

Greek and Russian Anti-Ecumenists Embrace in Concelebration

An historic visit



Glory to God for all things! The Holy Synod in Resistance had the especial blessing of welcoming His Eminence, Bishop Agafangel of Odessa and Tauris to its Headquarters, that is, to the Holy Monastery of Sts. Cyprian and Justina, in Phyle, Attica, offering him hospitality thereat from November 15 to November 20, 2007 (Old Style).

■ Our momentous and multilevel interaction with His Eminence, Bishop Agafangel took on the nature of a truly *historic visit*, in view of the fact that this blessed Hierarch already heads that large segment of the Russian Orthodox Church Abroad (ROCA) which not only has not accepted the false union, this past May, between the ROCA and the Moscow Patriarchate, but which is fully conscious that it constitutes the continuation of the original Russian Orthodox Church Abroad, since it continues to preserve the latter's *Historical Heritage*.

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On Wednesday, November 15, around 7:00 p.m., our Holy Synod welcomed His Eminence, Bishop Agafangel with gladness



and rejoicing to its Synodal Headquarters. At the conclusion of the Doxology service in the Monastery's new Cathedral, His Grace, Bishop Cyprian of Oreoi, Acting President of the Holy Synod, addressed His Eminence, conveying to him welcoming wishes from our ailing and much-revered First Hierarchy, Metropolitan Cyprian, and also from the other members of our Hierarchy.

"In your person," said His Grace, the Acting President, "we behold Holy Russia, from the times of St. Vladimir the Enlightener to the luminous cloud of the Holy New Martyrs of Orthodoxy. We embrace this Holy Russia with a holy kiss of love."



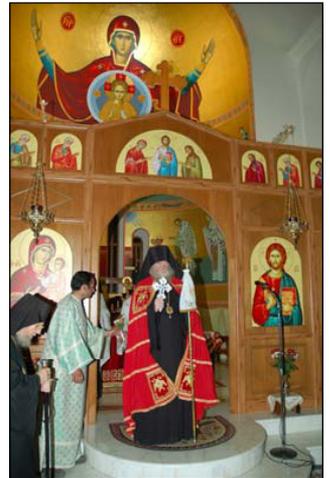
In his [Address](#), Bishop Cyprian also expressed the hope that Bishop Agafangel's sojourn with us would "consolidate to the utmost our ecclesiastical unity," and that it would

"signify the inception of a truly new period in our struggle—and one that we wage on many fronts—for the unity of the Church and the glory of Her Divine Founder."

The ensuing days showed that, by the Grace of God, "the two Sister Orthodox Churches," both Greek and Russian, "which have been vouchsafed to receive the charism of struggle against the syncretistic heresy of ecumenism," are capable of cooperating constructively in Christ and of reinforcing, multilaterally and multifariously, the *anti-ecumenist front*.

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On Thursday, November 16, at 8:00 a.m., the Standing Holy Synod convened for an *extraordinary Meeting (V)*, presided over by His Grace, Bishop Cyprian of Oreoi, as *Acting President*, and attended by Their Graces, Bishops Chrysostomos of Christianoupolis, Ambrose of Methone, and



Klemes of Gardikion (*Secretary*). Also taking part, as special attendees, were His Eminence, Bishop George of Alania, who is briefly sojourning in Greece, and His Eminence, Bishop Agafangel of Odessa and Tauris, *First Hierarchy of the Temporary Supreme Ecclesiastical Administration of the Russian Orthodox Church Abroad*.



- The extended Standing Holy Synod dealt exclusively with a single topic, but one which had many dimensions, of course (hence the long duration of the two sessions [morning and afternoon]):

The full implementation of the Seventh Resolution adopted at the regular annual meeting (the thirty-fourth/October 4, 2007 [Old Style]) of the entire Holy Synod in Resistance, to wit, the formalization and consolidation of our communion with His Eminence, Bishop Agafangel of Odessa and Tauris and, furthermore, our coöperation in Consecrating Bishops, when requested to do so, in order to strengthen the diocesan structure of his jurisdiction.

During the morning session, His Grace, the Acting President, welcomed His Eminence, Bishop Agafangel to this joint Meeting with a special [*Exhortatory Address*](#), in which he adverted to the historical origins of the ROCA and the Greek Old Calendarist Anti-Ecumenists; the fall of the segment of the ROCA under Metropolitan Laurus through the disavowal of its Historical Heritage; the historic obligation of Bishop Agafangel to preserve this heritage unadulterated; and, as well, our unshakable intention to support him in his sacred struggle in clear and concrete ways.

In his *Response*, His Eminence, Bishop Agafangel discussed the background to the recent tragedy of the Russian Orthodox Church Abroad, leading to its union with the Moscow Patriarchate, and the unconciliar (extra-synodal) nature of the methods used by the unionists in order to attain their goal.

Next, His Eminence, Bishop Agafangel responded to the many different questions posed by the members of our Holy Synod, in order to clarify sundry issues of theological, historical, and practical significance. Finally, together with the other Hierarchs in attendance, he readily signed the document entitled: [“Memorandum Regarding Principles of Coöperation Between the Greek and Russian Anti-Ecumenists”](#) (I.

Introduction; II. Causes of the Rupture of Communion; III. Unity and a Common Perspective; IV. Corollaries of Unity).

• Bishop Agafangel set forth as a final and very critical issue the immediate necessity for us to cooperate, in the near future, in Consecrating Russian Hierarchs, for the reinforcement and advancement of his work.

Our Holy Synod responded in a unanimous and unreservedly positive way to his request. A schedule for sending two members of our Holy Synod to Odessa, Ukraine, was drawn up at once, and specific matters pertaining to candidates, dates, etc. were discussed.



■ This was a truly historic *Meeting* of the Standing Holy Synod in Resistance, through the aid of the Immaculate *Theotokos!*

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and places of pilgrimage belonging to our jurisdiction and beyond: the Convents of St. Paraskeve (in Acharnai, Attica), *Panagia Myrtydiotissa* (Stamata, Attica), St. Irene Chrysovalantou (Lykobyrysea, Attica), *Panagia Kleiston* (Phyle, Attica), and others. They also visited the Convent of the Holy Angels (Aphidnai, Attica), where the nuns gave them an enthusiastic welcome, chanting the Great Doxology, after which Bishop Cyprian delivered a brief address, to which Bishop Agafangel responded in kind. The visitors celebrated a memorial service (according to the Russian *Typikon*) at the tomb of the Convent's ever-memorable Foundress and first Abbess, Mother Kypriane († 2000) and were given a tour of



the entire Convent. Finally, they were served a splendid meal, accompanied by readings in Greek and Russian.

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■ **On Sunday**, November 19, 2007 (Old Style), a Synodal Concelebration took place at the Headquarters of the Synod in Resistance. His Grace, Bish-



op Cyprian of Oreoi, *Acting President*, was the principal celebrant, with the Most Reverend and Right Reverend Hierarchs Agafangel of Odessa and Tauris, Chrysostomos of Sydney and New South Wales, George of Alania, Chrysostomos of Christianoupolis, Ambrose of Methone, and Klemes of Gardikion participating. Also taking part were a dozen or so Priests and Deacons, among whom were the two traveling companions of Bishop Agafangel, Hieromonk John (Smelic), from Melbourne, Australia, and Archpriest Valery Alexieff, from Odessa, Ukraine. His Grace, Bishop Klemes preached on the Gospel reading for the Ninth Sunday of St. Luke.

This historic concelebration—in the midst of a great assembly of worshipers in prayerful attendance, who rejoiced in this gladsome event—sealed, formalized, and consolidated the communion between Greek and Russian *anti-ecumenists*, rekindling the sanguine perspective of our mutual *Unitive Vision* within the parameters of our shared *Historical Heritage*.



Following the dismissal at the end of the Liturgy, Bishop Cyprian addressed Bishop Agafangel with a special *Concelebratory Salutation*, offering to him, “on behalf of our Holy Synod, an Icon of the Holy Martyrs Cyprian and Justina, with the humble request that you place it in your Cathedral in



Odessa, as an enduring reminder of our unity in the martyric spirit of Orthodox Confession and as a constant protection against the machinations of the enemy.”

• **In the evening** of the same day, a small farewell presentation took place, at the Annunciation of the *Theotokos* Spiritual Center (Patron 12, Kolonos, Athens), in honor of Bishop Agafangel, which was also attended by members of our Holy Synod: Bishops Cyprian of Oreoi, George of Alania, Ambrose of Methone, and Klemes of Gardikion. Our Metro-



lis' chorus and instrumental ensemble, "*Hellenorthodoxe Kleronomiá*," presented ecclesiastical hymns and folk songs, with instrumental accompaniment. Flowers were presented, addresses were delivered, and Bishop Agafangel briefly spoke on the Orthodox manner of love for God: When one loves the Church, he loves the members of the Church; that is, he loves his neighbor, thereby arriving at love for God. In other words, love for God comes about through love for the Church, and the Church is we, Her members.

After this truly moving presentation, one of our pious spiritual children offered a beautiful dinner to all of the Hierarchs and their compan-





ions, during which time a very edifying conversation took place, primarily on the topic of the recent revival of Russian piety and spirituality.

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• **During the** early morning hours of Monday, November 20, 2007 (Old Style), Bishop Agafangel and the Reverend Father Valery, who had accompanied him, left by air for Odessa, via Warsaw, in order to celebrate, at their headquarters, the Feast of the Entrance of the *Theotokos* into the Temple. Bishop

Klemes of Gardikion saw them off.

Thanks to our God, through the *Theotokos*, for His indescribable gifts!



Welcoming Address to His Eminence, Bishop Agafangel of Odessa and Tauris

Phyle, Attica, November 15, 2007 (Old Style)

*Most Reverend and Holy Brother in Christ,
Angel of the Candelabrum of Odessa and Tauris,
Messenger of Good Tidings,
Blessed Bishop Agafangel:*

We welcome you to our historic homeland of Greece and to our venerable Monastery of Sts. Cyprian and Justina, the Headquarters of the Holy Synod in Resistance.

We receive you with profound emotion and immeasurable spiritual joy, mentally kissing with reverence the spot upon which your Evangelic and Apostolic feet have trod; for truly beautiful and blessed are the feet of those who evangelize the good things of love, peace, unity, like-mindedness, and conciliation.

In your person, we behold Holy Russia, from the times of St. Vladimir the Enlightener to the luminous cloud of the Holy New Martyrs of Orthodoxy. We embrace this Holy Russia in a holy kiss of love.

Your presence conveys to us the fragrance of the Thebaid of the North; the ascetic aroma of St. Theodosy of Kiev, St. Sergey of Radonezh, and St. Seraphim of Sarov; and the hesychastic incense of the noetic prayer of the *Startsy* (Elders) of Optina, of St. Ignaty Brianchaninov, and of St. Theophan the Recluse.

We thank you, holy Master; for here, in Greece, where the Apostles once trod, you have, today, brought to us Russia, where the Saints have trodden. In your person, our two Sister Orthodox Churches in Resistance meet with one another in interdependence—we who have been vouchsafed to receive the charism of struggle against the syncretistic heresy of ecumenism, and also against every other pernicious deviation that wars against the Church.

I wholeheartedly pray that your brief sojourn with us will prove to be constructive in Christ; that it will contribute to a more profound cultivation of our friendship in the Holy Spirit; that it will signify the inception of a truly new period in our struggle—and one that we wage on many fronts—for the unity of the Church and the glory of Her Divine Founder.

As Acting President of our Holy Synod, I convey to you welcoming wishes from our ailing and much-revered Father and Elder, Metropolitan Cyprian, and also from the reverend Hierarchs of our Holy Synod.

May the Most Blessed *Theotokos* richly bless your venerable person, your pious clergy, your devout flock, and your onerous pastoral work.

And again we embrace you, calling out with love:

Welcome, Holy Master! Welcome, *Vladyka!*

Eis polla ete, Despota! Many Years, Master!

Greek and Russian Anti-Ecumenists Embrace in Concelebration

At the Headquarters of the Holy Synod in Resistance,
Phyle, Attica, November 19, 2007 (Old Style)
Ninth Sunday of St. Luke, Holy Prophet Obadiah

*Most Reverend and Holy Brother in Christ,
Blessed Bishop Agafangel of Odessa and Tauris:*

Since this past Wednesday, the day of your arrival in our homeland, Greece, where the Apostles once trod, I have received the truly great blessing, in my capacity as Acting President of our Holy Synod, of officially addressing you three times—today being the third—and indeed, within the Uncreated Light of the preternatural Mystery of the Divine Eucharist, and under the golden Protection of the Mother of God, who is more spacious than the Heavens.

You are the First Hierarchy of the *Temporary Supreme Ecclesiastical Administration of the Russian Orthodox Church Abroad*; that is, you head that large segment of the ROCA which has rightly rejected—as has our own Synod—the *union* of the ROCA, under Metropolitan Laurus, with the innovating and ecumenist Moscow Patriarchate, which took place this past May.

The profound sorrow of the *anti-ecumenists* who follow the *traditional Church Calendar* in Greece has been mitigated by Your Eminence's God-given decision to struggle, like another St. Mark of Ephesus, against this false union and for the preservation of the *Historical Heritage* of the original Russian Orthodox Church Abroad.

And you have visited us, Your Eminence, as a *Messenger of Good Tidings*, which presage to us a *springtime* of Orthodox Confession, rekindle in us a martyric spirit, and render us deeply contrite; for these tidings most vividly prove that, even today, there are courageous Confessors of the Faith who unhesitatingly shoulder their obligation towards history and the Church.

Our Holy Synod has expressed to you, in the sincerest way, its solidarity with you in your most sacred struggle. These last few days, we have coöperated admirably for the formalization and consolidation of our communion, with a view to our coöperation, in due time, in Consecrating [Russian] Bishops, in order to strengthen the diocesan structure of your Divinely-protected jurisdiction.

Another fruit of our God-pleasing deliberations is the *Document* that we have co-signed, entitled: “Memorandum Regarding Principles of Coöperation Between the Greek and Russian Anti-Ecumenists.” This truly momentous *Document* contains historical, theological, and ecclesiological data of major significance, views the future with perspicacity, deals with [potentially] explosive developments in a decisive manner, and is founded upon the sanguine perspective of our *Unitive Vision* within the parameters of our shared *Historical Heritage*.

The Holy Synod in Resistance, our pious clergy, our faithful flock—all of us together thank you, Your Eminence, Bishop Agafangel of Odesa and Tauris; for, in your luminous person, we joyfully beheld the *Heritage* of St. Tikhon, Patriarch of Moscow, the Holy Russian New Martyrs, St. John of Shanghai and San Francisco, and also of the most saintly Metropolitan Philaret, that illustrious *anti-ecumenist*.

We all sincerely pray that you remain firm and unswerving in your sacred struggle, and not be deflected by various difficulties and temptations; that you continue your witness for the unity of the Church and walk with steadfastness during this truly new period, in which **you are not alone**. Our love, prayers, and hearts are, and will always be, with you.

I convey to you the heartfelt farewell salutation—since you will be leaving, tomorrow, for Ukraine, your homeland—of our ailing and much-revered First Hierarchy, Metropolitan Cyprian, and of all of the Most Reverend and Right Reverend Hierarchs of our Holy Synod.

May the Immaculate Mother of God protect your venerable person, your pious clergy, your devout faithful, and your onerous work.

On behalf of our Holy Synod, I offer you an Icon of the Holy Martyrs Cyprian and Justina, with the humble request that you place it in your Cathedral in Odessa, as an enduring reminder of our unity in the martyric spirit of Orthodox Confession and as a constant protection against the machinations of the enemy.

I embrace you, wishing you with love:

Bon Voyage! Bon Voyage, Despota!

Eis polla ete, Despota! Many Years, Master!

†Bishop Cyprian of Oreoi,
Acting President of the Holy Synod

**Exhortatory Address by Bishop Cyprian of Oreoi
before the Joint Meeting of the Standing
Holy Synod in Resistance with His
Eminence, Bishop Agafangel
of Odessa and Tauris**

Phyle, Attica, November 16, 2007 (Old Style)

Holy Apostle Matthew

*Your Eminence, Holy Brother in Christ,
Bishop Agafangel of Odessa and Tauris:*

In my capacity as *Acting President*, I have, at this moment, the exceptional honor of addressing you and welcoming you to this extraordinary *Meeting* of the Standing Holy Synod in Resistance, and I convey to your venerable person the cordial wishes both of our ailing First Hierarchy, Metropolitan Cyprian, and of all our Most Reverend and Right Reverend Hierarchs, both present and absent.

This is an *historic* moment, since it represents a *salient point* on our common journey, the origins of which go back to the 1960s; but at the same time, it constitutes the inception of a truly *new period* in our common struggle—and one that we wage on many fronts—for the unity of the Church.

During the 1920s, each of our movements emerged, in a particular fashion, on the stage of a world that was then in disarray: **You**, our Russian brethren, who share a common Faith with us, were beset by the tragedy of your fatherland and organized yourselves as a distinct and independent jurisdiction outside Russia, as the ***Russian Orthodox Church Abroad*** (ROCA); **we**, your Greek brethren, who share a common Faith with you, experienced the tragedy of ecclesiastical division, owing to the implementation of the *New Calendar* in 1924, in accordance with the agenda of the 1920 *Synodal Encyclical of the Patriarchate of Constantinople*—the first-fruits of panheretical ecumenism; we walled ourselves off from the innovating ecumenists and formed the anti-innovationist flock of the *Old Calendarist Anti-Ecumenist Orthodox in Greece*.

Thereafter, for almost nine decades, internal and external wounds in the bosom of our ecclesiastical communities—wounds which persist, by the judgments which God alone knows, to this day—have caused, and continue to cause, confusion and a loss, among certain *segments* of the faithful, of the criteria of our genuine ecclesiological *identity*.

These segments have fallen away from the unity of our anti-heretical and *Unitive Vision* and have, in consequence, fallen away from the unity of the Fathers, the Synods, and Holy Tradition, but also from the *foundational unity* of the true *anti-ecumenists*, Greek and Russian alike.

Such a segment is the Holy Synod under Metropolitan Laurus, which disavowed the *Historical Heritage* of the *Russian Orthodox Church Abroad* when it entered into union, this past May, with the Moscow Patriarchate.

Your Eminence, Holy Bishop Agafangel, as First Hierarchy of the Temporary *Supreme Ecclesiastical Administration of the Russian Orthodox Church Abroad*, has already shouldered the truly historic obligation to preserve unadulterated the *Historical Heritage* of St. Tikhon, Patriarch of Moscow, the Holy Russian New Martyrs, St. John of Shanghai and San Francisco, and also of the most saintly Metropolitan Philaret, that illustrious *anti-ecumenist*.

Our Holy Synod recognizes in your person a courageous contemporary *Confessor* of the Faith, who—albeit alone, like St. Mark of Ephesus in his day—has not shrunk, amid a multitude of adversities, from undertaking a task that is so onerous, and yet so sacred.

By the Grace of God, we have, from the outset and in a decisive manner, expressed our unshakable intention to support you in your sacred struggle, not by simply and vaguely offering a helping hand, but in clear and concrete ways, which are contained in the draft document that we will go on to study together, entitled “*Memorandum Regarding Principles of Coöperation Between the Greek and Russian Anti-Ecumenists.*”

Yesterday, during your welcoming reception, you made it abundantly clear that *Love means Unity*, a Unity which must be actualized. Permit me to expand on your wise observation and to emphasize that *Unity means Communion, a Communion of Persons*; it means *interdependence*; it means that we are to live the preternatural Mystery in Christ experientially: *You are to live in us, and we in you*, both together in the Uncreated Grace of the Father, and of the Son, and of the Holy Spirit.

May the Most Blessed *Theotokos* bless this joint meeting between us, so that it might be fruitful and constructive, at all times within the perspective of our *Unitive Vision* and within the parameters of our shared *Historical Heritage*.

† Bishop Cyprian of Oreoi,
Acting President

Memorandum Regarding Principles of Coöperation Between the Greek and Russian Anti-Ecumenists

At the Headquarters of the Holy Synod in Resistance,
Phyle, Attica, November 16, 2007 (Old Style)
Memory of the Holy Apostle and Evangelist Matthew

I. Introduction

1. By virtue of the *Seventh Resolution* adopted at the regular annual *Meeting* (the thirty-fourth/October 4, 2007 [Old Style]) of the Orthodox Church of Greece, Holy Synod in Resistance, today, November 16, 2007 (Old Style), we, the Standing Holy Synod in Resistance, to wit, His Grace, Bishop Cyprian of Oreoi, *Acting President*, His Eminence, Bishop George of Alania, and also Their Graces, Bishops Chrysostomos of Christianoupolis, Ambrose of Methone, and Klemes of Gardikion (*Secretary*), together with His Eminence, Bishop Agafangel of Odessa and Tauris, First Hierarch of the *Temporary Supreme Ecclesiastical Administration of the Russian Orthodox Church Abroad* (ROCA), have the especial blessing of convening anew in synodal consultation.

2. Our Holy Synod in Resistance, like His Eminence, Bishop Agafangel of Odessa and Tauris, who until recently was a member of the Holy Synod of the Russian Orthodox Church Abroad (ROCA), under Metropolitan Laurus, has decisively rejected the *union* of the ROCA with the Moscow Patriarchate (May 4/17, 2007) and has definitively severed all ecclesiastical communion with the jurisdiction of Metropolitan Laurus.

II. Causes of the Rupture in Communion

1. The decisive and definitive rejection of the *union* in question between the ROCA and the Moscow Patriarchate, and also the concomitant severance by the Holy Synod in Resistance (as well as by the Romanian and Bulgarian *anti-ecumenists* in communion therewith) of communion with the Synod under Metropolitan Laurus, which communion existed officially since 1994, was regarded as imperative, since the ROCA-Moscow union *de facto* abrogated the *ecclesiologi-*

cal basis and the *anti-ecumenist foundation* of the union established in 1994, which contained the following provisions:

“[a]t the present time, when apostasy is spreading and many official representatives of Orthodoxy, such as the Patriarchate of Constantinople and other patriarchates, are succumbing to and embracing the position of the modernists and ecumenists, it is very important for the true Orthodox to unite, stand together and oppose the betrayers of the Orthodoxy of the Holy Fathers” (*Decision of the Hierarchical Council of the Russian Orthodox Church Outside of Russia*, No. 3/50/148, August 3/16, 1994, §5c).

2. His Eminence, Bishop Agafangel holds the conviction, guided by the Holy Spirit, that his action of walling himself off from the jurisdiction under Metropolitan Laurus, following the union between the ROCA and the Moscow Patriarchate, was, and remains, necessary, since the segment of the Russian Orthodox Church Abroad under him continues to preserve unadulterated the *historical heritage* of the ROCA, to safeguard the pledges of salvation in Christ, and to remain separated from the corruption that stems from the spiritual disease of anti-ecclesiastical *ecumenism* and *Sergianism*.

3. The Holy Synod in Resistance and His Eminence, Bishop Agafangel have the common perception that, at the union between the ROCA and the Moscow Patriarchate, not only were *heterogeneous ecclesiastical bodies* welded together, but also that the way is now open for the gradual *assimilation* of the ROCA and its *de facto amalgamation* by the prevailing *ecumenist mentality*, by which all of the so-called official local jurisdictions of the Orthodox Churches have been corroded; moreover, they hold the common conviction that the gradual loss of the ROCA’s independence and its total absorption [by Moscow] will come about inevitably and shortly.

III. Unity and a Common Perspective

1. On account of these dramatic developments, which cause us the deepest distress, the anti-ecumenists in Greece, Russia, and elsewhere, who belong to the Holy Synod in Resistance and the jurisdiction of His Eminence, Bishop Agafangel, feel it necessary to declare that their liturgical and Eucharistic communion remains in force,

since it has never been ruptured, and that, by the Grace of God, they will remain indissolubly united, through their love in Christ and their common ecclesiological consciousness, as this was jointly professed at the union between the ROCA and the Holy Synod in Resistance in 1994.

2. We do not desire, nor to be sure do we aim, to *save* the Church, as we are at times superficially accused of doing, since we are unshakably convinced that, in being walled off from the *ecumenists*, we constitute the *anti-innovationist Orthodox flock* and exist within the unity of the Church, within the unity of the Fathers and the Synods, adopting, not the anti-ecclesiastical *Primacy of administration and jurisdiction*, but the *Primacy of Truth*, as taught by St. Mark of Ephesus: “[T]he more [we] distance [ourselves] from” the *innovators*, “the closer [we] draw to God and all the faithful and Holy Fathers; and to the extent that [we] separate [ourselves] from” the *innovators*, “even so [are we] united with the truth and the Holy Fathers and theologians of the Church” (cf. *Patrologia Graeca*, Vol. CLX, col. 536CD).

3. The God-pleasing perspective of the Greek and Russian *anti-ecumenists* remains fundamentally *unitive*, since it aims at the pacification and reunion of the divided Orthodox through a synodal condemnation of *ecumenism* and at a return to the *traditional Church Calendar*. It is within this unitive perspective that the ROCA formerly operated, actively and decisively—and especially under the most saintly Metropolitan Philaret (1965-1985) and thereafter.

IV. Corollaries of Unity

1. The Orthodox *anti-ecumenists* of Greece, Russia, and elsewhere, being profoundly convinced as to the heretical and syncretistic nature of *ecumenism*, and regarding it as literally a panheresy, express their common resolve to walk together in union and in opposition to the encroachment of this ecclesiological heresy.

2. The strengthening of our relations will be expressed, at the outset, through the ready coöperation of the Holy Synod in Resistance in Consecrating Russian Hierarchs, in order to strengthen the diocesan structure of the jurisdiction under His Eminence, Bishop Agafangel.

3. We emphasize, on both sides, respect for jurisdictional preroga-

tives, on the basis of the Sacred Canons, in each territory, and also the possibility of implementing, after fraternal consultation in Christ, a special relationship of a temporary nature between certain Priests, parishes, and monasteries existing within the territory of one of the two jurisdictions, but being served, by *oikonomia*, by the other.

4. It is necessary that our unity be further expressed through commemoration of Their Eminences, the First Hierarchs, at Divine Liturgies, through festal letters, through concelebrations, from time to time, on solemn Feast Days, through mutual aid in exceptional circumstances (humanitarian crises, etc.), and also through every other suitable ecclesiastical means, always in the spirit of evangelical love in Christ.

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In the hope that the Most Blessed *Theotokos* and the sacred cloud of the Holy New Martyrs of Orthodoxy will bless, strengthen, and guide us in our common journey towards the union of the Church in the Truth of the Faith, and unto the glory of the Father, and of the Son, and of the Holy Spirit, we jointly sign the present *Memorandum Regarding Principles of Coöperation Between the Greek and Russian Anti-Ecumenists*.

**The Standing Holy
Synod in Resistance**

† *Cyprian of Oreoi,
Acting President*

† *George of Alania*

† *Chrysostomos of
Christianoupolis*

† *Ambrose of Methone*

† *Klimes of Gardikion,
Secretary*

**The First Hierarchy of the
Temporary Supreme Ecclesiastical
Administration of the ROCA**

† *Agafangel of Odessa and Tauris*