



## STANDING HOLY SYNOD IN RESISTANCE

### Regular Meetings

VII (December 12, 2007 [Old Style])–XIX (June 27, 2008 [Old Style])

**I. For reasons** beyond our control, it has not been possible for the Chancery to maintain a consistent schedule for publishing the proceedings of the Standing Holy Synod. The Standing Synod has, nonetheless, continued to convene without fail and to deliberate over matters pertaining to the teaching, liturgical, pastoral, missionary, and interchurch work of our Orthodox Ecclesiastical Jurisdiction.

1. His Grace, Bishop Cyprian of Oreoi, as Acting President, presided over these meetings, which were attended by Their Graces, Bishops Chrysostomos of Christianoupolis, Ambrose of Methone, and Klemes of Gardikion, the latter serving as Secretary.

2. The meetings were held at the Headquarters of the Holy Synod in Resistance, that is, at the Holy Monastery of Sts. Cyprian and Justina, near Phyle, Attica, Greece.

3. The Standing Holy Synod convenes on a regular basis every two weeks, on Tuesday; if there is an impediment thereto, however, the date of the next meeting will be determined by the members of the Synod.

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**II. At these meetings** (VII–XIX), thirteen in all, from December 12, 2007 (Old Style) through June 27, 2008 (Old Style), the Standing Holy Synod dealt with a large number of issues, transacted a great deal of business, and advanced the witness of our Church.

1. The most serious issue, which the Holy Synod discussed seven times during this period (at meetings VII, IX, XI, XII, XVII, XVIII, and XIX), was the dialogue with a view to intercommunion with the Holy Synod of the “Church of the True Orthodox Christians of Greece” under Archbishop Chrysostomos (Kiouses).

(i) The inauguration of an informal dialogue (February 16, 2008 [Old Style]) had already been announced through our communiqué on this subject (February 27, 2008 [Old Style]), which also appeared in print (see *Ὁρθόδοξος Ἐνστασις καὶ Μαρτυρία*, Series 3, No. 1 [January–March 2008], p. 30).

(ii) Up until the end of June, a total of three meetings were held (I–III) and four internal synodal reports were compiled (I–IV), to the end of informing all of our Hierarchs.

(iii) This informal dialogue has continued, with much prayer and circumspection; its prospects have so far been very encouraging.

(iv) Accordingly, following the termination of informal discussions (July 12, 2008 [Old Style], at the Convent of the Holy Angels, Aphidnai, Attica), we await the elaboration and further synodal endorsement of an official document, which will render a decisive verdict on the many months expended on efforts towards mutual recognition, in anticipation of a common Cup.

2. An equally serious issue, second in order of priority, with which the Holy Synod was intensely preoccupied (at meetings XI, XIII, XV, XVI, and XVIII), was the petition, both oral and written (February 3/16, 2008), of the Right Reverend Angelos (Anastasiou), formerly Bishop of Avlona, for readmission, with profound repentance and self-reproach, to the Holy Synod in Resistance, in which he was consecrated in 1996, and from which he withdrew in 2002 without due cause.

(i) The whole issue was handled with extreme circumspection and was finally brought to the attention of the entire Hierarchy, in connection with its Convocation this coming October, through a special report (Protocol No. 480/April 3, 2008 [Old Style]) from the Acting President.

(ii) Incredibly enough, and awaiting the opinion of all of the Hierarchs, our Holy Synod was notified by Bishop Angelos, through his Chancellor, in a faxed letter (April 9/22, Great Tuesday) as follows: “Let all activity to-

wards this end (reunion) cease”; “let all exchanges between us be regarded as never having occurred.”

(iii) This distressing affair came to a decisive and irrevocable conclusion, as far as our Holy Synod is concerned, when the “chronicle of the Consecration of His Grace, Bishop Porphyrios of Martyroupolis [Bishop Angelos’ Chancellor]” was published by the [supposedly] “largest true Russian [Ukrainian] Orthodox Synod of the [so-called] ‘Autonomous Orthodox Metropolia of Milan and Aquileia, Western Europe and the Americas,’ under the Presidency of His Beatitude, Archbishop Evlogios of Milan, Aquileia, and All Lombardy” (May 5/18, 2008, Sunday of the Paralytic).

3. The third serious issue that our Holy Synod was called to confront (at meetings XV and XIX) was an internal problem in our Sister Old Calendar Orthodox Church of Bulgaria, which has been plaguing it for years and which occasioned would-be schism.

(i) Hieromonk Cassian (Angelov), following a decision by the Ecclesiastical Tribunal of the Old Calendar Orthodox Church of Bulgaria (November 4, 2005 [New Style]), was removed from its clergy register. Ever since then, regarding himself as having been treated unjustly, the individual in question has been endeavoring to find ways in which he can be reinstated or vindicated [having been convicted, of course, of the charges against him].

(ii) With this in mind, he addressed an appeal to our Holy Synod, accompanied by a series of other documents composed by Bulgarian laity, some expressing support for Father Cassian, and others inveighing against His Eminence, Bishop Photii of Triaditza, who also wrote to us about this matter.

(iii) The Standing Holy Synod resolved, in response to all parties, with the basic point that it is not competent to intervene in an internal problem of a Sister Church which has already been resolved.

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**III. Among the other** matters dealt with by the Holy Synod were the following:

## 1. Foreign Missions

(i) We have continued to offer various kinds of assistance to our missionary communities in the Republic of the Congo, the Democratic Republic of the Congo, Kenya, Australia, Singapore, Malaysia, the Czech Republic, Slovakia, and England, and have dealt with any problems that have arisen therein (meetings VIII, IX, X, XI, XIII, XV, and XIX).

(ii) The missionary community in South Africa, centered around the former Hieromonk Elias (Palmos), went through a terrible, self-destructive crisis after the repose of Archimandrite Nazarios (Pribojan) and has now placed itself outside our Holy Synod (meetings VII, VIII, XI, XII, and XIII). See the communiqué on this subject (“Information on the Mission in South Africa”), dated February 2/15, 2008, in *Άγιος Κυπριανός*, No. 342 (January–February 2008), p. 139 (also available on the website of the Holy Synod at [http://www.synodinresistance.org/Annals\\_en/E2c4015EnemerosisNAfrike.pdf](http://www.synodinresistance.org/Annals_en/E2c4015EnemerosisNAfrike.pdf)).

(iii) Auspicious prospects for Orthodox resistance are now opening up in the Far East (meetings XV and XVI).

## 2. Dioceses outside Greece

(i) The Parish of Sts. Raphael, Nicholas, and Irene, in Toronto, Canada, came under the Archdiocese of Etna (meetings X and XVIII), as did Protodeacon George Skvor, of our former Sister Church, the Russian Orthodox Church Abroad (meeting XVII). It was decided that His Eminence, Archbishop Chrysostomos of Etna should participate in an international congress in Bucharest, Romania this September, and also that he should cooperate with the Institute for Byzantine and Modern Greek Studies, founded by Professor Constantine Cavarinos (meeting XIII).

(ii) His Grace, Bishop Ambrose of Methone visited the Diocese of Luni, in Italy. A petition for the provision of a place of worship in Bari was approved and sent to the Italian authorities (meetings XIV and XVI).

(iii) Issues of a pastoral and canonical nature in the Diocese of Alania, in South Ossetia, were discussed (meetings IX and XIII).

## 3. Sister Churches

(i) It was decided that the participation of our Holy Synod in the celebration of the Transfiguration, the Patronal Feast of our Sister Church in Romania, should be expanded to include three Hierarchs, one Hierodeacon, five nuns, and thirty-six laypeople (meeting X).

(ii) The Acting President of the Holy Synod, His Grace, Bishop Cyprian of Oreoi, will go to Sofia, Bulgaria, in order to take part in the Patronal Feast of the Cathedral of the Dormition of the *Theotokos* on August 15.

(iii) Issues pertaining to our relations with our Sister Church, the Russian Orthodox Church Abroad (ROCA), under the Provisional Supreme Ecclesiastical Administration (PSEA) were repeatedly discussed, as also, more broadly, were issues directly or indirectly bearing on our brother anti-ecumenists among the Russians (meetings VII, X, XII, XIV, XVII, and XVIII).

- His Grace, Bishop Ambrose of Methone, following an invitation, went to Haiti, in the Caribbean, and ordained Deacon Father Ambrose Noel, who serves the Haitian mission of the ROCA-PSEA, to the Priesthood (meeting XII).

#### 4. Ecumenism and Anti-Ecumenism

- The Holy Synod was informed of developments in ecumenism (the pro-ecumenist homily of Metropolitan Theokletos of Ioannina at the Patronal Feast of the Phanar, November 30, 2007 [Old Style]) and anti-ecumenism (the anti-Papist Nativity Encyclical of Metropolitan Cosmas of Aitolia and Akarnania) (meeting VII).

#### 5. The Churches of the “True Orthodox Christians”

- The Holy Synod was informed of developments in the ranks of the various ecclesiastical Communities of the “True Orthodox Christians,” both in Greece and abroad, and made noteworthy comments thereon (meetings XV and XVIII).

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**IV. Finally,** the Holy Synod discussed and made decisions on the following matters:

1. In response to a petition, it accepted under the jurisdiction of the Holy Metropolis of Oropos and Phyle the Parish of the Holy Unmercenary Cosmas and Damian, in Eleusis, Attica (May 2008).

2. In response to a petition, it placed under the jurisdiction of the Holy Metropolis of Oropos and Phyle the Church of the Holy Great Martyr

Marina, which is to be constructed in Ano Acharnai, Attica, by the St. Marina Guild of Acharnai (meetings XVIII and XIX).

3. To work on a document in reaction to the bill being promoted by the Government concerning so-called “open cohabitation by mutual consent” (meeting XIII).

4. To undertake a careful theological study of the validity of incomplete or defective Baptism, in which the three immersions are not performed, either out of negligence or out of ignorance, or as a result of heterodox influence (meeting IX).

5. To recommend to parish Priests that they deal in a tactful and pastoral way with those faithful who are bothered by the non-existent pseudo-dilemma regarding the celebration of the Resurrection according to winter or summer time (meeting XIV).

6. To bring it to the attention of clergy and laity that, when on pilgrimages to the Holy Land, they should not take part in worship services celebrated in Churches in the Holy Places or that belong to other local Churches, with whom, for reasons of Faith, we are not in communion (meeting XV).

7. To rename the “Synodal Fund for the Assistance of Clergy” the “Synodal Fund for Charitable Assistance,” so that its potential might be broadened (meeting XVI).

8. To study attentively the possibility of convening a clergy conference or a clergy-laity conference, with a view to making this a regular event (meeting XVI).

9. That Priests celebrating the Divine Liturgy should announce before Holy Communion that, aside from the other preparations requisite for the faithful to commune, it is necessary that they confess to spiritual Fathers belonging to our Holy Synod (i.e., to our Old Calendar Orthodox community) (meeting XVII).

At the Headquarters of the Holy Synod in Resistance,  
Phyle, Attica, July 22, 2008 (Old Style)  
Holy Myrrh-bearer Mary Magdalene, Equal to the Apostles

*From the Chancery of the Holy Synod  
† Bishop Klemes of Gardikion*