GEORGIA IOANNIDOU-BITSIADOU

NEW HISTORICAL ELEMENTS ABOUT THE RELIGIOUS AND SOCIAL STRUCTURE OF ASVESTOHORI DURING THE 1830's

1. Ten kilometres north-east of Thessaloniki, the ornament of the Thermaikos, lies one of its loveliest suburbs, Asvestohori. This little town is built in and around a narrow pass between two hills at the foot of Hortiatis, and a branch of the Via Egnatia used at one time to form a short cut from here to Thessaloniki. It is said that this branch road, which also happens to be the natural road, was used during the Ottoman domination by mail-coaches carrying mail from Dyrrhahio to Thessaloniki and Constantinople. The Via Egnatia began at Dyrrhahio and ended at Constantinople, passing behind Thessaloniki and alongside lakes Ayiou Vasileiou and Volvi. Asvestohori, built, as we have said, on this branch of the Via Egnatia, was famed for its rich and abundant production and export of mineral asbestos and for its dry and wholesome climate. The townsfolk were always involved with asbestos production and continued this occupation whenever lack of land to cultivate forced them to seek their fortunes abroad. They would travel to Gallipoli and thence on large merchant ships to Asia and its many provinces.

We cannot state with certainty exactly when Asvestohori was founded, nor do we know when and how the valley was first inhabited. Recent inform-

4. Angelikis Tsionou, «Μακεδονικά καθόδων» (Η κομόπολις 'Ασβεστοχώρι-Τοπεία—Μαγευτικά καλλονά—Σχολεία—'Εκκλησία—Κάτοικοι—Μία έκδρομή), kosmos issue (1st January) 1915, p. 10: "This town is indeed so rich in its exports of useful building material, having an entire asbestos-producing mountain at its disposal, that it supplies not only Thessaloniki but also the nearby towns, hamlets and villages".
ation indicates that Neohori—the first name of Asvestohori—very probably existed from Byzantine times, though some earlier researchers into the history of Asvestohori do not believe that the townlet existed earlier than the XVIth century. Nevertheless, a chrysobull of Andronicus IV (1376-1379) dated November 1378, which is now in the Archive of Ayiou Pavlou Monastery on Mount Athos, makes the following reference: [+] Έπει Σαμπίας ο Ρο-
dosolάβος ανέφερεν, δι' άκαθηθί πρό χρόνων και [μέχρι του νῦν περί τήν Καλαμαρίαν] παλαιοχώρια δύο [ήνωμένα, Π το δέ 'Αβραμίτας και Νεο-
χώριον λεγόμενα, και παρεκάλεσεν, ίνα πορίσηται χρυσόβουλλον τής βασι-
λείας μου...]. From this text we may conclude that Neohori—Asvestohori—is the village mentioned in Andronicus’ chrysobull as a village “near Kalamaria” (παρα τῆ Καλαμαρία).

Dr Michael Papadopoulos, the author of the oldest book (1879) about Asvestohori, informs us that this township cannot be more than 300 years old, which means that it began to come into being during the Ottoman domination, c. 1580-1600, when the locality was considered suitable for the encampment of a garrison of soldiers. At that time there was no organised security in the Thessaloniki region and a good many brigands were infesting the country-side. Following an edict from the sultan, it was decided to colonise...
the uninhabited well-wooded region, both for the protection of the aqueduct, the traces of which are still visible today near Hortiatis, and for the safety of the Via Egnatia and protection of the passing mail-coaches\textsuperscript{10}, it should be mentioned that until 1887 Thessaloniki was supplied with water exclusively from springs in the mountainous region of Hortiatis\textsuperscript{11}. To serve these garrisons, which were made up of government employees usually from southern Greece, small tower-like outposts were constructed, known as “koules”. According to tradition, the guards were chiefly of Maniot origin, a fact which is confirmed by the existence there even today of Maniot family names, such as Moudzinos, Moniatsis\textsuperscript{12} etc. These guards and their families formed the original nucleus of the colony, and it was called Neohorion or Nihori\textsuperscript{13}. Greek and foreign writers dealing with the Thessaloniki region\textsuperscript{14} knew it by this name, as do older Thessalonians even today.

During the XVIth and XVIIth centuries Jewish refugees came and settled in Thessaloniki and the other towns of Macedonia, and at the same time poor Christians began to come down from the mountain refuges to the newly-formed commercial centres. Research by the Macedonian Historical Archives indicates that the most significant, and also the most distant, departure, points of Macedonian immigrants (to Thessaloniki and elsewhere) were the poor and troubled mountainous areas of Agrapha and Aspropotamos; many Agraphiots are mentioned as living in Thessaloniki in October 1605\textsuperscript{15}. At the same period, it also seems that various families from Agrapha, Western Thessaly and Western Macedonia were settling in the Thessaloniki region, as is

\textsuperscript{10} H. G. Tsekou, ‘Ιστορία τού 'Ασβεστοχωρίου, p. 20.
\textsuperscript{11} M. I. Maravelaki, Πώς υδρεύεται η Θεσσαλονίκη, Bulletin of the Chamber of Commerce and Industry of Thessaloniki, 5 (1951), 71, “During the period 1887-1900 and aqueduct was constructed in the flat area of Thessaloniki at Kalohori to supply the western part of the town with water; the water is brought to the surface by boring”.
\textsuperscript{12} H. G. Tsekou, ‘Ιστορία τού 'Ασβεστοχωρίου, p. 23.
\textsuperscript{13} Anon. (M. Papadopoulos), 'Ασβεστοχώριον ή Πατριδογραφία, p. 31. See also H. G. Tsekou, 'Ιστορία τού 'Ασβεστοχωρίου, p. 20. (see book review by Stilpon T. Kyriakidis, Makedonika 4 (1955-60) 616).

\textsuperscript{15} Ioannou K. Vasdravelli, Macedonian Historical Archives, vol. A, Thessaloniki
indicated by family names such as Karagounis etc. Many of these people settled outside Thessaloniki in Asvestohori (Kirech-Kioi), occupying the area south of the church alongside the stream, which was called Vlahikos Lakkos (Wallachian Pit). They spoke Wallachian and were craftsmen, tailors, dyers, jewellers, shoemakers etc; being more cultured than the local people, they referred contemptuously to all the older original inhabitants as “paizans”\(^\text{16}\).

When the settlement began to increase in size, the Turks gave it the name of Kirech-Kioi, i.e. Asbestos Village (Asvestohori), on account of the area’s abundant production of asbestos. It is also referred to by this name in various documents from the XVIIth century onwards. In the Macedonian Historical Archives, and in particular in the Archives of the Ecclesiastical Court (\textit{ierodikeio}) of Thessaloniki, various records are to be found regarding the Asvestohori area. More specifically, two incidents involving men from Asvestohori are mentioned with precise dates, and the name Asvestohori is used, and not Neohori\(^\text{17}\).

Close though it was to the capital of Macedonia, Asvestohori nevertheless possessed noteworthy educational establishments. An elementary school was functioning there before 1860, and more systematic organisation of the school began the years later in 1870, when Anastasios Ekonomidis, a teacher and native of Asvestohori, took over the headmastership and held the post for some thirty years\(^\text{18}\). It is worth noting that in 1879 Asvestohori disposed of a girls’ school and a boys’ school with four classes each and two infants’ schools; there were a total of 400 pupils and five teachers\(^\text{19}\). According to

\(^{16}\)H. G. Tsekou, \textit{Ιστορία του ’Ασβεστοχωρίου}, p. 40. See also Apost. E. Vakalopoulou, \textit{Ιστορία τής Μακεδονίας 1354-1833}, Thessaloniki, 1969, p. 143. See also M. Hadji-Ioannou, \textit{Ἀτυγραφία Θεσσαλονίκης}, who reports on p. 49 that “Neohorion, too, may have originated in the suburbs, a large village with a population of some 3,000 souls two hours north of Thessaloniki on the foothills of Hortiatis. We consider Kiepert to have done this village an injustice in not having included it on his very creditable maps. The inhabitants are not called Bulgarians, but Paizans, the origin of which name is unknown to us”.

\(^{17}\)See I. K. Vasdravelli, \textit{Macedonian Historical Archives}, vol. A, Thessaloniki Archive (1695-1912), p. 21, document 17, K. 4, page 6, date 19 Zil Hedje 1107 (21st July 1696), where it is reported that “on the way to and close to Asvestohori Veli made his attack...”, p. 311, document 221, K. 138, 38/39, date 15 Siapman 1194 (17th August 1780) which mentions “the young maiden Anastasia of Asvestohori, daughter of Panayotis, named Fatime”.


\(^{19}\)Anon. (M. Papadopoulos), \textit{Ἀσβεστοχώριον ή Πατριγραφία}, p. 14-15, 34.
one of the inhabitants, until the last years of the Ottoman domination Asvestohori was one of the largest villages in Macedonia and one of the best communities too. It had a boys’ school with seven classes, a girls’ school with four, an infants’ school with two, and a church. This is also substantiated by the population census of the European provinces of the Ottoman Empire, which was conducted in 1904-1905 by Hussein Hilmi Pasha; the census revealed that Asvestohori was a notable small town with 736 households and a total of 4,422 inhabitants, “all Greeks”.

However, the French traveller Cousinery reports that c. 1830 in the Thessaloniki region, the only village which was inhabited by Bulgarians and in which Bulgarian was spoken was Yenikioi (New village), near Hortiatis, i.e. what is now Asvestohori. It has been verified, however, that the population of Asvestohori did not consist of Bulgarians alone, as the famous traveller would mistakenly have us believe; it also comprised Greek-Wallachians from the Agrapha region, who had settled in Asvestohori long before 1821. Besides, Cousinery himself mentions that the inhabitants of Asvestohori spoke Greek and Turkish.

This is not the first time that Cousinery takes the language spoken as the only criterion indicative of a group of people’s nationality. According to what he writes, it is very probable that the Bulgarians in question had come as labourers and builders during the Ottoman domination and settled in the village together with the Greeks; which is precisely why it was called Yenikioi (New village). Moreover, this was not the only instance of a peace-time movement of Slavs and formation of a new community during the Ottoman domination, which was a period when the populations of the Balkan Peninsula were moving about freely. There is no reason, however, for us to exclude the possibility that they were Slavic-speaking Greeks who brought Bulgarian to the village, the language, owing to close contact with the other Greeks, acquiring numerous common Greek elements. The bilingualism of

Stephanou I. Papadopoulos, 'Εκπαιδευτική και κοινωνική δραστηριότητα της Ελληνικής Μακεδονίας κατά τον τελευταίο αιώνα της Τουρκοκρατίας, p. 128.


the inhabitants and the particular dialect spoken in Asvestohori are reliably substantiated by H. G. Tsekos³⁶.

Wishing to add further to what has hitherto been written about this lovely suburb so close to Thessaloniki, we are publishing a hitherto unknown source concerning the community history of Asvestohori and its ethnological composition. It is a handwritten document signed by Archbishop Makarios of Thessaloniki and was written during the Greek War of Independence—on 12th February 1826, to be precise. The Greek is faultless. This document, which is reproduced on the next page, is probably an encyclical addressed to the notables of Asvestohori and makes a contribution to research into the administration of community affairs during the Ottoman domination²⁷.

The writer of the letter, Archbishop Makarios Vamvouris of Thessaloniki, is one of the few archbishops of Thessaloniki about whom anything is known. He was born in Mytilini and served to begin with as Bishop of Kambania with his uncle Makarios³⁸. In February 1814 he was appointed Archbishop of Limnos³⁹. In 1821, when the Greek Revolution began, Archbishop Makarios of Limnos was a member of the Holy Synod of the Ecumenical Patriarchate, and it was in this capacity that he found himself in Constantinople, an eyewitness to the tragic death of the national martyr, Patriarch Gregory V³⁰. In March 1824, having served his country for an entire decade, Makarios of Limnos succeeded Matthew as Archbishop of Thessaloniki³¹; in 1830, however, he was dismissed from office and banished to Iviron Monastery by
the Patriarch, accused of heresy for having transgressed the accepted customs of the time\textsuperscript{32}. He died on 2nd March 1856 and was buried behind the sanctuary in Mytilini cathedral in the company of the archbishops of Mytilini\textsuperscript{33}.

In the middle of the last century, the small town of Asvestohori was divided into four Greek sections, each of which bore the name of one of the notables. The anonymous work entitled "Άσβεστοχώριον ή Πατριδογραφία" ("Asvestohorion i Patridographia") mentions four areas, the names of which correspond to the names of four of the notables of Asvestohori at that time. The houses in the southern part of the village comprised the section belonging to Hadji Steryos, a total of 115 households. In the middle of the village was Tsitserikos' section, with 147 households. The 146 households in the north-eastern part comprised Yannos Tsekos' section and lastly the north-western section was under Akrives and comprised 142 households. During the second half of the XIXth century, then, Asvestohori had a total of 550 households\textsuperscript{34,35}.

Archbishop Makarios' letter mentions the notables of Asvestohori by name, leading us to the conclusion that the community leaders of Asvestohori, that is, the Council of notables or "nobility", were seventeen in number. As far as their election is concerned\textsuperscript{36}, we know that they were elected at the annual general meeting of the "notables" "and other citizens". The election of the community leaders, therefore, was based on the principle of equality;

\textsuperscript{32} I. K. Vasdravelli, \textit{Historical Archives of Macedonia}, p. 521: "Firman issued following a charge by the Patriarch. For acting in a manner contrary to the religious customs, the Archbishop of Thessaloniki, Makarios, was removed from office and banished to Mount Athos and ordered to be confined in Iviron Monastery. Until the election of another archbishop, the cleric Yerasimos was appointed exarch". Date (Beginning of Jemazi oui Evel 1246 (1830)).

\textsuperscript{33} The following inscription is written on his headstone:

\begin{verbatim}
«ΑΜΦΙΡΥΤΟΥ ΜΥΤΙΛΗΝΗΣ
ΒΛΑΣΤΗΝ ΑΓΛΑΟΤΙΜΟΝ
ΜΑΚΑΡΙΟΝ ΚΛΗΣΕΙ ΧΡΣΤΟΙΟ
ΤΑ ΑΡΧΙΘΥΤΗΝ ΛΗΜΝΟΥ ΠΡΟΣΤΑΣ
ΟΣ ΠΑΡΟΣ ΑΥΤΑ ΑΠΟ ΘΕΣΣΑΛΟΝΙΚΗΣ
ΕΥΣΕΒΕΟΣ ΝΩΜΑ ΦΥΛΑ ΜΑΚΗΔΟΝΙΗΣ
ΤΥΜΒΟΣ ΟΔ ΑΜΦΕΚΑΛΥΨΕΝ
ΑΝΕΨΙΟΣ ΟΝ ΤΕ ΓΕΡΑΙΡΟΝ
ΒΑΜΒΟΥΡΗΣ ΕΝΟ ΠΟΙ ΧΕΥΕΝ ΑΠΟΣΤΟΛΙΟΣ»
\end{verbatim}


\textsuperscript{34} Anon. (M. Papadopoulos), 'Άσβεστοχώριον ή Πατριδογραφία, p. 14.

\textsuperscript{35} \textit{Ibid.}, p. 49.
they served a term of one year. The community leaders elected were: the leading elder, the secretary, the aldermen, the school inspectors and the churchwarden.

In Asvestohori the community leaders had administrative, taxational and legal jurisdiction. The leading elder, the secretary, and the aldermen were responsible for collecting the village’s community revenue, the taxes of the administrative authority and the prelate’s stipend. At the same time, it was a part of their duties to keep an eye on public order in the village and to settle the villager’s minor disagreements and quarrels. Apart from their internal jurisdiction, the community leaders also represented the community in its external affairs. The leading elder was exclusively responsible for representing the village in the capital, Thessaloniki, either alone or accompanied by others. The school inspectors were responsible for handling the schools’ financial affairs, appointing and paying the teachers, and overseeing the schools generally. The churchwarden was responsible for the pagari (the area immediately inside the church door where candles may be bought and lit), the Church’s cash account and general order within the Church. The Council of notables had fairly wide administrative, taxational and legal jurisdiction until the last years of the Ottoman domination. Of course, ultimately Asvestohori was under Thessaloniki’s administrative and legal jurisdiction, as it is today; the villagers’ minor disagreements and quarrels were resolved by the leading elder, the secretary and the aldermen, within the bounds of the community’s autonomy, but all the more serious disagreements and the crimes and felonies committed by the villagers were dealt with by the Thessaloniki law-courts.

It is worth noting what the letter has to say about the judicial authority and the rights of Archbishop Makarios of Thessaloniki. His judicial authority was an integral part of Asvestohori’s community autonomy, an autonomy which has characterised Greek communities from the time of the Venetian

36. Ibid., p. 49-50.
37. Ibid., p. 50.
38. Ibid., p. 50. For the internal conditions behind the development of the institution of local self-administration (the community system), see Nikolaou I. Pandazopoulou, Κοινοτικός βίος εις τήν Θετταλομαγνησίαν ἐπὶ τουρκοκρατίας, republication, Thessaloniki, Aristotelean University of Thessaloniki, Yearbook of the School of Law, vol. 14-3, Fest-schrift for Dimitrios I. Karanikas, 1967, p. 41-48.
39. Concerning the legal jurisdiction of the Church during the Turkish Occupation, see Nikolaou I. Pandazopoulou, ‘Εκκλησία καὶ Δίκαιον εἰς τὴν Χερσόνησον τοῦ Ἀιμοῦ ἐπὶ τουρκοκρατίας, Thessaloniki, Aristotelean University of Thessaloniki, Yearbook of the School of Law, vol. 8, In memory of Periklis Vizoukidis, 1960-1963, p. 709-725.
and the Ottoman Occupations. Until the end of the XVIIIth century and certainly thereafter, the community institution functioned strongly; its significance for the Greek population of Macedonia is pointed out by Beaujour when he speaks of the "leading elders" of Thessaloniki and of the Greek clerics who directed public affairs. The basic reason which impelled the archbishop to send this letter to the notables of Asvestohori was, it seems, the controversy which had arisen between the local notables and the people responsible for the administration of the church at Asvestohori, which was subject to the Archbishop of Thessaloniki. The dispute concerned Church and State property, in particular the financial obligations of each. Similar disputes between the community and the clergy occurred during the Ottoman domination and even in more recent times. The report of the "Inspector General of the Greek Schools in Macedonia", Dimitrios M. Sarros, dated 2nd June 1906, concerning Asvestohori, states: «Τό ταμείον τής έκκλησίας (μετά τού κηροποιείου) είναι δυσεξέλεγκτον, μηδέν σχεδόν συνεισφέρον ύπέρ τῶν σχολείων. 'Ανάγκη ή Ιερά Μητρόπολις νά έξετάση προσεκτικώτε­ρον τῶς κοινοτικῶς λογαριασμούς, καθ’ δόσον είναι δυνατόν, ως δημολογοῦσι και αὐτοι οἱ Ἀσβεστοχωρίται, ἀν ύπάρξῃ σκοπιμότερα διαχείρισις τοῦ κοινοτικοῦ χρήματος να διατηρήσωσι τά σχολεία καὶ ἀνευ τοῦ εξ 170 λιρών έθνικού είσοδήματος» (The Church’s cash account—including the money made from the sale of candles—is difficult to check, and contributes nothing to the schools. The Holy Metropolis should itself examine the community accounts as carefully as possible—and the villagers themselves agree—to see if a more convenient means of administrating the community finances can be found so that the schools may be maintained without the state subsidy of 170 pounds).

The archbishop particularly insists that Church and State property be separated and exhorts the notables to draw up a balance-sheet of revenue and expenses for both Church and State. This division of Church property and State property was already taking place during the Ottoman domination. It is certain that the Church’s property belongs to the community, despite the division, as the document stresses: «μ’ ολον όπου καί έκεϊνα ίδικα σας είναι, ούτε κανένας άλλος θέλει τά λάβη» (whatever belongs to you no-one wishes to take away). The archbishop’s jurisdiction in community affairs is

also indicated by the fact that it is he who certifies the balance-sheet which
the notables are to present to him: «καί ἂφοι κάμπτε τὸ βελάντζον καὶ τὸ
φέρθε ταύτα καὶ πρὸς ἡμᾶς, διὰ νὰ τὸ ἱδώμεν καὶ ἐπιβεβαιώσωμεν» (and when
you have drawn up the balance-sheet, bring it to me so that I may see and
confirm it). This indicates the extent of the Church's legal jurisdiction through­
hout the field of common law. It is also clear that the power of this legal
jurisdiction was expanding and becoming stronger. Another point in the
letter which is worth emphasising is the «ποιήσατε ἔξ ἀποφάσεως» (make the
decision), which gives us cause to examine the function and means by which
decisions were made by the notables.42

The letter also confirms that the archbishop was acting as a religious
leader («χάρις εἰη ἐν ὑμίν καὶ εἰρήνη ἀπὸ Θεοῦ»—«ἰνα καὶ ή τοῦ Θεοῦ
χάρις καὶ τὸ ἄπαρον ἔλεος εἰη μεθ' ὅμων») (may the grace and peace of
God be with us—that the grace and boundless mercy of God be with us),
but at the same time also as a supreme judge over the common-law affairs
of the citizens of Asvestohori43. The interweaving of these two functions of
the archbishop reminds us of the original apostolic Christian Church44, and
leads us to conclude that this tradition is being continued within the Orthodox
Church.

Institute for Balkan Studies
Thessaloniki

42. Apostolou E. Vakalopoulou, 'Ιστορία τοῦ Νέου 'Ελληνισμοῦ, I, 'Αγχὲς καὶ διαμόρ­
φωσή του, Thessaloniki 1961, p.200-1. Concerning the administration of Thessaloniki
during the Turkish Occupation, see K. Tatti, Η κοινότης Θεσσαλονίκης. Πώς διέκειτο ἡ κοινότης—
Τὰ γράφη ἢμα—Η διαδικασία—Τὰ σπιτάκια—Τὰ σπιτάκια—Οι προοπτικοί—πάνες ἡμών
τὴν ἐκκλησία—ἐγγενοῦσαι λεγομένως, Makedonikon Imeroloyion, ed. The Pan-Macedonian
Society of Athens, 1913, p. 85-89.

43. The judicial authority of the archbishop, during the Turkish Occupation, which was
his "ancient custom", was as follows: "...That he should try whomsoever should apply for
his judgment, and should anyone seek a trial and demand his rights, the opponent must
go before the archbishop to be tried without let or hindrance...The decisions and arbitra­
tion of the archbishop shall carry legal authority without any contradiction whatsoever,
and he shall levy fees for his decisions in the usual way...". In other words, the judicial deci­sion of the archbishop was final as far as the litigants were concerned. See Ap. E. Vakalo­
poulou, 'Ιστορία τοῦ Νέου 'Ελληνισμοῦ, I, p. 200-1.

44. Acts of the Apostles, chapter II.
'Αντίγραφο γράμματος τοῦ μητροπολίτη Ἡθοσαλονίκης Μακαρίου (Θεσσαλονίκη 12 Φεβρουαρίου 1826).
(Τὸ πρότυπο τοῦ ἐγγράφου στὸ ἀρχεῖο τῆς συγγραφέως).
A copy of the letter written by Archbishop Makarios of Thessaloniki (Thessaloniki, 12th February 1826).
(The original document is in the writer's archive).
«τιμιώτατοι πρόκριτοι χριστιανοί του χωρίου άσβεστοχώρι, δτε προεστώς Γεώργιος, Χ:ήλιας στέριου, Χη=άντωνιος, και φράγκος Χη:'Αργύρη, δημήτριος Σπανδωνή, κώτας φιλίππου, στέριος κυπαρίσσι, πέτκος στόιου, κωνσταντίνος νικολάου, Γεώργιος παναγιώτη, παναγιώτης τζοκάλα, μάρκος στογιάννη, κυπαρρίσης κυριάκου, φράγκος άγγελούση, Γιάννος άγγελούση, μακούσιος διαμαντή, θωμάς δαβίδ, και στέριος κωνσταντή χάρις εϊη ύμιν, και ειρήνη ἀπὸ θεοῦ. βλέποντες τὴν παρούσαν ἡμών εκδοσιν, νά συναχθήτε ὅλοι σας, καί νά καθήσητε νά ἐξεκαθαρίσητε τοὺς λογαριασμοὺς τῆς ἐκκλησίας σας ἐν φόβῳ θεοῦ, καὶ καθαρὰ συνειδήσει, καί νά χωρίσητε τὸ χρέος τῆς ἐκκλησίας ἀπὸ τὸ χρέος τοῦ χωρίου σας, καὶ νὰ καταστρώσητε ἕνα μπαλάντζον πόσον χρέος ἔχει ἡ αὐτὴ ἐκκλησία, καὶ ποῦ χρεωστεῖ καὶ πόθεν ἔχει νὰ λαμβάνῃ, διὰ νά μἐν ἡ χωριστὸν τὸ χρέος τῆς ἐκκλησίας ἀπὸ τὸ χρέος τῆς χάρας, μάλιστα εἶναι καὶ ἀμαρτία νὰ ἐννόνητε τὸ χρέος καὶ τὸ κέρδος τῆς ἐκκλησίας μέσα εἰς τὴν χώραν σας. καὶ διὰ τοῦτο πρέπει νὰ εἶναι χωριστὸς ὁ λογαριασμὸς τῆς ἐκκλησίας, καὶ μ’ ὅλον ὅπου καὶ ἐκείνα ἱδίκα σας εἶναι, οὔτε κανένας ἄλλος θέλει τά λάβη, καὶ ἀφοῦ κάμητε τὸ βελάντζον, καὶ τὸ φέρητε καὶ πρὸς ἡμᾶς, διὰ νὰ τὸ ἱδόμεν, καὶ ἐπιβεβαιώσωμεν δὲν οὔτε γυνώσκοντες, ποιῆσατε αὐτὸ ἀποφάσεως, ἀς ἡ ἡ γράφομεν σας, ἵνα καὶ ἡ τοῦ θεοῦ χάρις, καὶ τὸ ἀπειρον ἔλεος εἶη μεθ’ ὕμων.

'Ὁ Θεσσαλονίκης Μακάριος  ἀσκεῖ τῇ 18 Φεβρουαρίου 1826 τῇ 12 Φεβρουαρίου'