

[ UNOFFICIAL ENGLISH TEXT TRANSLATION]

**CHURCH OF THE G.O.C. GREECE**

**HOLY SYNOD**

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**Athens - Greece**

*Athens 24<sup>th</sup> August 2017*

Protocol No. 3504

**DECISION  
OF THE HOLY SYNOD OF THE HIERARCHS ASSEMBLED  
IN THE EXCEPTIONAL SESSION  
ON THE 24/8/2017 (ECCLESIASTICAL CALENDAR)**

The Holy Synod of the Hierarchy of the Genuine Orthodox Church of Greece convened exceptionally today on the 24<sup>th</sup> of August 2017 (eccl. cal ), following the decision of the Residing [Ἐνδημούσα] Holy Synod (2/8/17 eccl. cal ) with the exclusive topic of discussion:

***“The co-examination, due to the correlation and relevance, because of the failure to respond by His Eminence the Metropolitan of Argolis kyr. Pachomios, as well as the similar position of His Eminence the Metropolitan of Patrai kyr. Eustathios, in relation to the position they have taken towards the Synodal decisions and announcements, in fact after the publication and dissemination of their letters Protocol No. 117-12/7/2017 (posted on the official website of the Holy Metropolis G.O.C. Patrai) and the letter Protocol No. 119-13/7/2017”.***

The session began approximately at 10am, in the usual meeting room of the Holy Synod at the Ecclesiastical Cultural Centre (Athens), under the Presidency of His Beatitude ; The Archbishop of Athens and all of Greece kyr. kyr. Stephanos; participating were the Synod Hierarchs: H.E. The Metropolitan of Thebes & Levadia kyr. Andreas, (and) was canonically representing H.E. The Bishop of Phillipi kyr. Chrysostomos, H.E. The Metropolitan of Larissa & Tirnavos kyr. Ignatios and H.E. The Metropolitan of Fthiotidos kyr. Panteleimon, the Very Reverend Secretary, Hieromonk Fr. Phillipos Selitsaniotis who replaced the Chancellor of the Holy Synod who was justifiably excused to be absent abroad.

Following the relevant Recommendation of the President – His Beatitude and following extensive deliberation by the Synod members on the exclusive issue of the exceptional Session of the Holy Synod of Hierarchs. The following unanimous agreements were concluded:

For a substantial time now, dark clouds have been looming over the horizon of our Most Holy Church due to anti-canonical actions, which have taken place or are about to be accomplished by certain brethren in Christ and concelebrants. The Holy Synod having observed for some time now with the necessary attention and composure, the events which despite the tireless and paternal efforts and exhortations of His Beatitude The Archbishop of Athens and our President kyr .kyr. Stephanos for correction and pacification, however they continue to create turmoil and scandal among the faithful people of our Lord, therefore, [the Synod] has decided that the time has come to speak out so that it may courageously and outspokenly to declare its decision and thus placing “*the finger into the place of the nails*” (John 20:25).

A) Our “*One, Holy, Catholic and Apostolic*” Church, as is widely known, was structured in such a way, that “*everything should be done in a fitting and orderly way,*” (1 Cor. 14:40) in order to be fulfilled in hierarchal and Synodical order, gradually shaping its governing episcopal, Synodal polity and administrative system.

Accordingly, based on the Holy Canons, the Bishops of their given areas govern the local Churches or communities being the minor ecclesiastical authority; the Churches in major areas [are governed by] the Synod of Bishops who constitute the local or regional [ἐπαρχιακὴν] Synod, being the highest ecclesiastical authority of every regional Church. Consequently, the conciliarity belongs to the essence of the Church and every attack or attempted overturn of it is an attack against the actual dominion of our Holy Church.

This highest ecclesiastical authority – the Holy Synod- is convoked and assembled based on the Holy Canons and long standing and uninterrupted ecclesiastical practice; [The Holy Synod] is presided by its President, His Beatitude The Archbishop of Athens kyr. kyr. Stephanos, who also decides on convening exceptional meetings of the [Synod] Body, whenever he deems it necessary. The presence of all the members in the Sessions of the Holy Synod is obligatory; should a member be inexcusably absent, [then] this constitutes a canonical infringement and is punishable by the Holy Canons (Can.19 of the 4<sup>th</sup> Ecumenical Council, Can. 8 of the Quinisext Council).

The Decisions [of the Holy Synod] are taken precisely as the Holy Canons declare, achieving unanimity, by the guidance of the Holy Spirit. In the event of not achieving unanimity, the majority vote of the present members is required accordingly with the explicit command of the Holy Canons “*Let the majority vote prevail*” (Can. 6 of the 1<sup>st</sup> Ecumenical Council, Can. 19 of Antioch).

Decisions taken by the Holy Synod are mandatory for everyone, even for those members who constitute a minority, who on the one hand, have the right to subscribe their difference of opinion in the kept minutes, however they are obligated to sign and endorse the Synod Decisions; any refusal to do so also constitutes a canonical offence.

**B)** The standard obligation is imperative to preserve in a way that is irreproachable and upright for the dogmatic unity of the Church and is accompanied by the corresponding obligation to preserve intact the standard unity and good order of the legally and canonically recognized Ecclesiastical Administration.

Therefore, the deliberate departure from the canonical unity and good order by reason of disagreement on matters of administrative or canonical nature, even disagreements on issues of minor importance about ecclesiastical teachings, lead to the committing of the canonical offense of administrative (or Ecclesiastical) schism [σχίσματος διοικήσεως (ἢ ἐκκλησίας) ], which is foreseen and punished by the Sacred Canons (Can. 31 of the Apostles, Can.13, 15 of the First-and-Second Council, Can. 5 of Antioch, Can. 6 of Gangra, Can. 10, 11 of Carthage).

In any case, disputes in the Church which degrade the preservation of indisputable obedience to the calls of the rightful and canonical existing ecclesiastical Authority e.g, the inexcusable refusal by a Bishop to commemorate the Holy Synod- constitutes the canonical offence of an unlawful assembly [παρασυναγωγή ] which is however, foreseen and punished by the Holy Canons (Can. 31 of the Apostles, Can. 13, 15 of the First-and-Second Council, Can. 5 of Antioch, Can. 6 of Gangra, Can. 10, 11 of Carthage, First Canon of Basil the Great).

Finally, the obligation to preserve unbroken, upright and irreproachable the dogmatic and canonical unity, order, and discipline of the Church, is fulfilled by the command of absolute respect for the legal order of the Church. Consequently, the deliberate disturbance of the legal order of the Church, attempted by two or more clergymen and/or monastics acting upon a common decision in order to conspire in all forms of deceit against the legal Ecclesiastical Authority with [It's] canonical subordinates and [It's] operating bodies, constitutes the canonical offence of conspiracy [συνωμοσία], faction [φατρία] and plotting [τυρεία], which are foreseen and subsequently punished by the Sacred Canons (Can. 18 of the 4<sup>th</sup> Ecumenical Council, Can. 34 of the Quinisext Council).

**C)** Treachery [ ἐπιβουλή] against the ecclesiastical order (beyond showing insult towards the ecclesiastical regime which is accomplished by the act or attempt to create the canonical crimes of schism [σχίσμα], unlawful assembly [παρασυναγωγή] and conspiracy [συνωμοσία], faction [φατρία], plotting [τυρεία], as previously mentioned) is expressed by the Holy Canons also through the perpetration of offences which constitute an insult towards the good order and precision of the Canons; just as the legislator of the Canons defines regulations and imposes sanctions for their preservation which must permeate the behavior of clerics of all positions within the Church.

Consequently, any random deviation against the ecclesiastical authority belonging to the known ranks (of Bishop, Presbyter, or Deacon) accomplished by any cleric including the refusal or neglect to fulfil a required action or order, constitutes the canonical offence of violation of duty [παραβάσεως καθήκοντος], is punished depending on the circumstances.

On the other hand, the consolidation of canonical good order and precision have as their foundation the incontestable obedience of every cleric, monastic and layperson to the orders of the regional, responsible, legal and canonical existing Ecclesiastical Authority.

Consequently, insubordination at large by any cleric to the directives of the competent Ecclesiastical Authority for a specific circumstance or, in the same way his arbitrary involvement in the responsibilities [of the Ecclesiastical Authority], constitute the canonical crime of contempt towards the ecclesiastical authority [καταφρονήσεως τῆς ἐκκλησιαστικῆς ἀρχῆς], foreseen and appropriately punished by the Sacred Canons (Can. 34 and 39 of The Apostles, Can. 4 and 8 of the 4<sup>th</sup> Ecumenical Council, Can. 9 of Antioch, Can. 57 of Laodicea, Can. 6, 7, and 43 of Carthage).

**D)** The purpose of providing a basic outline of the fundamental institutions of Orthodox Ecclesiology and the ecclesiastic system of governance is to vividly and succinctly demonstrate the canonical offences, deeds, and omissions which have been perpetrated for a considerable time now, despite the exhortations and counsel by The President of our Holy Synod: His Beatitude, The Archbishop of Athens kyr. kyr. Stephanos for the return to canonical order of the senior Metropolitan of Argolis kyr. Pachomios and the Metropolitan of Patrai kyr. Eustathios (cf. totally indicative, the letters of His Beatitude with Protocol No. 99-16/8/2015, 96-10/5/2016, and 106-7/9/2016).

Specifically, His Eminence the Metropolitan of Argolis and (the then) Locum Tenens [Τοποτηρητής] of the Holy Metropolis of Corinth, residing – due to old age – in the Sacred Holy Trinity Monastery in Examilia, Corinth (where Domnina – his sister was the (then) Abbess of the Sacred Monastery) probably beguiled, initially refused the offer of the Holy Synod (Protocol No. 3476-6/4/2016) to allow the actualization of a liturgical concelebration at the Sacred Monastery on the occasion of his names day, but rather demanded that a written “*Orthodox, genuine, ecclesiastical answer*” should be preceded by the Holy Synod, on supposed issues of faith which had been posed [to him] by His Eminence of Patrai kyr. Eustathios. (cf. his letters Protocol No. 98 & 99 respectively dated 2<sup>nd</sup> & 7<sup>th</sup> of May 2016).

Despite the sincere, thorough and immediate written reply from His Beatitude, The Archbishop of Athens kyr. kyr. Stephanos underlining the lurking dangers for the Church unity by the creation of issues of faith from non-existence (Protocol No. 96-10/5/2016), His Eminence of Argolis not only remained adamant, but with his letter to The Archbishop and all the Hierarchs (Protocol No. 101-11/5/2016) called them to co-sign the Confession of Faith of 1937 of the Bishop of Bresthena, the Holy Father Matthew, however adding his own “*terms*” which in fact he had already signed and sent with the Abbess Domnina of the Sacred Holy Trinity Monastery of Examalia !.

However, even after the repose of the Abbess Domnina, the Sacred Holy Trinity Monastery refused to allow the presence from members of the Holy Synod at her funeral service, thus severing in practice their ecclesiastical communion with the Holy Synod, at least with the tolerance of His Eminence – the Locum Tenens [Τοποτηρητοῦ] of Corinth, who otherwise should have enforced the foreseen penalties by the Sacred Canons for insubordination.

In the face of these events, the Holy Synod reached its Decision (Protocol No. 3496-19/5/2017) to remove the position of Locum Tenens [τοποτηρητεία] of the Metropolis of Corinth from His Eminence the Metropolitan of Argolis. However, he was explicitly allowed to remain in the sacred Holy Trinity Monastery in Examilia, Corinth, which he had founded, and would enjoy all the honor and comforts due to his advanced age.

His Eminence of Argolis kyr. Pachomios categorically refused to comply by the Decision of his superior Ecclesiastical Authority via his letter, Protocol No. 115-22/5/2017, and in fact addressed it, totally anti-canonically, only to “*the Hierarchs who signed the decision 3496*” and not to the Holy Synod, hence showing that he did not recognize the Holy Synod.

His insubordination to his superior ecclesiastical Authority was accompanied, totally anti-canonically, with a publication of an “*encyclical*” directed to the flock of the Holy Metropolis of Corinth (Protocol No. 114-21/5/2017), where he presumptuously and completely anti-canonically announces his decision to not comply with the order of the Holy Synod.

The Metropolitan of Patrai kyr. Eustathios (to whom only, of all the Holy Synod members is permitted access and the right to officiate liturgical services by the Sacred Monastery in Examilia), as a self-styled canonologist who interprets authentically “*ex cathedra*” the Sacred Canons and finally ruling as a quasi-higher ecclesiastical court, regarding the canonicity or not of the Archbishop's and the Holy Synod's actions to which – as is known – has his canonical accountability; coercively pursuing to impose his opinions, came to unsolicited support for the anti-canonically and condemnable actions of the Metropolitan of Argolis kyr. Pachomios. (cf. his characteristic letters to His Beatitude The Archbishop of Athens kyr. kyr. Stephanos, Protocol No. 44-27/7/2015 and 86-17/5/2016).

Utterly typical of the air and attitude of the specific Bishop towards His Beatitude Archbishop kyr. kyr. Stephanos and the Holy Synod is that – after the close of proceedings of our Residing [Ενδημούσα] Synod Session – having lodged a draft with suggestions for dealing with the spiritual and theological crisis (Protocol No. 45 dated 23/9/2015), he then issued according to his own opinion an Encyclical to his flock (Protocol No. 53 dated 21/10/2015) containing a Confession of Faith, and subsequently via a written letter (Protocol No. 54 dated 23/10/2015 directed to His Beatitude the Archbishop of Athens, in which he attached his document titled “*Basic principles of the Orthodox faith and confession*” presumptuously calling him to sign it and return it back to him! In fact, he designated a deadline of 15 days for the submission of any observations at large by the Archbishop's part, which he [i.e. Metropolitan Eustathios] would reserve the right to decide, should he find it necessary...!

He sent similar letters also to the other members of the Holy Synod, yet despite the thorough objections of His Eminence the Metropolitan of Fthiotidos kyr. Panteleimon (letter Protocol No. 1 dated 29/10/2015), he proceeded to obsessively support the positions about the alleged urgent need to confess about “*not praying with or have relations with heretics*

*and schismatics*” through a series of letters having as their primary purpose the vindication of his unilateral and anti-canonical activities.

In fact, it should be mentioned that in his obsessive attempt to impose his viewpoints and justify himself through his anti-ecclesiastical actions, he did not even hesitate to resort to reproachful and biting remarks, expressing and formulating ungrounded accusations and slander against His Beatitude The Archbishop of Athens and President of our Holy Synod kyr. kyr. Stephanos himself, even insinuating about the theological literacy of His Beatitude (cf. particularly the letters of H.E. of Patrai, Protocol No. 30-23/11/2014, 36-8/1/2015, 44-27/7/2015 and 86-17/5/2016).

In fact he invented the “*vote of noncompliance*” [ψηφον ἀρνησικυρίας] completely unheard of by the Sacred Canons and Canon Law in its entirety (cf. typically the letters H.E. of Patrai Protocol No. 51-14/10/2015 and 52-16/10/2015). Also known as “*veto*” only in secular disciplines and relating to voting in political and generally secular organizations and entities, as if the vote of the Metropolitan of Patrai had some sort of special value and authority in Orthodox Ecclesiology that would give it credence “*per se*” to prevent the issue of a Synodal Decision! Far may it be such blasphemy!

One can establish simply from these factors the perpetration or the attempt at making a series of canonical infringements by the Metropolitan of Agrolis kyr. Pachomios and the Metropolitan of Patrai kyr. Eustathios, predominantly the committing of the offence of schism [σχίσμα] and unlawful assembly [παρασυναγωγή] which are punished by the previously mentioned Sacred Canons.

There is also a very small number of clerics and monastics participating in the activities of the two Bishops, whether isolated or collectively, in their disregard to the Decisions of our Holy Synod and [disregarding] the attempts by Its President – His Beatitude for their return to the canonical path. Predominantly standing out is the Priest-monk Gerasimos Cosmas, already presenting himself as the Archieratic Delegate of the Holy Metropolis of Patra, the late Abbess Domnina (sister of the Bishop of Argolis kyr. Pachomios) of the Sacred Monastery in Examilia, likewise Theoktisti – the incumbent Abbess of the Monastery, all of whom are similarly involved in the perpetration of the canonical offences, outstandingly those of conspiracy [συνωμοσία], factionalism [φατρία], and plotting [τυρεία] and contempt towards their superior Ecclesiastical Authority [καταφρονήσεως τῆς προϊσταμένης αὐτῶν Ἐκκλησιαστικῆς Ἀρχῆς].

E) The perpetration of all of the accomplished and attempted canonical offences was covered or rather cunningly disguised from the onset with the cloak of supposed theological concern and the alleged need to compose and sign an “*Confession of Faith*”. All of these are obviously inspired by the evil one, just as for that matter, the Fathers assembled at the Synod of 861 under the tenure of the most holy Patriarch Photius, the so-called First-and-Second Synod had in a sense prophetically declared by determining in Synod with the same eternal force that: “*the All evil One having planted the seeds of heretical tares in the Church of Christ, and seeing these being cut down to the roots with the sword of the Spirit, took a*

*different course of trickery by attempting to divide the body of Christ by means of the madness of schismatics ..*” (Can.13 of the First-and-Second Council).

The completely unsubstantiated and slanderous claim about an alleged "union" with the Florenites due to the unsolicited presence of Mr. Kyprianos - a Bishop from the Florenite Old-Calendarist movement - during the ordination of the new Bishop of Trimithium, Cyprus, kyr. Epiphanius which took place on the 16<sup>th</sup> November 2015 in the Holy Transfiguration Monastery, Larnaca was used as a suitable scapegoat for the supposed necessity for the immediate creation and signing of a “*Confession of Faith*”. Following a formal invitation (Protocol No. 4141-12/10/2015) by the Most Holy Church of the Genuine Orthodox Christians of Cyprus to The Archbishop of Athens and President of our Holy Synod kyr. kyr. Stephanos, a contingent of representatives from our Holy Synod participated in the ordination; when the by standing “*Bishop*” of the “*Florenites*” Mr Kyprianos who observed together with a multitude of people the ordination of the Bishop, took the initiative upon entering the Church to greet the representatives of our Most Holy Church with an embrace.

Despite the exhaustive, detailed and completely convincing clarifications, for any well intended third party, which were given not only officially on part of the Holy Synod of the Most Holy Church of the Genuine Orthodox Christians of Cyprus (the “*Informative Announcement*” Protocol No. 32 dated 11/2/2016) and by His Eminence the Metropolitan of Kitium kyr. Sebastianos (his letter to His Beatitude The Archbishop of Athens kyr. kyr. Stephanos and His Holy Synod, Protocol No. 4352 dated 11/2/2016) but also by our Holy Synod, with the release of “*Informative Announcements*” Protocol No. 3470 and 3471 both dated 20/2/2016, and also by individuals who participated on behalf of our Holy Synod in the specific ordination (cf. distinctively the detailed replies of His Eminence the Metropolitan of Fthiotidos kyr. Panteleimon, Protocol No. 6-2/5/2015, 7-5/5/2015 and 8-27/5/2016) – His Eminence of Argolis kyr. Pachomios and especially the instigator of the whole machination: His Eminence of Patrai kyr. Eustathios persisted in bad faith with their claims of supposed “*scandal*” due to the supposed recognition of Mr Kyprianos as a canonical Bishop and hence the necessary formulation of a “*Confession of Faith*”. However, the real and obtrusive purpose and plan is the deliberate defamation of the Bishops of our Holy and Sacred Synod and personally our Archbishop, and President kyr. kyr. Stephanos and the formation of the suitable climate for the creation of a supposed “*schism on grounds of faith*”...

Who really are these individuals which are shocking the Church members and are openly threatening the unity of our Holy Church? It is those who obviously in self-interest judge with double standards, taking the opportunity whenever they can to mingle with Kirikos Kontogiannis who has been defrocked on grounds of cacodoxy/heresy; who they acknowledge and took photos together at the Sacred Holy Trinity Monastery at Examilia; and who under uncertain circumstances was elected as governing member of the Executive Council of the legal organization serving our Church which handles the ecclesiastical property known as O.D.A.P.I.E.G.O.C ; about whom they proposed in writing for the realization of a “meeting” and dialogue in order to achieve “*a union with the group of Kirikos*” (letter of the Metropolitan of Argolis kyr. Pachomios, Protocol No. 86-30/7/2015 to His Beatitude Archbishop kyr. kyr. Stephanos); and whom likewise His Eminence of Patrai kyr. Eustathios had a meeting in an Athenian hotel on the 10/23-10/2016 where they co-

signed an “appeal - request” for the inauguration of a “*dialogue, that will lead to ecclesiastical unity*”...

F) Certainly, this is not the first time within the realm of the Patristic Calendar there has been an attempted schism by someone on alleged “*grounds of faith*” wittingly and intentionally, on the one hand, as is the case with His Eminence of Patrai kyr. Eustathios; while some, on the other hand, are skillfully misled in their ignorance, as is the case with His Eminence of Argolis kyr. Pachomios. However, those who are undermining their benefactors, Our Holy Church and the Holy Synod must not forget that the Canons of the First-and-Second Council extensively demarcated the relevant issues concerning schism and in fact when relating to clerics separating from their Bishops, or Bishops [separating] from their Metropolitans, or Metropolitans [separating] from their Patriarchs (Can. 13,14 and 15 of the First-and-second Council).

And they dogmatized, clearly and categorically that before any breach of commemorating [ the name of the Bishop / Metropolitan / Primate in the ecclesiastical services] using as a pretext that he is in heresy, first “*Synodal / Conciliar examination*” has to precede. Specifically (Canon 14 of the First-and-Second Council) prescribes that “*If any Bishop, on the allegation that charges of crime lie against his own Metropolitan, shall secede or apostatize from him before a conciliar or synodal verdict has been issued against him, ...he shall be deposed from office*” because this [excuse] could only be permissible if “*on account of some heresy condemned [κατεγνωσμένη] by Holy Councils, or Fathers... who, that is to say, is preaching the heresy publicly, and teaching it barehead in Church...*” (Can. 15 of The First-and-Second Council).

Because if there is no heresy “*condemned/qualified [κατεγνωσμένη] by the Fathers*” and preached “*bareheaded [openly] in the Church*” or either simply preached, but instead a hidden heresy, then as the prominent commentator of the Sacred Canons Theodore Balsamon aptly observes with the 15<sup>th</sup> Canon of the First-and-Second Council:... “*because if the heretical teaching is hidden and whispered with restraint by the Primate [Patriarch or Head of Synod], being uncertain, he must not separate from him before being condemned . For it is necessary to rehabilitate him to the correct belief before a final verdict and separation from heresy*”. (“*Syntagma of the Divine and Sacred Canons*” vol. 2 pg. 695, see commentary by Nicodemos the Hagiorite about this canon in the “*Pedalion*” pg. 358, footnote 2).

Obviously, all these factors are not needed in the current situation. There is no condemned/qualified [κατεγνωσμένη] heresy by the Fathers, but neither an un-condemned/unqualified one, because in that case there should have been a competent demonstration about the dogmatic distortion and the simultaneous juxtaposition of the Orthodox teaching, and yet again, then it would be the responsibility of the Holy Synod to study the issue and appropriately decide, not the two Bishops of Argolis and Patra single handedly judging and deciding alone.

On the contrary, in the current situation, there is a deliberate attempt to create confusion between potentially canonical infringements about supposed matters of faith, which are used



as insincere excuses for undeclared shrewd purposes by those undertaking them, where again the only responsible authority qualified to examine, judge and decide is the Holy Synod.

Summarizing all that has been extensively shown, our Holy Synod has effortlessly reached the conclusion that in reality the plot which was artfully contrived some time now in order to create a new division within the Most Holy Church, under the masked pretext of supposed matters of faith and supposed necessity to draw up and sign a “*Confession of Faith*” which in fact was already written and pre-signed by the chief instigators of the division with their collaborators, has been exposed. The masks have already fallen!

And it has been proven beyond a shadow of doubt that the volitions of the evil one have been timely exposed and, with Gods Grace, ecclesiastically confronted; thanks to the admirable unity of our Church’s believers who have our Lord Jesus Christ as Head of Its body, while having as Its highest governing and spiritual Authority our rightful and canonical Holy Synod, presided by His Beatitude The Archbishop of Athens and all Greece kyr. kyr. Stephanos.

Therefore, addressing the culprits: The Metropolitans of Argolis kyr. Pachomios and Patrai kyr. Eustathios, who scandalized the faithful Church members; we call upon them to immediately stop without any delay their inexcusable and unwarranted severing of Ecclesiastical communion with the President of the Holy Synod and Its remaining Hierarchs, thus being re-instated to the regular/canonical order, as they are obliged to do. We declare to them that in persisting with their coercive and unwarranted actions, they render themselves liable before God and humans for the ordeal in which they are preparing to drag our Holy Church due to their ulterior motives; however, we forewarn them that all further actions of theirs will ensue in prompt decisions foreseen and imposed by the Holy Canons and constant ecclesiastical practice.

This Synod Decision, having been written, is signed as follows

#### THE HOLY SYNOD

##### **The President**

† The Archbishop of Athens and all Greece  
STEPHANOS  
[signature]

##### **Members**

† The Metropolitan of Thebes and  
Levadia  
ANDREAS [signature]

† The Bishop of Phillipi  
CHRYSOSTOMOS  
[signature of H.E. Met. of Thebes Andreas as his rep.]

† The Metropolitan of Larissa &  
Tirnavos  
IGNATIIOS [signature]

† The Metropolitan of Fthiotidos  
PANTELEIMON [signature]

† The Secretary  
Hieromonk Phillipos Selitsaniotis  
[signature]

