of Jerusalem against its ecclesiastical authorities constituted the major problems of the Orthodox world in the beginning of the 20th century³⁰. Patriarch Joachim pleaded for the upholding of the canonical and ecclesiastical order, as it holds through out the centuries in the Orthodox Church.

Following the same line with the Encyclical of 1902, the Encyclical of 1904 also expanded its scope to include the relations with the wider Christian community. Patriarch Joachim shared the opinion of the other Orthodox Primates that the proselytistic efforts³¹ of the Roman Catholic Church and of several Protestant denominations in the Orthodox territories might constitute an impediment towards the rapprochement among the Christian Churches. Describing the situation of that period, Patriarch Joachim underlined the primary task of the Orthodox bishops

29. Cf. I. Tarnanidis, *Ιστορία τῶν Σλαβικῶν Ὁρθοδόξων Ἐκκλησιῶν, Α. Ἱστορία τῆς Βουλγαρικῆς Ἐκκλησίας* (The History of the Slavic Orthodox Churches. A. The History of the Bulgarian Church), Kyriakidis Publications, Thessaloniki-Athens 1996, 69-74; T. Meimaris, *Ἐθνικός Προσδιορισμός καί Αἰτούμενα στό Ἑλλαδικό Κράτος...*, 437-448.

30. G. Tsetsis, *Ἡ συμβολή τοῦ Οἰκουμενικοῦ Πατριαρχείου στήν ἴδρυση τοῦ Παγκοσμίου Συμβουλίου τῶν Ἐκκλησιῶν*, 48.

31. For the proselytization efforts of the Roman Catholic and the Protestant Missionaries in the Greek State during the 19th century see: T. Meimaris, *Ἐθνικός Προσδιορισμός καί Αἰτούμενα στό Ἑλλαδικό Κράτος...*, 229-230.

to keep their flock safe from the exploitation by missionaries of “the sick in mind and the lukewarm in faith, or children of the defenseless and neglected, or widows of those who have been overwhelmed by suffering, seduced and led astray”³². Despite those difficult circumstances, however, Patriarch Joachim never stopped expressing his positive attitude towards the vision of Christian unity. Indeed, he believed that the concern for the unity of all should be an indispensable feature of a bishop’s pastoral care. He grounded that positive stance in his recognition that the non-Orthodox Churches also shared common faith with the Orthodox Church on basic doctrines such as the Triadological and the Christological ones: “But besides being watchful for our own defense, we ought also to look to the concerns of others and pray with our soul for the union of all, remembering that they too believe in the Holy Trinity and glory in the name of our Lord Jesus Christ and hope to be saved by the grace of God”³³. Thus, the Ecumenical Patriarchate confirmed its leading role in the Ecumenical Movement once again, by opening new outlets of comprehension and reconciliation, when the impasses of misunderstandings and anti-Christian actions seemed to prevail decisively.

As we have seen, the Patriarchal encyclicals of 1902 and 1904 expressed the agony of the Orthodox Church for the unity of the world and its progress in the Christian life. They opened the path leading to the establishment of bilateral³⁴ theological dialogues with the above-

32. G. Limouris, *Orthodox Visions of Ecumenism*, 6-7.

33. *Ibid.*

34. For selective bibliography on the bilateral theological dialogues within the framework of the Ecumenical Movement see: N. Ehrenström & G. Gassman, *Confessions in Dialogue: A survey of Bilateral Conversations among World Confessional Families, 1959-1974*, WCC Publications, 1975; G. Gassman, “Nature

mentioned Christian Churches during the 1960's. Although the historical circumstances did not favor the implementation of the ambitious and innovative plans of Patriarch Joachim, the Orthodox desire for engagement in the Ecumenical Movement remained inextinguishable till the next, more complete and practical manifestation of it, in the 1960's.

1.3. THE 1920 ENCYCLICAL OF THE ECUMENICAL PATRIARCHATE

By promulgating the historical Synodical Encyclical “Unto the Churches of Christ Everywhere”³⁵ in 1920, the Ecumenical Patriarchate culminated its attempts to rekindle the vision of the Christian unity. The fact should not pass unnoticed that although the Patriarchal Throne was vacant at that time, the Locum Tenets, Metropolitan Dorotheos of Bursa³⁶, and the other Hierarchs of the Patriarchate did not hesitate to undertake such a solemn initiative, thus expressing once more the Orthodox determination to cultivate close bonds with the Christian

and Function of Bilateral and Multilateral Dialogues and Their Inter-relation”, in *Mid-Stream*, vol. 25, no. 3, 1986, 299-308; H. Meyer & L. Vischer (eds.), *Growth in Agreement, Reports and Agreed Statements of Ecumenical Conversations on a World Level*, WCC Publications, 1984; J. Gros, H. Meyer & W. Rusch (eds.), *Growth in Agreement II, Reports and Agreed Statements of Ecumenical Conversations on a World Level, 1982-1998*, WCC Publications, 2000.

35. “Encyclical of the Ecumenical Patriarchate 1920”, <<http://incommunion.org/articles/ecumenical-movement/unto-the-churches-of-christ-every>>, accessed 1 March, 2005. See also, G. Limouris, *Orthodox Visions of Ecumenism*, 9-11; C. Patelos, *The Orthodox Church in the Ecumenical Movement*, 40-43.

36. “Δωρόθεος Προύσης (Τοποτηρητής), Θάνατος-Κηδεία” (Dorotheos of Bursa (Locum Tenets) Death-Funeral), in *Ἐκκλησιαστική Ἀλήθεια* (Ekklesiastikē Alitheia), vol. 41, 1921, 73-77, 102-103; V. Istavridis, “Δωρόθεος ὁ Προύσης, Τοποτηρητής τοῦ Οἰκουμενικοῦ Θρόνου (1918-1921)” (Dorotheos of Bursa, Locum Tenets of the Ecumenical Throne, 1918-1921), in *Θρησκευτική καί Ἠθική Ἐγκυκλοπαίδεια* (Religious and Moral Encyclopedia), 1964, 278-279.