



# ORDER OF APOSTOLIC SUCCESSION

OUR APOSTOLIC SUCCESSION FLOWS FROM THE SEE OF CONSTANTINOPLE WHICH GAVE BIRTH TO THE MOTHER CHURCH OF ALL SLAVONIC LANDS: HOLY KIEV, GLORIOUS ROCOR WHO BORE WITNESS VIA BLOOD IN RESTORING SISTER CHURCHES - FERTILIZING THE DIASPORA WITH THE HOLY FAITH, AND BLESSED BULGARIA VIA HER SAINTS WHO TENDED TO THE GREATER VINEYARD OF THE LORD!



Then he said unto them: *“Go forth into the world and hand down the Gospel which I have given you as the testament of my saving presence amongst all creation!”* (Mk 16:15)



**This sacred icon fresco of the Apostle Andrew is part of the 4<sup>th</sup> century roman catacomb church of St. Techla the Protomartyr of Iconium (30 – 122 AD) - following the Apostle Paul to Rome via conversion in the practice of Christian virtues and charity.**

#### **ANDREW BAR JONAH OF BETHSAIDA**

The Apostle St. Andrew (8 – 60 AD) was born into a fishing family from the region of Galilee and town of Bethsaida, son of Jonah, brother of Simon later called Peter. He (Andrew) was a craftsman trained in the building of boats and a disciple together with St. John the Evangelist and Theologian of St. John the Forerunner and Baptist - later becoming an Apostle of the Lord via John's (the Baptist) testimony to Jesus as the Lamb of God and promised Messiah. (Jn 1:29)

Thus, ignited via the divine grace of the Holy Spirit and through the command of Christ to preach, teach, and fulfill the divine obligations of prayer and liturgics, he went abroad drawing souls into the salvific net of he who is (Jesus) the divine fisherman.

The following is a sequence of Apostle Andrew's missionary journey after Holy Pentecost when the Apostles concelebrated the Anaphora (liturgy) of St. James of Zion before going abroad. Furthermore, groups of the apostles (except James who remained in Jerusalem as her first Bishop after the Lord) traveled together – visiting various neighbouring zones prior the greater missionary travels abroad before returning to Jerusalem after the first missionary journey!

Although the 1<sup>st</sup> Council of the Church of Jerusalem (the gathering of the apostles, and disciples) is considered to have taken place towards 50 AD, It is interesting to note that before the spoken word was written, the spoken accounts are classified as Holy Apostolic Tradition. Tradition does not mean that they are fables; such accounts which were not written were preserved as common knowledge amongst believers as testified in the gospel of the beloved apostle and theologian John (Jn 21:25)

Hence, when we consider the Dormition (passing away in sleep) of the Theotokos (Mother of God) and how the apostles journeyed to Jerusalem from abroad – particularly the apostle John who took Holy Mariam with him after the Pentecost to Ephesus (a region of Turkey) ; the return from the second mission towards 40 AD as seen below (all apostles being present except Thomas who arrives three days later) cements that timeframe considering the Theotokos was in her late 50's.

### **1<sup>st</sup> Apostolic Mission (33-36 AD)**

1. GAZA – Samaritan Christians.
2. LYDDA – Palastinian Christians.
3. ANTIOCH – Syrian Christians.
4. EDESSA - Persian Christians.
5. LYGOS BIZANTINOS – Greek Christians.
6. BYTHINIA – Greek Christians.
7. CAPPADOCCIA – Hebrew, Persian and Greek Christians.
8. GALATIA – Celtic and Greek Christians.
9. PONTUS – Persian and Greek Christians.
10. GEORGIA – Iranan and Roman Christians.
11. ARMENIA – Persian Christians.
12. CAUCUSES – Iranian Christians.
13. JERUSALEM – Hebrew, Greek, Roman and Arab Christians.

### **2<sup>nd</sup> Apostolic Mission (37 – 40 AD)**

1. ANTIOCH – Syrian Christians.
2. EPHESUS – Greek Christians.
3. CYPRUS – Greek Christians.
4. NICEA – Greco – Slav Christians.
5. PONTUS – Persian and Greek Christians.
6. GEORGIA – Iranian and Greek Christians.
7. PARTHIA – Iranian and Greek Christians.
8. KURDISTAN – Persian and Iraqi Christians.
9. GEDROSIA – Persian and Greek Christians.
10. PAKISTAN – Indian, Greek, and Chinese Christians.
11. AFGHANISTAN – Indian and Persian Christians.
12. CHINA – Asian Christians.
13. MONGOLIA – Asian Christians.
14. SCYTHIA - Iranian and Greek Christians.
15. ALTAI – Asian Christians.
16. KURDISTAN – Persian and Assyrian Christians.
17. JERUSALEM – Hebrew, Greek, Roman and Arab Christians.

### **3<sup>rd</sup> Apostolic Mission (41 – 43 AD)**

1. EGYPT – Saharian, Persian, Lybian, and Greek Christians.
2. AFRICA – Tribal Christians.
3. ETHEOPIA – Tribal and Hebrew Christians.
4. ZIMBABWE – Tribal Christians.
5. ALGERIA – Saharian, Greek and Roman Christians.
6. JERUSALEM – Hebrew, Greek, Roman and Arab Christians.

#### **4<sup>th</sup> Apostolic Mission (44 – 60 AD)**

1. PONTUS – Persian and Greek Christians.
2. GEORGIA – Iranian and Greek Christians.
3. CAUCUSES – Assyrian, Iranian and Greek Christians.
4. RUSSIA – Slav, Goth, and Greek Christians.
5. UKRAINE - Slav and Greek Christians.
6. POLAND – Slav, Celtic, Germanica and Roman Christians.
7. SLOVAKIA – Slav and Celtic Christians.
8. ROMANIA – Greco-Roman and Goth Christians.
9. CALABRIA – Greco-Roman Christians.
10. CRIMEA – Slav, Greco-Roman, Persian and Asian Christians.
11. SINOPE – Slav, Greco-Roman, Persian and Asian Christians.
12. PATRAS – Greek and Hebrew Christians.

Thus, we are the disciples who can confidently trace our apostolic heritage and canonicity back to the apostle Andrew who was the first called via our sacred roots from Constantinople to Italy. There is no doubt, no mistake and no fabrications as seen in the following tables of succession and historical settings.

As the day of Pentecost imparted the grace, wisdom, and empowerment of God upon his chosen for the edification of his family the Church of his body – they who were present witnessed the Kingdom come with power and heard the Lord’s word via his apostles in their own languages and cultural mindset. (Act 2:1 -39)

There is no Jew or Greek in Christ, nor is there to be a cultural division or clash of gender superiority as the apostle Paul affirms in his epistle to the Galatian Church (Gal 3:28) The Orthodox Church is the continuing Church of the Old Covenant (not the persuaded heresy of the Church being born at Pentecost) and perfected in Christ as the new and transfigured body of his presence!

We are orthodox, we are not Greek, nor Slav. We have Roman heritage – the same heritage which Paul, Barnabas and Peter nurtured our Church in Italian lands of Old which later was fostered under the patriarchate of Constantinople; a clear fact rendered in architecture, iconography and customs throughout elder Italy.

Yet, we are Australian, we have our own culture and traditions but we are united with our brothers and sisters via the ancient faith received and grace imparted: we are Holy Apostles Australian (Exarchate) Metropolis - the Church that embraces all people regardless - as it did in the beginning. Most have forgotten that the Lord’s Incarnation embraced the totality of his creation and we as his Church shall continue to do so until He comes in the fullness of his glory!

History’s pages have always been tainted via interpretation and commodity of the counterparts involved – many aspects are kept concealed in order to avoid opening up a can of worms so to speak/write! When we come to a most sensitive issue which in this case is faith – the centre of worship and its community network aim to foster and nurture one’s spiritual pilgrimage. Yet, facts and fables waltz around the religious platform!

I once gave a homily (sermon) on God's creation (us) which is perfect – using a wondrous breathtaking stained glass window I beheld on an autumn's day in a charming small church building here in the North of Melbourne. The problem was that it (the glass) being exposed to the elements throughout the years became tainted; although the sun's rays were coming through – the original beauty was no longer and had darkened quasi disfiguring the depictions.

The sad reality is that this is exactly how things are when it comes to classifying that which is and is not church. Although some things may appear to be intact, but that is not enough to warrant authenticity; words, deeds, liturgy, style and intention must go hand in hand! On the other side of the equation, opposing groups of the past who rejected anything that was set in stone from the beginning – creating their own versions due to poor historical knowledge; founded on emotions which ever change, are also at a great loss!

Yet, there are many important and vital information's which are either kept aside due to convenience, or totally camouflaged in order that people are kept from putting two and two together which often unveils an ugly truth that can be at times damaging. Furthermore, we need to remember that the Church in both covenants always employed liturgy, prayer, song, and sacred iconography – especially from the times of the Exodus (chapters 24 -31) - encapsulated in her rituals.

Although holy iconography throughout the Middle East, Eastern, and Western Europe tells us a good amount of what the practice of the liturgical past was – many of the holy even throughout England were arrayed with either Byzantine or Syriac vesture – all this begins to change shortly after the Great Schism of 1054AD!

In addition, most of the British Isles up until 1752AD observed Holy Nativity on January 7<sup>th</sup> as we who follow the Orthodox Calendar observe (not the Gregorian Calendar which is conveniently labelled by the New Calendarists as the revised Julian) the Isles adhering to thus which of course ceased after the bishop of Rome (Gregory XIII) imposed his rule and calendar over that which was Western Christendom in 1582AD!

These rites which were once orthodox in essence and most solemn in canonical practice were profoundly **(a) Latinised** with the prevailing Tridentine tradition 1545AD **(b) Reformed** over the various Protestant reformations 1509AD Although scholars play a round of tennis trying to make its liturgical antiquity fit; **all that they were in original beauty are lost in time and remain so!**

May I reiterate: **these once venerable rites were modified over the years via various key events** such as the council of Trent (1545-1563AD) the Protestant Reformations of both England (1509-1547AD) and Europe (1517-1600AD) - losing their original orthodox essence and solemn canonical practice! This reality was rather hard for me in the beginning of the faith journey and for many others who were from western Christian backgrounds to accept.

Such truths as mentioned above regarding the Ancient Apostolic Faith tend to become obstacles for potential believers; especially if these remain un-nurtured by clergy who are either not familiar with the western mindset and practice of religiosity or have not fully converted to Holy Orthodoxy themselves!



The rather fundamentalist attitude portrayed by a fair amount of orthodox clergy and believers in general also tends to damage potential wholehearted believers; I too had my fair share of such shenanigans in the early years of my faith journey – the resemblance of a religious concentration camp!

However harsh and publically embarrassing certain stunts pulled on me became - I coped with God's grace even in the most unbearable moments of cruelty dished out with such religious fanatics. (2Cor 12: 9) There is nothing worse than people resembling a sounding gong in the wind without true pastoral care, edification, sensitivity and above all – wholehearted charity rendered in love! (1Cor 13: 1-13)

Furthermore, when one comes to terms with the truth regarding western liturgical practice, another sensitive hurdle must also be overcome; the affirmation that within Holy Orthodoxy (the New Testament Church) there is no such concept of **branch theory** – meaning that the present supposed Western Church in its various denominations is the same from the time of the Pentecost - existing within its former rites, along with its theological and doctrinal concepts:

**Hence, the Venerable Western Church indeed ceased and dissolved with the Great Schism of 1054AD rapidly fragmenting and withering universally as unveiled in the following historical sequence!**

## **HISTORICAL SEQUENCE OF SEPARATION AND FRAGMENTATION FROM THE CHURCH**

### **+ Holy Orthodoxy 33AD Jesus Christ and his Apostles**

\* **Roman Catholicism 1054AD Pope Leo IX (Severed itself from Holy Orthodoxy)**

\* **Lutheranism 1517AD Martin Luther**

\* **Anglicanism 1534AD Henry VIII**

\* **Calvinism 1555AD John Calvin**

\* **Presbyterianism 1560AD John Knox**

\* **Congregationalism 1586AD Robert Brown**

\* **Baptists 1609AD John Smyth**

\* **Methodist Episcopalians 1739AD John Wesley**

\* **Episcopalians 1789AD Samuel Seabury**

\* **United Brethren 1800AD Phillip Otterbein**

\* **Disciples of Christ 1827AD Thomas Campbell**

\* **Mormonism 1830AD Joseph Smith**

\* **Salvation Army 1856AD William Booth**

\* **Jehovah's Witness 1874AD Charles Russell**

\* **Christian Science 1879AD Mary Baker Eddy**

There are various other groups which sprung from most of these heresies which have not been mentioned - especially those of the **evangelical persuasion**; the United Kingdom and United States are full of them; Australia is unfortunately catching up! Therefore, detoxing from such is an arduous task and must be done with experienced guidance – preferably via the instruction of a bishop as was always the custom in formative years.

Another delicate issue is **the tracing of lineage** – due to this Great Schism, rapid fragmenting and withering away of the once venerable Western Church; such can no longer trace their Apostolic Succession to one of the Holy Apostles. A good number within such clusters of both the former Western Churches and the New Calendarists (revised Julian) orthodox (those who reformed alike Vatican ii) say that it is impossible to do so considering historical documentation impeding such due to their inaccuracy or absence.

Many others within similar clusters maintain that they have solid foundation, yet these can only trace their episcopal lineage to a mere 15<sup>th</sup> Century high ranking Prelate *Scipione Fabrizio Cardinal Rebiba* (Born: 1504! Bishop: 1541 – 1577AD) Hence, this phenomenal reality is precisely due to that major reason: **the Great Schism, the fragmentation that it brought and the withering away from what is and always has been the Church of the Apostles!** (Lk 23: 28-31)

Going back to the homily example regarding the wondrous stained glass window – it (the stained glass) has become grouted by the elements of opposition and foreignness to the commandments of Christ as groom/Lord of his Church! The window needs a thorough clean not like the protesters and reformers did in the early years of iconoclasm repeated in English and Germanic Christendom (protestant reformers) – where the water pressure was too strong and the glass broke.....we need to gently wash away the filth of earthly empires and ego of obsessions - restoring the former beauty of celestial reality.

The words of the Saviour written in the account of the Apostle John must re-echo through the branches that have willingly severed themselves from the vine and rise from the ashes in order to live, bloom, and grow in him! Truly, unless we become alike a child (Mat 18: 2-4) in holding the keys to the kingdom via the humility such a state renders – we cannot partake of the inheritance freely bestowed onto hearts that desire to be nourished by he who is the living water which flows through the veins of the body of his Church!

*“I am the vine that gives life onto you who are the branches that live in me for the Father will remove any branch found not fulfilling its function in me! Thus, those branches who feed on me - blooming in the constant production of fruit; the Father tends gracefully too and refines via pruning in order to produce abundantly.*

*Your hearts have aligned to mine and thus have been sealed in my name that you may live in me as I in you. Therefore, branches cannot produce fruit and live without remaining sound in the vine just as you cannot live nor produce any good without remaining in me! For I am the vine and you are my branches!”* (Jn15:1-5)

Hence, I say on to you: although we trust what is given us as Gospel Truth – research key aspects of whatever is given you for your selves and you will be surprised when the bigger picture unveils! We must never despair, but place our wholehearted trust in the Lord and his Communion of Saints who will enlighten us!

Therefore, as it has proven to be in the life of the Saints and all who seek the Lord wholeheartedly; the Holy Spirit will guide you in all truth and send people to assist you - the many spiritual Mothers and Fathers who aid the faith of God's holy people in times of uncertainty, discomfort, and aridness!

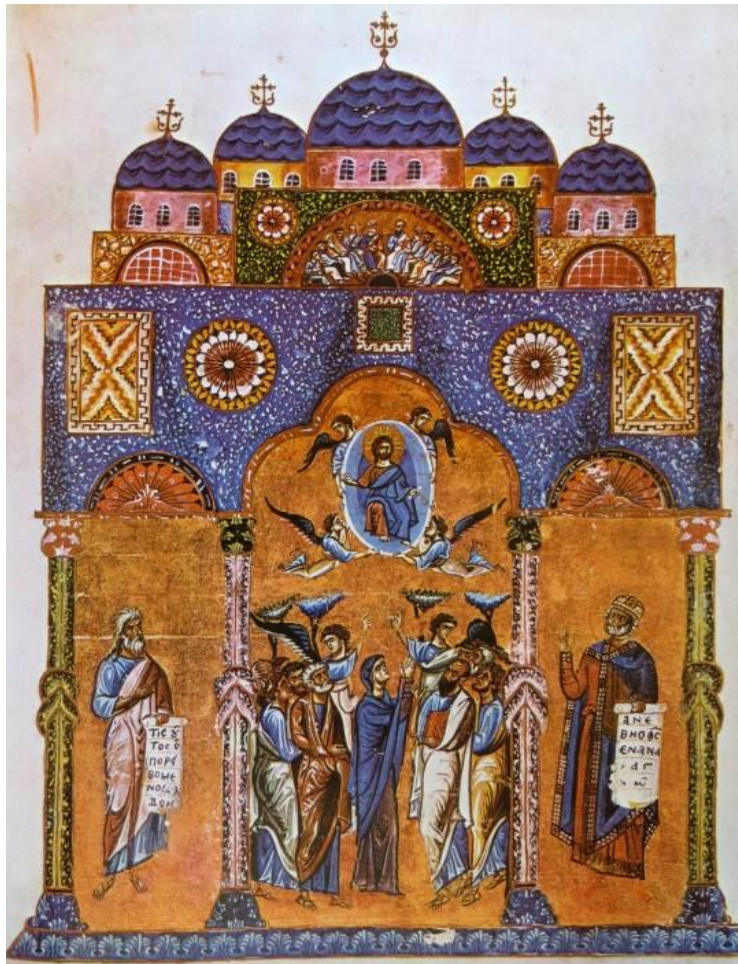
### ***VENI SANCTE SPIRITUS!***

**The Next day as John (the Baptist) was standing with his disciples (Andrew and John) Jesus walked by and John (the Baptist) exclaimed: “Behold he who is the Lamb of God!” With that, the two disciples took John’s blessing and went after Jesus saying: “Rabbi, where are you heading for?” He then replied onto them saying: “Come with me and see!” They then accompanied him and stayed with him for the day.**

**One of the men who accompanied Jesus that day by the name of Andrew - remembering John the Baptists’ declaration concerning Jesus, went forth at the tenth hour to find his brother Simon and as soon as he found him he said: “We have found He who is the Messiah!” Andrew then took Simon hastily to Jesus, and as soon as Jesus saw him, he acclaimed: “Simon son of Jonah, you shall be known as Cephass!” (Jn 1: 35-42)**



## LYGOS BIZANTINOS



**The Church of the Holy Apostles in Constantinople depicting the Ascension - Liber Codex Vaticana 1162**

After the Holy Spirit came upon the Apostles and empowered them with the fullness of grace, they all went forth to where the All Holy Spirit directed them. For the modern observer, this seems rather blown out of proportion, yet like the unexplained occurrences which alter the nature of the situation – weather it be a medical condition, a natural disaster, or an accident; these consecrated men shared in that sanctifying grace.

This then came upon them like tongues of fire/orbs of light in order to alter such situations – mending that which is broken and healing that which is infirm via resetting the heartbeat of those who merely existed!

Hence, the Apostle Andrew came to the shores of Lygos (Byzantium) to administer the gospel following the same commandments when Jesus sent them out two by two, (Mk 6:7) yet they were now confirmed in his name and sealed with his Spirit for just as divine grace descended on that first Pentecost, so too did the Kingdom come with great power for the gathering of the nations (Mk 13:27)

When Apostle Andrew arrived in Lygos in the year 38 AD, despite the fact that major ports were centres for trade, the population of this city were predominantly of Greek origin. It is a known fact that Jesus, the Apostles, the Disciples and others from centres of agriculture and commercial fishing had a good command for the language of trade which was Greek; many people from the Middle East speak various languages!

Therefore, when the Holy Spirit guided Andrew to choose a worthy candidate for the leading of the presbyteral ministry (priests and bishops were the same rank back then – a leading priest amongst his brothers: 1 Pet 5:1) he came upon a young man (remembering in those days that leading members of society were in their 20's) by the name of Stachys – it is considered that the Apostle Paul also approved of his candidacy (Rom 16:9) along with his brother presbyters Ampliatus, Urban, Apelles, Aristobulus and Narcissus (Rom 16: 8-11)

We need to remember that the Church started from humble but solid beginnings – a household, a family, and from there sprung forth a rose garden pleasing to the Lord. Unfortunately, when politics and worldly institutions got in the way - the Church began to change, and instead of being a solid, prayerful and quite intimate place of worship and community of love; the theatre and love for drama emerged along with the token sense of belonging – the local bingo club or as I have witnessed many times in certain jurisdictions: the resemblance of a McDonald's drive through!

Byzantium had its fair share of wars and it was besieged in 196 AD and again rebuilt by the Roman Emperor **Lucius Septimus Severus** (193 - 211 AD) for it was a city that had various advantages and one being that it was surrounded by water. Hence, in 330 AD the Roman Emperor **St. Constantine** (306 - 337AD) chose it as the new centre of the empire and re-named it after himself **CONSTANTINOPLE** – the City of Constantine.

Apart from the (312AD) vision of the Cross and inscription of the name of God: Jesus Christ, Constantine's mother **St. Helena** (248 – 328 AD) had a profound influence on Constantine and educated him in the faith which at times was an arduous task regarding imperial matters and malicious advisors surfacing.

St. Helen is a very interesting figure to which there are conflicting accounts regarding her life and origins.... a few examples of these are found in the 6th century account of the Greek historian **Procopius** (500 – 570AD) - who attributes Helen as a most certain Greek citizen who was born in Drepanum of Bithynia - the Greeks insist that all leading characters in society were either Greek or of Greek heritage; there is definitely a most strong trend for cultural fanaticism amongst various ethnicities which at times tends to cripple Orthodox Christendom!

Also **St. Ambrose of Milan** writing in the 4th century boldly states that Helen was from humble origins; being a daughter of an inn keeper – this statement paves into a firm possibility....Inns those days like the present hotels were equivalently rated to now day stars, thus nobility would tend to stay in a 5 star place.

Yet there is a most plausible theory amongst the English that she was the daughter of king **Coilus** (340 – 420AD) of the now county COLCHESTER also known by the name KOLE' in modern English COLE....This valuable perspective also paves into firm possibilities due to the fact that **CONSTANTINE** grew up and served the Roman Military in **Britain** and the story of his conversion actually began in **England!**

Amongst the Orthodox Churches, when we invoke the Lord's grace and blessing upon the waters (Holy Theophany & the minor blessings) we use a bouquet of basil and form the cross in the waters with it - attached to a blessing cross. Apart from the cross being a visible icon of the Lord's presence – especially in considering the blessing of water on Holy Theophany which was the day he (Jesus - God the Son) received the Baptism of repentance in humility via St. John the Baptist yet came to hallow those very shores of the Jordan (Baptismal Font Water) - there is another reason why basil is closely connected to the cross.

Basil is the key to the findings of the cross recorded by **St. Macarius** (312-335 AD) who was the bishop of Jerusalem at the time. When Helen arrived in Jerusalem to seek the holy places and have churches built on such sites, she asked the Holy Spirit to reveal onto her the place where the Lord was crucified. That very night she had a dream of our Saviour pointing to a bush of basil.

Thus, when the basil plantation was located, she ordered excavations to be made in which all three crosses were found. Then there was the problem of telling them apart - WHICH ONE IS WHICH??? Hence, Macarius had all the invalid (lepers, blind, lame, sick, mentally ill and spiritually possessed) assemble in the cathedral courtyard at which the sequence of crosses were brought out....as soon as the last cross was processed - they were all cured – the physically ill regained strength and the spiritually polluted received freedom; **the true cross thus now identified and solemnly venerated!**

In conclusion, before the Great Justinian Basilica of **Agia Sofia** (Holy Wisdom) was built by Emperor **Justinian** (527 -537 AD) and desecrated by the enemies of the Church within and the invading Ottoman Turks (1453AD) the original basilica of the Holy Apostles which St. Constantine had built (330AD) stood as the centre of worship. Yet, this venerable basilica was later demolished by the Turks to make way for the building of a Mosque (1461AD) The patriarchate then relocated to the 10<sup>th</sup> century Church of the Theotokos (Pammakaristos) (until 1587 AD) amongst various other relocations due to the orders of the Caliphate.

We must remember that although Constantinople (Byzantium) was visited/evangelized by the Apostle **Andrew** (38AD) which was later transformed into the Byzantine Empire by Constantine the Great (330AD) and the Mother of God spared Constantinople many times via her protection, yet when faith turned into religion and the kingdom of God into an earthly empire; the Ottoman Sultan **Mehmet II** invaded (1453AD)

The Justinian basilica of Holy Wisdom (Agia Sofia: built 527-537AD) witnessed a blood bath, the sacrilege of that which is holy – carrying away the spoils, the rape and slaughter of both male and female monastics and its conversion into a Mosque via the adherers of the adopted heresy of **Iconoclasm!!!** Thus, the patriarchate was reduced in size and a hall which originally stored royal horses, animals and agricultural tools became the new church of St. George (1586AD) within the district of Phanar in Istanbul!

May God raise up worthy servants to continue in tending to his vineyard which his right hand has planted, blessed, and consecrated; servants who are not lords but serve he who is Lord of his Church and wholeheartedly love the sheep entrusted them! (Jn 21:15 -17)

**EXARCHAL AKATHIST PRAYER** – Greeting hymns

**KONTAKION 4 – ANDREA ORA PRO NOBIS!**

Blessed Apostle Andrew, you were the first called amongst your brothers to follow the one John the forerunner and Baptist acclaimed as: The Lamb who is offered for the worlds' sins. You desired to follow God's ways rather than man's fabrications claiming to be the only way possible for all.

Thus, you learnt that the road to God is narrow via the Baptist's monastic life; discovering the fullness of joy when love personified was revealed to you via John's acclamation. Hence, your heart desired to welcome him in when you asked: "Rabbi, where do you live?" He thus replied: "Come and see!" Although the world and all that is in it belongs to him, yet you were reminded that his kingdom via divine grace dwells in the hearts of his people who with you cry out with the heavenly host and all the just: Alleluia!

#### OIKOS 4

Pondering the promise that the Messiah would come and free his people from the tyranny of the enemy of creation; your heart burned when you heard the Nazarene speak – his words pierced your heart. At that moment the Spirit revealed onto you that which your brother would later publically confess: You are the Christ – the Son of the Most High! Hence, overcome with great joy, you rushed to your brother on the shores of Galilee alerting him to the great news revealed to your heart. First called and faithful apostle Andrew, we honour and acclaim you:

Rejoice, you who are the first called amongst your brother Apostles.

Rejoice, you who called others to come onto him who is the way, truth, and life of all who love God.

Rejoice, you who received the elder council and revelation of the Messiah via John the Forerunner.

Rejoice, you who wholeheartedly opened the doors of your existence onto the Lord of life who knocked.

Rejoice, you who followed in the footsteps of thy Lord in ministering in Turkey and Greece and ultimately via being crucified for the love of his Gospel.

Rejoice, you who joined the side of the Lord who is the lamb that was slain and rendered testament to the resurrection via the shedding of your blood. Hence, your crucifixion upon wood which formed the Greek Letter as the initial for Christ testified to his eternal kingship and victory on the Isle of Patras.

Rejoice, you who with your brother apostles became via your faith and witness as those who the Lord promises in the psalms – given the strength liken to eagles wings.

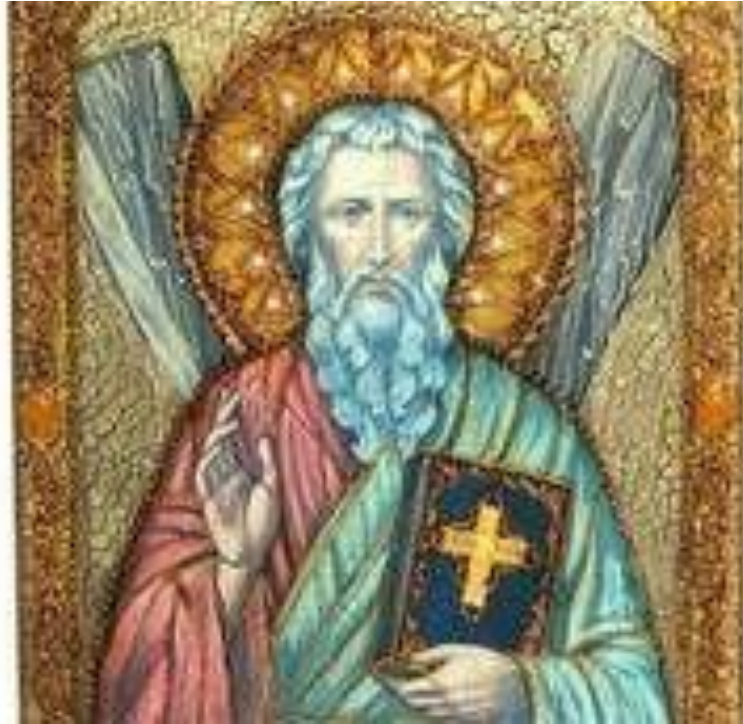
Rejoice, you who gathered with your brothers in the upper room and beheld the Lord stand in your midst bestowing peace upon you.

***Through the prayers of the Apostles preserve your All Holy Church from all harm that with them we may rejoice in the wonders accomplished in your name Lord Iesus Kristus!***

EXTRACT FROM THE EXARCHAL AKATHIST TO THE HOLY APOSTLES OF CHRIST OUR BISHOP



## **LINEA APOSTOLICA SANCTE ANDREA 38 – 2021 AD**



### **BISHOPS OF CONSTANTINOPLE**

**HOLY APOSTLE ANDREW** bestowed the grace of succession that flowed upon:

1. **ST. STACHYS** 38-54 AD
2. **ONESIMUS** 54-68 AD
3. **POLYCARP** 71-89AD
4. **PLUTRACH** 89-105 AD
5. **SEDECION** 105-114 AD
6. **DIOGENESE** 114-129 AD
7. **ELETHERIUS** 129-136 AD
8. **FILIX** 136-141 AD
9. **POLICARP II** 141-144 AD

10. **ATHENODORUS** 144-148 AD
11. **EUZOIS** 148-154 AD
12. **LAURENCE** 154-166 AD
13. **ALYPIUS** 166-169 AD
14. **PERTINAX** 169-187 AD
15. **OLYMPIANUS** 187-198 AD
16. **MARCUS** 198-211 AD
17. **PHILADELPHUS** 211-217 AD
18. **CYRIACUS I** 217-230 AD
19. **CASTINUS** 230-237 AD
20. **EUGENIUS I** 237-242 AD
21. **TITUS** 242-272 AD
22. **DOMETIUS** 272-284 AD
23. **RUFINUS I** 284-293 AD
24. **PROBUS** 303-315 AD
25. **ST. METROPHANES** 306-314 AD
26. **ST. ALEXANDER** 314-337 AD

### **ARCHBISHOPS OF CONSTANTINOPLE**

27. **ST. PAUL THE CONFESSOR** 337-339 AD
28. **EUSEBIUS OF NICODEMIA** 339-342 AD



29. **MACEDONIUS I** 342-346 AD
30. **EUDOXIUS OF ANTIOCH** 360-370 AD
31. **FLORENTIUS** 370 - 372 AD
32. **DEMOPHILIUS** 372 - 375 AD
33. **EVAGRIUS** 375 - 377 AD
34. **MAXIMUS** 377 - 379 AD
35. **ST. GREGORY I NAZIANZUS** 379-381 AD
36. **NECTARIUS** 381-397 AD
37. **ST. JOHN CHRYSOSTOM** 398-404 AD
38. **ARSACIUS OF TARSUS** 404-405 AD
39. **ATTICUS** 406-425 AD
40. **SISINNIUS I** 426-427 AD
41. **NESTORIUS** 428-431 AD
42. **MAXIMIANUS** 431-434 AD
43. **ST. PROCLUS** 434-446 AD
44. **ST. FLAVIANUS** 446-449 AD
45. **ST. ANATOLIUS** 449-458 AD

#### **PATRIARCHS OF CONSTANTINOPE**

46. **GENNADIUS** 458-471 AD
47. **ACACIUS** 472-489 AD
48. **FLAVIAN II** 489 – 490 AD

49. **EUPHEMIUS** 490 - 495 AD
50. **ST. MACEDONIUS 11** 495-511 AD
51. **TIMOTHY I** 511-518 AD
52. **JOHN II** 518-520 AD
53. **EPIPHANIUS** 520-535 AD
54. **ÁNTHIMUS I** 535-536 AD
55. **MENAS** 536-552 AD
56. **EUTYCHIUS** 552-565,577-582 AD
57. **JOHN III THE CAPPADOCIAN** 565-577 AD
58. **JOHN IV NESTEUTES** 585-595 AD
59. **CYRIACUS II** 595-606 AD
60. **THOMAS II** 607-610 AD
61. **SERGIUS I** 610-638 AD
62. **PYRRHUS I** 638-641, 654 AD
63. **PAUL II** 641-653 AD
64. **PETER** 654-666 AD
65. **THOMAS** 667-669 AD
66. **JOHN V** 669-675 AD
67. **CONSTANTINE I** 675-677 AD
68. **THEODORE I** 677-679 AD
69. **GEORGE I** 679-686 AD

70. **PAUL III** 687-693 AD
71. **CALLINICUS I** 693-705 AD
72. **CYRUS** 706-711 AD
73. **JOHN VI** 712-714 AD
74. **GERMANUS** 715-730 AD
75. **ANASTASIUS** 730-754 AD
76. **CONSTANTINE II** 754-766 AD
77. **NICETAS I** 766-780 AD
78. **PAUL IV** 780-784 AD
79. **ST. TARASIVS** 784-806 AD
80. **NICEPHORUS I** 806-815 AD
81. **THEODOTUS I** KASSISTERAS 815-821 AD
82. **ANTHONY I** KASSIMATIS 821-836 AD
83. **JOHN VII** GRAMMATICUS 836-842 AD
84. **METHODIUS I** 842-846 AD
85. **IGNATIUS I** 846-858 AD
86. **ST. PHOTIUS I THE GREAT** 858-867, 877-886 AD
87. **STEPHEN I** 886-893 AD
88. **ANTHONY II** KAULEAS 893-901AD
89. **NICHOLAS I** MYSTICOS 901-907, 912-925 AD
90. **EUTHYMIUS I** SYNKELLOS 907-912 AD

91. **STEPHEN II** OF AMASEA 925-928 AD
92. **TRYPHONIUS** 928-931 AD
93. **THEOPHYLACTUS** 931-956 AD
94. **POLYEUCTUS** 956-970 AD
95. **BASIL I** SCAMANDRENUS 970-974 AD
96. **ANTHONY III** THE STUDITE 974-980 AD
97. **NICHOLAS V** CHRYSOVERGIS 984-996 AD

## THE FAITH THAT RESEMBLES HEAVENLY WORSHIP

### KIEV



**The Baptism of Kiev administered by Metropolitan St. Michael and his clergy and witnessed by Prince St. Volodymir**

Our history begins in Slavonic Lands (986AD) when the then Prince Volodymyr Sviatoslavych of Kiev (956 -1015AD) searched for the faith that would fill his people with grace; sending emissaries (987AD) to various centres within Christendom in the hope of finding compatibility, catechesis and a true sense belonging.

It must be noted that Volodymyr was a pagan and he fell in love with a Christian Princess by the name of Anna; the requirement was that he should be baptized - much obliging and genuinely so. Thus, he acquainted himself with Greek Patrology (the study of the Greek Fathers) – guided via their tradition of belonging to the world of the gospels as descendants of apostolic succession.

After these emissaries travelled throughout Christendom, they were in awe with what they beheld in the Great City of Constantinople; the rites within the basilica of Agia Sophia (Holy Wisdom) radiated solemnity – a window into the Kingdom of Heaven made liturgically visible.

Upon their return, they recounted all the places they had visited to their prince – yet they emphasized that which they experienced at the Constantinopolitan basilica exhorting: *“We were not aware of earthbound perimeters for the worship that was rendered is truly celestial; resounding all that which the gospel mirrors – the Lord truly is in their midst!”*

Hence, when St. Volodymir adopted the apostolic faith, his bride to be Anna Porphyrogenita (963-1011AD) organised clergy from Constantinople to administer the rites in Kherson. It is noteworthy to mention that Volodymir suffered from various eye infections, yet when he was baptized - immanent healing was bestowed! He was then gifted with the baptismal name: Basil – the name of the Great saintly ascetic and bishop of Cappadocia (St. Basil the Great 330-379AD)

The Kievan populace under their newly illumined (converted) prince received baptism in the Dnieper River (988AD) via decree from Patriarch **Nicholas V** Chrysovergis (984-996AD) of Constantinople. From that day forward, the See of Constantinople ignited the flame of Apostolic Succession onto the newly illumined Church of Slavonic lands under Metropolitan **St. Michael of Syria** (988 – 992AD) the living water that flows from the temple now quenches the thirst of the deer that has longed for nourishment and presence. (Ps 42:1-6)

### **METROPOLITANS OF KIEV**

The Constantinopolitan Patriarch (bishop no- 97) **NICHOLAS V CHRYSOVERGIS** consecrated Metropolitan (bishop no-98) **MICHAEL** the Syrian for the newly illumined people of Kiev under the rule of Prince *St. Volodymir Sviatoslavych*.

98. **ST. MICHAEL THE SYRIAN** 988 - 992 AD

99. **LEONTIUS** 992 - 1008 AD

100. **JOHN I** 1008 – 1035 AD

101. **THEOPEMPTUS** 1035 - 1049 AD

102. **CYRIL I** 1049 – 1051 AD

103. **ST. HILARION** 1051 – 1055 AD

104. **EPHRAIM** 1055 – 1061 AD

105. **GEORGE** 1061 – 1073 AD

106. **ST. JOHN II** 1073 – 1089 AD

107. **JOHN III** 1089 – 1091 AD

108. **ST. NICHOLAS** 1091 – 1101 AD

109. **NICHEPHORUS I** 1101 - 1121 AD

110. **NICETAS** 1121 – 1127 AD

111. **MICHAEL II** 1127 – 1145 AD

112. **CLEMENT** 1145 – 1159 AD



113. **ST. CONSTANTINE** 1159 – 1160 AD
114. **THEODORE** 1160 – 1163 AD
115. **JOHN IV** 1163 - 1167 AD
116. **CONSTANTINE II** 1167 – 1169 AD
117. **MICHAEL** 1169 – 1182 AD
118. **NICHEPHORUS II** 1182 - 1198 AD
119. **MATTHEW** 1198 - 1220 AD
120. **CYRIL II** 1220 - 1237 AD
121. **JOSEPH** 1237 – 1240 AD
122. **PETER I AKEROVICH** 1240 - 1245 AD
123. **ST. CYRIL III** 1245 - 1283 AD
124. **ST. MAXIMUS** 1283 - 1305 AD
125. **ST. PETER** 1305 - 1328 AD
126. **ST. THEOGNOSTES** 1328 - 1353 AD
127. **ST. ALEXIUS** 1353 – 1362 AD
128. **MICHAEL MYTIAIY** (locum tenens) 1362 - 1381 AD
129. **ST. CYPRIAN** 1381 – 1382 AD
130. **PIMEN** 1382 – 1384 AD
131. **ST. DYONISIUS** 1384 – 1409 AD
132. **ST. PHOTIUS** 1409 - 1431 AD
133. **GERASIM** 1431 - 1434 AD
134. **ISIDORE** 1434 – 1441 AD - Severed ties with Holy Orthodoxy and joined Heterodox Rome.

### **METROPOLITANS OF THE SISTER CHURCH OF MOSCOW**

It is worthwhile remembering that within the 12<sup>th</sup> century, the Mongol invasion was causing strife throughout Kiev and neighbouring cities; a move to a safer place was warranted for the Tartars burnt everything in sight and desecrated that which is holy. Hence, Metropolitan St. (bishop no- 124) **MAXIMUS**, moved away from Kiev (1299 AD) and resettled in Vladimir.

Despite the political power play (schism) between Constantinople, Kiev, and Moscow - Church and State (1467 – 1560 AD) along with the disapprovals and approvals which later followed - Metropolitans Sts. (bishop no- 125) **PETER** and (bishop no- 126) **THEOGNOSTUS**, made arrangements for the Patriarchal See to move to Moscow. This was recognized by the See of Constantinople (1589 – 1591 AD) granting her (Moscow) autonomy!

Considering that one of Kiev's patriarchs (bishop no- 134) **ISIDORE** anathematized himself via joining Rome; it is noteworthy to consider the stance of the Catholic Uniate Metropolitan **Gregory the Bulgarian** who severed relations with Rome and was received by Constantinople (1467 AD) under Patriarch **St. Dionysius I**. Moscow indeed played an important part in strengthening the Church throughout the years and eventually became the Elder Sister of Kiev.

135. **ST. JONAH OF MOSCOW** 1448 - 1462 AD

136. **THEODOSIUS** 1462 – 1467 AD

137. **PHILLIP I** 1467 – 1472 AD

138. **GERONTIUS** 1472 – 1491 AD

139. **ZOSIMUS** 1491 – 1496 AD

140. **SIMON** 1496 – 1511 AD

141. **VARLAAM** 1511 – 1522 AD

142. **DANIEL** 1522 – 1539 AD

143. **JOASAPH** 1539 – 1542 AD

144. **ST. MACARIUS** 1542 – 1564 AD

145. **ATHANASIOUS** 1564 - 1566AD

146. **HERMAN OF KAZAN** 1566 – 1567 AD

147. **ST. PHILLIP** 1567 – 1568 AD

148. **CYRIL III** 1568 – 1572 AD

149. **ANTHONY** 1572 – 1582 AD

150. **DIONISIUS** 1582 – 1587 AD

### **PATRIARCHS OF MOSCOW**

151. **JOB OF MOSCOW** 1587 - 1606 AD

152. **HERMOGINES** 1606 – 1620 AD

153. **PHILARET** 1620 – 1631 AD

154. **JOASAPH I** 1631 – 1642 AD
155. **JOSEPH** 1642 – 1653 AD
156. **NIKON** 1653 – 1667 AD - **THE GREAT SCHISM OF REFORM**
157. **JOASAPH II** 1667 – 1672 AD
158. **PITIRIM** 1672 – 1673 AD
159. **JOACHIM** 1673 – 1690 AD
160. **ADRIAN** 1690 – 1700 AD
161. **STEPHEN YAVORSKY OF ROSTOV** 1700 - 1721 AD
162. **THEODOSIUS IANOVSKY OF NOVGOROD** 1721 - 1726 AD
163. **THEOPHAN OF NOVGOROD** 1726 - 1736 AD
164. **SEDES VACANTES** 1736 - 1742 AD - bishops were plentiful in this timeframe despite the  
Absence of a patriarch.
165. **JOSEPH** 1742 – 1745 AD
166. **PLATO I** 1745 – 1754 AD
167. **HILARION** 1754 – 1757 AD
168. **TIMOTHY** 1757 – 1768 AD
169. **AMBROSIUS** 1768 – 1771 AD
170. **SAMUEL** 1771 – 1775 AD
171. **PLATO II** 1775 – 1812 AD
172. **AUGUSTINE** 1812 – 1819 AD
173. **SERAPHIM** 1819 – 1821 AD
174. **ST. PHILARET** 1821 – 1868 AD
175. **ST. INNOCENT** 1868 – 1879 AD
176. **MACARIUS I** 1879 – 1882 AD
177. **JOHNATHAN** 1882 – 1891 AD
178. **LEONTIUS** 1891 – 1893 AD
179. **SERGIUS** 1893 – 1898 AD
180. **ST. VOLODYMIR** 1898 – 1912 AD

181. **ST. MACARIUS II** 1912 – 1917 AD

182. **ST. TIKHON** 1817 – 1925 AD

183. **PETER OF KRUTITSKY** (Locum Tenens) 1925 – 1935 AD

184. **SERGIUS OF NOVGOROD** (Locum Tenens) 1935 – 1936 AD

185. **SERGIUS OF MOSCOW** (Locum Tenens) 1936 – 1943 AD

186. **SERGIUS STRAGORODSKY** 1943 – 1945 AD **THE YEARS OF COMMUNIST INFLITRATION**

**PRESERVING THE FAITH – THE NURTURING OF CHURCHES THROUGHOUT THE STORMS OF PERSECUTION**

## **ROCOR**



**The Holy Synod of ROCOR who are the guardians of the apostolic faith in the diaspora**

When one thinks back to ecclesial schisms and the blood bath they have caused: the enemies of the Church are not outside, but the very people within who seek to hijack the agenda of the Holy Spirit whilst claiming to serve in his name yet harbour venom onto anyone who obstructs their objectives!

Having stated thus, there also exists a most troubling issue amongst the Elder Tradition family (Old Believers) as we know only too well; human nature has the tendency to desire dominion over others – the cause of various splits within the Church which is called **Schism**.

Now schism exists in two categories **(1)** the splitting due to dominance (governance) issues **(2)** the breaking away due to practice. This (Schism) of course has nothing to do with heresy (departure from doctrine), nor with validity of status (apostolic canonicity) but are the results of in house fighting as is the case within each household; the result of members eventually vacating the property.

Regarding Schism, there are many Old Believer groups who were ignorantly labelled invalid due to breaking communion (unity) with a particular branch/Episcopal See of the Church. Again, this breaking away was the result of political interference!

Hence, when we look at the Church present in Slavonic lands “Russia” as the par excellence of an example, we had an unfortunate occurrence within the Patriarchal See (Moscow) which was ridden with agents of the Communist regime. The Church witnessed a slaughterhouse regime; many holy men and women became the offered lambs – often martyred within their own church temples.

For those of you who may not be aware, the Catacomb Church was opposed to the state Church who under the puppet Metropolitan – the compromised and invalid patriarch (bishop no- 186) **SERGIUS STRAGORDOSKY** in 1927 AD who pledged his undying support for Stalin; placed the protection of this anti-Church into Stalin’s bloody hands!

Although the Church in such lands bore witness to the Gospel of Christ via blood, yet the situation of dominance became not only intolerable, but demonic! Hence, a great number of clerical hierarchy and laity objected and severed ties - rightfully so with the church structure that was hijacked by those that clearly did not belong to the ecclesial body; turning the Ark of Salvation (Church) into a house of horrors – the titanic!

Thus, it was of sound mind and faith that these holy men and women walked away and fled to the diaspora; canonically and apostolically rendered as (ROCOR) the Church outside of Russia.

Unity in the Church is our prayer - the desire of the Lord for the whole Church to be in communion: ***“Father, let that they be one as you are in me and I in you; may they share communion in us that the world you have sent me to wholeheartedly draws to conversion and believes in my Name!”*** (Jn 17:21)

Yet our human fragility gets the better of us and as we know; past blunders and bloodbaths cause people to safeguard their dignity when danger, heresy and stupidity lingers.

Hence, when we think of what our brothers and sisters of those lands suffered for the sake of the kingdom and preservation of the faith in the diaspora; a sour taste is left on one’s palate when their offspring turn on those who are Old Believers and begin accusing that which they once were and suffered for!

The Church in Exile was always mocked by those who considered themselves canonical, yet they tend to forget that a fruitful grace filled Church is one that truly suffers as we hear from the Lord in the Beatitudes: ***“Blessed are you when they shall hate you, despise you and say all manner of evil against you for holding fast in me: rejoice and be glad for the Kingdom is yours!”*** (Mt 5:11)

It is truly just and right that schism should be healed between the patriarchal and abroad Church; yet it is truly repugnant and ill-founded when such now shake their finger as a figure of speech onto those who for various reasons belong to the old believer family of the Church; these schisms are only healed via rendering wholehearted witness to the Gospel and synodal recognition!

It is worth noting that when we speak of a timeframe where which there is no episcopal leader (bishop) as patriarch; the orthodox understanding of SEDES VACANTE (vacant See/Throne/Cathedra) is not like the Latin position which calls for a pope in order for the Church to function. Each bishop regardless of rank shares in the fullness of the priesthood; bestowing continuity!

In addition, within the peril of persecutions – the Church has always acted in **Economia** (when the Holy Spirit's grace via invocation is bestowed; surpassing established regulations within times of danger, uncertainty and emergency) via raising priests to the episcopacy via a sole bishop; later ratified via synodal decree in times of peace. Although this has been made uncanonical due to the vagante bishops (those who roam around and are loose canons) yet it is perfectly (canonical) acceptable when peril lingers!

The passing of apostolic succession in peaceful times desires two or more bishops – a synodal assembly is the ultimate; this was the case with the **ROCOR** consecrations especially in New York where bishops were raised for other Churches in need. There is a tendency for **NEW CALENDARISTS** (the revised state churches) to accuse **OLD BELIEVERS** as void of all grace; this is far from the truth for the lineage received is 100% apostolic, canonical and untainted (ROCOR extensions) regardless of fabricated objections that lack foundation yet exposes the fraud of the complaining counterpart!

After all, most old believers – those of the Elder Tradition –especially those from Greek heritage **were canonically given succession** (1960AD) **from the Church in Exile** (amongst the consecrating bishops was (bishop no- 230) **St. John Maximovitch of Shanghai and San Francisco**: Born 1896! Bishop: 1934-1966AD) which was known back then as **ROCOR**: a fact that they cannot deny nor can others pale away for **that was and is the norm when peril lingers!**

### **EPISCOPAL MEMBERS OF THE RUSSIAN HOLY SYNOD FROM THE 1700'S + AD**

Although the Church in Russia witnessed turbulent times within its history from reform to resistance; the following hierarchs: 192. **ANTHONY**, 193. **ANASTASIUS**, and 194. **LEONTIUS**, were members of the Synod up until the communist infiltration- the igniting of **ROCOR** within the Diaspora as the means of safeguarding the apostolic faith!

187. **GABRIEL** – METROPOLITAN OF KIEV 1770 - 1783 AD

188. **PLATON II** - METROPOLITAN OF MOSCOW 1882 – 1891 AD

189. **SERAPHIM** - METROPOLITAN OF ST. PETERSBURG AND NOVGOROD 1821 - 1843 AD

190. **ISIDORE** - METROPOLITAN OF ST. PETERSBURG AND NOVGOROD 1860 - 1892 AD

191. **ST. VOLODYMIR BOGOYAVLENSKY** - METROPOLITAN OF KIEV 1915 - 1918 AD

192. **ANTHONY KHRAPOVITSKY** - METROPOLITAN OF KIEV 1918 - 1919 AD

193. **ANASTASIUS GRIBANOVSKY** - PRIMATE OF ROCOR 1906 - 1965 AD

194. **LEONTIUS FILIPPOVITCH** – BISHOP OF ROCOR APPOINTED TO CHILE 1931 - 1962 AD



## THE BISHOPS OF ROCOR WHO ESTABLISHED THE FAITH IN THE DIASPORA

The Hierarchy of ROCOR “Russian Orthodox Church Abroad” first known as THCCA “Temporary Higher Church Administration, and then as SEEAA “Supreme Ecclesiastical Administration Board – was first aided in 1920 AD by the Church of Constantinople under Metropolitan **Dorotheus** Exarch of Prussia and then assisted in 1921 AD by the Church of Serbia under Patriarch **Dimitrius** considering the demonic plague of Communism that crippled the Church in Russia.

In conclusion, as political upheavals excelled in Russia via infiltrating the Church, Patriarch (bishop no-182) **St. Tikhon** of Moscow knowing the perils that were transpiring - established the decree for the board of bishops in 1922 AD which was to secure the state of the Church of Russia in the diaspora: **ROCOR!**

### HIERARCHS

195. **ANTHONY KHRAPOVITSKY** – Metropolitan of Kiev & Galicia 1922 - 1936 AD
196. **ANASTASIUS GRIBANOVSKY** – Metropolitan of Chisinau and Khotin 1936 - 1965 AD
197. **PHILARET VOZNESENSKY** – Metropolitan of Eastern America and New York 1965 - 1985 AD
198. **VITALY USTINOV** – Metropolitan of Eastern America and New York 1985 - 2006 AD
199. **LAURUS SHKURIA** – Metropolitan of Eastern America and New York 2006 - 2008 AD
200. **HILARION KAPRAL** – Metropolitan of Eastern America and New York 2008 AD to the present.

## ROCOR APPOINTMENTS FOR THE RESTORATION OF THE CHURCH IN GREECE



**The newly established Holy Synod of Greece in Athens**

After the death of the Saintly Metropolitan **CHRYSOSTOMOS OF FLORINA** (1908-1955AD) who opposed the changes the Ecumenical Patriarchate enforced via the monopoly of the **World Council of Churches** (1919AD) funded by **John D Rockefeller JR**; the Orthodox Church in Greece was left in a state of turmoil for numerous years.

In addition, most of the world followed the Julian calendar in question up until the mid-18<sup>th</sup> century! It is worth noting that most churches celebrated Nativity (Christmas) on the 7<sup>th</sup> of January “especially in England” as previously stated - whilst Pascha (Easter) was an issue until the dates were resolved by the Council of Nicaea in 325AD

Let’s remember that when the calendar change proposal became mandatory via force in Greece (1924AD); the people were divided, clergy, monastic communities etc. did not want to change....we only need to open history’s pages (Esphigmenou Monastery as a continuing example) to see the blood bath caused by those who would bring on the change via force!

Yet, this issue –the enforced agenda was developed within the Church of Constantinople to conform to the West; becoming part of the World Council of Churches first known as **The Inter-church World Movement** (IWM) **1919AD**. This endeavour was not caused by ecclesial organizations. Rather, this as we’d say in Italian: **“IL COLPO DEL SECOLO!”** is the ingenious monopoly initiated by non-church men and their representatives within the council: Mr John D Rockefeller Jr.

This gentlemen openly stated that such a scheme is: **“a smart business investment to which I know of no better insurance for businessman for the safety of his investments, the prosperity of the country and the future stability of our government than this movement (IWM) affords...!”** This is what happens when those who are not anointed infiltrate and corrupt; the reason why the Church should always remain separate from state and should remain so – refusing assistance in order not to be tainted!

Thus, we are not at liberty to change our DNA; if one is born on a certain day, month, and hour, we cannot change those truths nor deny the heritage we have stemmed from. The Lord exhorted that signs and wonders would accompany those who hold fast onto him (Mk 16:17) The Orthodox Church present in Greece is a divided people and here in the diaspora that division has been the cause of much heartache and persecution.

Hence, when the Julian Calendar (Orthodox Calendar) was forced to succumb to the reforms of the Gregorian – Greece witnessed a blood bath (21<sup>st</sup> November 1927AD) of people who willed to remain faithful yet were opposed via military power **ordered by the patriarchate in Istanbul** (former Constantinople) Many martyrs were hushed and ordered not to be recognised in order for the new changes to prevail!

It should be noted that a supernatural phenomenon occurred when this all came to pass – a mystical grace that no one can deny; a sign which gave wholehearted believers a purpose to stand strong in the faith. Thus, on the eve of the 14<sup>th</sup> of September in 1925 AD **commemorating the Exultation of the Holy Cross of Christ**, the Old Believer faithful (2000 people) gathered for prayer in the Old Believer Church consecrated to the Apostle John in the suburbs of Athens.

Yet, they were about to be evicted by the military police for not complying to the new ecclesial changes imposed who were fast approaching (11:30pm) - the glorious cross appeared over the church and shone brightly as a reminder of the Canticle of St. Zacharias: ***“He will shine on those who dwell in darkness and death’s shadow; guiding our feet onto the pathway of his peace!”*** (Lk 1: 68 – 79)

Therefore, many of the Greek faithful objected yet, had very little clergy and no hierarchy to tend to them. Hence, (bishop no- 196) **ANASATASIUS GRIBANOVSKY** a member of this very same Holy Synod and Primate of ROCOR, along with (bishop no- 232) **LEONTIUS FILIPPOVITCH** the bishop of Chile, set to restore the hierarchy of the Orthodox Church in Greece – freeing them from the tyranny and bloodbath (1924AD) caused by the new calendarists via order of the Constantinopolitan church officials and military enforcement.

Thus, (bishop no- 201) **AKAKIOS PAPAS** was consecrated via **ROCOR** in the **USA** by (bishop no- 245) **SERAPHIM IVANOV** and (bishop no- 246) **THEOPHILUS IONESCU**. Whilst (bishop no- 202) **AXENTIUS PASTRAS** also received **ROCOR** consecration along with (bishop no- 203) **GERONTIUS**, (bishop no- 204) **CALISTUS** and (bishop no- 205) **ANTHONY** via (bishop no-232) **LEONTINUS FILIPPOVITCH**.

The New Greek Primate (bishop no- 201) **AKAKIOS PAPAS** was also installed (bestowed the Cathedra/Episcopal Chair of Athens) in the **USA**– the restoration of a Canonical Synod for Greece; totally independent from the new calendarists who had anathematized themselves via false ecumenism created by Constantinople via the financial aid and instruction of the Rockefellers.

201. **AKAKIOS PAPAS** – METROPOLITAN OF ROCOR APPOINTED TO ATHENS OF GREECE 1960 - 1963 AD
202. **AXENTIUS PASTRAS** – METROPOLITAN OF ROCOR APPOINTED TO ATHENS OF GREECE 1962 -1996 AD
203. **GERONTIUS** – METROPOLITAN OF ROCOR APPOINTED TO SALIMNA OF GREECE 1962 – 1979 AD
204. **CALISTUS** – BISHOP OF ROCOR APPOINTED TO CORINTH OF GREECE 1962 – 1981 AD
205. **ANTHONY** – METROPOLITAN OF ROCOR APPOINTED TO ATICA OF GREECE 1962 – 1983 AD

## **APPOINTMENTS FOR LATIN AMERICA VIA THE NEWLY INSTALLED GREEK SYNOD**

There has been conflicting information regarding the two bishops listed below. Hence, it is imperative that canonical clarification is given which dispels fraudulent claims. Therefore, (bishop no- 206) **GABRIEL** along with (bishop no- 207) **TIAGO** was consecrated by the **ROCOR** newly established Synod of Greece under (bishop no- 202) **AXENTIUS**.

Yet, Gabriel was an archimandrite (monastic priest) of ROCOR and when Metropolitan Axentius decided to admit Gabriel to the College of Apostles via episcopal consecration – Axentius did so without informing ROCOR whilst Gabriel did not ask for canonical release. This of course was the beginning of breaking ecclesiastical ties with ROCOR due to this particular canonical impediment. Although such was done in good faith – yet the consecration of an on loan cleric, and lack of public relations concerning a major order caused much unnecessary strife!

However, the later **Cyprianite Synod** rekindled ties with **ROCOR** in 1985 AD, it is also interesting to note that Metropolitan Cyprian of Fili was a contemporary of Archimandrite Evloghious Hessler who he (Met. Cyprian) put forward for episcopal consecration in 1984 AD. Apart from the derogatory flack that unfortunately circulates within ecclesial circles – Metropolitan Evloghious was a man of deep faith and prayer!

In returning to the Auxentian haste for the election of bishops; unfortunately, this (the episcopal consecration of Gabriel la Rocha) was also the beginning of schism within the Greek Synod – there were various disagreements concerning candidates to the episcopacy and presidency of the synod.

To the surprise of the **NEW CALENDARISTS**, for as soon as **OLD BELIEVERS** are mentioned, it is like **throwing holy water towards a demonic entity** - similar to the **PROTESTANTS** when the **THEOTOKOS** (the Mother of God) is mentioned: the outstanding issue which the proclaimed canonical patriarchies need to recognize the Greek Old Believers is the very following.

**It is not a question of validity, apostolic succession and canonicity, but a question of disunity amongst themselves; it is a call to be a sole Church rather than bickering siblings at odds with who is to lead!** This is why our Lord and Saviour strongly exhorted that such disunity amongst the College of Apostles should never exist! (Mt 20:26) It is interesting to note that **Patriarch Philaret of Kiev** caused headlines especially with the new church created by Constantinople in the Ukraine via taking in (October 2021 AD) **Metropolitan Axuentius II** who was part of the Original Synod (Florinite) that **ROCOR** restored before the rift!

Hence, the **detachment** from the State Church and **schisms** within the Greek Old Believer Churches took place in the following order:

1. **The Florinite Synod** (the bishops under Metropolitan St. Chrysostom of Florina) in 1943 AD that declared the State Church as Schismatic to which Metropolitan Akakios Papas eventually presided - followed by Metropolitan Axentius.

2. **The Matthewite Synod** (the bishops under Metropolitan Matthew Karpathakis) in 1948 AD that declared the State Church as Void of all Grace to which Metropolitan Agathangelos eventually presided.
3. **The Kallistite Synod** (the bishops under Metropolitan Callistus of Corinth) in 1979 – 1985 AD that separated from Metropolitan Axentius for causing a rift with ROCOR via consecrating (bishop no-206) **GABRIEL LA ROCHA** without canonical release from Russia (this violation was later accepted via Moscow) – the Kallistites eventually joining the Genuine Christians of Romania in 1985AD which became part of the Genuine Christians of Greece in 2014 AD.
4. **The Genuine Orthodox Church of Greece** (the Florinite Synod removed Metropolitan Axentius in 1986 AD) which sought state recognition; enthroning Metropolitan Chrysostom Kiouis as Archbishop of Athens in 1986 AD.
5. **The Axentian Synod** (Metropolitan Axentius sort to form another Synod after he was removed in 1984 AD) as the other synods were not satisfied via the criteria of episcopal ordinations; it failed to reconcile with the Florinite synod. Hence, after the death of Metropolitan Axentius, the Synod was presided by Metropolitan Maximus of Kephallonia in 1995 AD – eventually reconciling themselves with Metropolitan Athanasius of Larissa in 2006 AD joining the Genuine Orthodox Church of Greece.
6. **The Cyprianite Synod** (the bishops under Metropolitan Cyprian Koutsoumbas of Fili) in 1985 AD which sought to give an account of the state of the Church regarding those who are crippled with schism and those who are well via true Apostolic Succession and Divine Grace present within – eventually reconciling with the Genuine Orthodox Church of Greece in 2012 AD.
7. **The Lamian Synod** (the bishops under Metropolitan Callinicus Hatzis of Lamina) in 1995 AD which sought to safeguard canonical requirements and suitability of episcopal candidates – eventually fragmenting in 1997 AD its members re-joining the three main synods: Axentian, Matthewites, and Genuine Christians.
8. **The Macarian Synod** (the bishops under Metropolitan Macarius Kavakides of Athens) in 2003 AD which sought to counteract the Genuine Orthodox Synod – the irony is that they share the same building for administration in Athens; although relations are somewhat improving.

Although there were other divisions – particularly within the Matthewite Synod which were short lived: **the Gregorian cluster** having issues with the **Icon of God the Father** - that is a valid point (1995 AD) in addition, this topic was condemned by the **Muscovite Council** of 1666 AD and the **Constantinopolitan Council** of 1780 AD – **St. John Damascene** also gives a profound testament (Exposition of the Faith Vol 1 Chapt 8) regarding thus.

Furthermore, there was **the Nicholite cluster** having issues with the rigidity of ecclesial mentality that is not healthy for the young – another valid point, (2003 AD) and **the Kyrikos cluster** which couldn't reconcile the fact that the archbishop retired; claiming that the state of emeritus is uncanonical – not accepting the appointment of the new incumbent: this matter is also a little extreme (2005 AD)

Returning to the **Spanish Bishops of the Auxentian Synod**; after five years of episcopal appointment as a Metropolitan of Greece, **Gabriel** requested autonomy from **Auxentius** which was canonically granted him in 1984 AD - forming the Synod of Spanish territories (Portugal, Spain, and Brazil) and of all Western Europe. In 1985 AD Metropolitan **Gabriel** and Bishop **Tiago** broke away from the **Greek Church** due to the various synods bickering regarding where Divine Grace is present.

Thus, both hierarchs sought refuge within the **Polish Orthodox Church** at which they were received without Herotesia (Prayer of Reception) recognizing their apostolic succession and canonicity via Metropolitan **Basil** Doroszkiewicz of Warsaw in 1990 AD – Bishop Tiago was confirmed as the New Metropolitan of the Spanish territories after Metropolitan Gabriel reposed in the Lord in 1997 AD.

206. **GABRIEL DA ROCHA** – METROPOLITAN OF GREECE APPOINTED TO SPAIN 1978 - 1997 AD

207. **TIAGO (James) RODRIGUEZ** – BISHOP OF GREECE APPOINTED TO COIMBRA IN PORTUGAL 1979 AD + to the present

### **ROCOR METROPOLITANS**

208. **METHODIUS GERASIMOV** – Metropolitan of Harbin and Manchuria 1920 - 1931 AD

209. **INNOCENT FIGUROVSKY** – Metropolitan of Peking and China 1902 - 1931 AD

210. **SERAPHIM LADE** – Metropolitan of Berlin and Germany 1923 - 1950 AD

211. **PANTALEIMON ROZHNOVSKY** – Metropolitan of Minsk and Byelorussia 1942 - 1950 AD

212. **AUGUSTINE PETERSON** – Metropolitan of Riga and Latvia 1936 -1955 AD

### **ROCOR ARCHBISHOPS**

213. **SIMON VINOGRADOV** – Archbishop of Peking and China 1922 - 1933 AD

214. **GABRIEL CHEPUR** – Archbishop of Chelyabinsk and Troitsk 1926 - 1933 AD

215. **APOLLINARIUS KOSHEVOY** – Archbishop of North America 1923 - 1933 AD

216. **SERGIUS PETROV** – Archbishop of the Black Sea and Novorossisk 1960 - 1935 AD

217. **DAMIAN GOVOROV** – Archbishop of Tsarytsin 1916 - 1936 AD



218. **THEOPHANES BYSTROV** – Archbishop of Poltava and Pereyaslav 1921 - 1940 AD
219. **THEOPHANES GAVRILOV** – Archbishop of Kursk and Oboyan 1925 - 1943 AD
220. **TIKHON LYASCHENKO** – Archbishop of Berlin and Germany 1923 - 1945 AD
221. **ARSENIUS CHAGOVETS** – Archbishop of Winnipeg 1922 - 1945 AD
222. **BENEDICT BOBKOVSKY** – Archbishop of Berlin and Germany 1935 - 1951 AD
223. **THEODORE RAFALSKY** – Archbishop of Sydney, Australia and New Zealand 1946 - 1955 AD
224. **JOASAPH SKORODUMOV** – Archbishop of Argentina and Paraguay 1930 - 1955 AD
225. **HIERONYMUS CHERNOV** – Archbishop of Detroit and Flint 1945 - 1957 AD
226. **GREGORY BORISHKEVICH** – Archbishop of Chicago and Cleveland 1943 - 1957 AD
227. **VITALIS MAXIMENKO** – Archbishop of Eastern America and Jersey City 1934 - 1960 AD
228. **TIKHON TROITSKY** – Archbishop of Western America and San Francisco 1930 - 1963 AD
229. **STEPHEN SEVBO** – Archbishop of Vienna and Austria 1932 - 1965 AD
230. **ST. JOHN MAXIMOVICH** – Archbishop of Western America and San Francisco 1934 - 1966 AD
231. **THEODOSIUS SAMOILOVICH** – Archbishop of San Paolo and Brazil 1931 - 1968 AD
232. **LEONTIUS FILIPPOVICH** – Archbishop of Buenos Aires, Argentina, Chile and Paraguay 1931 - 1962 AD
233. **ST. PETER ASTYFIDES** – Archbishop for the Greek community of Astoria USA 1962 – 1997 AD
234. **ALEXANDER LOVCHY** – Archbishop of Berlin and Germany 1961- 1973 AD
235. **AMBROSE MEREZHKO** – Archbishop of Pittsburgh and West Pennsylvania 1955 - 1975 AD
236. **ABERCIUS TAUSHEV** – Archbishop of Syracuse and Trinity 1960 - 1976 AD
237. **SABBAS RAYEVSKY** – Archbishop of Sydney, Australia and New Zealand 1953 - 1976 AD
238. **NIKON RKLITSKY** – Archbishop of Washington and Florida 1948 - 1976 AD
239. **NICODEMUS NAGAYEV** – Archbishop of Richmond and Great Britain 1954 - 1976 AD
240. **ANDREW RAMARENKO** – Archbishop of Rockland 1968 - 1978 AD
241. **THEODOSIUS PUTILIN** – Archbishop of Sydney, Australia and New Zealand 1969 - 1980 AD
242. **ATHANASIOS MARTOS** – Archbishop of Buenos Aires, Argentina and Paraguay 1958 - 1983 AD

243. **PHILOTHEUS NARKO** – Archbishop of Berlin and Germany 1952 - 1986 AD
244. **NATHANIEL LVOV** – Archbishop of Vienna and Austria 1953 - 1986 AD
245. **SERAPHIM IVANOV** – Archbishop of Chicago, Detroit and the Mid -West 1948 - 1987 AD
246. **THEOPHILUS IONESCU** – Archbishop to the Romanian Community in the USA 1954 – 1972 AD
247. **ANTHONY BARTOSHEVICH** – Archbishop of Geneva and Western Europe 1957 - 1993 AD
248. **PAUL PAVLOV** – Archbishop of Sydney, Australia and New Zealand 1980 - 1995 AD
249. **ANTHONY SINKEVICH** – Archbishop of Los Angeles and Southern California 1951 - 1996 AD
250. **SERAPHIM SVEZHEVSKY** – Archbishop of Caracas and Venezuela 1957 - 1996 AD
251. **ANTHONY MEDVEDEV** – Archbishop of Western America and San Francisco 1964 - 2000 AD
252. **SERAPHIM DULGOV** – Archbishop of Brussels and Western Europe 1993 - 2003 AD
253. **ALYPIUS GAMANOVICH** – Archbishop of Chicago and Mid – America 1987 - 2019 AD
254. **AGAPIT GORACHEK** – Archbishop of Stuttgart and Germany 2001 - 2020 AD

### **ROCOR BISHOPS**

255. **MICHAEL BOGDANOV** – Bishop of Cheboksary 1907 - 1925 AD
256. **MICHAEL KOSMODEMYANSKY** – Bishop of Alexandrovsk 1913 - 1925 AD
257. **ST. JONAH POKROVSKY** – Bishop of Hankou 1920 - 1925 AD
258. **ELIAS GEVARGIZOV** – Bishop of Salma in Urmia 1917 - 1928 AD
259. **NICHOLAS KARPOV** – Bishop of London 1929 - 1932 AD
260. **ANTHONY DASHKEVICH** – Bishop of Alaska and the Aleutians 1921 - 1934 AD
261. **ST. GORAZD PAVLIK** – Bishop of Czech 1921 - 1942 AD
262. **BASIL PAVLOVSKY** – Bishop of Vienna and Austria 1938 – 1943 AD
263. **EVLOGIUS MARKOVSKY** – Bishop of Caracas and Venezuela 1946 - 1951 AD
264. **LEONTIUS BARTOSHEVICH** – Bishop of Geneva 1950 - 1956 AD
265. **JOHN GEVARGIZOV** – Bishop of Salam and Urmia 1931 - 1962 AD

266. **AGAPETUS KRYZANOVSKY** – Bishop of Goiana 1951 - 1966 AD
267. **SAVA SARACEVIC** – Bishop of Edmonton 1958 - 1973 AD
268. **NECTARIUS KONTSEVICH** – Bishop of Seattle 1962 - 1983 AD
269. **NICANDER PADERIN** – Bishop of San Paolo and Brazil 1967 - 1976 AD
270. **INNOCENT PETROVIC** – Bishop of Buenos Aires, Argentina and Paraguay 1983 - 1987 AD
271. **JOHN LEGKY** – Bishop of Buenos Aires, Argentina and Paraguay 1987 - 1995 AD
272. **GREGORY GRABBE** – Bishop of Washington and Florida 1981 - 1995 AD
273. **CONSTANTINE JESENSKY** – Bishop of Boston 1978 - 1996 AD
274. **MITROPHAN ZNOSKO-BOROVSKY** – Bishop of Boston 1992 - 2002 AD
275. **ALEXANDER MILEANT** – Bishop of Buenos Aires and South America 1998 - 2005 AD
276. **AMBROSE CANTACUZENE** – Bishop of Geneva and Western Europe 1993 - 2009 AD
277. **DANIEL ALEXANDROV** – Bishop of Erie 2010 - 2010 AD
278. **BARNABAS PROKOFIEV** - Cannes and France 1981 - 2014 AD

### **THE CONTINUATION OF METROPOLITANS OF KIEV FROM 1440's AD**

After (bishop no- 134) **ISIDORE** split from Holy Orthodoxy and the Patriarchal Throne needed to be secured from Latin invaders (Uniates) and the later admirer of Roman Catholicism Tsar Peter the Great (1682 – 1725 AD) who from time to time pushed the Roman agenda; the metropolitans elected (bishop no- 279) **ST. JONAH** as Successor of the Apostle Andrew and heir of the Cathedra of Kievan Rus.

Despite the efforts to preserve Holy Orthodoxy, an Isidorian repeat occurred with Metropolitan (bishop no- 291) **MICHAEL ROGOZA** who aspired to the teachings of the Council of Florence (1438 – 1439AD) which sought to unite all churches under Rome.

Hence, Kiev was under the Polish administration of King **Sigismund III** Vasa, (1587 – 1632 AD) who promised to allow all Ukrainian churches to continue in the Byzantine Rite – an endeavour to keep Russian rule and influences away from Ukraine: the **Union of Brest-Litovsk** (1596 AD) under Pope **Clement VIII** (1592 – 1646 AD) this union was challenged by various orthodox bishops and laity which resulted in the forming of orthodox brotherhoods/confraternities throughout Ukraine. Hence, Constantinople appointed Exarchs to Ukraine (1596 – 1679 AD) to secure Holy Orthodoxy.

279. **ST. JONAH** ODNOUSHEV 1442 – 1461 AD
280. **GREGORY II** THE BULGARIAN 1461 – 1472 AD
281. **SPYRIDON** 1472- 1481 AD

282. **SYMEON** 1481 – 1488 AD
283. **JONAH GLEZNA** 1488 – 1495 AD
281. **ST. MACARIUS** 1495 – 1497 AD
282. **JOSEPH BOLGARYNOVICH** 1497 – 1503 AD
283. **JONAH** 1503 – 1507 AD
284. **JOSEPH SOLTAN** 1507 – 1521 AD
285. **JOSEPH RUSIN** 1521 – 1534 AD
286. **MACARIUS MOSKVYTIANIN** 1534 – 1555 AD
287. **SYLVESTER BELKEVICH** 1555 – 1567 AD
288. **JONAH PROTASEVICH** 1568 – 1577 AD
289. **ELIJAH KUCHA** 1577 – 1579 AD
290. **ONESIPHORUS DEVOCHKA** 1579 – 1589 AD
291. **MICHAEL ROGOZA** 1589 – 1596 AD

#### **KIEVAN EXARCHS OF CONSTANTINOPLE**

292. **JOB BORETSKY** 1596 – 1631 AD
293. **ISAIAH KOPYNSKY** 1631 – 1633 AD
294. **ST. PETER MOHYLA** 1633 – 1646 AD
295. **SYLVESTER KOSOV** 1646 – 1657 AD
296. **DYONISIUS BALABAN** 1657 – 1663 AD
297. **JOSEPH NELIUBOVYCH-TUKALSKY** 1663 – 1676 AD
298. **ANTHONY VINNITSKY** 1676 – 1679 AD

## **KIEVAN METROPOLITANS OVERSEEING GALYCHYNA AND MINOR RUS**

299. **GEDEON** CHETVERTINSKY 1685 – 1690 AD

300. **BARLAAM** YASYNSKY 1690 – 1707 AD

301. **IOSAPH** KRAKOVSKY 1708 – 1718 AD

302. **BARLAAM** VANATOVICH 1722 – 1730 AD

303. **RAPHAEL** ZBOROVSKY 1731 – 1747 AD

304. **TIMOTHY** SCHERBATSKY 1748 – 1757 AD

305. **ARSENIUS** MOGILYANSKY 1757 – 1770 AD

## **METROPOLITANS OF KIEV AND GALYCHYNA**

306. **GABRIEL** KREMENETSKY 1770 – 1783 AD

307. **SAMUEL** MSTISLAVSKY 1783 – 1796 AD

308. **HIEROTHEUS** MALYTSKY 1796 – 1799 AD

309. **GABRIEL** BANULESKO-BODONI 1799 – 1803 AD

311. **SERAPHION** ALEXANDROVSKY 1803 – 1822 AD

312. **EUGENE** BOLKHOVITINOV 1822 – 1837 AD

313. **PHILARET** AMPHITEATROV 1837 – 1857 AD

314. **ISIDORE** NIKOLSKY 1857 – 1860 AD

315. **ARSENIUS** MOSKVIN 1860 – 1876 AD

316. **PHILOTHEUS** USPENSKY 1876 – 1882 AD

317. **PLATON** GORODETSKY 1882 – 1891 AD

318. **JOHANICUS** RUDNEV 1891 – 1900 AD

319. **THEOGNOSTUS** LEBEDEV 1900 – 1903 AD

### METROPOLITANS OF KIEV IN THE YEARS OF PERSECUTION

When Vladimir **Lenin** (1917 – 1927 AD) separated Church and State under the auspices of the **Bolshevik Revolution**: the status of the Church along with her properties were ripped away – the repeat of the **English Reformation** (1509 – 1547AD) under **Cromwell**. Furthermore, Joseph **Stalin** (1924 -1953 AD) sought to wage war against her (the Church) via the organization of a purge (1936 – 1937 AD) such resembled the slaying of the **Holy Innocents** under the Tyranny of **Herod the Great** (1 AD) the annihilation of clergy that were executed in their own church temples.

During the (Nikita) **Khrushchev** administration (1953 – 1964 AD), religious education was banned in schools and prayers along with any public reverence was completely forbidden. In addition, the rise of **Perestroika** which was the reformation of the Communist party (1980 – 1991 AD) – decreed that any zealot uprising would be fiercely eradicated; many people were falsely accused.

This behaviour was also seen in past ecclesial blunders (12<sup>th</sup> century France with the rise of the supposed holy inquisition expanding through Europe and the Americas - lasting till the 19<sup>th</sup> century: totally diabolical in nature!) after interrogations and sentencing to the gallows. Hence, a time for deep faith and inner transfiguration - the body of the Church was tortured and crucified mirroring her Lord who himself had been handed over to those poisoned by evil.

Furthermore, despite the political situation between Russia and Ukraine at which the Church suffered and continues to bear the scars of such political interference, the Patriarchy of Kiev was restored by a leading metropolitan and his brother bishops. Such an act was declared null and void by the political mindset instilled in its counterpart - the Orthodox Church of Russia; yet, Canonicity and Apostolic Succession is not and never should be swayed by national favouritism under the guise of ecclesial stance.

Therefore, Metropolitan (bishop no- 336) **IOVAN BODNARCHUK** who was Locum Tenens of Kiev within the Autocephalous Church along with his brother bishops restored the patriarchy via enthroning the newly mitred patriarch (bishop no- 337) **MYSTYSLAV SKRYPNYK**. We need to remember that the lifestyle in the Ukraine was not easy especially with Moscow having a foot in the Ukraine via her exarchates and Constantinople with its ideology of First among Equals (the papal precedence)

Hence, Constantinople granted a Tomos in 1924AD to (bishop no- 324) **MICHAEL YERMAKOV** which caused further problems. Thus, to counteract, Moscow later bestowed (bishop no- 332) **NICHOLAS YARUSHEVICH** a Tomos in 1944AD – the old battle between the two patriarchies where Constantinople was considered overrun via the Turks 1453AD; tarnishing authenticity via the 1923AD calendar reforms under Patriarch **MELETIUS**.

Yet it must be noted that **Sultan Mehmed II** (1432 – 1453AD) desired to be seen as an heir to the throne of the Eastern Roman Emperors – adopting the title of **Kayser Rum** (Roman Caesar) via re-establishing the Patriarchate to bring unity amongst the populace and strength to his empire: appointing **Gennadius II** as its patriarch in 1454AD.

Thus, regarding the Russian exarchates - Moscow was considered the daughter of Kiev and a Sister Church; although it had its fair share of reforms under (bishop no- 156) Patriarch **NIKON** in 1653-1667AD and communist rule under Patriarch **SERGIUS** in 1943-1945AD – there was a sense of closeness due to their early ecclesial history. Despite the rather difficult timeframes, along with all kinds of political tensions dominated via Communist rule which the Church had to work through; her faithful remembered the Lord's promise that the gates of Hell will never have victory over her! (Mt 16:17-19)



At the same time there was rivalry amongst bishops that witnessed the innings of schism within the unity of the Church – issues of pride along with a false sense of security tended to create further tensions which the political faction would gladly use to its advantage! When Patriarch (bishop no- 337) **MYSTISLAV** was remote from the Soviet platform in the safety of the USA, he had a habit of issuing clergy and leading prelates with a Ukase (decree) which either suspended or removed such members from office.

There exists another delicate issue which involves double consecration to the episcopacy – this of course is uncanonical for once a presbyter has received true consecration as a member (bishop) of the College of Apostles; this then seals him as an anointed of the Holy Spirit and a dispenser of holy economy (discerns and acts upon canonical ruling) As we know and has been proven in this document and throughout ecclesial history: All Old Believer Consecrations are 100% Apostolic and Canonical!!!

Yet there has been a most irregular tendency with certain synods especially with the **New Calendarists**; the re-consecration of Old Believer Bishops! First and foremost these bishops should not have joined them for that is a betrayal of orders received and a desire of security via commodity. Secondly, when one half-wittedly decides to re-consecrate out of pride and prestige – this is a most grievous impediment and sin against God the Holy Spirit who is the **Paraclete and Consecrator!**

Clergy tend to forget that although the episcopacy has received the grace to bind and loose (Mt 16:19) yet it is the Divine Grace which is imparted via the Holy Spirit who comes in our midst; energizing our prayer as stated in the Epistle of the Apostle James who after our Lord - the Archbishop of his Church, is the first Bishop of Zion (Js 5:15)

Hence, through our prayers, invocations and divine observances; **the Holy Spirit acts!** It's not the other way around where we think that the Holy Spirit is dependent on us to work in the world! We have indeed received a great gift and grace via the command of Jesus who is God the Son, yet in order for anything to be effective – we call upon the Holy Spirit (Epiclesis) that Emmanuel may come in our midst and impart onto us the gift of his presence through the various tangible signs in the Holy Mysteries (sacraments) of the Church!

This tends to be one of the problems (the arrogance of our prestige) and reason why exorcisms tend to go wrong or become difficult to administer due to this warped thinking; the tendency of placing the ego of self as the centre of the operation rather than He who Is and has given us the grace to heal in his name! Thus, the ego of self – our dear Patriarch Philaret had demonstrated such tendencies when he did not accept the consecration of the saintly metropolitan and patriarch (bishop no- 338) **ST. VOLODYMYR ROMANIUK** who was consecrated in 1990 AD as bishop of Lviv and Sokal.

Thus, due to the abnormal political agenda which tore the Church present within Ukraine in three parts (**1. Kiev Patriarchate** re-established in 1990AD which has its roots both from the Moscow Patriarchate present in Ukraine and the Autonomous Church, **2. Ukrainian Autocephalous Orthodox Church of America** 1940AD, **3. Ukrainian Autonomous Church** 1990AD - now Orthodox Church of Ukraine 2018AD) **St. Volodymir** humbled himself in order to keep the peace, and just like the Lord who humbled himself to accept the baptism of repentance via St. John, so too did the future patriarch accept to be re-consecrated by Philaret.

This of course was rightfully seen as uncanonical by Patriarch (bishop no- 337) **MYSTISLAV SKRYPNIK** who was remote from the extraordinary political and ecclesial situations within the Ukraine at the time – issuing St. Volodymir a Ukase (decree) of Suspension for breeching canonical protocol and satisfying Philaret's ego who later re-instated him (St.Volodymir) yet was not keen to have him on the patriarchal throne!

Regarding political agendas infiltrating the Church – it's interesting to note that (bishop no- 336) **IOVAN BODNARCHUK** reposed in the Lord when he was supposedly killed in a car accident (brake failure) yet, (bishop no- 338) **ST. VOLODYMYR ROMANIUK** reposed in the Lord when he supposedly suffered cardiac arrest (substance infiltration) all classified under mysterious circumstances!



It is also a known fact that **St. Volodymir's health was not the best** (he was a sensitive and humble soul) – often retiring to the monastery of his close friend (bishop no- 348) **VIRGIL** of France, who was persecuted and unjustly tainted by the jealousy and envy of (bishop no- 353) **MICHAEL** of Lyon. Yet, when St. Volodymir wrote a sensitive letter (4<sup>th</sup> May 1995AD) to (bishop no- 339) **PHILARET** regarding his (Philaret's) ill-suited candidacy for any administrative position within Kiev; St. Volodymir is thus laid to rest a month later - an occurrence that strongly verges on the presence of foul play!

When **Mystislav** reposed in the Lord, the Church was divided in two groups: the 1966AD Muscovite supporters of (bishop no- 339) **PHILARET DENYSENKO** being the Autonomous Church under Moscow and the Autocephalous Church of Ukraine. Therefore, in 1992AD Philaret decided to travel independently, yet that path is short lived for any Vagante Bishop (freelancer bishops) .... We must remember that we are dealing with the soviet mindset which rightly seeks and is acquainted with the necessary survival skills- regardless to what end!

Therefore, Philaret decided to side with the Bishop of Liviv and Sokel: St. Volodymir, via masterminding a well-organized Holy Synod which would canonically proclaim a patriarch and its patriarchate in the cathedral church of Santa Sophia. Yet this plan backfired for the Holy Spirit lives, moves and sanctifies his Holy Church despite the hearts of men; the synod chose St. Volodymir as opposed to the lust of Philaret who desperately desired the patriarchal cathedra!

Rivals do not give in easily especially ecclesiastical ones who are the most vicious! Hence, considering that Philaret considered himself as the ecclesial Lord Mayer at which the city churches were supposedly his; the scheme deepened and opted to plan B. This package consisted of entitlement handovers to the newly consecrated patriarch provided that the patriarch proclaims Philaret as rightful Metropolitan of Kiev!

It is important to clarify, especially for those who loath in titles; a **Metropolitan Primate** is addressed with the title **Beatitude** as opposed to that of **Eminence** which is reserved for a **Metropolitan Bishop**. Hence, in December of 1993AD the Holy Synod of Kiev under patriarch St. Volodymir established: **The Ukrainian Archdiocese of Western Europe and Canada** bestowing thus the canonical right of an Autonomous Eparchial Synod!!!

Yet, the counterpart Metropolitan Philaret objected as he desired to desperately cling onto any such power possible for his office. Therefore, St. Volodymir then shut him (Philaret) down via withholding his administrative powers due to the constant objections and interferences that verged on demonic behaviour!

As we know, there exists a tug of war between those who have an extraordinary Curriculum Vitae and have excelled in academia, and those who may not have an extraordinary amount of degrees in their education platform, yet they have one fundamental requirement: Humility! To these the Holy Spirit guides, teaches, and in truth – works with, in, and through them so that whatever they do constantly flourishes as was with Joseph of Egypt whom God had abundantly blessed! (Gen 39:2-5)

Philaret believed he was entitled and not ignorant like St. Volodymir who had no grand qualifications and was the thorn in the side as the new kid on the block in command! When St. Volodymir granted a Tomos to the Newly Established Synod of Western Europe and Canada under (bishop no- 346) **EVLOGHIOS HESSLER**; Philaret immediately objected - wanting the Metropolitan Primate of Western Europe and Canada to be addressed as Eminence rather than Beatitude.

This very Title and Tomos are held by the current Metropolitan Primate (bishop no- 352) **VOLODYMIR ROMAN** who safeguards his canonical status against the bickering ecclesial siblings! It is imperative to note that Patriarch (bishop no- 337) **MYSTISLAV** was handed down the same two tomos given via Constantinople in 1924AD and via Moscow in 1944AD – holding the Muscovite decree to heart!

Bearing in mind that there are numerous Russian sympathisers and anti-counterparts; when the 1944AD Muscovite Tomos in 1944AD was bestowed - a pathway was canonically paved for the establishment of an Alternative Synod as the means of safeguarding the Church under Metropolitan and Locum Tenens (bishop no- 336) **IOVAN BODNARCHUK**. Yet, the Synod began to decline under the presidency of (bishop no- 342) **DIMITRI YAREMA**.

Moreover, when St. Volodymir reposed in the Lord, Metropolitan Philaret unsurprisingly became the administrator of the Church of Kiev and knew that nothing could stand in his way to claim the Kievan Patriarchal Cathedra! Therefore, it was his duty to call a conclave via informing the College of Apostles (bishops of the Church) that the patriarch reposed and a new one was to be elected.

Hence the Synodal Members of Western Europe and Canada were invited to the Patriarchal Election despite the degrading of title towards its Metropolitan Primate. Hence, the Synodal Delegation present were: (bishop no- 346) **EVLOGHIOS HESSLER**, (bishop no- 351) **BASILIO GRILLO MICELI**, and (bishop no- 352) **VOLODYMIR ROMAN** who was appointed Secretary General.

It is worth mentioning that (bishop no- 343) **METHODIUS KUDRYAKOV** was also present for the patriarchal election of Metropolitan Philaret, yet he (Methodius) being a member of the Patriarchal Synod abruptly arose – leaving the council via declaring the election uncanonical; immediately joining the Autocephalous Church under Bishop Dimitri Yarema.

In conclusion, when the newly sworn in Constantinopolitan protégé (bishop no- 345) **EPIPHANIUS DUMIENKO** occupied the Kievan Cathedra; his instructions are thus dictated via the same patriarchate which in 1923 AD caused strife, along with a series of blood baths in Greece over the calendar change. The new instructions seek to move the Julian observance of **Holy Nativity** from the **7<sup>th</sup> of January** to the Gregorian observance on the **25<sup>th</sup> of December** as the means of an **Ecclesial Reset!**

321. **ST VOLODYMIR KHRAPOVITSKY** 1915 – 1918 AD
322. **ANTHONY KHRAPOVITSKY** 1918 – 1919 AD
323. **NAZARIUS BLINOV** 1919 – 1921 AD
324. **MICHAEL YERMAKOV** 1921 – 1925 AD
325. **GEORGE DELIEV** 1925 - 1928 AD
326. **MACARIUS KARAMZIN** 1924 – 1925 AD
327. **SERGIUS KUMINSKY** 1925 – 1930 AD
328. **DEMETRIUS VERBITSKY** 1930 – 1932 AD
329. **SERGIUS GRISHIN** 1932 – 1934 AD
330. **CONSTANTINE DYAKOV** 1934 – 1937 AD
331. **ALEXANDER PETROVSKY** 1937 – 1938 AD
332. **NICHOLAS YARUSHEVICH** 1941 – 1944 AD
333. **PANTALEIMON RUDIK** 1941 – 1943 AD

334. **JOHN SOKOLOV** 1944 – 1964 AD

335. **JOASAPH LELIUKHIN** 1964 – 1966 AD

336. **IOVAN BODNARCHUK** 1929 - 1994 AD (Locum Tenens)

337. **MSTYSLAV SKRYPNYK** (Presiding Hierarch of the American Ukrainian Church) 1949 –1990 AD (Patriarch of Kiev) 1990 – 1993 AD

338. **ST. VOLODYMYR ROMANIUK** (exiled as a political prisoner) 1944 – 1987 AD (Patriarch of Kiev) 1993 – 1995 AD

339. **PHILARET DENYSENKO** (Metropolitan of Kiev under Moscow) 1966 - 1995 AD (Patriarch of Kiev) 1995 AD to the present!

### UKRAINIAN AUTOCEPHALOUS ORTHODOX CHURCH

340. **IOVAN BODNARCHUK** 1929 - 1994 AD (Locum Tenens)

341. **MSTYSLAV SKRYPNYK** (Presiding Hierarch of the American Ukrainian Church) 1949 –1990 AD (Patriarch of Kiev) 1990 – 1993 AD

342. **DIMITRI YAREMA** (Metropolitan Archbishop) 1947 – 1992 AD (Alternative Patriarch) 1993 – 2000 AD

343. **METHODIUS KUDRYAKOV** (Metropolitan Archbishop) 1995 - 1999 (Alternative Patriarch) 2000 – 2015 AD

344. **MAKARIUS MALETIC** (Metropolitan of Lviv) 1996 – 2001 (Metropolitan of Kiev and All Ukraine) 2015 – 2019 AD

### CONSTANTINOPOLIAN ESTABLISHMENT OF THE KIEV PATRIARCHATE



**Patriarch Bartholomew of Constantinople furnishes a Tomos (decree) for the new Church in Kiev.**

345. **EPIPHANIUS DUMIENKO** \* Part of the Patriarchate of Kiev 2010 – 2018AD  
\* Metropolitan Archbishop 2018 AD  
\* Installed by Constantinople as Primate 2019 AD to the present.

**THE KIEVEN PATRIARCHATE ESTABLISHES THE SYNOD OF WESTERN EUROPE AND CANADA**



**Patriarch Philaret blessing Christ's faithful of Kiev.**

Having stated previously that sister churches lend a helping hand to other churches in need regarding canonicity and apostolic succession: Patriarch **PHILARET DENYSENKO** installed Patriarch/Metropolitan Primate **PIMEN ENEV** of Bulgaria (1996 AD) as head of the Alternative Synod in a time of upheaval.

Furthermore, the following bishops under the Canonical Omophorion of Patriarch PHILARET, received Apostolic Succession from Holy **ROCOR** via her bishops in Greece which she (ROCOR) set in place for the good estate of the Church. Hence, the apostolic lineage from bishops: 96. **ANASTASIUS**, 97. **LEONTIUS**, 244. **SERAPHIM**, 245. **THEOPHILUS**, 98. **AKAKIOS**, 99. **AXENTIUS**. 206. **GABRIEL**. 207. **TIAGO**.

It is to be noted that Metropolitan (bishop no- 351) **BASILIO** Grillo Miceli was consecrated via (bishop no- 346) **EVLOGHIOS** and (bishop no- 348) **VIRGIL** in 1995 AD before the Synod went through a rift in 1997 AD. In addition, (bishop no- 351) **VOLODYMIR** was consecrated also in 1995 AD by (bishop no- 346) **EVLOGHIOS**, (bishop no- 348) **VIRGIL**, and (bishop no- 3451) **BASILIO**, whilst (bishop no- 356) **TEODORO** was consecrated in 2004AD by (bishop no- 352) **VOLODYMIR**, and (bishop no- 351) **BASILIO**.

Hence, the Synod of Western Europe and Canada remained under the Canonical Omophorion of the Patriarch of Kiev; various bishops remained whilst others sided with (bishop no-346) **EVLOGHIOS** who was consecrated by Gabriel of Spain and Tiago of Portugal – who later sought the Tomos (decree) of Autonomy from Greece. Thus, when this state of Autonomy was denied from the Mother Church of Greece, Evloghios sought recognition from Ukraine under (bishop no- 337) Patriarch **MSTYSLAV** who validated the Synod.

Yet when (bishop no- 339) Patriarch **PHILARET** ceased ties with (bishop no- 346) **EVLOGHIOS** for accepting American bishops against his (Patriarch Philaret) ruling, there was no canonical citation nor patriarchal charge that the Synod had been dissolved! Hence, Evloghios concluded that Apostolic Succession remained regardless; forming another entity entitled: **THE MILAN SYNOD** in 1997 AD.

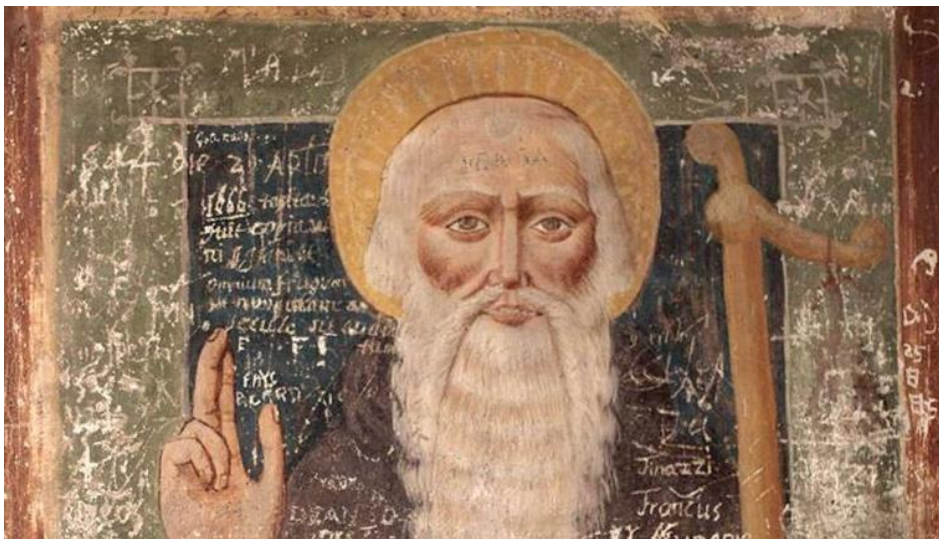


Furthermore, the only two canonical bishops that remained hereafter were Metropolitan Volodymir and Metropolitan Basilio. In addition, in 1997AD via the will and good faith of Metropolitan Basilio – Metropolitan Volodymir was asked to assume the position of Locum Tenens till 2004AD. In that same year, Metropolitan Volodymir was canonically elected the presiding Metropolitan via the consensus of both Metropolitan Basilio and the Ukrainian Orthodox Church!

Therefore, (bishop no- 352) **VOLODYMIR** assumed the cathedra of presidency from St. Julius as primate of the Elder Synod within the company of (bishop no- 351) **BASILIO**. Yet, in 2004AD the Holy Synod raised a new member: (bishop no- 356) **TEODORO**. Thus, in 2005AD, Metropolitan Basilio petitioned to be released from the Synod in order to join the Italian Orthodox Church (Bulgarian Patriarchate) at which Metropolitan Volodymir and Bishop Theodore wholeheartedly bestowed canonical release. Bishop Theodore followed Metropolitan Basilio soon after.

346. **EVLOGHIOS HESSLER** – ARCHBISHOP OF MILAN 1984 (received in 1993) – 2019 AD
347. **GREGORY** – ARCHBISHOP OF TURIN 1984 (received in 1993) – 1919 AD
348. **VIRGIL** – ARCHBISHOP OF PARIS 1987 – 2000 AD
349. **LAZAR PUHALO** – ARCHBISHOP OF OTAWA 1990 AD to the present (now part of OCA)
350. **VARLAM** – BISHOP OF VANCOVER 1994 – 2020 AD (joined the OCA)
351. **BASILIO GRILLO MICELI** – BISHOP OF OSTIA – then bishop of Altinus 1995 – 2005 AD (Primate of Italy) 2009 – 2021AD
352. **VOLODYMIR ROMAN** - BISHOP OF ST. JULIUS ISLAND 1995 AD to the present (now Primate of W E Synod)
353. **MICHAEL** – BISHOP OF LIONE 1996 AD to the present (the coordinator who rules from a distance)
354. **LORENZO** – BISHOP OF TORCELLO 1996 AD to the present (followed the bishop of Lione who ordered a sabbatical)
355. **JOHN** – BISHOP OF ARLES (FRANCE) 1997 AD to the present (retired)
356. **TEODORO CORINO** – BISHOP OF HERACLEA 2004 AD to the present (Joined the Italian Synod)

ST. JULIUS ISLAND



An XV AD basilica fresco of St. Julius the High Presbyter (bishop) at which the monks and nobility wrote on thus as a means of supplicatory prayers according to the needs of the time.

**St. Julius of Novara** (330-401 AD) “the title the Latins gave him” as he was not a mere friar and priest, but a bishop of Holy Orthodoxy, came from the Greek island of Aegina. He was a contemporary of the two fellow hierarchs and theologians of the Church **Sts. Basil the Great and Gregory Nazianzus** who studied at the Theological School of Athens together with him. Hence, **Julius** was consecrated bishop of Aegina by **Clematius** the Bishop of Athens whilst his brother **Julian** was ordained to the diaconate.

Yet, when the Alexandrian Presbyter **Arius** (256-336 AD) furnished an erroneous school of theological thought - **Arianism** (the heresy which believes that Jesus was created rather than begotten) such took root in Greece and various parts of Holy Christendom causing deep **Christological controversies**; the Church was divided over the span of 55 years. Such division’s harboured hatred which was manifested via violence and other uncharitable acts along with bloodbaths: the demonic plague called religious fundamentalism (regardless of doctrine) rather than the healing and peace which true apostolic faith should usher forth – the establishment of clarity and unity!

In our context, Australia has witnessed such atrocities in the 1980’s AD where Orthodox Christian Churches were burnt to the ground due to national conflicts via community rights to exist as autonomous churches between the Greeks and Macedonians! In recent years we have witnessed other outrageous manifestations in the Jerusalem Basilica of the Lord’s tomb (The Holy Sepulchre) – national conflicts ending in brawls between hierarchy and communities: the race and precedence of whom should be first to light the paschal candles and proclaim the resurrection!

Hence, regarding the seeping forth of root causes to theological errors - there were two councils convened to address these and other heresies that surfaced which of course have sprung forth again in our times under the category of **denominations!** Therefore, 325 AD **the first Council of Nicaea** (Addressing: Arianism, Paschal timeframe dates, ordination of invalids, pious devotions and actions in liturgics, baptismal requirements) followed by the 381 AD **first Council of Constantinople** (Addressing: Arianism, the nature of the Holy Spirit and Divine Grace, affirmation of the Nicæan Creed and the development of the Constantinopolitan Creed) each era presents its solutions and yet - human fragility is a constant theme.



When we speak of human fragility and the desire to have dominion over others, history presents various battles and national conflicts in order to exercise authority and gain territory in numerous settings. Thus, in 378 AD **Sparta** witnessed the invasion of the western Germanic tribes who migrated through the west of the Black Sea from the 3<sup>rd</sup> century “**Visigoths**” under their leader **king Alaric I** (350 – 410 AD) who was loyal to his father’s views regarding Christendom.

Alaric’s father **Aoric** was notorious for persecuting Christians especially with his blood bath executions rendered towards his own people the **Gothic Christians** (347 - 348AD) The Eastern Roman Emperor **Flavius Valens** (328 – 378 AD) sought to defend the Empire. Yet, the Eastern Empire suffered tremendous collateral damage with the barbarian invasion; particularly with the slaughtering of their emperor and his entire army at **the Battle of Hadrianopolis** of that same year.

Considering the Goth invasion and the contempt Alaric I had for Christians in general, the saintly brothers took flight to Northern Italy in 380 AD. Thus as protocol prescribed, they petitioned the successor to Flavius Valens **Emperor Theodosius I** (347 – 395 AD) and the **Bishop St. Ambrose of Milan** (340 – 397 AD) for refuge at which both state and canonical authorities much obliged. Hence, St. Ambrose created a diocese in the pagan area known as **Orta** – appointing them for service to the gentiles.

It is astonishing that Theodosius managed to push back the Goths westward to Thrace in 381 AD and at which he became Emperor of both Eastern and Western Christendom (392 – 395 AD) endeavouring to re-establish another **Pax Romana** (Roman Peace) from the times of **Caesar Augustus** (27BC) to **Marcus Aurelius** (180AD) converting thus to **Pax et Treuga Dei** (God’s peace and truce) which witnessed the paling away of pagan worship sites and often their conversion or the building of new temple churches on those very sites.

Regarding the building of churches; St. Julius and his brother St. Julian built 100 temple churches throughout their mission when they came to the regions of the newly established diocese in north-western Italy (Piedmont) Here they evangelized the populace who received them gladly - for their sanctity and devotion touched the hearts of the people there. We must remember that most of Italy was evangelized by the **Greek and Syriac Fathers** as testified by various early **ecclesial architecture** and **iconography** particularly found in cave monastic churches.

Towards the end of their ecclesial mission, they withdrew to the Island of Kousion upon Lake Orta and built a small monastic church consecrated to the Apostles Peter and Paul. Hence, it was there where they observed a life of prayer and asceticism and were entombed within its crypt by the Christians of the Island and its surroundings.

Thus, the island was not only consecrated via the life and presence of the saints, but was renamed after the holy whose relics rest in the heart of its faith – the monastic Church of the Apostles. Hence, St. Julius’ successor Bishop Elijah took charge of the mission under the Synod of St. Ambrose – continuing the legacy of the saintly brothers.

This ancient Island was rendered sacrosanct via the labours of the two brother saints: Julius and Julian, and in time was thus appointed to His Grace **Volodymir Roman** when he was consecrated its bishop on the 19<sup>th</sup> of December 1995 AD under the omophorion of **Patriarch Philaret** of Kiev. Hence in 2012 AD he was recognized with the title of Archbishop of St. Julius and Classis – in agreement with the sister churches: the new Metropolitan of Western Europe and Canada.

In 2006AD, Metropolitan Volodymir with the title of Metropolitan of the Ukrainian Orthodox Church (W E & C) was a co-consecrating bishop via the request of Metropolitan Evloghios for the consecration of bishop Luke of Torcello. It must be noted that Metropolitan Evloghios and Bishop Luke re-established the Episcopacy of the Synod of Milan and further consecrated bishops for the Greek Old Believer Synod (Metropolitans Angelos & Porphyrios) as ROCOR had done in those blessed years of Ecclesial Solidarity.

In 2012AD, Metropolitan Evloghios asked Metropolitan Volodymir for Canonical assistance at which he (Met.Volodymir) as a brother bishop wholeheartedly obliged! In 2013AD, after the re-establishment of the Milan Synod (Met. Evloghios Hessler, bp. Abondius Bicca and bp.Iovan) as a token of recognition; that very same Synod bestowed Metropolitan Volodymir the honorary title of Metropolitan of Classis, Ravenna and Autonomous Exarch of all of Western Christendom – accepting these honours via using such titles as a Spiritual Son of the much loved, prayerful and humble Metropolitan Evloghios Hessler.

As opposed to the fabrications that have surfaced, the Holy Synod published the following case study regarding their status and that of the Patriarchate of Kiev under Philaret.

*The **Eparchy of St. Julius** expresses profound bitterness in noting that only a small portion of Orthodoxy have officially recognized the canonicity of the new Orthodox Church in Ukraine that was created by the Patriarch of Constantinople unilaterally in 2018.*

*Yet, the same Patriarch of Constantinople in 1997 signed the decree of condemnation of **anathema** unanimously with all other orthodox Primates against the former Patriarch of Kiev Filaret Denysenko (February 23, 1997).*

*Yet, three days before that very date, Patriarch Filaret ceased ties uncanonically with Metropolitan Evloghios, **forgetting to communicate this decision to the Synod of Bishops of Western Europe**. Although having received the decree of Anathema (3 days later), he (Patriarch Philaret) overlooked the **dissolution** of the **Ukrainian Orthodox Arch eparchy of Western Europe and Canada!***

*Furthermore, in considering the fact that canonical dissolution never occurred; the Church in question remained very much alive **through its bishops**; these were literally forgotten - without any such motivation formulated by Filaret.*

*The Bishops of the Ukrainian Archdiocese of Western Europe and Canada, never accepted any such union with the new so called “Synod of Milan” (established in 1997 by Metropolitan Evloghios as a revenge against Philaret), the innings of rebuttal!*

*In addition, the newly created Synod had no such connections with the Ukrainian Orthodox Church – the cause of departure for the Canadian bishops who made way to Moscow. Yet some died and amongst the others that live; the launching of false accusations and concealed misinformation harboured against saintly men of God (Metropolitan Vigil of France) as a primary example via malicious renowned prelates.*

*This grand oversight of an anathematized patriarch Philaret, indeed rendered us a **phenomenal opportunity to survive with dignity** through our own episcopate.*

*We are thus truly raised to the dignity and canonicity of the institution of Patriarch Volodymir of Blessed memory, now under the presidency of Metropolitan Volodymir of Saint Julius. This situation of **apparent isolation**, ironically, has saved the Western European Episcopate from entering under the fatal cloak of anathema.*

*This supposed anathema still holds for the absolute majority of Orthodox Churches – the subsequent mind set for these jurisdictions within Orthodoxy: all “bishops” consecrated to the episcopate by Patriarch Denysenko after February 1997 are deprived of sacramental grace and canonicity.*

*The current so-called “Orthodox Church in Ukraine” (**Православна Церква України**), presided by His Beatitude Epiphanius Dumienko, is recognized by the Ecumenical Patriarchate, by the Church of Alexandria, and by the Church of Greece (the Church of Cyprus has not yet expressed its synodal position).*

*The absolute majority of Orthodox Churches, consider this proclaimed Church of Epiphanius vehemently **schismatic** – void of all sacramental grace; due to the reception of bishops having received "episcopal consecration" from a layman – yet they are the ones who supposedly anathematized patriarch Denysenko: having no episcopal grace!*

*The Majority of Orthodox Christianity recognize His Beatitude Onophrius as Primate of the Ukrainian Orthodox Church; labelling the bishops of the new church as schismatic laymen (officially addressing them with lay titles - surname i.e. Mr. Dumienko, etc).*

*The Lord our God desired that this situation be a portal for our rightful canonical standing: **a situation that renders our position totally neutral** – the means of unveiling our heritage regarding **apostolic succession** from the universally recognized **ROCOR** and not from Patriarch Philaret.*

*This being a situation of neutrality and in a Status Quo, renders us at the same time **protected** from the **shadows of schisms and condemnations** linked to **personal anathemas** or to canonical or non-canonical territorial interference. In addition, within this current timeframe, no Church in the Ukraine can be labelled canonical or out of danger, and this is “truly political”.*

*The universal reality is that most Orthodox Churches (Moscow, Serbia, Bulgaria, Antioch, Jerusalem, Cyprus, Romania, Georgia, Czechia, Slovakia, OCA, and ROCOR, consider the “Ukrainian Church” created by Patriarch Bartholomew **void of all grace and ruled by the laity** – it is only a matter of time when Orthodox Christendom will proceed with excommunicating the Ecumenical Patriarch and those with him.*

*The Ukrainian Orthodox Archdiocese of Western Europe, before 1997 has always hoped for an ideal solution – that being the Moscow Patriarchate, which legitimately detains the canonical territory in the Ukraine.*

*Moscow would then recognize the status of autocephaly proclaimed by the former Metropolitan of Kiev and Galicia: Philaret! Never would we have thought that the Ecumenical Patriarchate could enter (alike an elephant stampede which charges into the most delicate surroundings of a crystal emporium) uncanonically within the affairs of ecclesiastical politics of the Ukraine.*

*Actually, the Ukrainian Orthodox Archdiocese of Western Europe with its 7 bishops were consecrated via succession from the line of ROCOR (Some consecrations are through St. John Maximovich), these are in full communion with the Italian Orthodox Church, established by the Patriarchate of Bulgaria in 1996.*

*Thus, together with these and others from the Montenegrin Episcopate; we look at this current situation with utmost caution and pastoral concern - beseeching Our Lord and Saviour Jesus Christ for Ecclesial Unity in the Ukraine.*

*In conclusion, the position of the **Ukrainian Orthodox Archdiocese of Western Europe and Canada** is neutral and ardently **desires to remain neutral**, confident that the peace of Christ our Bishop will always enlighten the Orthodox Church, made up of all the national Churches united ironically.*

## **THE CONTINUING SYNOD OF BISHOPS**

357. **VOLODYMYR ROMAN OF ST. JULIUS** – **Locum Tenens** (1997 -2004AD) **PRIMATE** OF THE WESTERN EUROPEAN AND CANADIAN SYNOD 2004 AD to the present

358. **ALEXANDER** – METROPOLITAN OF COLORADO 2012 AD to the present (removed due to lay organization interference)

359. **THOMAS** - METROPOLITAN OF TEXAS 2012 AD to the present (removed due to lay organization interference)

360. **ANTHONY** - METROPOLITAN OF NEW YORK 2003 AD to the present (sadly removed due to interference western rite lobbyists)

361. **TIMOTHY** - METROPOLITAN OF SYRACUSE 1985 AD (From the Jerusalem Patriarchate) to the present (retired)

362. **EUGENE** – METROPOLITAN OF SPAIN 2012 AD to the present

363. **MICHAEL** - BISHOP OF SAN ANTONIO 2003 AD to the present (removed due to lay organization interference)

364. **VLADIMIR** OF MONTENEGRO - EXARCH OF GERMANY 2020 AD (received in 2021 AD) to the present

365. **MATTHEW** Vitale – Bishop Elect of Arles 2022AD



## BULGARIA



**An IV AD icon fresco from St. Naum's Monastery Ohrid depicting the seven founding saints of the Church in Bulgaria and the development of monasticism in Macedonia.**

The Church of Bulgaria also received their apostolic succession from the See of Constantinople and had a rather tumultuous past regarding political rivals and their heterodox (Jesuit missionaries) clergy who sought to re-convert Bulgaria from Byzantine Orthodoxy to Latin Catholicism – similarities also seen in Oriental Christendom within Ethiopia (1557AD) and India (1550 AD) these nations were also Orthodox as testified by the Church present there from Apostolic times.

It is also worth mentioning the American Natives who received the Orthodox faith via the Holy Fathers of Russia, refused to convert to Catholicism which resulted in execution (1815 + AD) via the Spanish armed forces that cooperated with the Jesuit and Franciscan missionaries in Canada and Alaska.

The early communities within the Balkans were evangelized by **Sts. Andrew, Paul, and Barnabas**, and a monastery dedicated to **St. Athanasius the Great** was erected in Thrace/Chirpan within the timeframe of the Council of Sardica (344AD) It was the tradition of the Church that monastics were its backbone who nurtured their surroundings via prayer, fasting, and contemplation; producing many holy men and women who tended onto the ailments of the local people.

Yet, Prince **Khan Boris I** of Bulgaria (852 – 907 AD) bestowed with the name of Archangel Michael in Holy Baptism, endeavoured to find a Church and clergy much like St. Volodymir of Kiev that would revitalize and unite the Bulgarian populace. It must be stated that Boris did often moonlight between the two centres of faith - there was a sense of competition between **Rome** and **Constantinople** (before the Great Schism of 1054 AD) endeavouring to place their ecclesial authority within Bulgaria.

It is noteworthy to remember that many parts of Europe and Southern Italy were under the Patriarchate of Constantinople. Therefore, the Patriarchate of Constantinople granted Bulgaria autonomy and canonicity (870AD) at its fourth council in the Byzantine capital - choosing the capital city of **Plishka** as the Apostolic See for Bulgaria.

As we know only too well, the Greeks tended to uphold their language and customs within the diaspora which renders poorly to a nation that seeks to find her Mother Church! Hence, Prince Boris knew about the Apostles to the Slavs **Sts. Cyril** (826 – 869 AD) and **Methodius** (815 – 885 AD) composing a Slavonic alphabet and language used in their native region of Thessaloniki in Greece – a centre of trade having a substantial Slav community.

Hence, he (Boris) welcomed the disciples of the saintly brothers Cyril and Methodius: **Sts. Sava, Goradz, Clement, Naum, and Angelar** (893 AD) to take up the ministry within Bulgaria. St. Boris Michael withdrew from governance; taking up the monastic cowl and spent the rest of his years in prayer and contemplation whilst his third son Simeon (893AD) ruled in his place.

In conclusion, it was a holy tradition in both Eastern and Western Christendom that people entered religious life after they had contributed to the world – not as a penance, but as reigniting their baptismal vows in devoting themselves fully to Christ and his Church!

### **BISHOPS OF BULGARIA**

**HOLY APOSTLE ANDREW** via **Constantinople** and via royal invitation to the **Successors of Sts. CYRIL and METHODIUS - Sts. SAVA, GORDAZ, NAUM, and ANGELAR** bestowed the grace of succession which flowed upon:

366. **JOSEPH** – ARCHBISHOP OF PLISKA 870 – 877 AD

367. **GEORGE** – ARCHBISHOP OF PLISKA 877 – 893 AD

368. **JOHN** – EXARCH OF PRESLAV 893 – 917 AD

369. **LEONTIUS I** – ARCHBISHOP OF PRESLAV 917 – 919 AD

### **PATRIARCHS OF BULGARIA**

370. **LEONTIUS II** – PATRIARCH OF BULGARIA 919 – 927 AD

371. **DEMITRIUS** – PATRIARCH OF BULGARIA 927 – 930 AD

372. **SERGIUS** – PATRIARCH OF BULGARIA 930 – 940 AD

373. **GREGORY** – PATRIARCH OF BULGARIA 940 – 944 AD

374. **DAMIAN** – PATRIARCH OF BULGARIA 944 – 972 AD

375. **GERMANUS** – PATRIARCH OF BULGARIA 972 – 990 AD

376. **NICHOLAS** – PATRIARCH OF BULGARIA 990 – 1000 AD

377. **PHILIP** – PATRIARCH OF BULGARIA 1000 – 1015 AD

378. **DAVID** – PATRIARCH OF BULGARIA 1015 – 1018 AD



## ARCHBISHOPS OF BULGARIA AFTER THE FALL OF BYZANTIUM

- 379. **BASIL I** - ARCHBISHOP OF TARNOVO 1086 – 1232 AD
- 380. **ST. JOACHIM I** – ARCHBISHOP OF TARNOVO 1232 – 1246 AD
- 381. **VESSARION** – ARCHBISHOP OF TARNOVO 1246 AD
- 382. **BASIL II** – ARCHBISHOP OF TARNOVO 1246 – 1254 AD
- 383. **BASIL III** – ARCHBISHOP OF TARNOVO 1254 – 1263 AD
- 384. **JOACHIM II** – ARCHBISHOP OF TARNOVO 1263 – 1272 AD
- 385. **IGNATIUS** – ARCHBISHOP OF TARNOVO 1272 – 1277 AD
- 386. **ST. MACARIUS** – ARCHBISHOP OF TARNOVO 1277 – 1284 AD
- 387. **JOACHIM III** – ARCHBISHOP OF TARNOVO 1284 – 1300 AD
- 388. **DOROTHEUS** – ARCHBISHOP OF TARNOVO 1300 – 1315 AD
- 389. **ROMANUS** – ARCHBISHOP OF TARNOVO 1315 – 1325 AD
- 390. **THEODOSIUS I** – ARCHBISHOP OF TARNOVO 1325 – 1337 AD
- 391. **JOANNICUS I** – ARCHBISHOP OF TARNOVO 1337 – 1340 AD
- 392. **SYMEON** – ARCHBISHOP OF TARNOVO 1340 – 1348 AD
- 393. **THEODOSIUS II** – ARCHBISHOP OF TARNOVO 1348 – 1363 AD
- 394. **JOANNICUS II** – ARCHBISHOP OF TARNOVO 1363 – 1375 AD
- 395. **ST. EUTHYMIUS** – ARCHBISHOP OF TARNOVO 1375 – 1394 AD

## CONSTANTINOPOLIAN EXARCHS TO BULGARIA UNDER OTTOMAN RULE

- 396. **IVAN IVANOV** – EXARCH OF BULGARIA 1870 – 1872 AD
- 397. **ATHANASIUS CHALAKOV** – EXARCH OF BULGARIA 1872 – 1877 AD
- 398. **LAZARUS YOVCHEV** – EXARCH OF BULGARIA 1877 – 1815 AD

## **VICAR METROPOLITANS OF THE BULGARIAN HOLY SYNOD**

399. **PARTHENIUS POPSTEFANOV POPOV** – VICAR OF SOFIA 1915 – 1918 AD

400. **BASIL MIHAIYLOV** – VICAR OF SOFIA 1918 – 1921 AD

401. **MAXIMUS PELOV** – VICAR OF SOFIA 1921 – 1928 AD

402. **CLEMENT SHIVACHEV** – VICAR OF SOFIA 1928 – 1930 AD

403. **NEOPHYTUS KARAABOV** – VICAR OF SOFIA 1930 – 1944 AD

404. **STEPHEN SHOKOV** – VICAR OF SOFIA 1944 – 1948 AD

405. **MICHAEL CHAVDAROV** – VICAR OF SOFIA 1948 – 1949 AD

406. **PAISIUS ANKOV** – VICAR OF SOFIA 1949 – 1951 AD

407. **CYRIL KONSTANTINOV** – VICAR OF SOFIA 1951 – 1953 AD

## **CONTINUING PATRIARCHS OF BULGARIA RATIFIED BY CONSTANTINOPLE**

408. **CYRIL KONSTANTINOV** – PATRIARCH OF BULGARIA 1953 – 1971 AD

409. **MAXIM MINKOV** – PATRIARCH OF BULGARIA 1971 – 2012 AD

## **THE ALTERNATIVE SYNOD OF BULGARIA**

410. **PIMEN ENEV** – METROPOLITAN PRIMATE OF BULGARIA 1992 – 1999 AD

411. **INNOCENT PETROV** – METROPOLITAN PRIMATE OF BULGARIA 1999 – 2015 + AD

## **THE HEALING OF SCHISM WITHIN THE BULGARIAN CHURCH**

412. **NEOPHYTUS DIMITROV** – PATRIARCH OF BULGARIA 2013 AD to the present

## THE BULGARIAN PATRIARCHATE ESTABLISHES THE SYNOD OF ITALY



**Metropolitan Antonio De Rosso who revived Holy Orthodoxy within the Italian context and mindset.**

Metropolitan **ANTONIO** was consecrated a bishop (1986 AD) by the Old Believer Synod of **CYPRIAN KOUTSOUMPAS** (1979 – 2013 AD) of Oropos and Fili in Greece. Yet, due to cultural differences and the constant clashing's thereof, he (Met. Antonio) decided to be released and received into a patriarchate which had vision for a growing nation. As we know, Orthodoxy is plagued by nationalism and under certain jurisdictions it is almost impossible to retain one's own heritage.

Hence, the reason why Metropolitan Antonio Joined the Bulgarian Church was not because he was uncanonical; the Church of Greece was canonically raised and nurtured by Holy **ROCOR!** Rather, the Bulgarian patriarchate was quite sympathetic in allowing orthodoxy to flourish in Italy without being restricted via its jurisdictional cultural mentality.

Therefore, Metropolitan **ANTONIO** was received with open arms (1993AD) by Patriarch **MAXIM WITHOUT RE-CONSECRATION** (as all Old Believer Synods were originally given Apostolicity via **ROCOR** and are totally Canonical and share the fullness of Succession) becoming a full member of his (Pat. Maxim) Holy Synod.

Yet, although the patriarch and numerous synod members were most welcoming, certain synodal members were not so embracive regarding foreign cultures. Disputes soon began surfacing - encouraging Metropolitan Antonio to hastily side with the Alternative Synod (1995AD) under Patriarch/Metropolitan Primate **PIMEN ENEV** (1992-1999 AD) receiving the (Tomos) Decree of Autonomy (1996 AD) for the Church of Italy!

Many of us who have rediscovered the ancient faith of our heritage have had to **go through various trials and struggles in order to partake once again of the goodness of the Lord from the Church of the Apostles**. Indeed, there are cultural collisions and mentality disputes – one wholeheartedly moulds accordingly, yet one fact remains: our heritage, our state of being, and our longing for a sense of belonging to that which mirrors the totality of our identity!

Therefore, Archbishop Basilio having served, loved and appreciated his Mother Church of Kiev – the Church that ignited the true faith in him and bestowed apostolic succession; his heart remained Italian and like all of us – we are only at ease when we truly feel at home! Thus, he and Bishop Teodoro canonically transferred to the Synod of Metropolitan Antonio in 2005 AD so that they could serve their people, and at the same time – be, feel, live and breathe **Holy Orthodoxy** within its ancient context of Italy.

Hence: **Roman Orthodoxy**! Not in the sense of the practice of a **Western Rite** which tends to cause several problems and misunderstandings! Rather, it is the embodiment of the ancient **Italian Byzantine and Syriac traditions** Italy always had – many of these holy traditions were violently ripped away from the Italian people by force especially in the **southern regions**: most of Italy was under the spiritual guidance of the **Church of Constantinople** via **her Exarchates**!

In hindsight, the Byzantine Empire established its Italian Province (Catepanate) **Katepanikion Italias** from **Monte Gargano** to the **Gulf of Salerno** – embracing **Amalfi** and **Naples**. Its major **Exarchate of Ravenna** fell in 751AD yet was reclaimed in 868AD. Furthermore, **Otranto** was freed from the **Saracens** in 873AD whilst **Bari** was freed from the **Arabs** in 876AD.

In addition, **Apulia, Calabria, Campania, Basilicata, and Lucania** were reclaimed in 886AD under General Nikephoros Phokas Senior, yet **Sicily** was lost to the **Arabs**. The **Norman Invasion** of 1017AD paved the way for the decline of Byzantine Rule and Spirituality which resulted in 1071AD. Furthermore, the **Bishop of Rome** was proclaimed **Exarch of Ravenna** and granted **Papal Territories** via Prince **Pepin the Short** (Father of Charlemagne) in 755AD after the defeat of the **Lombards**.

Eventually, the **Primacy of Rome** came into effect after the death of **St. Leo the Great** 604AD firstly over the **Bishops of Gaul**. When Pope **Leo III** anointed **Charlemagne** as **Roman Emperor** on the day of Holy Nativity 800AD – the **City of Rome** became part of the **Frankish Kingdom**. Hence, the **Bishop of Rome's Primacy** now extended over the **Bishops of Western Europe**.

Again, when the Church becomes caught up within an empire and moulds itself to that criteria – state politics and governance sways its mission. Although worldly kingdoms valuably assist and safeguard her place of prominence, yet at the same time it (the Church) endangers herself in becoming remote from the totality of the gospels!

However, undesirable it is to move away from a particular situation hoping that the grass is greener on the other side; loyalty is most important and as proven in such situations - it comes with a price! One can work tirelessly to nurture a delicate young rose shrub - yet, if it is not tended too, pruned and eventually placed in the greater garden so that it may become a flourishing bush; it will not take root causing it to wither away!

Alike most Slavonic churches – communism either infiltrated its ranks or directed its movements. Hence, Bulgaria definitely shared in the bitterness thereof which caused schism and strife. Again – Schism has nothing to do with Canonicity/validity; these are the results of in-house disputes and actions taken when peril lingers.

Thus, the government sought to challenge ecclesial governance which caused bishops to pull away from the established church as did **ROCOR**. Hence, when the government gained control over the Church administered by Patriarch **MAXIM** they evacuated over 250 churches (2002AD) belonging to the Nevrokop Diocese under Metropolitan **PIMEN**; the innings of schism and turmoil!

We must remember that all ecclesiastical appointments were made by the **Communist Government** in lands that it oppressed; this was also true regarding the patriarchs of Constantinople who were appointed by the **Sultans of Istanbul!**

Hence, when the European Commission for Human Rights intervened (2009AD) this was the catalyst for both groups to settle disputes, pay their debts, and work towards unity. Therefore, the new Primate of the Alternative Holy Synod Metropolitan (bishop no- 410) **INNOCENT** Petrov sought healing and reconciliation (20010 AD) with the Patriarchal Holy Synod which came to pass (2015AD) after years of oppression.

Yet, after Metropolitan Antonio's death (20<sup>th</sup> February 2009AD) Metropolitan **Basilio** was the canonical heir to the episcopal throne of Italy – many within the Church sought to create friction and fell away: this caused various misconceptions alongside the erroneous statements which surfaced especially from people who were never part of the Church!

Although Metropolitan Primate Patriarch Pimen granted autonomy to the Italian Church, (1996 AD) various clerics and laity objected to Metropolitan Basilio's presidency. It must be said that there was rivalry between the two synods of Bulgaria and other such occurrences between them that fell short of canonicity.

Hence, after the storm of rivalry and the union of both synods: the Patriarchal Office of Patriarch Neophitus has recognized Metropolitan Basilio as rightful Primate of Italy – ratifying the Autonomy given to Metropolitan Antonio (1996 AD) who now holds the (Tomos) Bulgarian Patriarchal Bull!

Thus, the verification of Canonicity and Status of Autonomy, we Metropolitan Raffaele have witnessed – contrary to the rot that has been circulating over the years along with frightful blunders of misinformation Wikipedia has caused at the hands of those who are severed from the Church!

## THE BULGARIAN SYNOD BLESSES THE ITALIAN CHURCH



The Patriarchal Synod of bishops within the Church present in Bulgaria

Under the presidency of: *Patriarch Maxim* (1993-1995AD)

*Metropolitan Primate Patriarch Pimen* (1995-1998AD)

413. **MAXIM MINKOV** – PATRIARCH OF BULGARIA 1971 – 2012 AD

413. **PIMEN ENEV** – PATRIARCH / METROPOLITAN PRIMATE OF THE ALTERNATIVE SYNOD 1966 – 1999 AD

414. **INOKENTI PETROV** – METROPOLITAN PRIMATE OF THE ALTERNATIVE SYNOD 1999 – 2015 AD

415. **ANTONIO DE ROSSO** – ARCHBISHOP OF RAVENNA 1993 – 2009 AD

416. **BASILIO GRILLO MICELI** – ARCHBISHOP OF FLORENCE AND TUSCANY 2005 - 2009 AD (Primate of Italy) 2009 -2021AD

417. **TEODORO CORINO** – AUXILIARY OF LAZIO 2005 – 2009 AD + (now retired)



## THE ANCIENT EMPIRIAL CAPITAL WHICH PAUL, BARNABAS, PETER AND THEIR DISCIPLES SANCTIFIED

### ITALY



**The icon of the apostles in the first years of the Acts depicting the apostle Barnabas presenting the newly converted Paul to the Church of Jerusalem.**

This last decade has unveiled a tremendous obsession within certain groups of the orthodox family - that being **CANONICITY/APOSTOLIC SUCCESSION** and done so most of the time with either limited understanding or covering up truths that have **been conveniently laid aside!**

However brushed to the side due to taking on western thought; the Orthodox Church has always kept the notion in question in two categories: (a) **dogmatic canonicity** (b) **canonicity in practice.**

The first means that the Church however large or small can trace their roots back to the Apostles, and the second – the majority of churches which are large in scale and thus accepted via a few sees (Ecclesial centres/patriarchies) in contrast to the self-governed ones (autocephalous/autonomous)

These were not so large, nor accepted by the majority due to the opposition of the ecclesial government of such – these resisted to be swayed by the larger groups in order to keep a sense of purity; the retaining of local rites, customs and traditions – **the Church within Celtic lands** that stemmed from the monastic tradition of THE SYRIAC CHURCH (which grew yet was annihilated via the prevailing culprit bodies) is the par excellence of such an example!

Hence, that which is canonical (Canon – fitting and fortified by Scripture, Patrology, Councils, Hymnody and Apostolic Tradition) continues to be used rather loosely. On one hand you have people comprehending that (a church community) which is canonical must obviously belong to the larger body of the Church, whilst others perceive it (the canonicity of a Church) as having some form of succession; the two must be intertwined where wholehearted humility is the key to the kingdom!

Canonicity – rendered canonical means this: that which is prescribed by the Church, discerned by the bishops, and gracefully and wholeheartedly embodied without conceit regardless of how large, small or indifferent a church is! It must be boldly stated – to the rage of a variety of Pharisees within: **“Most canonical churches are often the smallest and insignificant – the mustard seed which the Lord preserves and shelters as proven with the early years of ROCOR!”**

Regarding succession; It must be made clear that the **Apostle Paul** along with the **Apostle Barnabas** aided via their disciples **Mark** and **Silas** founded **Rome** (58AD) – followed by the **Apostle Peter** who founded **Antioch** (34AD) arriving in Rome (62AD) later on. Thus, St. Paul appointed two administrators (presbyters which much later on in ecclesial history came to be known as bishops) for Italy at that time– the disciples **LINUS** and **CLETUS** followed by **CLEMENT!**

When a Church that has always been orthodox from day one (Holy Pentecost) is hijacked by others and totally disfigures; illogical sentimentality lingers regarding its re-emergence centuries later – the truth that shines forth like gold amongst the rubble!

Thus, it is necessary for such ancient churches that have decayed to re-ignite its pilot light from an existing Canonical Sister Church; the rendering of life support and the re-setting of heartbeat!

Hence, as opposed to total misconceptions (Wikipedia) and ill sentimentality of various learned counterparts - the Orthodox Church present in Italy was canonically revived and apostolically ratified in the following order:

**(1) The Church of Bulgaria** in 1995AD appointing *Metropolitan Antonio de Rosso* (Born 1941! Bishop: 1986-2009AD) as primate - bestowing autocephaly in 1996AD to the newly re-ignited Orthodox Church of Italy!

**(2) The Church of Ukraine** (Holy Synod of Western Europe and Canada) - recognising one of its bishops *Metropolitan Basilio Grillo Miceli* (Born 1937! Bishop: 1995 – the present day AD) in 2009AD as the new canonical primate; **continuing to share apostolic succession** as ratified by his Mother Church of Kiev!

Thus, the Grace of Succession (Ordination/Consecration) is given in the laying on of hands from the Apostles through their successors who become bishops (the College of Apostles)..... Although there exists a tendency for people and most certainly amongst the **VAGANTE BISHOPS** (those who roam on their own) to collect succession here, there and everywhere.

These poor souls are inclined to think that the more re-ordained/consecrated the better the validity; thriving in having a collection of various ordinations, rites and traditions which are mostly **incompatible** with orthodoxy and verge on **heresy!** The truth of the matter is that despite the ill minded concept of succession collection; once you cut yourself off the Vine of the Church regardless of rank – you cease to be!!!

In addition, if you have been ordained for a particular Church, you can't keep jumping to another or form your own – the minute you jump or go solo; your orders from that Church cease to be for it is exactly like a marriage contract: God does not go against his own law!!!

**It is only when the Church you join** which (hopefully) has **Apostolic Succession** that either **validates** (Herotesia) or **ordains you** (Herotonia) so that you may be re-joined to the vine of Christ's body!

Therefore, we **the Orthodox Church present in Italy** through the consecrations and receptions of our bishops **confidently trace our lineage back to the Apostle Andrew** who was the first called! The following is the **Kieven order of succession** stemming from **Constantinople** – thus from **Andrew** to **Raffaele**; a clear apostolic fact and canonical ratification that cannot be challenged by any given body within or outside Holy Orthodoxy!

In addition, we also share in the **Bulgarian Succession** via the fact that Italy's first primate (Antonio de Rosso) joined her ranks and from that Herodesia – rite of reception; the Holy Spirit ignites that which he gifted his Church via his holy anointed ones within those lands for the spread of his kingdom!

In conclusion, we are the Lord's people and inheritance which he has saved and consecrated via his holy Apostles; the gospel and sacred ministry proclaimed and bestowed to the flock appointed to his anointed ones!

## THE ORTHODOX CHURCH OF ITALY



**Metropolitan Basilio Grillo Miceli in between Patriarch Philaret of Kiev and Metropolitan Volodymir of St. Julius.**

Despite malicious individuals within the Church, after Metropolitan Antonio's death; such caused collateral damage – much similar to that of Metropolitan **ANTHONY OF SOUROZH (BLOOM)** (1957 – 2003 AD) in the UK. Hence, Metropolitan **BASILIO** became sole heir of the Roman Cathedra and rightful Canonical Primate of the Orthodox Church present in Italy!

He (Metropolitan Basilio) of the Bulgarian Patriarchate remains in full communion with the Kiev Patriarchate (as seen in the above photo of the three hierarchs: Philaret, Basilio, and Volodymir) despite the circling ill fabrications that lack foundation!

Furthermore, both the Italian Synod and the Synod of Western Europe and Canada under the presidency of (bishop no- 357) Metropolitan Archbishop **VOLODYMIR** of St. Julius Island who was Secretary General of the Kievan Patriarchate and now primate of the Holy Synod of Western Europe and Canada, signed the decree of **Eucharistic Communion** in 20016 AD. Metropolitan **Volodymir** and Metropolitan **Basilio** are bishops of the original Kievan Patriarchate! (This new blunder Constantinople has caused is truly the innings of schism and strife!)

Hence, **Metropolitan Basilio** and **Bishop Teodoro** consecrated (bishop no- 420) **THEOPHILACTUS** in 2016 AD as Exarch for Romania. Thus, Metropolitan Basilio and Archbishop Theophilactus consecrated (bishop no- 421) **RAFFAELE** in 2017 AD as Archbishop of Melbourne and Exarch for Australia who was elevated to the rank of Metropolitan on the 25<sup>th</sup> March 2021 AD. Furthermore, Metropolitan Basilio and Bishop Teodoro consecrated (bishop no- 422) **VLADIMIR** in 2020 AD as Exarch of Montenegro.

Although there exists various charlatans like Alessandro Meluzzi and Filippo Ortenzi, it must also be noted that bishop Abondius Bicca who claims presidency over the Milan Synod has reduced a supposed Italian Church into another ethnic ghetto: Club Romania! Yet, there are other associations claiming to be the Orthodox Church of Italy: **Metropolitan Basilio** is the one and only rightful Primate and Heir of the Roman Cathedra along with the list of the following **canonical bishops** as rightful members of the Italian Holy Synod!

As the unforeseen health of the Primate (bishop no- 418) **BASILIO** had rapidly declined (September – December 2021AD) due to liver, kidney and respiratory complications; Canon Law prescribes that the most senior and able bodied bishop administers all synodal affairs. Hence, (bishop no – 421) **RAFFAELE** was appointed **Locum Tenens** (19<sup>th</sup> December 2021AD) ratified by our intercommunion with the Holy Synod of Western Europe and Canada under the presidency of (bishop no- 357) Metropolitan **VOLODYMYR** of St. Julius.

On the 23<sup>rd</sup> of December 2021AD his Beatitude (bishop no- 418) **BASILIO** reposed in the Lord. Thus, according to Holy Canonicity, the Church offers 40 days of intercession for the reposed hierarch whilst a 30 day period within that timeframe is prescribed for the election of a new primate. If there is a sole member – he assumes the position of presidency!

Furthermore, if the canonicity (ecclesial criteria of suitability) of others (bishops) within a synod is in doubt due to various factors – the Synod of a Sister Church (in communion with thus) affirms who the rightful hierarch (if any) should be appointed; thus ratified via synodal decree (the new metropolitan primate) is thus enthroned and proclaimed by the witness (if other bishops are not present) of two presbyters of the Church he serves!

Hence a review of the Italian Church synodal members was processed (26<sup>th</sup> December 2021 AD – 2<sup>nd</sup> January 2022 AD) via the Synod of Western Europe and Canada under the presidency of (bishop no- 357) Metropolitan **VOLODYMYR** of St. Julius. The following members (1 & 2) were excluded from election due to canonical irregularities.

1. **Teodoro** – relieved of episcopal duties and appointed to monastic observance.
2. **Theophilactus** - relieved of synodal commitments.

Unfortunately, many clerics and people within the Italian Church abused the ill health, mental capacity and good nature of Metropolitan Basilio as they had done with Metropolitan Antonio....a decision between Metropolitans Volodymir and Raffaele was made for the good estate of the Church and its cleansing: Unity!



## **THE HOLY SYNOD OF ORTHODOX ITALY: 2009 – 2021AD**

418. **BASILIO GRILLO MICELI** –METROPOLITAN OF ROME AND PRIMATE OF ITALY 2009 – 2021 AD

419. **TEODORO CORINO** - AUXILARY OF LAZIO 2004 AD to the present (retired 2021AD)

420. **THEOPHILACTUS** – ARCHBISHOP AND ABBOTT OF ST. PACHOMIUS MONASTERY IN ROMANIA 2016 AD to the present (relieved of commitments 2021AD)

421. **RAFFAELE ROSSI** – METROPOLITAN OF MELBOURNE AND EXARCH OF AUSTRALIA 2017 AD (**Locum Tenens**) to the present

422. **VLADIMIR** – ARCHBISHOP OF PODGORICA AND EXARCH OF MONTENEGRO 2020 AD + (now part of the W E Synod)

423. **MARCUS** – BISHOP ELECT AND VICAR OF AUSTRALIA 2021 AD to the present.

## **HOLY APOSTLES EXARCHATE: 2017AD – 2021AD**



***Like a deer longs for running water so my heart longs for you Lord.***

Australia is a land that has been overlooked by the Orthodox Church for too long. There are many souls who thirst in this land - desiring to join Apostolic Christianity.

However, many times these Catechumens (those under instruction) have been turned off by the nationalism that is rampant within. Many potential faithful have been told: “In order for you to be considered a legitimate Orthodox Christian, one is to adopt the customs and language of that particular jurisdiction!”

This is clearly an uncanonical situation in the land of Australia and New Zealand! For Our Lord and Saviour is adamant that it would be better for those who turn people away, to have never been born. Furthermore, at the Pentecost when the Holy Spirit distributed the gift of tongues to the Apostles so that they could convey the faith to the multicultural reality in Jerusalem and beyond.



Hence, all citizens from various parts understood the Gospel in their own language and cultural mindset!!!  
Therefore, out of this situation (coerced conforming to an uncanonical and ill-suited context) was born the Australian Exarchate of the Italian Orthodox Church in Melbourne Australia in 2017AD.

For the first four years of the Exarchate's existence we were canonically under the Omophorion of Metropolitan Basilio I of Italy. Then in the year of 2022AD after the passing of patriarch Basilio I we amalgamated with the Ukrainian Orthodox Church of Western Europe and Canada - rendered full members of that Holy Synod of Bishops which Metropolitan Basilio was originally part of.

Therefore, we are the Orthodox Church in Australian and New Zealand land. We seek to unite those who are not culturally orthodox to the Christ's Body the Orthodox Church! We are from Roman Orthodox Heritage as proven in this sacred document of Holy Apostolic Succession.

Furthermore, many from Heterodox and Orthodox backgrounds come to be filled with the Lord's goodness via our Holy Altar - seeking the nourishment that Christ's Church provides His flock.

In conclusion, we draw from the rites of Holy Orthodoxy in order to build a uniquely Australasian way of celebrating these beautiful, all solemn, sacred and mystical rites - opening up the portals of the Kingdom; presenting these treasures which the humble soul fathoms onto our very own Australasian people.

**Glory to God for all things!**

## **CLERGY**

- 1. Metropolitan Archbishop Raffaele – Apostle to Australia**
- 2. Very Rev. Father Mark – Bishop Elect and Dean of Presbyters**
- 3. Very Rev. Father Matthew – Dean of Deacons**

## **HOLY APOSTLES METROPOLIS OF AUSTRALIA AND NEW ZEALAND 2022AD+**



**The Catechumenate of now Presbytera Liana and Baby Mariam. 20017AD**

**The Holy Metropolis of Australia and New Zealand is from the Theophany of the Lord 2022AD now part of the Ukrainian Orthodox Church and her bishop (now Synodal Vice President - also appointed to the See of St. Barnabas: Laus Pompeia) and bishop elect are members of the Holy Synod of Western Europe and Canada – Australia and New Zealand.**

**We have returned home to our Mother Church which our beloved reposed Metropolitan Primate Basilio was consecrated by - enriching us immensely; yet we are proudly Australian and of Roman Orthodox heritage!**

**Hence, the Pentecost is here and now – we must give ear to the Lord’s voice according to the times and needs of the land we find ourselves in via leading our people in the Lord’s own pattern of prayer left us for a wounded world: *“Thy, kingdom come, thy will be done on earth as it is in the heavens!”* (Mt 6: 10)**

**GLORIA IN EXCELSIS DEO ET IN TERRA PAX!**

**+RAFFAELE**

**Metropolitan Archbishop 2022AD +**

**+MARCUS**

**Vicar General and Elected Vicar Bishop 20022AD +**

## **LAUS POMPEIA**

**FOUNDED BY THE APOSTLE BARNABAS**



St. Joses Barnabas was a Cypriot Jew from the tribe of Levi who was a student together with Saul of Tarsus of one of the rabbinic schools of thought of the time. When Barnabas was chosen to replace Judas Iscariot, Barnabas introduced the newly converted Paul to the apostles in Jerusalem. Barnabas accompanied Paul along with his nephew Mark the Evangelist and Silas (Silvanus) in their first mission – although Mark went with Peter afterwards. The Apostles were not exempt from human fragility for we see various quarrels arise.....a dispute arose between Barnabas and Paul over Mark (Act 15: 39-40) yet such was solved via parting ways.

Barnabas was a gifted orator and former Levite of the temple - aiding Paul in their missionary journeys as they were the ones set apart to deal with the gentiles; he and Paul converted much of Rome and parts of Italy - later aided by Peter who founded the See of Ravenna whose exarchs alone beginning with (79AD) Apollinaris (a disciple of Peter from Syria) hold the title of Petrine! Therefore, Barnabas introduced Paul to the Apostles gathered at Jerusalem (Act 9:27) after his (Saul baptized as Paul) converted via the Lord's presence on the road to Damascus (Act 9: 1-19)

He (Barnabas) along with Peter who founded the major Syrian city appoints Paul still known by many as Saul in order to aid catechesis in Antioch (Act 11: 25-26) for Paul was a bright student along with Barnabas in former times under the pharisaic school of law lead by a prominent member of the Sanhedrin - Rabbi Gamaliel (01- 52AD) as mentioned by Paul (Act 22:3) referring to his indisputable understanding of the law and wholehearted conversion; many early Christians feared him (Paul) due to his former persecuting stance at which Barnabas reconciled their trust via his testament.

Barnabas whose name means ***Son of Consolation*** worked ardently to have the gentiles come into the fold, yet he was met with much opposition from the Hebrew converts and the Levitical law. Therefore, when he was appointed bishop of Cyprus - founding the Church there; he was eventually dragged out of the Judeo/Christian synagogue church at Salamis by opposing Jews and stoned to death.

His nephew Mark was there with him at the time and entombed him at the place of the carob tree. Many years later, Barnabas came to the dreams of archbishop Ethymios in 478 AD and revealed where he lay; the revelation came to light at which Constantinople granted the Church of Cyprus autonomy.

Laus Pompeia in the region of Lombardy is a suburb rich in agriculture and export of wool - home to many roman citizens from old Celtic origins. Modern day Lodi was one of the ancient centres of our faith which was part of the Archdiocese of Milan founded by Barnabas (52AD) whose successors (bishops of Milan) in turn appointed (consecrated) the righteous Bassian of Sicily as one of its first bishops. Furthermore, the diocese was administered via the Archdiocese of Milan in unfavourable periods and timeframes where the episcopal chair (cathedra) lay vacant (Sedes Vacantes)!

We need to remember that the Diocletian (Emperor Diocletian) persecutions (284-305AD) spread like wildfire throughout all of Rome and Italy; many Christians and their bishops were martyred. Emperor Nero who was a schizophrenic was further fascinated via fire; using the same means to burn cities down (64AD) thus handballing the blame to the Christian Church.

This of course was the perfect excuse to annihilate the growing Church; the means to silence their Deity (Jesus of Nazareth) who in their (Nero, Diocletian and others) thought declared a new world order contrary to the precepts of the Roman Emperor (various Emperors alike the Pharos considered themselves the embodiment of certain deities) – so much for the Pax Romana established (27BC) by the Caesars.

Thus, one of the very first bishops who ministered to the people of Lodi - fell victim to arson along with his people in their church temple via Diocletian's orders. There appears to be missing information with dates regarding timeframes – the absence of his identity and that of certain other bishops assigned to the apostolic see due to such heavy persecutions. **Secrecy** also played a part in safeguarding candidates from further harm; another valid reason why Christians worshiped in the late evenings within the catacombs as opposed to house churches where safety concerns surfaced - the superstitious Romans would seldom enter burial grounds at night!

Such early evidence can be seen within the Divine Liturgy when the deacon's call for the Catechumens to be dismissed whilst the doors are ordered shut before the affirmation of faith (creed) is prayed whilst the Eucharistic Divine Mystery is offered. Hence, new bishops were apostolically appointed for the chair of Barnabas via the Archdiocese of Milan. Thus, ***Vox Populi*** (via voice of the populace) Bassian the Sicilian was presented as candidate for the suffragan bishopric of Lodi.

As custom, many who turned onto the Lord and desired to serve him became an enemy to their own family especially if such came from nobility where bloodline was desired to continue. Having stated thus, there were married clergy of all ranks and of course those who took up the monastic cowl – these were often the problem as far as their former noble status was concerned.

The situation of the time as far as history recounts played a vital role within the nobility - from these families leaders of the community were chosen either in government, ecclesial ministry, medical practice, or the military frontier which was paramount. Hence, the future bishop Bassian came from a prestigious pagan family where his father was the local governor in Sicily within the region of Syracuse.

Hence, fathers always expected sons to follow in their footsteps and carry on the prestigious legacy which the bloodline had to offer. Therefore, as Rome was the capital of government and education, Bassian was sent there to procure his status via excelling in the education criteria that would secure his upcoming career. It has often been said: **“All roads lead to Rome!”** Yet this was not in terms of political concerns for the empire, but exceling in the apostolic legacy which the apostles Paul, Barnabas, Peter and their disciples cemented throughout the empirical capital.

Remembering that within such years of our history, men in their early 20's were in the prime of their career, Bassian was quite young when he arrived in Rome to excel in the education of law and order. Thus, he had heard various rumours about a movement that had surfaced in Rome – having its roots in the then known province of Judea regarding the Nazarene by the name of Jesus.

He (Jesus) was considered as the promise and fulfilment of God via his Greek title of Christ – the Messiah whose followers sort to embody via being known as Christians (Act 11:26) which was first declared in Antioch (43AD). Although it was the right of the emperor to bestow freedom alone, yet this Jesus taught that all have the possibility to be rendered free (Jn 8:32) via the great and wondrous love God has for humanity through him (Jesus) being the visible expression of this love by being crucified to a tree. (Phil 2: 5-11)

Yet, this love proves to be tied to human hearts beyond death and because love is eternal – death could not hold him for he is life itself (Act 2: 24-39) and has pledged to be the life of all those who believe in him bestowing eternal bliss. A new birth and life beyond the catacombs – those who believed in him would precisely inscribe on their epitaphs (tombs): **Dias Natalis** – the day of our birth! These Christians would use the Greek word which we now employ for places of burial and entombment - cemeteries: **Koimeterion** (dormitory) the place where this God man Jesus would wake them from their sleep and take them into his eternal villa which had many halls and meadows.

During his time in Rome, Bassian came into contact with the Church there under one of her presbyters (Gordian) who captivated the youth's desire to know more about the Christian faith and admired its virtues - expressed onto all for all are indeed worthy of goodness. Hence, Bassian entered into the Catechumenate via Father Gordian's gentle nature and wholehearted approach to all who crossed paths with him.

Many of God's holy were blessed with signs, wonders and the gift of presence as opposed to vision which verges on imagination. Thus, when Bassian was lead to the baptismal fount – most likely a river stream, he beheld what appeared to be a man standing in the waters holding a new garment. When Bassian inquired who, what, and why he was there, the man replied: ***"I have been sent from on high to help you this day!"*** Once Bassian was baptized by Father Gordian, the man vanished. Hence, the angels that are assigned us to guard, protect and defend our pathway to God.

Bassian was guided via the Holy Spirit through prayer within the Church of St John the Divine to leave Rome forewarned about his father's intent. Thus, he had a Christian relative who was bishop of Ravenna (Bishop Ursus) who sheltered him from his father's requests to return to Syracuse - informed of Bassian's conversion which caused agitation. Hence, like the great monastics, Bassian parted with his worldly wealth and distributed it to the poor communities of the region whilst preparing for holy monasticism.

Therefore, Bassian excelled in the angelic life which high monasticism holds (the Great Schema) and was formed via the Holy Spirit in becoming a vessel of grace; many miracles took place which testified to the great love Bassian had for Christ and in turn God's love who rested upon him and crowned him in holiness.

One such grace bestowed was when a friend of Bassian from Law School was falsely accused in unlawful conduct as a magistrate - sentenced for execution. Thus, Bassian who was passing by that way was called upon for help via the cries of his friend. Just as the executioner made ready for decapitation via the sword – Bassian's prayers which were filled via the grace of the Holy Spirit paralysed the executioner thrice and caused the sword to swing backwards and sheath itself amongst rocks. The overseeing magistrate was convinced that higher powers were at work and closed the procedures via setting the judge free via Bassian's intervention.

The people of the surrounding towns knew of Bassian's love for God and the grace invested in him as he possessed the Heart of the Shepherd. Apart from a collection of biblical imagery present in both testaments which highlight the attributes of the Good Shepherd; it is worthwhile in mentioning that a devoted work to Johannine thought (St. John's Gospel, Letters and Apocalypse) entitled ***The Shepherd of Herms*** (late 2<sup>nd</sup> Century apocryphal text) was circulating at the time. Thus, with true vocation and care for the stray flock (Jn 10:16) Bassian asked his relative Bishop Ursus to ordain him to the priesthood which was wholeheartedly granted.

As the years passed, the bishop of the region of Lodi (Laus Pompeia) Bishop Julianus reposed in the Lord and a worthy candidate was needed to secure the apostolic chair. The Dean of the Cathedral of Lodi Father Clement received a command via a dream in where Bassian was presented as the new apostle for that chair. Thus, Bassian was consecrated bishop of Lodi (370AD) by his relative bishop Ursus and St. Ambrose the bishop of Milan.

There were various ecclesial councils which Bassian participated in along with Ambrose, Felix of Como, Martin of Tours and other prominent clerics of the time. Such councils which gives insight to the formative years of our Church occurred in 381AD the **Council of Aquileia** (denouncing the **Arian Heresy** "Jesus as created rather than Begotten") and in 390AD with the **Council of Milan** (denouncing the **Jovinite Heresy** "Baptism suffices and saves regardless of one's lifestyle" and the re-affirmation of the **Apostolic Creed**)



St. Bassian collaborated in the building of a beautiful church temple dedicated to the Holy Apostles in the city of Lodi at which the faithful were nourished by the strength of his pastoral care for them. He too tended onto the hour of repose of St Ambrose who asked for his blessings - making way for his birth into eternity. St. Bassian peacefully entered into Dias Natalis 430AD as a worthy servant of the Lord who crowned him with grace and mercy throughout his mission as Apostle to the people of Laus Pompeia.

## **BISHOPS OF MILAN**

*The Holy Apostle St. Barnabas rendered Apostolic Succession via the Grace of the Holy Spirit onto:*

1. **ST. ATHANON** 52 AD – year St. Barnabas entered Milan: unknown episcopal timeframe.
2. **ST. CAIUS** - dates unknown yet commemorated on the 26<sup>th</sup> September.
3. **ST. CASTRICIANUS** - dates unknown yet commemorated on the 1<sup>st</sup> December: *a possible period of administration via diocesan clerics between the timeframe of these two bishops – Castrianus and Calimerius.*
4. **ST. CALIMERIUS** 270 – 280AD
5. **ST. MONAS** 280 – 313AD
6. **ST. MIROCLES** 313 – 316AD
7. **ST. MATERNUS** 316 - 328AD
8. **ST. PROTASIUS** 328 – 343AD
9. **ST. EUSTORGIUS I** 343 – 349AD
10. **ST. DIONYSIUS** 349 – 355AD
11. **AUXENTIUS** 355 – 374AD
12. **ST. AMBROSE** 374 – 397AD

## **BISHOPS OF LAUS POMPEIA**

The following two bishops (Julianus and Bassianus) were consecrated via orthodox bishops who opposed the **Arian Heresy** rampart at the time at which (bishop no 11 **AXENTIUS**) was an adherer! Here too exist dates and timeframes that exercise inconsistency with flow – with such situations, the canonical protocol would then anchor onto the mother archdiocese: dependency from the administration of the bishops of Milan.

1. **JULIANUS** - 352AD – 370AD consecrated by St. Dionysius.
2. **ST. BASSIANUS** 370 – 430AD consecrated by St. Ambrose.
3. **CYRIACUS** 430 – 441AD
4. **SEDES VACANTES:** Administration via Milan.

5. **TICIANUS** 441- 450AD
6. **SEDES VACANTES:** [Administration via Milan.](#)
7. **VENANTIANUS** 454 – 466AD
8. **SEDES VACANTES:** [Administration via Milan.](#)
9. **PROJECTUS** 574 – 467AD
10. **DONATUS** 467 – 479AD
11. **HIPPOLYTUS** 759 – 812AD
12. **SEDES VACANTES:** [Administration via Milan.](#)
13. **ERIMPERTUS** 851 – 863AD
14. **JACOBUS** 863 – 877AD
15. **GERARDUS** 877 – 588AD
16. **SEDES VACATES:** [Administration via Milan.](#)
17. **AMAIONE** 890 – 893AD
18. **ELDEGARIUS** 893 – 915AD
19. **SEDES VACANTES:** [Administration via Milan.](#)
  
20. **ZILICUS** 920 – 935AD
21. **OLGERIUS** 935 -952AD
22. **SEDES VACANTES:** [Administration via Milan.](#)
23. **AMBROSIUS** 942 – 951AD
24. **ALDEGRAUSUS** 951 – 970AD
25. **ANDREAS** 970 – 1002AD
26. **SEDES VACANTES:** [Administration via Milan.](#)
27. **OLDERICO** 1027 – 1037AD
28. **AMBROGGIO** 1037 – 1051AD
29. **SEDES VACANTES:** [Administration via Milan.](#)
30. **SEDES VACANTES - THE GREAT SCHISM! 1054+**

## LAUDATE DOMINUM COLLEGIUM APOSTOLORUM

*This is the Sacred Apostolic Succession and Holy Canonicity of our Glorious Church and Blessed Exarchate whom the Lord has built on the foundation stone of his body (Psalms 18 and 118) and united confession of his College of Apostles and their successors.*

*Signed on this all solemn 13<sup>th</sup> day of December in commemoration of our Holy Father amongst the Apostles - St. Andrew of Bethsaida, missionary apostle and bishop of Patras in the year of our Lord 2021 AD*

*The Apostolic Authority of the Metropolis of Australia and New Zealand and Canonical Metropolitan Archbishop of Melbourne.*

*His Eminence the Most Reverend Father and Metropolitan Archbishop*

*+ Raffaele MSB.*



**THE HOLY METROPOLIS OF  
AUSTRALIA AND NEW ZEALAND:  
UNDER THE PROTECTION OF THE  
LORD'S HOLY APOSTLES + + +**