

MEMORANDUM

On the World Council of Churches' Conference on World Mission and Evangelism to be held in Athens, Greece, May 9-16, 2005

**To His Beatitude, the Archbishop
and the Most Reverend Metropolitans
of the Church of Greece**

Your Beatitude,
Most Reverend holy Hierarchs,

The Church of Greece's impending organization and hosting of the Conference on World Mission and Evangelism of the World Council of Churches (W.C.C.) brings sorrow, bewilderment and indignation to our souls. For this reason, permit us to communicate with you by means of the present memorandum, humbly setting forth the following thoughts, both from awareness of our responsibility towards the souls that we shepherd and instruct spiritually as well as from pain for the Orthodox Church, which, as a unique possessor of the revealed truth about God, cannot participate in inter-Christian activities of such a sort without altering her ecclesiological self-awareness, betraying her faith and scandalizing the multitude of her faithful.

Unfortunately, our nation is the first Orthodox country to dare to host such a conference, and we believe that this fact constitutes, not an excuse for boasting, as its organizers proclaim, but one more black page in the recent ecclesiastical history of Greece.

I. Respected Orthodox theologians, clerical and lay, speak emphatically of the departure of the W.C.C. from its original aims, of its degeneration and conversion into a "club of religious men and groups, which indeed are not required to be only Christians."¹ Moreover, the role of the Council seems sinister, as it is always becoming interwoven more closely with various religions and cults, serving the pursuits of the planners of the New Age. Thus, for example, the allegation that "one of the five chairmen of the W.C.C. collaborates closely with the Unification Church of the Korean pseudo-messiah Moon" has never been denied.²

¹ Metropolitan of Demetrias (now Archbishop of Athens), Christodoulos, "World Council of Churches or Club of Religious Men?", *Peiraiki Ekklesia*, no. 4 (March 1991), pp. 58-59.

² *Ekklesia*, no. 14 (Jan. 10, 1990), pg. 511a.

These facts indicate that ecumenism advances more surely within the leveling perspective of globalization, which is imposed by strong politico-economic centers, and the purpose of which is not the unity of Christians but the predominance of a one-world religion. Thus, it is justly characterized not simply as a heresy³ and a heresy inclusive of all other heresies, that is "pan-heresy," but as "something much worse than pan-heresy" (Professor Andreas Theodorou).⁴

In light of these things, we plausibly ask: what goal is served by our cooperation with the countless heretical offshoots of the W.C.C. and at what does it aim? Could we imagine, one wonders, the Holy Fathers of our Church -- St. Athanasios the Great, St. Mark of Ephesus, St. Gregory Palamas, St. Nektarios of Pentapolis, and others -- participating in totally heretical and unorthodox conferences like the Missions Conference in Athens? Or would the Holy Fathers ever invite heretics to their dioceses, allowing them to preach their delusions and swap missionary experiences, indeed, viewing such an event as desirable? And if, as the blessed Fr. Justin Popovich said, the mere participation of the Orthodox Church in the "heretical, man-made and man-worshipping body" of the W.C.C. constitutes a "servile degradation,"⁵ how shall one characterize the reception and hosting of an international conference of the W.C.C.?

II. Many argue that by our participation in various ecumenist activities we give a witness to the Orthodox Faith and help our heterodox brothers in the W.C.C. to come closer to the Truth. We are sorry to say it, but we believe that this argument is directed at gullible people, at people with a worldly and not an ecclesiastical mindset, at people who do not have a rudimentary knowledge of church history or who are unsuspecting about the intrigue transpiring today in the fold of the W.C.C.

Certainly, we are not afraid of dialogue, nor are we possessed by a pathological introversion, as the supporters of the W.C.C. would characterize us. Moreover, God always dialogues with man, and the Orthodox Church all along has opened her arms to all men, of every nation and every era. This ecumenicity-universality, however, is an integral and natural property of the Church, and its purpose is the redemption and salvation of man in Christ; it does not originate from external factors, nor does it seek its approval in world councils

³ "Ecumenism, in the prevailing sense of the term, is of course a heresy, because it means a disavowal of basic distinguishing features of the Orthodox Faith" (Archbishop Christodoulos, Interview on the Radio Station of the Church of Greece, May 24, 1998).

⁴ *Transl. Note:* No documentation is given for Professor Theodorou's comment in the original 'Memorandum.'

⁵ *Transl. Note:* No documentation is given for Fr. Justin's comment.

of doubtful expediency; much more, it does not serve worldly or humanistic goals.

In addition, Church history proves undeniably that heretics, participating in attempts at rapprochement of this sort, always remain unmoved in their positions. The ecumenists themselves sincerely declare that "after an entire century of Orthodox participation in the Ecumenical movement and a half-century of presence in the W.C.C...., the chasm between Orthodox and Protestants is becoming greater."⁶ What does this mean? That our heterodox brothers are not interested in the truth of Orthodoxy, but are pursuing "the Orthodox to have us engaged within the system of the W.C.C., which will 'use' us when this is to its advantage, or ignore us when our presence disturbs."⁷

Besides, our course in the W.C.C. up to this point makes it manifest that Orthodoxy:

A. Is meanly despised by Protestantism, since in the ecumenical movement her representatives constitute a minority, a minority rendered entirely weak and ineffectual if one takes into account that it continually presents itself as disunited and theologically unformed.

B. Denies her ecclesiological self-awareness, as she is obliged to do by the constitutional principles of operation of the Council. On the one hand she must deny her belief that she comprises the unique One, Holy, Catholic and Apostolic Church, and on the other she must recognize all heterodox confessions -- many of which clearly trample upon evangelical commandments, accepting the ordination of women and same-sex marriages -- as "sister Churches."

C. Is obliged, in internal procedures, to have a vote of the same force and validity as all of the newly created and trivial heretical groups, and even with Protestant religious associations of paltry numbers. The observation of one orthodox theologian is sadly apt: "The Patriarchs of Alexandria and Antioch, bearing a theology of centuries of holiness... have the same vote in the Central Committee of the W.C.C. as the teetotaling representative of the 'Salvation Army', a 'church' whose representatives continually declare their abstention from discussions concerning the Cup of the Eucharist, since their own gatherings have abolished it because they are anti-alcoholic."⁸

⁶ *Communique of the Inter-Orthodox Meeting of Thessaloniki*, May 2, 1998.

⁷ Metropolitan of Demetrias (now Archbishop of Athens), Christodoulos, "World Council of Churches or Club of Religious Men?", op. cit., pg. 58b.

⁸ Yannaras, Christos, *Truth and Unity of the Church*, Athens 1997, pg. 200.

Thus, within this gloomy landscape, one wonders, does not the potential for an Orthodox witness in the W.C.C. appear to be an obvious fable? After so many fruitless rapprochement attempts spanning many decades, is there not just cause for bewilderment that we, the Orthodox, stubbornly insist on saddening the Holy Spirit, breaking the clear commandment of God: *A man that is an heretic after the first and second admonition reject* (Titus 3:10)?

III. More specifically, concerning the reason for the Conference on World Mission and Evangelism, we are informed by the W.C.C. itself.⁹

The theme of the Conference is: "Come, Holy Spirit, heal and reconcile!" Its primary goal is "To empower participants to continue in their call to be in mission together and to work towards reconciliation and healing in Christ in God's world today." About five hundred persons will participate, of which 400 will be members of the Conference (members of the W.C.C. and representatives of the Roman Catholics, Pentecostals and Evangelicals) and 100 will be special counselors. For the development of the theme and promotion of the aims of the Conference, the participants, in accordance with the program, will take part in the following programmed events and meetings:

1. *Home Groups*, that is, small, "familial" groups of 10 persons, representatives of the respective "Churches"-confessions, the activities of which a counselor will direct. The purpose of these groups is to overcome the oppositions of their members, in order "to experience healing and reconciliation that leads to the transformation of persons."

2. *Plenaries*, that is, quorums of the Conference, which will take place daily and in which issues related to the common mission of all the so-called Christian communions will be discussed, in order "to enable the conference to be a living community of reconciliation and healing."

3. *Workshops*, that is, gatherings¹⁰ which will be held during the afternoons and which will consolidate the themes of the quorum with the help of various multimedia presentations (films, drama, music, etc.), round-table discussions, friendly meetings, etc. The aim again is "to make the conference a sign of reconciliation and healing between the churches and to enable the participants to celebrate our unity in Christ and our God-given diversity."

⁹ See the relevant webpage at the address: <http://www.mission2005.org/> (March 7, 2005). All of the quotations in this section are taken from this site.

¹⁰ *Transl. Note:* Actually, the Conference website appears solely to be using neither the term 'workshops' nor 'gatherings' for these activities, but the Greek word which we have here rendered 'gatherings,' *synaxeis*.

4. *Common worship.* According to the program, "The Conference will have a rich liturgical life. Every morning during the Conference there will be prayers, open to full Conference participation. During the Conference five healing services will be conducted in the tradition of different confessions, open to all participants." In addition, there will be an open-air chapel where prayers from different confessions will be held at times outside of the Conference program. Specifically on the last day of the Conference, Sunday, May 15, the participants are invited by their Greek hosts to local church congregations.

IV. Anyone studying the Conference program asks himself:

1. In the discussions of such a serious topic as mission, how will the oppositions which exist between the members be overcome, and how will the obstacle of their dogmatic differences be bypassed? Will the tested method of dogmatic minimalism -- which leads to the dulling of the dogmatic sensibilities -- be practiced yet again? Or perhaps they will not employ the ambiguous diplomatic language of worldly conferences -- which over-emphasizes the least things that unite and leaves unmentioned the essentials that divide, so as to create a false perception of common faith and unity?

2. What is meant by the "God-given diversity" that the participants will celebrate? Does it not mean a solemn recognition of all manner of Protestant groups as "Churches" and approval of their heretical teachings? Does it not mean that the Orthodox representatives will once again be called upon to deny the uniqueness of their Church and thus obligingly be homogenized within the melting-pot of the 340-plus confessions of the hodgepodge of the W.C.C.? And is the -- O the blasphemy! -- "God-given" diversity, that is, the various schisms and heresies, not also a result of human egoism and an achievement of the devil?

3. What form will these "five healing services, which will be celebrated during the Conference and open to all the participants," take? Perhaps, in connection with the call of the Conference "for an exchange of experiences," some "charismatic episodes" by the Pentecostals will be on display, or perhaps there will be a repeat of the outrages that were enacted in Canberra, during the Seventh General Assembly of the W.C.C.?

V. As a relevant press release -- an interview about the Conference dated January 17, 2005 -- of the Holy Synod [of the Church of Greece] informs us, the representatives of the mass media were assured "that there will be no joint prayer during the activities of the Conference." Such a statement, however, is shown to be inaccurate.

One cannot assure us that the existing representatives of all of the Orthodox Churches will refuse to participate in the programmed displays of worship, since experience to this point has proved exactly the opposite. It is enough to recall that the Orthodox ecumenists, overturning the canonical liturgical tradition of our Church on the subject of joint prayer, have stated unequivocally that "the only common prayer expressly forbidden is eucharistic prayer."¹¹ At the conference, however, even this final principle of the ecumenists will be trampled upon, since, as we have indicated, on Sunday, May 15th, at 8:15 a.m., the participants will, according to the program, relocate to local Orthodox churches, where the Divine Liturgy will then be celebrated. In addition, on the evening of that day, all of the participants will gather at Mars Hill for the celebration of a farewell service.

Furthermore, the very theme of the Conference, in the full meaning of the word, constitutes a joint prayer. For one week, the common supplication, "Come, Holy Spirit, heal and reconcile!" will dominate the mind and heart of all of the participants. What relationship, however, does the "Holy Spirit" of the variously named heretics of the W.C.C. have with the *Holy Spirit, the Lord, the Giver of Life, Who proceeds from the Father, Who together with the Father and the Son is worshipped and glorified, Who spake by the Prophets, Whom the Orthodox have confessed and called upon for two thousand years?*

It is well known to all that the numberless confessions of the W.C.C. have distorted the Orthodox Christian teaching concerning the Holy Spirit. The presence of the Holy Spirit in the Church and in the world has been relativized, or, even worse, identified with whatever other "spirit" is present in other denominations.¹²

His Beatitude, Archbishop Christodoulos of Athens, has discerned that "pagan, animistic and idolatrous views of the Holy Spirit" predominate in the W.C.C.¹³

In the W.C.C., there are "tendencies to substitute for the Holy Spirit a 'private' spirit, the spirit of the world or other spirits," and because of this some participants invoke "the spirits of the earth, of the air, of the water and of the

¹¹ Findings of the "International Academic Symposium," Thessaloniki, June 2003.

¹² Protopresbyter George Tsetsis, From Vancouver to Canberra: "The Principle Landmarks in the Life of the W.C.C. during the Last Seven Years," *Enimerosis*, VI-1990/11-12, pg. 4.

¹³ Metropolitan of Demetrias (now Archbishop of Athens), Christodoulos, "World Council of Churches or Club of Religious Men?", *op. cit.*, pg. 58b.

creatures of the sea," admit the Orthodox representatives at the Seventh General Assembly of the W.C.C. in Canberra, Australia.¹⁴

Furthermore, at a W.C.C. display at the Interreligious Consultation at Hong Kong, the claim was made that in all of the religions, the same God is worshipped behind the various names, who "speaks by various means in different traditions: the Shekinah in the Jewish tradition, the Holy Spirit of the Trinitarian God to Christians, Atman to the Hindus and Sikhs, the Ruah to the Muslims."¹⁵

But even more than all of this, we may plausibly ask yet again: which "Holy Spirit" will be operating in this instance, to heal and reconcile the participants, the "Churches", the nations and the entire world? Are those who argue that the W.C.C. is bent on the promotion of interreligious syncretism and the predominance of one-world religion unrealistic, fanatical or fundamentalist? How can we host a blasphemous and unorthodox conference in our country, a country watered with the blood and sweat of the Saints, Martyrs and Confessors of our Faith? With what heart, one wonders, will the Orthodox representatives -- those who have preserved their ecclesial self-awareness -- welcome this conference? Why is the pure word of God scandalously defied yet again: *Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God. (II Cor. 6:14-16)?*

VI. It is maintained by the organizers of the conference that its main goal is a common approach towards mission. Certainly, it may be that for the almost non-existent dogmatic consciousness of the heterodox such a vision is possible. For the Orthodox, however, both clergy and laity who will participate in the conference, how can such a prospect be acceptable?

The heretical offspring of the W.C.C. are continually becoming more estranged from the biblical and patristic view of the Trinitarian God and the Church, while many of them do not accept salvation solely in Christ. Their "Churches" do not constitute the theanthropic Body of Christ -- that grace-filled institution formed by the Holy Spirit -- but have been degraded to the level of

¹⁴ "Thoughts of the Orthodox Participants", Statement of the Orthodox and Non-Chalcedonian Orthodox at the Seventh General Assembly of the W.C.C., in the Collective Volume, *E Z' (VII) Genike Syneleuse tou Pankosmiou Symboliou Ekklesion/Canberra, Febr. 1991*, Katerini, Greece: Tertios, 1992, pg. 79.

¹⁵ "Multifaith Statement in Advance of WCC 7th Assembly," *Ecumenical Press Service*, No. 34/90.10.41.

worldly religions and unions of an ethical-social or utilitarian character. Their "God" is not the Trinitarian God revealed in Christ, Who frees us from death and corruption. Their "Holy Spirit," which they identify with the spirit of false religions, is a spirit of delusion, a wicked and demonic spirit, which neither heals nor reconciles, but rather divides and darkens men. As for their "Christian ethics," it suffices to mention that within the W.C.C., "ethical standards are approved that are opposed to the Scriptures -- homosexuality, lesbianism, abortion -- and generally the entirety of Christian biblical and traditional ethics is overturned."¹⁶

Thus, what kind of Christian witness can the members of the W.C.C. give in common to the contemporary world? Moreover, with the promotion and acceptance of interreligious syncretism the missionary imperative of Christians self-destructs, since, as Orthodox ecumenist hierarchs even allege, all of the denominations constitute "God-willed paths to salvation"¹⁷ and "all religions serve God and man; there exists only one God."¹⁸

Our deluded brothers of the W.C.C. are in need, first and foremost, of an Orthodox catechesis and re-evangelization, because, from the moment that they created a forgery of the Christian faith, they left behind the One True Church and, more, are viewed as unbelievers and strangers to God. *For whoever does not believe according to the tradition of the Catholic Church is an unbeliever.*¹⁹ *By those estranged from God and alienated from Him, we mean those who are unbelievers or heretics.*²⁰

VII. The aforementioned press release of the Holy Synod confessed that the bulk of the Church had no true awareness of the activity of the Church of Greece in the W.C.C. What is more sad and worthy of note, however, is that our people have been kept deliberately uninformed.

When, on February 13, 2003, the decision to host the Conference was received in writing by the Permanent Holy Synod, an extremely terse announcement was published, "packed" in among other synodal decisions. From then until January 17, 2005, that is, a period of almost two years, no other essential information was given, neither was the appropriate promotion given to such an important event, which constitutes, as was argued, an honor for the

¹⁶ *Ekklesia*, No. 13, pg. 501a, Athens 1994.

¹⁷ *Episkepsis*, No. 523, pg. 12, Geneva 1995.

¹⁸ *Orthodoxos Typos* (Athenian newspaper), August-September 1968.

¹⁹ St John of Damascus, *An Exact Exposition of the Orthodox Faith*, IV 83.

²⁰ St John Climacus, *The Ladder of Divine Ascent*, Rev. ed., trans. Archimandrite Lazarus Moore, Boston, MA: Holy Transfiguration Monastery, 1991, pg. 3.

Orthodox Church and our country.²¹ Was someone, perhaps, afraid of the reaction of the faithful?

It is certain that the organization of the Conference was decided upon without any theological or pastoral reason and without taking into account the vigilant conscience of the pious *pleroma*, the "little flock," which is the heart of the body of the Church. The motives, as was frankly confessed, were purely worldly: "reinforcement of the post-Olympic position of Greece in the world," proof that "the Church can cooperate harmoniously with the Greek state authorities," etc. We fear that reasons of promotion, personal ambitions and self-serving aims are hidden behind this decision, and that those who made it appear to be possessed by anxiety, insecurity, a sense of inferiority, and fear perhaps that our Church is characterized as introverted and fundamentalist. Thus, they preferred to be favored by the world...

Is there nothing we will not sacrifice on the altar of secularization? Is it true that we have lost our boast in the Lord for our Orthodox self-awareness? Have we forgotten the word of the Apostle: *Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God* (James 4:4)? Have we also forgotten the fearful words of the Lord for those who offend the least of His brothers: *But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea* (Matt. 18:6)?

Your Beatitude,
Most Reverend holy Hierarchs,

In 1998, our Orthodox people heard with inexpressible satisfaction and sincere joy what the First Hierarchy of our Church said concerning ecumenism in his radio interview, only a few days after his ascension to the archiepiscopal throne. The following observation of the archbishop is particularly worthy of note: "...We are one Church, and we have a flock. And the flock constitutes a check for us. Therefore, everything that we say and everything that is to be decided must withstand the criticism of our people. And if it does not withstand [criticism], it will not stand. And with it, we too will not remain standing."²² We discover with sorrow that today, with all that is transpiring, the danger of a

²¹ Press Release of the Holy Synod of the Church of Greece, January 17, 2005.

²² Archbishop Christodoulos, Interview on the Radio Station of the Church of Greece, May 24, 1998.

rupture of the unity of shepherds and flock to which His Beatitude alluded is now immediate.

The pious portion of our people, which during this period bears the weight and sorrow of the ecclesiastical crisis now in progress and the pure voice of which has been lowly despised many times, will sample, during the Resurrectional joy of the season of the Pentecostarion, another cup of bitterness and disappointment. Unto what point, however, shall it endure? Endurance and *oikonomia* have their limits. Our canonical and patristic tradition, but also our ecclesiastical history, indicates the salvific and required stand against those bishops who incurably remain co-responsible for and communicants with the heresy of ecumenism. The unity of the Church may be the most precious thing today for the human race; nevertheless, in matters of the Faith, the slightest compromise -- even for reasons of the greatest expediency -- is unacceptable.

We hope that the majority of our Reverend Hierarchy, which has proved to be faithful to our holy Traditions, will cease following quietly and humbly ecclesiastical developments, which are regularly guided by the few, and, established in the help of God, the strength of the Truth and the trust of the pious people, will accept its responsibilities, even in this, the last hour. We await some reaction that will preserve our most holy Church from its disparagement in the impending carnival, which the pan-heretical mishmash of the W.C.C. has named a "World Conference for Missions and Evangelism." We await at least a consoling word of Orthodox confession, a "no" to the temptation of secularization.

With most fervent prayer and hope in the Lord that the All-Holy Spirit will speak what is necessary in the hearts of all, such that our Orthodox Tradition might remain unadulterated and the unity of the most holy Church of Greece be kept unbroken, we remain

With Due Respect,*

Proto-presbyter **Georgios Metallinos**, Dean, Theological School of the University of Athens

Proto-presbyter **Theodoros Zisis**, Professor, Theological School of the University of Thessalonica

Archimandrite **Sevastianos Amanatidis**, Abbot, Holy Monastery of St. Paraskevi, of the Holy Diocese of Kastoria

* The Memorandum has already been signed by a number of clergy. Those of the clergy, monastics, or laity who would like to sign this text, are welcomed to send their name, rank and signature by fax to the number +30 2310 462562.

Archimandrite **Maximos Karavas**, Abbot, H.M. of St. Paraskevi, Milohorion, H.D. of Florina, Prespae and Eordea

Archimandrite **Kyrillos Kehagioglou**, Abbot, H.M. of the Pantocrator, of the H.D. of Langada

Archimandrite **Maximos Kyritsis**, Abbot, H.M. of St. Dionysios of Mount Olympus

Archimandrite **Theoklitos Bolkas**, Abbot, H.M. of St. Arsenios the Cappadocian, of the H.D. of Kassandria

Archimandrite **Paisios Papadopoulos**, Abbot, H.M. of St. Gregory Palamas, H. D. of Florina, Prespae and Eordea

Archimandrite **Chrysostomos Pihos**, Abbot, H.M. of Longovarda, H.D. of Paronaxia

Archimandrite **Stephanos Rinos**, Abbot, H.M. of Dryovouno, H.D. of Siatista

Archimandrite **Timotheos Sakkas**, Abbot, H.M. of the Paraklete, of the H.D. of Attica

Archimandrite **Grigorios Xadjinikolaou**, Abbot, H.M. of the Holy Trinity, H. D. of Dimitrias

Archimandrite **Meletios Vardahanis**, H.D. of Florina, Prespae and Eordea

Archimandrite **Efsevios Vittis**, H. D. of Siderokastron

Archimandrite **Photios Georgiou**, H.D. of Florina, Prespae and Eordea

Archimandrite **Lavrentios Gratsias**, H. D. of Florina, Prespae and Eordea

Archimandrite **Ignatios Kalaidjopoulos**, H. D. of Florina, Prespae and Eordea

Archimandrite **Avgoustinos Katsampiris**, H. D. of Fthiotis

Archimandrite **Avgoustinos Kokonos**, H. D. of Florina, Prespae and Eordea

Archimandrite **Hierotheos Kokonos**, H. D. of Florina, Prespae and Eordea

Archimandrite **Ioannikios Kotsonis**, Spiritual Father of the H.M. of St. Gregory Palamas, Koufalia, H.D. of Edessa, Pella and Almopia

Archimandrite **Markos Manolis**, , H. D. of Attica

Archimandrite **Pavlos Douros**, H. D. of Kitros

Archimandrite **Kosmas Paleoyiannis**, H. Archdiocese of Athens

Archimandrite **Grigorios Papatiriou**, Spiritual Father of H.M. of the Forerunner, H. D. of Kassandria

Archimandrite **Sarantis Sarantos**, H. D. of Attica

Archimandrite **Athanasios Siamakis**, H. D. of Florina, Prespae and Eordea

Archimandrite **Timotheos Tziavaras**, H. D. of Argolis

Archimandrite **Loukas Tsioutsikas**, H. D. of Langadas

Archimandrite **Theoklitos Tsirkas**, Holy Archdiocese of Athens

Archimandrite **Epiphanios Hadjiyangou**, H. D. of Florina, Prespae and Eordea

Hieromonk **Modestos Diasakis**, H. D. of Kastoria

Hieromonk **Elias Zaharakis**, H. D. of Karpenision

Hieromonk **Avgoustinos Koutsonikolas**, Spiritual Father of the H. M. of All Saints (St. Savas), H. D. of Leros, Kalymnos and Astypalea

Hieromonk **Efsevios Mamakas**, H. D. of Leros, Kalymnos and Astypalea

Hieromonk **Hierotheos Skiadas**, H. D. of Aetolia and Akarnania

Hieromonk **Chrysotomos Souflis**, H. D. of Corinth

Proto-Presbyter **Demetrios Vasiliadis**, H. D. Komotini

Proto-Presbyter **Athanasios Geramanis**, H. D. of Thebae and Levadia

Proto-Presbyter **Spyridon Doumas**, H. D. Peristerion
Proto-Presbyter **Petros Zois**, H. D. of Kitros
Proto-Presbyter **Haralambos Theodosios**, H. D. of Attica
Proto-Presbyter **Georgios Karatzios**, H. D. of Kastoria
Proto-Presbyter **Demetrios Kloutsos**, Holy Archdiocese of Athens
Proto-Presbyter **Georgos Kouyoumdjoglou**, H. D. of Siderokastron
Proto-Presbyter **Emmanuel Mathioudakis**, H. D. of Kassandria
Proto-Presbyter **Christos Mitsios**, H. D. of Kassandria
Proto-Presbyter **Antonios Bousdekis**, H. D. of Nikaea
Proto-Presbyter **Haralambos Nalpantidis**, H. D. of Florina, Prespae and Eordea
Proto-Presbyter **Apostolos Novas**, H. D. of Florina, Prespae and Eordea
Proto-Presbyter **Eleftherios Palamas**, H. D. of Florina, Prespae and Eordea
Proto-Presbyter **Georgios Papadakis**, Holy Archdiocese of Athens
Proto-Presbyter **Georgios Triantafyllos**, H. D. of Paronaxia
Proto-Presbyter **Pavlos Trigonidis**, H. D. of Florina, Prespae and Eordea
Proto-Presbyter **Ioannis Fotopoulos**, Holy Archdiocese of Athens
Proto-Presbyter **Lambros Fotopoulos**, Holy Diocese of Attica
Proto-Presbyter **Ioannis Hadjithanasios**, Holy Archdiocese of Athens
Economos **Christos Ioannidis**, H. D. of Florina, Prespae and Eordea
Economos **Alexandros Kirkou**, H. D. of Florina, Prespae and Eordea
Economos **Anastasios Semertzidis**, H. D. of Kastoria
Economos **Demetrios Sideropoulos**, H. D. of Florina, Prespae and Eordea
Economos **Eleftherios Sytilidis**, H. D. of Kastoria
Economos **Stephanos Triantafyllou**, H. D. of Florina, Prespae and Eordea
Economos **Stavros Frangoulidis**, H.D. of Edessa, Pella and Almopia
Presbyter **Panayiotis Athanasias**, H. D. of Karpenision
Presbyter **Ignatios Aporelis**, H. D. of Leros, Kalymnos and Astypalea
Presbyter **Georgios Afthinos**, Holy Archdiocese of Athens
Presbyter **Isidoros Glynatsis**, H. D. of Leros, Kalymnos and Astypalea
Presbyter **Christos Katsoulis**, Holy Diocese of Attica
Presbyter **Efstathios Kollas**, H. D. of Eleia, President of the Clergy Association of Greece
Presbyter **Vasilios Kokolakis**, Holy Archdiocese of Athens
Presbyter **Iezekiel Koulianos**, H. D. of Leros, Kalymnos and Astypalea
Presbyter **Stavros Lazarou**, H. D. of Kastoria
Presbyter **Antonios Makryllos**, H. D. of Leros, Kalymnos and Astypalea
Presbyter **Athanasios Minas**, Holy Archdiocese of Athens
Presbyter **Efthimios Mouzakitidis**, Holy Diocese of Attica
Presbyter **Demetrios Batris**, H. D. of Mesogaea and Lavreotica
Presbyter **Petros Pantazis**, Holy Archdiocese of Athens
Presbyter **Constantinos Pozelli**, H.D. of Kassandria
Presbyter **Christos Postekidis**, H. D. of Kastoria
Presbyter **Nikolaos Poursanidis**, Holy Diocese of Attica
Presbyter **Lazaros Simos**, H. D. of Kastoria
Presbyter **Vasilios Spiliopoulos**, H. D. of Nea Ionia

Presbyter **Stephanos Stefopoulos**, Holy Archdiocese of Athens
Presbyter **Symeon Telopoulos**, H. D. of Paronaxia
Presbyter **Stavros Trikaliotis**, Holy Archdiocese of Athens
Presbyter **Nikolaos Tsiplakakis**, H. D. of Servia and Kozani
Presbyter **Panayiotis Tsiolis**, H. D. of Karpenision
Ioannis Kornarakis, Professor Emeritus, Theological School of the University of Athens
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Friday, May 6, 2005

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