A Dossier of Texts relating to Gerasimos Avlonites

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Gerasimos Avlonites (Erasmus Aulonita; fl. 1752-1773) was a Greek Orthodox leader who consistently identified himself as Bishop of Arcadia in Crete. A native of Corfu, then dominated by Venice, he worked in Crete during the period of Ottoman domination there. He traveled in Holland (from 1752), England (ca. 1762-1764), Sweden (1768-1769) and Switzerland (1772-1773), leaving a trail of letters and other writings in mixed Greek and Latin in each place. This is an attempt to put together all of the known sources for Gerasimos with transcriptions of manuscript materials and translations of all of the materials.

In the transcriptions of Greek manuscript materials from Gerasimos Avlonites given below I have left out accent marks because Gerasimos’s accents do not answer to the ways in which classical and Christian Greek texts are accented today. In most cases I have included breathing marks except in the case of the first item below, where the original printing has neither accents nor breathing marks. The translations following the Greek and Latin letters are my own.

1. Gerasimos’s Introduction to *Petra tou Skandalou* (1762).

*Source:* Introduction signed by Avlonites in [Elias Meniatis] ΠΕΤΡΑ ΤΟΥ ΣΚΑΝΔΑΛΟΥ [*Petra tou Skandalou*] ... i.e. Lapis Offendiculi sive Expositio Originis et Causae Discidis Duarum Orientalis scilicet Occidentalis Ecclesiarum, cum Quinque Controversiis (London: J. C. Haberkorn, 1762), unnumbered pages following the title pages [2] – [7]. The Greek and Latin versions of the introduction are given on facing pages. The Greek text does not have accents or breathing marks.

**Greek Introduction:**

Όυδεν ουτως Θεω περιπουδαστον ως αγαπη, δια τουτου γαρ ο Θεος εδωκε τον ιουν αυτου τω κοσμω και ους εκεινος θεανθρωπος μεχρι του θανατου υπνος εστι τω πατρι αυτου. δια τουτου γαρ και η πρωτη κλησι των μαθητων αυτου αδελφοι δυο γεγονασιν: ενδεξαμενου δια των προοιμων ευθης του πανορου Σωτηρος, στι παντας τους μαθητας αυτου αδελφικως συναπτεσθαι θουλεται. αγαπη τουν μηδεν η γωμεθα πρωτιμωτερον, η περ συνεδει παντα και εν ομονοια συμφρουση Φυλαττει. Τοιουτοτροως τω διδασκαλω Χριστω λεγοντι, «εν τουτω γνωσσονται παντες οτι εμοι μαθηται εστε, εαν αγαπην εχετε εν αλληλοις.»

Επομενος ο Ιερος Ισιδωρος εν ταις αυτου επιστολαις γραφει. τουτου λοιπον του συνδεσμου της ομονοιας και ενοτητος ουτος πολυχρονιον εν τη του Χριστου καθολικη και αποστολικη εκκλησια, ο σπορους των ζιζανιων φθονης διειλε κι διεχωρισε, και χασμα μεγα, η μαλλον ειπεν χρισμα μεγα, και την μιαν εις δυο εποιησε. τα πραγματα λογων ου χρηζει, αυτου γαρ εστι
With God there can be nothing greater than love.\footnote{\textit{\textit{\textcolor{red}{\textsuperscript{1}}} \textit{Greek \textit{σοφίς} (no accents or breathing marks are given in the introduction); Latin \textit{caritas}.}}} For by this God himself sent his only begotten Son into the world and this Son was the God-man obeying his Father all the way to death.\footnote{\textit{\textit{\textcolor{red}{\textsuperscript{2}}} \textit{Philippians 2:8; the Greek phrase translated “to death” (\textit{μέχρι θανάτου}) reproduces that of the received text of the New Testament; the Latin phrase \textit{ad mortem} differs slightly from the Vulgate \textit{usque ad mortem}. This sentence differs from the text of the letter of Isidore of Pelusium (see the note below).}}} So the first called to be his disciples were two brothers,\footnote{\textit{\textit{\textcolor{red}{\textsuperscript{3}}} \textit{Matthew 4:18 and ff.}}} and thus the Most Wise Savior declared even at this beginning point that he wished all of his disciples to be bound together by a chain of love. Therefore we can place nothing before love, which indeed connects all things together.\footnote{\textit{\textit{\textcolor{red}{\textsuperscript{4}}} \textit{The entire letter to this point is a quotation from one of the letters of Isidore of Pelusium addressed “To Eusebius the Presbyter” (identified as Book I, Letter 10, in J.-P. Migne, ed., \textit{Patrologiae}}}}
end Christ our Teacher says, “By this, all will know that you are my disciples, if you will have mutual love between you.”

Saint Isidore follows this, who in his letters wrote, “Of this sort is the chain of concord and unity in the catholic and apostolic church of Christ, when it had endured through many long years, the sower of the unhappy seed looked upon it with envy, broke and dismembered it, and, if I may speak more clearly, made a great break between them, so that what was formerly one was ripped into two parts.” By many words the matter is thus resolved, and the matters best known to each side are not lacking, but by virtue of greater demonstration and certitude, this has been done for all who investigate carefully and justly the cause of this division.

Gerasimos Avlonites [Erasmus Aulonita]
Bishop in Arkadia [Arcadia]

2. Letter of John Richardson to Charles Wesley, March 13, 1764.

Source: A ms. copy of the letter in a scrapbook of materials on ordinations in the Methodist Archives, the John Rylands University Library of Manchester, identified as “MAM MA 1977/502”. Transcribed and published by courtesy of The University of Manchester and the Trustees for Methodist Church Purposes.

March 13, 1764
Richards7 – of Greek Ordination

To the Rev. Mr. Charles Wesley

Dear Sir,

As your brother has now left us, we hope to hear of your speedy coming to us & the rather as there is an affair now in agitation which in my apprehension will be a means of giving our enemies a great advantage against us – namely – Dr
Jones’s officiating as a Clergyman among us. I have offered him reasons in writing to induce him to forbear acting in that character – exactly the same in substance, and for the most part in expression with those contain’d in the other sheet, a Copy of which has been also given to your brother which I was writing to acquaint you with, as I understand there is to be a Conference between you two upon the point.

I remember you were much against Mr Coghlan’s ordination by the same & I grant the circumstances between his & Dr Jones’s ordination differ, yet I conceive that the substance is the same and that they must both stand or fall together. To clear the matter (as I conceive) it has been plausibly said, that when a popish priest recants his error, he is not re-ordained – I grant it, but believe he cannot legally exercise the office of a priest in the Established Church without the allowance of the Bishop or Archbishop – but however that be, the circumstances between that & the present case widely differ – for in that case the man professes popery & subjection to the Church of Rome was ordained by a Bishop of the Church, and, I believe it is generally agreed – In the other case, a Greek bishop (or one supposed to be so), comes into England & exercises the office of Ordination, not among his own Countrymen, or those of his own Church, but among English people & them of the Establish’d Church who have no connexion with, or dependence upon the Greek church, but on the contrary believe that church to abound in errors, about as bad as the popish – and therefore I as much wonder that any member of our national Church should submit to receive orders from a Greek bishop (let the **ption be as uncontroverted as possible) as I should if he was to go to a popish Bishop for orders which I suppose would not be submitted to – and I as much wonder that a Greek Bishop of probity & **rness should ordain any one that he must be persuaded (if he believes the doctrines of his own Church) held many & great errors – If this ordination be allowed of, we may expect (if any body else should appear here in the character of a Greek Bishop) that it will be allowed by many others & can it be supposed that our Bishops will sit still and suffer such a principal part of their office to be usurped by foreigners, when even themselves cannot canonically exercise their own office out of their own Dioceses – It is therefore to be feared that if this affair be suffered to go on it will be found that it was the wrongest step that we Methodists ever took & will expose them most to the cause of their enemies – all which is humbly submitted to your serious consideration by,

Dear Sir,

Yours very affectionately,

R. Richards

13 March 1764
To the Rev Mr Charles Wesley

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9 This denotes illegible material, here and later in the letter.
3. John Richardson, “Reasons humbly offered against Dr Jones’s officiating as a Clergyman” (March 1764).

Source: A ms. copy of the letter in a scrapbook of materials on ordinations in the Methodist Archives, the John Rylands University Library of Manchester, identified as “MAM MA 1977/502”, following the previous letter. Transcribed and published by courtesy of The University of Manchester and the Trustees for Methodist Church Purposes.

Reasons humbly offered against Dr Jones’s officiating as a Clergyman

1st Because there were great suspicions last summer touching the character of the person who ordained him – it was questioned whether he was a real Bishop and, if he was, whether he had not left his own country upon account of some issues or misbehaviours – Till these things are fully cleared up to the Satisfaction of the Society (many of whom have entertained the above suspicions and were determined not to receive Mr Coghlan as an ordained Minister) the validity of his orders may justly be suspected.

2ndly But supposing him to be a real Bishop of a Greek Church & that he stands clear of suspicions of any kind, it is clearly [really?] apprehended that he has not according to our laws, & the constitution of our national Church (of which we profess ourselves members) any right or power to exercise his episcopal character here & that no person ordained by him can be acknowledged a minister of the Church of England or (lawfully) use the Office of the Church, & that if any one would do so, he would be liable to a prosecution in the Ecclesiastical Court where his (supposed) Ordination by a foreign Bishop would not be regarded – besides this would be a means & the most effectual means of raising up the Bishops & Clergy against the Methodists, for such a proceeding must needs force them in a tender point & they would undoubtedly use all their power to put a stop thereto – I behoves every one therefore to take care how they become instrumental in doing any thing that way be a means of stirring up our enemies against us lest they become answerable both to God and man for the congregations.

3rdly It is humbly apprehended that the concurrence of one Charles Wesley, would in an affair of so great consequence – to he consenting thereto! –We look upon the two Brothers to be our joint ministers and humbly con*** that nothing of importance (especially of so great importance) should be undertaken without their joint consent – If it be may it not be productive of Divisions among ourselves – it is therefore humbly hoped and denied that Brother Jones may forbear to exercise of an ordained minister till the two brothers have had a personal Conference upon it, & until also full Satisfaction be given, both on the validity of the ordination itself & also as to the legality of it according to our Laws and Constitution, especially as

4thly By the Act of Uniformity 14 Ch 2, it is directed that no person whatever shall presume to consecrate & administer the Holy Sacrament of the Lord’s Supper before he be ordained Priest according to the form & manner prescribed by the book of common prayer upon pain to forfeit for every offence the sum of £100 – It is granted that by the act of Toleration Dissenters are exempted from
this penalty – but as our above named Brother is intended to act as a Minister of the Ch of Eng it will remain in full force against him.

It is hoped that these things will be seriously weighed & considered that we may act consistently with our profession of members of the Church of England which is to apprehend the introductions (?) of foreign ordinations among us is no sign as [is?] [***] – These are the sentiments of others besides that of an unworthy Brother,

B[rother] Richards[on]

To the Rev Mr John Wesley

A true copy [initials]

4. John Newton, Letter to John Wesley, April 24, 1764.

Source: A manuscript letter in the United Methodist Archives at Drew University (contact staff for location); transcript released with permission of The United Methodist Archives at Drew University.

April 24, 1764
John Wesley Esq.

Rev. and Dear Sir

It has been learned lately that there is in Crete a man, the Bishop of Arcadia, who having abundant credentials as to his character has been admitting to the order of deacon, priesthood and the order of bishop by the laying on of hands.

Lady Huntingdon believes his services would be of unestimable value in the creation of a new ministry. Her advise will be in your hands shortly.

John Newton
Τω ἀιδεοµωδατω κυρ[ιω] σοφωδατω
Κυριω Κυριω Καρολω,
Χαιρε.

ἀµστερδαµ αψξδ µαιου λ

Οἱ πιστευοντες, οὐ µαχονται προστινας, ἀλλα µαλλων τους µαχοµενους εἱρηνοτοιουση, µιµουθοµενος τον Κυριον, τοτο γαρ κακεινος ἐποιησεν ἐξθρους, ήµας οντας εἱρηνοτοιε ιησυ προς τον οµουσιον πατερα. και παλιν ὁ πιστευων, ωκ όργιζεται, ἀλλα µακροθυµει και Φυλατιο µε το ὑπο τον Κυριου ῥηθεν, το µηδ’ ολως όργιζεθαι. ὥσα παρακαλω την ἡµετεραν ἀγαπην, µη µηνοικαικων, οὕτε ἀποδιδει κακον άντι κακου,10 ἀλλα ἀγατα τους µισουντας σε.11 ὁ προφητης Μωϋσης εἶπε γαρ ουτος προς τον λαον, ύµεις ήµαρτηκατ άµαρτιαν µεγαλην. και νυν ἀναβησο τον θεον περι της άµαρτιας άµων.12 και ὁ Δαβιδ διαθεσιν, δει και εἶλεγε, µετα των µισουντων την εἰρηνην ἡµιν εἰρηνικον.13 ὅρας Σεβασµιωτεται, όσαν εἴχον ἀγαπην. οἶ ἐν ἀληθεια πιστευοντες. γινωσκω ότι ήµαρτικα κατα σου, ἀλλα ἐγω ϋκ έιμι ή άτια: τουτο Κυριος γινωσκε τους διαλογυσµους των άνθρωπων.14 οὕτε απειρικων την έρη αυτην ταυτην εἰρηνην15 καταισχυνη, τοτο έστι την ἀγαπην. ἕως πορευµενονς ἀπο ένθαδε, και ὁ θεος των πατερον ήµιν, του άβασμ, και Ἰσαακ, και Ιακωβ, ἐυλογη Φυλαξοι, ἀπο πανουργιας άνθρωπων πονηρων. ένοδωση Κυριος τας άδους σου, και τον ένταλµατα σου, και εν έὑψωσει εὑρανθησες, και εν χαρι διδαξθησες και σου, και του Κυριου άδελφου σου και Φιλον, και συγγενος, αὐτος ὁ θεος ήµιν, ευλογει φυλαξος παντας ὑπο την σκετην του ἐν εἰρηνη, και ύποπταξας ὑπο τους ποδασας παντα έξθρους και πολεµους. ἔρρωσο.

εις άθανατου εὐλαβιας

10 I Thess. 5:15.
12 Exodus 32:30. This and the next passage follow the text of the Septuagint (LXX) exactly except for the doubled phrase “before God” at the end of this verse.
13 Psalm 120:7 (LXX).
14 The word translated “thoughts” (διαλογυσµους) is the same used in Luke 5:22.
15 The same term used at Hebrews 12:22.
Believers do not quarrel with anyone but rather they make peace with those who are quarreling, following the Lord. For he did this: he made us, when we were sinners, to be reconciled to the consubstantial Father. And again, a believer does not grow angry, but has patience and follows the word from the Lord, never to be angry. Thus I ask for the same love: do not bear a grudge, nor return evil for

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16 The first two letters of the name Γερασίμος employ a common ligature for gamma and epsilon. Later letters (see below) drop the letter gamma in this name. The signature here (see the reproduction of it) does not use the title bishop (ἐπίσκοπος) but instead has ‘πρων,’ which I take to be an abbreviation for πρωτοπρεσβύτερος.

17 The Greek expression here (Κυριω Κυριω, lit. “Lord Lord”) is used frequently in letters denoting deference to a high official.

18 Cf. Romans 5:10. The term “consubstantial” (ὁμοούσιον) is that used in the Nicene Creed.
evil, but love those who hate you. For the Prophet Moses spoke in this way to the people, “You have sinned a great sin; and now I will go up to God, that I may make atonement before God for your sin.” And David [understood and?] said, “I was for peace among them that hated peace.”

You see, most Reverend, what love they have who in truth believe. I know that I have offended you, but it is not my fault. The Lord knows the thoughts of humans. I do not at all believe this sacred festal gathering to have been anything shameful, but rather a love feast.

I am going away from here. May the Father, the God of Abraham, of Isaac, and of Jacob, keep you safe from the deceits of humans. May the Lord guard your paths, and your teachings, rejoicing in knowledge, learning with joy; may our God himself keep in his protection in peace your brother and your relations, and may he put all of your enemies and all your conflicts below your feet. Be strong!

Unto the Praises of the Immortal,
Gerasimos Protopresbyter of Arkadi

P. S. The time is coming for me to depart for Greece, God willing and God being pleased. May God grant power, spiritual food, the glory from above, to my kinsman and benefactor. I am weak in strength through my suffering; may he not stir up his wrath against him. My poverty has not been an impediment for me, but is the greatest height of virtue. I beg you to show appropriate mercy to the man who is with you. Adorn your most respected hand with mercy, philanthropy, love; fix your eyes on these varieties of virtue. For this reason, may angels, not human friends, lead you. For this mercy you have, praise God. I have attempted seven times and now I find a time when I can depart. Have mercy upon my distress as you please and wish, not according to your will but according to your power. You have the virtues of moderation, manliness, understanding, mindfulness, and philanthropy, and for this reason I hope you will be just. Remember Abraham the friend of strangers, Job the righteous, and Tobit, the food they gave to the poor, and clothing to the naked. Luke says, sell your possessions and give [them] to the poor.
Further information: The ms. letter is addressed ‘To / The Revend: Carolo Wesley / at the Foundery near / Moorfields / London’. The letter has the endorsement, ‘[illegible] Bishop 1764’ then the following verses:

-- Wd Peter’s zeal heor sold  
His hievenly powers for perishable gold?  
At Mamon’s beck dispensd ethereal fire  
And made apostles for a Wizard’s hire?27

The endorsement continues in the same hand, ‘What may be the Wizard’s hire, I know not: but this I know, -- “there is neither sense, connection, or grammar either in the Letter or Postscript”; however, they carry self-evident marks, that they were both wrote by one and the same masterly hand.’

There are two ms. translations of the letter in different hands in the ms. scrapbook ‘MAM MA 1977/502’ in the John Rylands University Library in Manchester. Item 15 of this scrapbook has a translation in pencil and includes only part of the postscript; item 16 actually has two translations in parallel columns, and includes the entirety of the postscript.


Our measure from the grace, gift, and power of the all-holy and life-giving Spirit, given by our Saviour Jesus Christ to His divine and holy apostles, [is] to ordain sub-deacons and deacons, and also to advance to the dignity of a priest! Of this grace, which hath descended to our humility, I have ordained sub-deacon and deacon, at Snow Fields Chapel, on the 19th day of November 1764, and at West Street Chapel, on the 24th of the same month, priest, the Rev. Mr. W.C., according to the rules of the holy apostles and of our faith. Moreover, I have given him power to minister and teach, in all the world, the gospel of Jesus Christ, no one forbidding him in the Church of God. Wherefore for that very purpose, I have made this present letter of recommendation from our humility, and have given it to the ordained Mr. W.C.28 for his certificate and security. —Given and written at London, in Britain, Nov. 24, 1764. / Erasmus, Bishop of Arcadia

27 From a poem attributed to Samuel Wesley, the older brother of John and Charles Wesley; in the introduction (by F. R. Raines) to Francis Gastrell, Notitia Cestriensis: Or, Historic Notices of the Diocese of Chester (Lancashire: The Chetham Society, 1850), vol. II, part II, p. xlvii.

28 Possibly William Crabb.
7. Letter of James Thwaytes to Charles Wesley, January 5, 1765.


In other cases (such as the letters of John Richardson below), I have regularized spelling and filled out abbreviations, but Thwaytes's letter has such an abundance of eccentric spellings (and grammar) that it deserves to be seen in something like its original form.

Revd and Dear Sir –

London Jan. 5th 1764

As you will be apprised by this post of sumthing which will displeas you I take the freedom to acquaint you my selfe that hath feell oute with oute my seekin or even Desire but a person came to me injoyned me to keep a secret for a tim & then it wass propounded to & I was withoute any Desire perswaded into ordina-
tion by the Greek bishope with severall others traveling *** which hath made sum stirr among us hear as Mr Jones hath sett the example & admitted by your Brothers approbation why should we be turnd oute of the Methodist Society for the same falt overlooked in others & blessed be God no one could say any thing to ower Charge since wee was admitted in to your Sosiatey & you canot say so of all that is ordaind & *** this ordenation if Mr Jones will give up his wee are willin to give up owers --

Dear Sir Excuse my writing to you & pardon me in this thing I remain your soinn in the Gospel, Jas. Thwaites

Further Information: Charles Wesley’s endorsement of the letter is as follows: “Thwait Cnfess / Jan 6, 1765”. The letter has a part of a red seal and the date stamp “5/IA”, i.e., 5 January.

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29 1764 in the Old Style calendar that had been introduced eight years earlier. Charles Wesley’s endorsement (see the text below) places the letter in January 1765, utilizing the New Style date.

30 This postscript is written vertically in the left-hand margin of the ms.
Reverend and Dear Sir,

It fama per urbes! Bristol I perceive has heard of the madness of our prophets. I wanted to give you a short narrative, but thought some other would do it, that knew more of the secret. Mr. W. has been not a little bowed down. They sing on all sides that he offered a premium to fetch two foreign bishops to help Erasmus (by JJ.) whether he could consecrate him. When it could not be done without more Erasmites, it was dropped. All the rest I suppose is purum putrem. On Monday after the last ordination got air, the priests were all cut off at a meeting of stewards and preachers. A formal paper was sent to all them dealing with our names at length. It was unlucky for JJ. that his was there, for J. Th. fell upon him that night at Wapping after he done preaching with, “What a villain are you ( bona verba ex puro corde!) to sit in judgment on me, and are in the same fault!” The Doctor took it all patiently. Brother Thwaytes was at first near to distraction. He has been several times here to worry Mr W. but he has not seen him yet. The grief Mrs Thwaytes had on this account throw her into fits at the Chapel. She is still much burdened and behaves quite well under it. Thwaytes pretends to have letters from several traveling preachers. “Is the Bishop in London? If not tell us where he is in Holland and we will go over.” He half threatens to let him loose upon us. “Would it not be right considering how ill I am used?” He talked loudly of going to Mr M. but for his wife’s sake stands still at present. John Oliver had passed his word to preach for T. M. yesterday. Notice was given for him. He has since that seen Mr W. and got leave to go hide himself awhile at Colchester. He broke his word with T. M. for Conscience’ sake. He was afraid of losing the life of GOD, although they offered him to preach anon! We expect every day to hear of Thomas Bryant’s tearing the flock at Sheffield, and setting up for himself. Lackless a local preacher is joined his Brother L. Coughlan. Berry & the broker carry no collars yet!

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32 John Jones.

33 “Pure rot.”

34 James Thwaytes.

35 “Good words from a pure heart.”

36 Apparently Thomas Maxfield; see the reference to “T.M.” immediately following.

37 Maxfield.
The thoughts of many hearts were revealed at the Covenant in light of T.M. One of his people asked Mr W., “Have you any objection to Mr M. helping you tonight?” “No.” So he came! This is your Brother’s account to the society last night. He added that he should never come back without confessing his fault at least to all the preachers and stewards in London. This gave much brightness to many faces. I went to T. Butts as you desired, he will be glad to hear from you when it suits. When Mr W. had done in the desk on the Covenant night, he sent for me to give out an hymn in the desk. When I had done, J.J. & T.M. were with him at the altar. He sent for me; I was going till I saw T.M. between Mr W. & JJ. I then stopped and said I would not go. I heard no more about it. I wonder they should send particularly for me. Mr W. knew I shunned officiating with JJ. one Tuesday at the Chapel.

As to Mr C. & [ly]38 had both laboured with J.J. and I believe [l]39 no objections had they been called to minister with T.M. and him that night.

Mr Blackwell has it from some Great Man that the Lords-Spiritual are currently taking some measures to put an end to travelling preachers. We are to have a day of humiliation on this account.

Of the blacksiders no more – I think there is enough to bid you come and help. After all, I remark in general, the people are much alive, many speak of giving themselves altogether to GOD. As to myself I see no other way to get rest. I have oft-times a multitude of peace, I see the promises as a wall of fire around me ever since you preached on that scripture at the Chapel. But O what wrath I sometimes groan under!

I have no hopes of getting to Bristol now, for I have no money to signify. However, if you would fix your time of coming here, I would stretch a point and come a fortnight before to bring you up. My health is a little better. My kind love to Mrs Wesley and my play-fellows, James Pearce and his sister concludes me, Dear Sir,
your ever obliged servant in it,

JR

[P.S.] I beg your prayers. I gain much more by the prayers of others than I do by my own.

Further Information: The ms. letter is addressed, “To / The Rev: M: Chas: Wesley / in / Bristol”. Charles Wesley’s endorsement of the letter is as follows: “Jan. 20, 1765 / B. Richardson / History of the / Priests & T.M.” The letter carries an indication of four pence postage paid and has the date stamp “21/IA” i.e., 21 January.

38 The ms. has been taped over at this point.
39 Tape also obscures this area of the ms.

Source: An anonymous letter published in the *St James’s Chronicle* (Feb. 7–9, 1765), 4.

Sir,

The Letter in your Paper of the 12th, dated from Oxford, signed A. P. and another from the same Gentleman before, dated I think, from Newington; likewise those Queries, signed J. T. in your Paper of the 31st of January last, with all those Hints in the publick Papers, relative to the Ordination by the Greek Bishop, I believe to be the produce of Mr. W—y, or his Dependents l’ens, because no other could know so well the State of the Affair concerning the Greek Bishop and those ordained: But what is all this for? If by any means to stir up the Minds of the People and Clergy against them, because these people will not submit to his Tyranny any longer. Oh! this Smithfield Work; real Christians would have no hand in it, but let each Man answer to his own Master. Blessed be God we have upright Men in the Courts at Westminster.

Those queries are so drawn up so as to fall directly into his fallacious Net, on which to clear himself, he, doubtless, will fix a Negative; but in order to guard the Unwary from being led away by any Fallacy, knowing the Truth, I will answer it, as far as I can, with Matters of Fact.

“Were Mr. W—y’s preachers ordained by his knowledge?” Mr. J.—s was, for he himself was at the Head of his Ordination, from which all the others sprung.

“Will he receive them as Clergymen?” He doth Mr. J.—s, who hath acted in that Function some Time under him, and consequently thinks the Ordination valid, or he would not have desired Consecration himself from the Bishop; who told me himself that Mr. J. W—y had desired Mr. J.—s to know of him, if he would consecrate him Bishop, and received for Answer, that in the Greek Church no Priest could be consecrated Bishop, unless in the Presence of three Bishops of that Church: But the Bishop refused it, which shewed him honest. With this agreed the Testimony of Mr. J.—s to Mr. S.—n of Deptford, who was enquiring what Mr. W—y thought of the Validity of the Greek Bishop’s Ordination: Answered he, Mr. W—y thought it valid, for he would have been consecrated Bishop himself by him if he could.

But this huge Cry of poor unlearned Men being ordained, put me on the Enquiry who were objects according to the written Word; and I found none were chosen because they understood Logick, Rhetorick, or Philosophy, but those who had received that Wisdom from above, to teach them what they were by Nature and actual Transgression, that there was sufficient Strength laid on One mighty to save, who lay hold on him by Faith, and through it find Peace with God, and bring forth the Fruits of the Spirit, in their Lives and Conversation. What have Logick, Philosophy, or the Eastern Languages to do with this? Hath not God chose the foolish Things of this world to confound the Wise? He took Elisha from the Plough, and the Apostles from their Fishing-Nets, to make them Fishers of Men; and will Men call these the Dregs of the People, whom God hath thus sent forth?
A few of those meet a Bishop, Successor of that very Church St. Paul ordained Titus into—Crete: He, looking on them as Objects the Ministry, laid Hands on them; ordaining them to that Ministry which the Holy Ghost had before established them in. “But he is from turkey, therefore can have no Power in England.” St. Paul, who ordained his Predecessor, I suppose did not mind whether he was in Asia, or Europe; but where he found proper Objects, he administered the Ordinance. “But he read the Ceremony in Greek, and they did not understand it,” What then? Suppose there had not been a Word spoken, more than was spoke to Elisha on the same Occasion of old; they came there to ordain and be ordained; this they knew, and appeared before God; the Bishop laid his Hand on them for that Purpose. Yet there was an Interpreter. “But Money should not be given.” Yes, what he had; for his Exigences only: He had no more. “But ought not Clergymen to be Men of Learning, to answer the Gainsaying of Infidels?” God hath never failed to raise up a Paul in every Age; when he saw it requisite.

Oh, when will this Bitterness of Spirit be banished from those who profess Christianity!

February 6, 1765


[London, February 5, 1765]

Sir,

To the four Questions proposed to me in your last Week’s Paper, I answer:

1. None of those six Persons lately ordained by a Greek Bishop were ordained with my Consent or Knowledge.

2. I will not, cannot own or receive them as Clergymen.

3. I think an Ordination performed in a Language not understood by the Persons ordained, is not valid.

4. I think it is absolutely unlawful for any one to give Money to the Bishop (or to any one for him) for ordaining him.

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The date and place are supplied from the time of publication Wesley’s itinerary in this period.
I am, Sir,
your humble servant,

JOHN WESLEY

11. Excerpt from John Wesley, Letter to the Printer of the St James’s Chronicle, February 10, 1765.


SIR,

In the St. James’s Chronicle, published on Saturday last, there was an innocent Thing wrote by a Hat-Maker in Southwark. It may be proper to take a little more Notice of it than it deserves, lest Silence should appear to be an acknowledgement of the Charge.

I insert nothing in the public Papers without my Name. I know not the Authors of what has been lately inserted; Part of which I have not seen yet, nor did I see any Part before it was printed.

A Year or two ago I found a Stranger perishing for Want and expecting daily to be thrown in Prison. He told me he was a Greek Bishop. I examined his Credentials, and was fully satisfied. After much Conversation (in Latin and Greek, for he spoke no English at all) I determined to relieve him effectually, which I did without Delay, and promised to send him back to Amsterdam, where he had several Friends of his own Nation. And this I did without any farther View, merely upon Motives of Humanity. After this he ordained Mr. John J. a Man well versed both in the Languages and other Parts of Learning.

When I was gone out of town, Bishop Earasmus [sic] was prevailed upon to ordain L— C—, a person who had no Learning at all.

Some Time after, Mr. M—d, or his Friends, sent for him from Amsterdam, to ordain Mr. S—t and three other Persons, as unlearned as any of the Apostles; but I believe not so much inspired.

In December last he was sent for again, and ordained six other Persons, members of our society, but every Way, I think, unqualified for that Office. These I judged it my Duty to disclaim (to waive all other Considerations) for a Fault which I know not who can excuse, buying an Ordination in an unknown Tongue.

As to the other tale, “The Bishop told me himself” (I pray in what Tongue? for he speaks no English, and you no Greek, any more than your Interpreter, so called) “that Mr. W. desired Mr. J. to know of him if he would consecrate him Bishop?’” Mr. J. solemnly declares that he never told the Bishop any such Thing. But, be

41 Unidentified.
that as it may, the point does not turn on the validity of ordination by a Greek Bishop, but on the Validity of Ordination procured by Money and performed in an unknown Tongue.

My Advice to you is, either be silent, or procure a better Defender of your Cause.

JOHN WESLEY

12. Inscription of the Play *Diotrephes and Stentor* (1765).


To
ERASMUS AULONITA,
Stiling Himself
Bishop, in ARCADIA.

My Lord,

Not even Theodore king of Corsica 42 could be poorer than your lordship, when you first made your appearance, amongst certain people, as a bishop of the Greek church. Happy had it been for that unfortunate monarch, had he been possessed of your lordship's sagacity; he had perhaps now been alive, instead of dying of a broken heart, under circumstances of the deepest poverty and distress. The steps your lordship took to relieve your wants, were worthy yourself; and we doubt not but your appearance and transactions, while in England, will be remembered till knavery itself shall be abolished, and credulity sleep secure from its devouring maw.

Had your lordship concealed your abilities as an author*, and had your modesty so far prevailed as to have concealed your dignity as a bishop, your lordship's breeches had, by this time, been hanging at the pawn-broker's, and we should probably have seen your tail; a discovery, at this juncture, of no small importance, as it might have saved the French King 6000 livres, 43 as well as prevented much mischief: for by the most certain conjecture that can be made, whenever the wild beast†, that since your lordship’s departure across the seas has ravaged the Gevau-

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42 Theodore of Corsica (1694-1756) was a German who convinced Corsicans exiles to invade their native island and crown him king. Although he acted as King of Corsica for a while, the populace eventually turned against him and forced him into exile. He died in England in 1756, the ward of Horace Walpole.

43 Perhaps a reference to Leonhard Euler (1707-1783), a Swiss mathematician and scientist who was rewarded with 6,000 livres by the King of France for one of his books. Despite his scientific contributions, Euler was pilloried as being philosophically unsophisticated by Voltaire.
dan, shall be apprehended, it will be found to be no other that your lordship on all fours.\textsuperscript{44}

I am, Your Lordship’s Most devoted

Misostasis.

* This Erasmus published a book, which he pretended to be the author of, but was not;\textsuperscript{45} however, by means of this book, he gained the reputation of a learned writer, as well as money, from those who were induced to respect and relieve him upon that account. This a certain gentleman detected, and assured me of.

† It is imagined this wild beast is an allegorical representation of the Jesuits.

13. Letter of Gerasimos Avlonites to Petrus Nicolaus Filenius, Bishop of Linköping\textsuperscript{46} (between 1761 and 1780), August 13, 1768 [or 1764].

Source: Manuscript letter in the Linköping Public Library (Bibliotekarie Linköpings kommun) identified as “Petrus Filenius (E005/Br 22”).

Transcription:

Viro
Reverendissimo, ac Domino Fratri in
Christo
Episcopo Linkjopensis
Longe Honoratissimo
Doctori S.S. Theologiae celeberimo

Has meas litteras spero, ut sereno vultu perlegas et benigna manu accipias humillime peto. Ipsae haec litterae nil alium sunt, quam sanctum erga Te observantiae et pietatis testimonium Deum testor Vir Reverendissime. Rogo, pro humanitate et

\textsuperscript{44} A letter of Horace Walpole dated March 26, 1765, related the story of a ferocious beast that in the previous year had killed supposedly more than a hundred people in the region of Gévaudan in southern France: The Letters of Horace Walpole, the Earl of Orford (6 vols.; London: Richard Bentley, 1840), 5:13 and the note accompanying it on that page.

\textsuperscript{45} In reference to the English (Haberkorn) printing of Petra tou Skandalou (see above). Gerasimos signed the work as the author of the introduction. However, the fact that the name of the author (Meniatis) was omitted from the publication could give readers the impression that Gerasimos claimed authorship for it.

\textsuperscript{46} Petrus Nicolaus Filenius (1704-1780) received a doctorate in theology from Lund University in 1730 and in the next year became a lecturer in the Royal Academy of Turku and in 1735 was made professor of oriental languages there and in 1741 professor of theology. In 1742 he became professor of oriental and Greek languages in Lund and became a Member of the Swedish Parliament in 1746. He was appointed Bishop of Linköping and served in that role through 1771.
benignitate tua christiana si velis excusa aliquid, ἵνα ποιησίς ἐλεος ut iter meum in Stoholmia juvante Deo continuare possim, atque idem hoc est quod iterum iterumque abs te peto quam humillime πιστευσον ότι μή ἔχω μονον εν Χριστον ἀπερ δεδοκέμος ἡ φιλανθροποιαν της ήμετέρας. Deus noster duplicem hanc gratiam benedictione sua diurana centies et millies remunerabitur, et audiet preces meas ex vera fide in Christum perfecte,47 certo a Deo exaudintur et implantur pro Te Totaque Familia Tua Praenobilissima, propter Christum cujus bonitati Te, me vero et petitiones meas piisime comendo et permaneo,

Nominis Tui Reverendissimi

εἰς ἀθανατον εὐλαβίας
Τεκμηριον
καὶ ἄδελφον ἐν Χριστω

Erasmus Aulonita Episcopus
Arcadiae in Candia

Linkjoping die XIII Agusti
1768 [or 1764]48

Translation:

Most Reverend Sir,
Distinguished Brother in Christ,
Bishop of Linköping,
Most Honored
and Celebrated Doctor of Sacred Theology

I most humbly ask that you receive this letter with a serene countenance and with a kind hand. This letter is nothing more than a witness, God being the witness, most reverend sir, of your reverence and your piety. I ask, for the sake of your humanity and your Christian kindness, if you can excuse something [Greek] that you may do mercy, [Latin] that, God helping, I may be able to continue my journey to Stockholm, and the same, that is, again and again I ask you most humbly [Greek] as a faithful one, for I have nothing at all but Christ himself, given only philanthropy between us. [Latin] May our God by his divine blessing repay you double for this blessing, a hundredfold, a thousandfold, and may he hear my prayers (for whenever our prayers [come] completely from true faith in Christ, it is certain they are heard and fulfilled by God) for You and for Your Most Noble Family, through Christ by whose goodness I most piously commend You and my own petitions, and I remain

47 The word perfecte appears at the bottom of the first page and then repeated at the top of the second page.

48 I read the Arabic numeral as “8” with the top loop open, though it’s also possible that it could be “4”. Gerasimos was in Britain and Holland much of the year 1764 so it seems more likely to be “8”.
Of your Most Reverend Name,

to the praises of the Immortal,
a witness
and a brother in Christ

Erasmus Aulonita Bishop
Of Arcadia in Candia [Herakleion]

Linköping, the 13th day of August
1764 [or 1768]


Source: Transcription by Börje Knös, in “Ἐισκεψη Κρητικου Ἐισκοου στον Σουηδια ὁτα τον Ἀωνα” (“Visit of a Cretan Bishop to Sweden in the Eighteenth Century”) in Κρητικα Χρονικα 3:1 (1961-2) 61-62. Knös’s transcription is released with the permission of the Society of Cretan Historical Studies, which publishes Κρητικα Χρονικα. The text given in Κρητικα Χρονικα does not give images of this letter. The current location of this manuscript is unknown; Knös reported that it was in the archives of the Church Council of Stockholm.

Transcription:

Reverendissime Doctissime Domine
SS Theologiae Doctor Celeberrime
ta προς ζωὴν και ἐυσεβείαν ἀπο Χριστου
dεομένος

Erasmus Aulonita Episcopus Ecclesiae Graecae.

Ego, Deo volente, die solis ex Holmiae abire et per Justadium in Germaniam navigare mecum constitui, sed hoc est officium, ἰνα ἑυχαριστησο τος ἑυρηγες, προστο πορευομενος. Hoc est summo studio, ut recordamur benevolentia illius quae eras ficerunt. Ἡ ἑυχαριστία ἐστιν ἀξια πραγματι, ὅταν με καθαραν καρδιαν ἐργαζεται ὁ ἀνθρωπος, ύποδεικνυουσα αυτω την ὑπocrατους, ἀλλα ἡ ἀχαριστία φερουσα ύβριν. Oportet enim eum, qui exoptat amicus Dei esse, conservare hoc, τουτο ἐστιν, ὅιa γινωσκεως πανδοτες τον ἑυρηγετην του. Λοιπον, precor autem dominum Jesum, verum Deum et hominem, toto pectore, ut in vos universos et singulos, Doctores Ecclesiae Dei, vestrosque liberos et familias aflatim et coelo omne genus benedictionum suarum effundat. Faxit Deus, ut in pace et tranquillitate utrumque regimen ad gloriam divinae majestatis et Ecclesiae salutem diu administrare queatis. ἐρρωσου ἐν χριστω.

P. S. Hoc volo ab te petere, Vir reverendissime, pro humanitate et benignitate tua Christiana, si velis mihi scribere litteras commendaticias in itinere meo ad pastoribus Ecclesiae Dei, ut fiat promptitudo animi et sollicit(udo) ad
procurandum equos et currus, non gratis, sed eum pecunia mea, quia lingua suecana non est mihi nota, et rustici non intelligunt mihi, et possum manere per multos dies in itinere. Credo et spero hoc non est difficilas nullum, te vir reverendissime.

Holmiae die 29 Martii 1769.

Cultor humillissimus
ὁ ἀδελφὸς ἐν Χριστω

Translation:

Most Reverend and Most Learned Sir,
Celebrated Doctor of Sacred Theology,

having been given all that is needed for life and godliness from Christ-
Erasmus Aulonita, a Bishop of the Greek Church.

[Latin] I have decided, God willing, to leave Stockholm on Sunday to sail to Germany by way of Ystad, and my duty now is to thank my benefactors before I go. This is of the utmost importance as we recall the benevolence of those who have done good on our behalf. [Greek] Thanksgiving is an appropriate act when one acts with a clean heart, showing him the way of humility, but failure to give thanks bears hubris. [Latin] It is appropriate, then, for one who wants to be a friend of God to hold on to this: [Greek] to show hospitality to your benefactor. So [Latin] I pray the Lord Jesus Christ, truly God and truly human, with my whole heart, that to each and every one of you who are teachers of the Church of God and your children and your families, God may pour out all manner of his blessings. May God grant that in peace and tranquility you will be able to administer both areas of governance: for the glory of the divine majesty, and the salvation of the church. Be strong in Christ!

P.S. This I wish to ask of you, most reverend sir, for your Christian humanity and kindness, if you might write a commendatory letter for me in my journey to the pastors of the Church of God, that there may be readiness of mind and care for procuring horses and carriages, not for free, but with my own money, because I do not know the Swedish language and the local folks do not understand me, and I might take many days on the journey. I believe and hope this is not any difficulty for you, reverend sir.

Stockholm, the 29th day of March, 1769

your most humble follower,
[and] brother in Christ

49 Il Peter 1:3, cited in Greek.

Source: Transcription by Börje Knös in “Επισκεψη Κρητικου Έπισκοπου στη Σουηδια τον Ις Αιωνα” (“Visit of a Cretan Bishop to Sweden in the Eighteenth Century”) in Κρητικα Χρονικα 3:1 (1961-2) 63-64, checked against accompanying negative mages of the manuscript. Knös’s transcription is released with the permission of the Society of Cretan Historical Studies, which publishes Κρητικα Χρονικα. The current whereabouts of this manuscript is unknown.

Transcription:

Τω πιστω του Κυριου ήμων Ιησου Χριστου
άιδεσιμωτατο τε και έυσεβεστατω
Κυριω Κυριω
Διδασκαλω
της άγιας θεολογιας και έπισκοπω
άξιωτατω

Τα προς ζωην και έυσεβειαν απο Χριστου δεομενος.

Απο ένθαδε τη ις Ιουλιου
αφξεθ.

‘Ο πολεμος κατ’ ουδενος παιεται πολεμων, ο σατανας δε άσπλαγχος έστι και μισανθρωπος· διο και παντι άνθρωποι πολεμειν ουκ ηκνει. Λοιπον άφελομεν ζητηαι και έυρομεν την παρακλησιν του πνευματος, µη δακρυαι και πενθος και στεναγμων. Ταυτα, έκαν ης της άνθρωπους έχει προ άφθαλμων την χαραν και την έλπιδα, οτι µελλει λυτροσεως τυχανειν και ζωης, ον δυναται ύπομενειν τας θλιψεις, ουτε το ωρτον και την στενην ουδον άναδεξασθαι. Η γαρ συνουσα έλπις και χαρα ποιει άυτων καµνειν και ύπομενειν τας θλιψεις και το ωρτον και την στενην ουδον άναδεξασθαι. Και γαρ έπι του ίωβ, ει ηοει, οτι εις τους πειρασµους εµτεσως µελλει ύποµενειν. ου γαρ άγνουσα, οτι εις τας θλιψεις οι στειρωτες έν δακρυσι έν άγαλλιασε θεριουσιν. Ένθυµουµενος οτι άυτος ο Χριστος τον άιωνα τουτον ουτω διωδευσεν, ονειδιζοµενος, διωκοµενος, εµταιζοµενος, τελος και άτιµων θανατω δια σταυρου τελειοµενος.

ιδον ο θεος την τυραννιδα και µοχθεραν ζωην του πασα έν νησι [Κρητη] και µαλλον τα δακρυα έκ πολλης θλιψεως και συνηχης καρδιας του χρυσοσωμου λαιου; Δια προσταγµατων του βασιλεως, αποστελλοµενων(ι) άυτων έν άγιωτον ις µποτον άνωτερον τυραννων, έλπιζοντας ο θανατας ανα νικησοι τους Άγιωτιτους, άλλα θειους ένεργους έν πασι δυναµι(ε) άπεκτειναι άυτων οi Άγιωτιτοι. Αληθως, άυτη ή θεια δυναµις άπεκτειναι άυτων. Τριακοντα δει τυραννουµενοι οι χριστιανοι άπο άυτου. Δια τουτο και έγω θλιψις και πονος και ξενος έκ πατριδος γενοµενος, κατα του προφητην, λεγουσαν, άμοιωθηνει πελεκαν ερηµικω, έγενηθην οτα νυκτικουραξ έν οικοπεδω, έγενοµενν ον στρουθιον

50 Ps. 125:5 LXX (126:5 in English versions).
μονοζων ἐπὶ δωματος. 51 Παλιν ὁ προφητης φησι, ὃτως ὁ πτωχος ἐκεκραξε καὶ ὁ Κυριος ἐισηκουσεν ἀυτου, καὶ ἐκ πασων των θλιψων ἀυτου ἐσωσεν ἀυτον. 52

Δοξα τω ἀγιω Θεω, ἐπιστολη ἐλαβον ἐκ νησου Κρητη in Holmiae ek poleως Amstelodami, ἵνα ἐπανακαμψη ἐν τη ἐπαρχια μου. Παραυτικα πορευομενος προς τους διδασκαλους Consistoriales, και ἐπιστολη λαβων συστατικην περι ζωης και πραξης και διαγωγης ἐν ὅσω καιρω ἐκαθισα ἐν Holmiae.

Ὅς ἐπιλανθανω τας χαριτας, ἐνεργεσιας, φιλοξενιας και μαλλων φιλανθρωπιας της ἐυγενεστατης Κυριας ἀδελφης της ἡμετερας, τουτο έστι ἡ γυνη του άιδησιμωτατου Praepositi Munthe ἐν Malmungiae. Ἀλγεις περι τω θανατω του μακαιρου ἀδελφου ύμων, Praepositus τρ τοι μακαιρος και ζηλωτης του βιου, ἐπειδη δια θερμης και φιλαρετου διαγωγης το πολιτευμα ἐν ὅυρανοις ἐχειν. Ἡ γαρ ἀξια τα Παθηματα του νυν καιρου προς την μελλουσαν δοξαν ἀποκαλυφθηναι έις ημας. 53 Deus et Pater Domini nostri Jesu Christi te in proiecta ista aetate et animi corporisque robore benignissime servet suae in primis gloriae et bonis, mihi vere hunc animum tuum benevolent, quem erga me geris.

Προσευχον, άιδησιμωτατε, περι έμου, ινα ο θεος, τας θλιψι και τους παθημασι ἀγάλλιασοι ή ψυχη μου. Sicut et Paulus epistolas suas prectionibus terminavit, et quando nostrae preces ex vera fide Christum proiectae, certo a Deo exaudiuntur et implentur. έρρωσο.

Nominis Tui Reverendissimi
cultor humillissimus
Erasmus Aulonita Episcopus
Ecclesiae Graecae

51 Ps. 101:7-8 LXX (102:6-7 in English versions).
52 Ps. 33:6 LXX (34:6 in English versions).
53 Roman. 8:18.
To the Faithful of Our Lord Jesus Christ
Most Venerable and Reverent
Honorable Teacher of Sacred Theology
and Most Worthy Bishop

having been given all that is needed for life and godliness from Christ

From here [Stockholm?], the 17th of July,
1769

The fighter never ceases from fighting, for Satan is merciless and a hater of humanity, so he does not hesitate to fight with everyone. So then we ought to seek and find the comfort of the Spirit, not weeping or mourning or crying. Unless one has before one's eyes the joy and the hope that the reality of redemption and life is coming, one cannot endure the tribulations, nor bear the burden and the narrow road. For present hope and joy makes one able to be weary and to endure the tribulations and bear the burden and the narrow way. So it was with Job, as you know, who, falling into temptations, is able to persevere. For is it not known that what is sown in tears is reaped in joy? Consider that Jesus Christ, having repulsed, reproached, pursued, and mocked this present age, through the cross accomplished a goal that was not worthy of death.

God seeing the tyranny and the hard life on the island, the tears of tribulation and the heartfelt grief of his precious people, by an order of the king, when the tyrants had been sent into Egypt, hoping that [their] impiety might defeat the Egyptians, but *** with all strength the Egyptians killed him. Christians were tyrannized by him for thirty years. Truly the divine power itself killed him. For this reason I too suffered tribulations and pain and became an exile from my country, according to the prophet, saying, “I am like a pelican in the desert, like an owl of the desert, like a lone sparrow on the rooftop.” Again the prophet said, “Thus the poor man cried out, and the Lord saved him out of all his tribulations.”

Thanks to God I have in Stockholm a letter from the Island of Crete [forwarded] from the city of Amsterdam, that I should return to my province. I am coming immediately to the consistorial teachers (instructors) with a commendatory letter concerning my life and actions and conduct in the time I have spent in Stockholm.

I am not forgetting the gifts, the good deeds, the acts of hospitality, and especially the kindness of the most noble lady, our sister, that is, the wife of the most es-

54 II Peter 1:3.
55 Ps. 125:5 LXX (126:5 in English versions).
56 Ps. 101:7-8 LXX (102:6-7 in English versions).
57 Ps. 33:6 LXX (34:6 in English versions).
teemed Dean Munthe of Malmö. I grieve over the death of the blessed brother the Dean who was indeed blessed and zealous of life; because his warmth and virtuous life, he now has citizenship in heaven. For, “the sufferings of the present age are not worthy of the coming glory to be revealed in us” (Romans 8:18). May the God and Father of our Lord Jesus Christ preserve you in this coming age, in body and spirit, in the first good fruits of glory, indeed, that benevolent spirit that you showed to me.

I prayed, excellent one, concerning myself, that God [would change] the sufferings of my soul into joy. [Latin] Thus Paul ended his letters with prayers, and when our prayers put forth Christ from true faith, it is certain they will be heard and fulfilled by God. Be strong!

the most humble follower
of your reverend name,
Erasmus Aulonita, Bishop
of the Greek Church


Source: This and the following five letters are held in the Central Library of Zurich (Zentralbibliothek Zurich). This manuscript is identified as ‘FA Lav. Ms. 501.146’.

Transcription:

Viro
Honoratissimo Domino, Diacono
και ἀδελφῳ ἐν Χριστῷ

Has meas litteras, spero ut sereno vultu perlegas ac benigna manu accipias humillime peto. Ipsae hae litterae nil aliud sunt, quam ut tibi notum faciam ὅτι ἀδυνατῶ ἐστὶ ἵνα ἐλθῶ πρὸς τὴν ἡμετέραν ἡμῶν ἁγασιν. τα ἱματια καὶ ὁ πωγιον, mihi impedient. si velis pro humanitate et benignitate tua christiana ad me venires, gratia mihi erit, et si non velis παρακαλῶ δῆλον ὁμοι τοῦτο, ἵνα δυναμι πορευθίνε, ἔρρωσο.

εἰς ἀθανατον εὐλαβίας
Ἐρασίμων πρωτέρ. Ἀρκαδῆς
ἐπισκόπου ὁ κερκυριος

τῇ xvi δεκεμβρίου
αὖθις.
1772

58 Translating Praepositus.
To the Most Honorable Sir, Deacon
and Brother in Christ,

I hope you can read this letter with a serene countenance and I most humbly ask
that you receive it with a kind hand. This letter is nothing more than to let you
know that I am not able to come to your dinner. [My] clothes and [my] beard
embarrass me. If you would by your kind ness and Christian humanity come to
me, it will be a gift to me, and if you do not wish this, please clarify this for me,
that I may proceed. Be strong!

Unto the Praises of the Immortal,
Erasimos Protopresbyter Bishop of Arcadia
from Corfu

The 16th of December
1772

17. Letter of Gerasimos Avlonites to Johann Kaspar Lavater, December 18, 1772.

Source: Central Library of Zurich manuscript ‘FA Lav. Ms. 501.145’.

Translation:

To the Most Honorable Sir, Deacon
and Brother in Christ,

I hope you can read this letter with a serene countenance and I most humbly ask
that you receive it with a kind hand. This letter is nothing more than to let you
know that I am not able to come to your dinner. [My] clothes and [my] beard
embarrass me. If you would by your kind ness and Christian humanity come to
me, it will be a gift to me, and if you do not wish this, please clarify this for me,
that I may proceed. Be strong!

Unto the Praises of the Immortal,
Erasimos Protopresbyter Bishop of Arcadia
from Corfu

The 16th of December
1772

17. Letter of Gerasimos Avlonites to Johann Kaspar Lavater, December 18, 1772.

Source: Central Library of Zurich manuscript ‘FA Lav. Ms. 501.145’.

Transcription:
To the Faithful and Beloved in Christ
Most Esteemed and Most Excellent Deacon
The Honorable Lavert [sic], a Brother in Christ
having been given all that is needed for life and godliness from Christ

There is great sadness and unceasing pain in my heart concerning the illness of
your excellent lady and wife. I speak the truth in Christ and I am not lying: this is
also the pain of my brother, but I beg God for her healing. Praise, love God,
thank the Master, because, “Without me, you can do nothing,” says Christ. I
would love and desire to hear how she has been found today. May the Lord keep
her, may the Lord help her on her bed of pain, and may her illness turn away
and she be healed. May my brother greet the lady with a holy kiss. Beloved, let
every worry be driven to Jesus Christ and he will come for you. Love me
among those who are elect. Be strong!

Unto the Praises of the Immortal,
Erasimos Protopresbyter Bishop of Arkadia
from Corfu

The 18th of December
1772

18. Letter of Gerasimos Avlonites to Johann Kaspar Lavater, December 26, 1772.

Source: Central Library of Zurich manuscript ‘FA Lav. Ms. 501.147’.

Transcription:

Τω πιστω και άγαπητω
άδέλφω εν Χριστω
Χαιρον.
τα προς ζωην και ευσεβειαν άπο Χριστου
δεομενος

'Ερασιμος πρωπρ. Άρκαδης έπισκοπος
'Αυλονητις

'Επιποθει ή ψυχη μου άγαπητη, ινα άκουσω περι της ύγειας της ευγενεστατης
Κυριας γυνη σου. και μαλλον ή άδελφη μου τουτο έπιποθει. ουκ
έπιλυσανομαι έος θανατου τας χαριτας και ευεργεσιας ύπερ [άπερ?] έλαβον
άπο σου Κυριε και άδελφε εν Χριστω. In Christi manu et potestate esse nostram
vitam et salutem aeternam: ipse enim chirngraphum quod nobis adversum erat cui
affixit et disrupt: ipse est caelestit Patris cancellarius, qui chirgraphum nos ad
mortem obligatus ita induxit ut nullum vestigium maneat eius quod defectum est.

59 II Peter 1:3.

60 I Peter 5:7.
Quare quisquis vult chirographum suum, quo ad satisfaccionem pro peccatis obligatus est, deleri et irritum reddi, is ad solum Christum confugiat: et quoniam omnis spes et fiducia vita in Christo est, quoniam per ipsum peccatum dele tum et mors devicta Christa solum sequatur si in Christo est ambulantum fidelibus tum ipse solus est via qua per veritatem ad vitam pervenitur sempiternam. ἀσπαζόμεθα την ἐγγενεστατὴν κυρίαν γυνῆ σου ἐν φιλιματοι ἁγίων. ἀσπαζόμεθα παντας τους φίλους καὶ ἄδελφους ἐν Χριστῷ. ἀσπαζόμεθα την ἐκκλησίαν του Χριστοῦ ἀντανέντες ἐν χαρίτῃ καὶ γνωσεῖ του κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ.

P. S. θαυμασώμεθα ἡγατῆς ὅτι ὡς ἐλαβα την παλέα διαθήκην, λιπον ἡγατῆς ἐξ αὐτην καθος ὑσχασθης. ἐπεκρατεῖν με ἐξασχοβίσεις, συ ἡγατῆς, με ἐκοίμης ἐκ την παλέαν διαθήκην, ἐλπίζω ὅτι καὶ ἀπο καρδίας ξεκίνησάς. ἔνα ἐκείνης της κυρίας Βενήμερος, ἀδελφὸς ἐν Χριστῷ, ταύτα ἔρρωσο γραφών ἣν ακούσως περί της ὑγείας της κυρίας.

Basilea die xxvi Dris
1772

Translation:

To the Faithful and Beloved
Brother in Christ,

Greeting!

having all that is needed for life and godliness from Christ

Erasimos Protopresbyter Bishop of Arcadia
Avlonites

My soul longs to hear, beloved, about the health of the noble lady, your wife, and longs that my sister is better. I shall not forget as long as I live the charity and hospitality that I have received from you, sir, [my] brother in Christ. [Latin] In Christ’s hand and power is our life and eternal salvation, for he is himself the signature given for us against that which weakens and shatters us. He is himself the gatekeeper of the heavenly Father who gave us, bound as he was to death, his signature, so that no vestige might remain of that which has been destroyed. For this reason, whoever wishes his signature, by which he was bound to be a satisfaction for [our] sins that are to be destroyed and rendered void, must flee to Christ alone. And because all [our] hope and trust is life in Christ, because sin has been destroyed and death defeated, Christ alone must be followed if in Christ we walk with the faithful, then he alone is the way by which one comes through the truth to eternal life. [Greek] Greet the noble Lady your wife with a holy kiss. Greet all the friends and brothers in Christ. Greet the church of Christ, those that are increasing in the love and knowledge of our Lord and Savior Jesus Christ.

61 II Peter 1:3.
P. S. I am puzzled, beloved, that I have not received the Old Testament, so beloved do you love me? Send it to me as you promised. You, beloved, promised[^62] the Old Testament with your whole heart, so I hope you will send it by the hand of Mr. Brenner [Brenner?], our brother in Christ, so be strong! Write that I may hear about the health of your lady.

Basel, the 26th day of December
1772


Source: Central Library of Zurich manuscript ‘FA Lav. Ms. 501.148’.

Transcription:

Viro
Reverendo Domino Diacono
και άδελφω έν Χριστω
Χαιρε

βασιλεα τη κη Δεκεμβριου 1772

Non possum comprehedere quare non misisti Biblia Sacra in Basilea sicut tua promesione. συ άγαπητε δεδοκες έξ ολις της καρδιας, έις μνημοσυνω, και νυν ουκ [ο]ίδα άυτην. άκικωα εκ στοματος του άδελφου έν Χριστω, κυριου Brenner, ότι ή χρυσημωτατοι κυρια γυνη σου έστιν βελτιων, και περυληπτος των καρδιων έυρισκομενος, έλπιζω ότι ή λυη σου έις χαρα έλθειν. συ γινωσκοις άγαπητε ότι ο γλυκιτατος Ιησους Χριστος, ειναι ή οδος, ή ζωη, και ή άληθεια και ο Ιατρος, και ουκ άφησοι σε ορφανω. έγω πορευομενος έις μπερνα, και έαν άγαπας και θελεις άπο καρδιας ίνα πεμψης μου την παλεαν διαθηκη, έις βασιλεαν, έις τον κυριον Brenner καλος έστι, έιδε και ουκ θελεις έυχαριστη, παλιν σε άγασι και φιλω άπο καρδιας. άσπαζου την κυριαν γυνη σου έν Φιλητα άγαπης, τουτο ποιη και ή άδελφη μου. άσπαζου τους φιλους και την έκκλησιαν του Χριστου. ό θεος της υπομονης και της παρακλησεως δωση σου ίνα παντα τα έρχομενα του άνθρωπου, έιτε καλλα, έιτε άγαθα, έιτε κακα, ίνα δοξαζης τον θεον και πατερα του κυριου ήμων Ίησου Χριστου. άρρωσο.

ό άδελφος έν Χριστω
’Ερασίμος άυλονητις έπισκοπος

έαν άγαπας γραψη έπιστηλη έις Berna,
ινα άκουσω σα περι της κυριας

[^62]: Apparently using the verb δοκειν with the sense “to promise”; see also the first Greek sentence of the next letter.
To the Reverend Sir, Lord Deacon
and Brother in Christ,
Greeting.

Basel, the 28th of December, 1772

[Latin] I cannot understand why you have not sent the Holy Bible to Basel according to your promise. [Greek] You, beloved, promised from the whole heart, as I recall, and as yet I do not see it. I hear from the mouth of our brother in Christ, Mr. Brenner, that the excellent lady your wife is better, and the great grief of our hearts has been [discovered?]. I hope that your grief has changed into joy. You know, beloved, that our sweet Jesus Christ, who is “the way, the life, and the truth”\(^\text{63}\) is also the healer, and will not leave one as an orphan.\(^\text{64}\) I am going to Bern, and if you would like and want to send the Old Testament to Basel, to Mr. Brenner, it is good, but if you do not want to, I give you thanks, and again I love and cherish you with all my heart. Greet the lady your wife with the kiss of love, for she is also my sister. Greet the brothers and the church of Christ. The God of patience and comfort grant you all things for a human being, whether beautiful, or good, or evil, that you may praise the God and Father of our Lord Jesus Christ. Be strong!

your brother in Christ,
Erasimos Avlonites bishop

If you love [me], write a letter to Bern that I may hear about your lady.

20. Letter of Gerasimos Avlonites to Johann Kaspar Lavater, January 4, 1773.

Source: Central Library of Zurich manuscript ‘FA Lav. Ms. 501.149’.

Transcription:

τω πιστω και ἀγαπητω ἅδελφω
ἐν Χριστω
Χαιρειν.

[vestibus?] sicut dicimus esse virtutem ac proinde habitum cuius finis est gloria Dei et proximi salus; ostendimus diabolum et homines mendaces, non esse veraces, licet aliquando, verum docat: quia neque ex habitu id faciunt, neque istum finem spectant. ὅ τι ἐπιλανθανόν τὴν χαρίν και ἐνεργεσαν ἀπέρ ἡποίησες ἐν ἐμοὶ τοῦ

\(^{63}\) John 14:6.

\(^{64}\) John 14:18.
ζένη ἀπὸ τοῦ νοσοῦ τοῦτο; ἀλλὰ ὅτε ἐπιλαμβάνω ἐός θανάτου τοῦτοῦ ὑπὲρ [ἀπερ?] πεποιηκές. συ ἀγαπήτε παρρησίαν ὑποσχομένος ἵνα πεμφεῖς μη τὴν θείαν γραφὴν, καὶ τοῦτο ἐστί γεγραμμένον αὐτῶ; ὡστε ἐξεχαρίστω καὶ περὶ ἐξεχαρίστω ἐκάνατω μνήμην ἔχω περὶ σου κυριε. ἢ ἀδέλφῳ μου ἀσπαζέται ἐν φιλήματι ἀγάπης τὴν κυρίαν γυνῆ σου, καὶ ἔγω τοῦτο ποιώ. ἀσπαζόμεθα τοὺς φίλους, ἀσπαζόμεθα τὴν ἐκκλησίαν τοῦ θεοῦ, καθὼς βλέπω δικὸ ἀγαπᾶς ἵνα γραφῶς μη ἐπιστολή ἵνα ἄκουσι καὶ χαρῶ διὰ τὴν ὑγείαν τῆς κυρίας γυνῆ σου πος ἐυρισκόμενον. ἔγω εἰς τὰς προσευχὰς μου δέομενος Κυρίου Ἰησοῦν περὶ σου, καὶ περὶ τῆς κυρίας γυνῆς σου, μετὰ πάντος τῆς ὁσίως σου. ταῦτα γράφω et Deum ex animo comprecor ut tibi tuoque coniugi feminae lectissimae et liberis adeoque toti domui et familia clementer benedicit. ἔρως.

Ρ. Σ. μαρτυρά ἐπικαλουμένος Ἰησοῦν Χριστὸν ὅτι μεγά λυπή δεδομένος ἐν τῇ καρδίᾳ καὶ ἁγίᾳ γραφῇ, μᾶλλον τῆς ἀδελφοῖσ μου. ἔγω πορευομένος εἰς τὰς ὅπως ἢν παραστός μηδὲν διὰ τὴν γενέβρα ὡς ἠλιοῦθελο γραψον ἵνα μανθάνω περὶ σου, κυριε.

ἀπὸ περνὰ ἐὰς τὰς δ. τοῦ Ἰαννουαρίου, 1773

φίλος καὶ ἀδελφός
ἐν Χω
Erasmus Aulonita
Episcopus Arcadiae
Candiae

Translation:

To the Faithful and Beloved Brother
in Christ, Greeting!

I cannot understand the reason concerning the Old Testament, why you have not sent it. You, beloved, from your heart, willingly and [illegible] promised, no, rather, you signed your own name, and now I see that you have changed your mind. [Latin] [illegible], as we say, is a strength, and in the same way a character whose end is the glory of God and the salvation [good?] of one’s neighbor. We show that the devil and human beings are liars, untruthful, in the end. Let them speak the truth, for neither do they do so from habit, nor do they look to that end. I am not forgetting the gifts and the hospitality that you once showed me, which were foreign to this disease, but nor do I forget until I die what you once did. You, beloved, who love frankness, promised that you would send me the Holy Scriptures that were written from on high. So I give thanks and concerning this; I have an undying memory concerning you, sir. My sister greets the lady your wife with the kiss of love, and I do the same. Greet the friends, greet the church of God. As I see it, you do not want to send me a letter that I may hear and rejoice about the health the lady your wife, how she is doing. I am keeping my prayers to Jesus Christ for you and the lady your wife, with all of your household. These things I write [Latin] and I pray God from the heart that he will bless you and the most learned lady your wife and your children and all of your household and family. [Greek] Be strong!

31
Greetings, Beloved Brother in Christ

[Latin] If you would, you may send to the Most Excellent Consul about where we are, for we have heard that the most serene senate has been dissolved. [Greek] I beg you to do this, since you know that I have no friend but you alone, brother. I fear that the leaders of the city do not want you to be kind in regard to my suffering. So I leave all things in the hands of God, who knows my suffering, my need, and my poverty. Be strong!

your friend and brother,
Erasmus Bishop

If you know of any resolution, write to me for my consolation.