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Elder Ephraim (Moraitis) of Philoteou, Arizona – Photo Journal with his life

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Elder Archimandrite Ephraim (Ioannis Moraitis – June 24, 1927) was an archimandrite and former abbot of Philoteou Monastery on Mount Athos, spiritual guide of four monasteries on Mount Athos and of eight women's convents in Greece, as well as the founder of 19 monasteries in the United States and Canada. He resided in Arizona at St. Anthony's Greek Orthodox Monastery until his repose (December 7, 2019).

Elder Ephraim was a hieromonk for 71 years and an elder for more than 50 years. He was a disciple of Saint Joseph the Hesychast of Mount Athos and lived in monastic obedience to him for 12 years until the saint's repose in 1959. Elder Ephraim wrote many books on his experiences and homilies of Saint Joseph.

Elder Ephraim was born in 1927 in Volos, Greece, on the day of the Nativity of St. John the Baptist, and was given a baptismal name of John (Ioannis). He grew up in poverty and helped his father at work, but always tried to emulate the pious life of his mother Victoria (whom he later tonsured a nun with the name Theophano). He began to desire the monastic life around 14 years of age, but he did not get a blessing from his spiritual father to leave and become a monk until he was 19.

Once, just a month before he left the world, his friends decided to visit elder Joseph the Hesychast. Ioannis did not have any valuable gift to send with them, so he sent a small pouch of vermicelli and wrote a note. When unpacking the gifts, elder Joseph remarked: "This child will become a monk here". When the friends of Ioannis returned and told him these words, he just forgot it – he had no idea about his future monastic life and had no blessing from his spiritual father.

When Ioannis was a little baby, his mother had a vision and understood that he will become a monk at Mt. Athos. So she was preparing him all his life, having this vision in her mind, and when he was 19, she finally decided to send him to elder Joseph. And now the spiritual father did not object as well.

On September 26, 1947, Ioannis arrived at Mt. Athos to the St. Anna's skete. Elder Joseph got to know about his arrival from the patron saint of both Ioannis and of the keliya of Elder Joseph – St. John the Baptist. As elder Ephraim recalls in his book, at the pier he met Elder Arsenios who said: "Are you Iannakis from Volos?" – "Yes, how do you know me?" – "Elder Joseph knows that from the Fair Forerunner. He appeared to him today and said: I brought to you a sheep. Place it within your fence."

So Ioannis became a disciple of Saint Joseph the Hesychast who tonsured him in 1948 and gave him the name Ephraim. Ephraim was subsequently ordained a deacon, and then a priest. The life in the brotherhood under Elder Joseph was very austere and ascetical, and Ephraim made great spiritual progress under his holy Elder.

In his book, Elder Ephraim thanks Elder Joseph for his severe but very proficient teaching. Only after leaving the world, Ephraim understood his very strong pride. In the world, he lived a chaste and pious life and was thinking high of himself. Only with Elder Joseph he began to see it, especially when the Elder made comments about his behavior. During 12 years, Ephraim heard his name from the Elder only twice – all other times he used only

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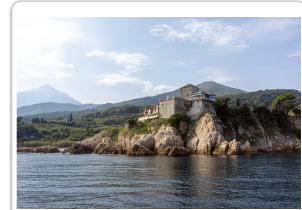
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After Elder Joseph's repose in 1959, Elder Ephraim continued to live in asceticism until he became the abbot of the Holy Monastery of Philotheou in 1973, where he was able to revive the spiritual life in a short time. Due to the reputation of Elder Ephraim, the monastery's brotherhood grew rapidly. Elder Ephraim was asked by the council of Mount Athos to revive and expand several other monasteries on Mount Athos which had a dwindling number of monks. These monasteries were Xeropotamou, Konstamonitou, and Karakallou. He was also asked to repopulate the Great Lavra but declined. Along with the monasteries on Mount Athos, there are several other monasteries in Greece under Elder Ephraim's spiritual guidance, including the monastery of St. John the Forerunner in Serres, that of Panagia the Directress in Portaria (Volos), and that of the Archangel Michael, a formal metochion of Philotheou on the island of Thasos.

In 1979, Elder Ephraim became ill and needed surgery. Then his spiritual children from Canada offered to do the surgery in Canada. The Elder agreed, the operation was successful. For more than a month Elder Ephraim stayed in America and met representatives of the Greek community. He got to know that the spiritual life in the Greek circles have been disrupted, people stayed for a long time without confession and with grave sins, were taking Communion totally unprepared and did not keep the canons of the Church. They forget the pious Orthodox life, Greek national traditions and were accustomed to a vicious lifestyle.

Father Ephraim decided to go to America more and more often. He first visited Canada: Toronto, Vancouver, Montreal, and then he was invited to the United States. In the end, the council of the Holy Mountain warned him that he cannot continue this way and must choose: either the Holy Mountain, or America. The Elder began to pray and it was revealed that his place is in America. He decided to move to the U.S. – for the spiritual care of his flock and the revival of spiritual life in the Greek communities of North America.

The first monastery that was established by Elder Ephraim was that of Nativity of the Mother of God in Pennsylvania, near the city of Pittsburgh. The main monastery has the name of St. Anthony the Great and is located in the middle of the Sonoran Desert in Arizona. Here Archimandrite Ephraim resided most of the time. He arrived to the desert in 1995 with 5 monks. There was no electricity, no water and no building materials. But the Elder was not afraid of difficulties and urged the brethren not to despair and believe in God. He heard in that place Athonite Bells and saw his Elder, Joseph Hesychast there and thus he knew that there they should build the monastery. He said: "We came to build the temple and the monastery and, for our diligence, God will bless our work". Soon people began to donate money and materials, the main church was built in just 4 months. The whole territory was planted with olive and citrus gardens.

Elder Ephraim developed a reputation of being a grace-filled confessor, a true Athonite elder, and had thousands of spiritual children around the world: monastics, clergy, and laity. He is considered by many to be the first to establish an authentic Athonite monastery on American soil. In his life, Elder Ephraim founded 19 monasteries in the United States and Canada for women and men alike, as well as a nursing home.

On December 7th, 2019 at 10pm (Mountain Standard Time), Elder Ephraim fell asleep in the Lord. may his memory be eternal and may we have his blessing!

In the following photos you will see moments from the life of Elder Ephraim, his visit at Vatopedi together with Saint Ephraim of Katounakia as well as landscapes from the Monastery of Saint Anthony in Arizona.



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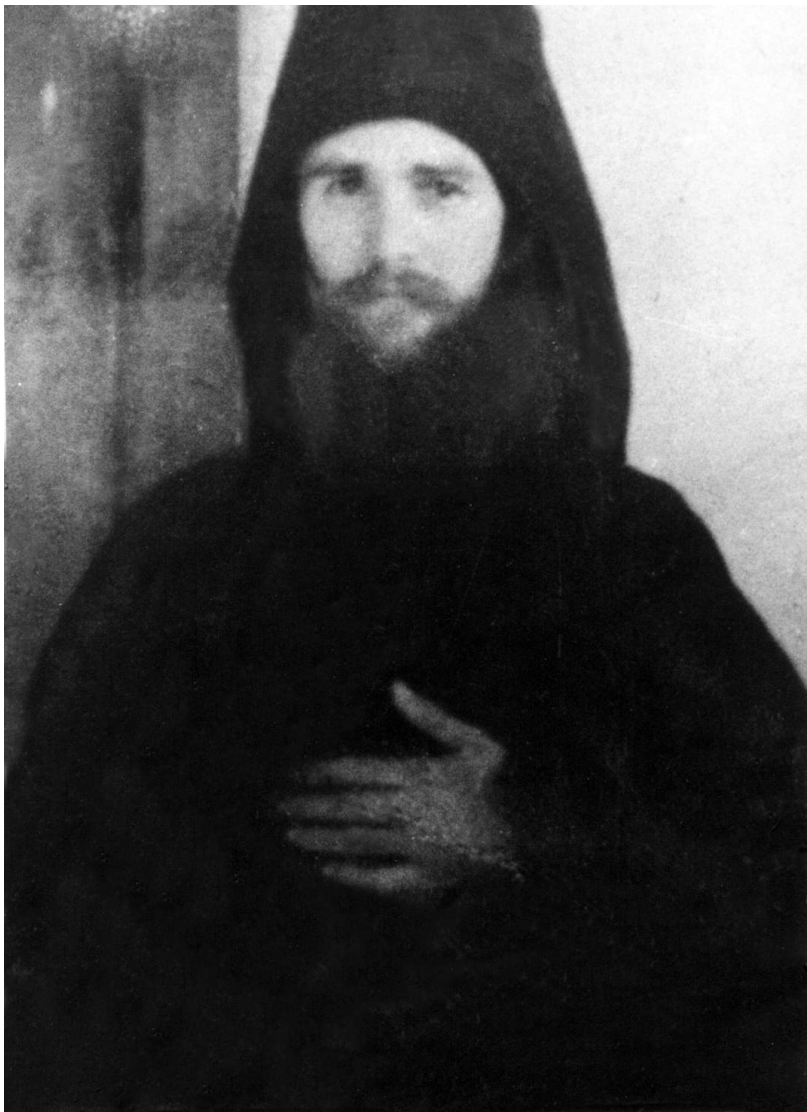
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The brotherhood of Saint Joseph the Hesychast. Elder Ephraim is the rightmost one.



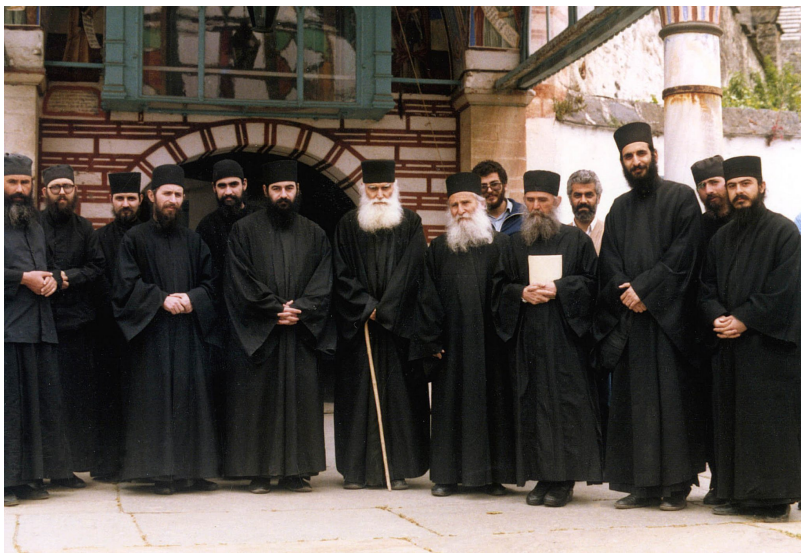
The brotherhood of Saint Joseph the Hesychast. Elder Ephraim is the 2nd from the left



The brotherhood of Saint Joseph the Hesychast at Nea Skiti



At Vatopedi with the first fathers from the brotherhood of Elder Joseph of Vatopedi. Saint Ephraim of Katounakia was also present.



At Vatopedi with the first fathers from the brotherhood of Elder Joseph of Vatopedi. Saint Ephraim of Katounakia was also present.



At Vatopedi with the first fathers from the brotherhood of Elder Joseph of Vatopedi.



With Saint Ephraim of Katounakia



Young abbot at Philoteou



Abbot at Philoteou at Easter



Young abbot at Philoteou



In a small chapel, serving the Divine Liturgy



Abbot at Philoteou shortly before leaving for USA



At Philoteou in Great Friday

*Philoteou**Great Friday at Philoteou**Young abbot at Philoteou*



St. Anthony's monastery, Arizona



St. Anthony's monastery, Arizona



St. Anthony's monastery, Arizona



St. Anthony's monastery, Arizona



St. Anthony's monastery, Arizona



St. Anthony's monastery, Arizona



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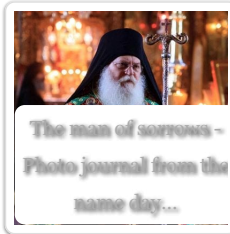
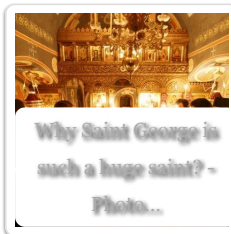
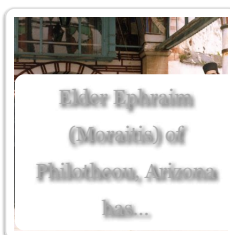


Panagia Arizonitisa, (Mother of God of Arizona) - St. Anthony's monastery, Arizona



St. Anthony's monastery, Arizona, few days before his death.

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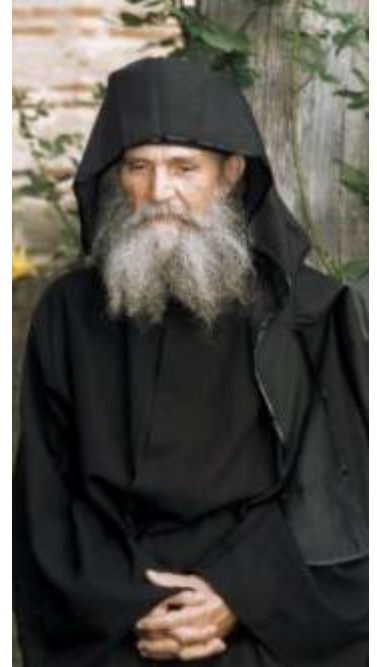
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Ephraim (Moraitis) of Philotheou

Archimandrite **Ephraim of Philotheou** (commonly known as ***Elder Ephraim***, sometimes spelled ***Ephrem***, known in the world as ***Ioannis Moraitis***) is an archimandrite and former abbot of Philotheou Monastery on Mount Athos, spiritual guide of several monasteries on Mount Athos and Greece, and the founder of several monasteries in the United States. He resides in Arizona at St. Anthony's Greek Orthodox Monastery.

Elder Ephraim has been a priest-monk for almost 60 years and has served as an elder for more than 50 years. He was a disciple of Elder Joseph the Hesychast of Mount Athos and lived in monastic obedience to him for 12 years until his Elder's repose in 1959.



Elder Ephraim of Philotheou

Contents

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- 2 Monastic life
- 3 Present day
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Early life

Elder Ephraim was born in 1927 in Volos, Greece, in the day of Nativity of St. John the Baptist, and was given a baptismal name of John (Ioannis). He grew up in poverty and helped his father at work, but always tried to emulate the pious life of his mother Victoria (whom he later tonsured a nun with the name of Theophano). He began to desire the monastic life around 14 years of age, but he did not get a blessing from his spiritual father to leave and become a monk until he was 19.

Once, just a month before he left the world, his friends decided to visit elder Joseph the Hesychast. Ioannis did not have any valuable gift to send with them, so he sent a small pouch of vermicelli and wrote a note. When unpacking gifts, elder Joseph said: "This child will become a monk here". When the friends of Ioannis returned and told him these words, he just forgot it - he had no idea about his future monastic life and had no blessing from the spiritual father.

When Ioannis was a little baby, his mother had a vision and understood that he will become a monk at Mt. Athos. So she was preparing him all his life, having this vision in her mind, and when he was 19, she finally decided to send him to elder Joseph. And now the spiritual father did not object as well.

Monastic life

On September 26, 1947, Ioannis arrived at Mt. Athos to the St. Anna's skete. Elder Joseph got to know about his arrival from the patron saint of both Ioannis and of the keliya of Elder Joseph - St. John the Baptist. As elder Ephraim recalls in his book, at the pier he met Elder Arsenios who said: "Are you Iannakis from Volos?" - "Yes,

how do you know me?" - "Elder Joseph knows that from the Fair Forerunner. He appeared to him today and said: I brought to you one sheep. Place it in your fence."

So Ioannis became a disciple of Elder Joseph the Hesychast who tonsured him in 1948 and gave him the name Ephraim. Ephraim was subsequently ordained a deacon, and then a priest. The life in the brotherhood under Elder Joseph was very austere and ascetical, and Ephraim made great spiritual progress under his holy Elder.

In his book, Elder Ephraim thanks Elder Joseph for his severe but very proficient teaching. Only after leaving the world, Ephraim understood his very strong pride. In the world, he lived a chaste and pious life and was thinking high of himself. Only with Elder Joseph he began to see it, especially when the Elder made comments about his behavior. During 12 years, Ephraim heard his name from the Elder only twice - all other times he used only abusive nicknames. But behind his back, the Elder constantly blessed him - Ephraim got to know this later from other people. Also during confession of thoughts, Elder Joseph never spoke sharply. He described in detail the origin of thoughts and mistakes, so Ephraim thought that Elder knows him better than he knows himself.

After Elder Joseph's repose in 1959, Elder Ephraim continued to live in asceticism for many years until he became the abbot of the Holy Monastery of Philotheou in 1973, where he was able to revive the spiritual life in a short time. Due to the reputation of Elder Ephraim, the monastery's brotherhood grew rapidly. Elder Ephraim was asked by the council of Mount Athos to revive and expand several other monasteries on Mount Athos which had a dwindling number of monks. These monasteries were Xeropotamou, Konstamonitou, and Karakallou. He was also asked to repopulate the Great Lavra but declined. These monasteries are still under his spiritual guidance today. Along with the monasteries on Mount Athos, there are several other monasteries in Greece under Elder Ephraim's spiritual guidance, including the monastery of St. John the Forerunner in Serres, that of Panagia the Directress in Portaria (Volos), and that of the Archangel Michael, a formal metochion of Philotheou on the island of Thasos.

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Father Ephraim decided to go to America more and more often. He first visited Canada: Toronto, Vancouver, Montreal, and then he was invited to the United States. In the end, the council of the Holy Mountain warned him that he can not continue this way and must choose: either the Holy Mountain, or America. The Elder began to pray and it was revealed that his place is in America. He decided to move to the U.S. - for the spiritual care of his flock and the revival of spiritual life in the Greek communities of North America.

At first, the Synod of the Archdiocese of the Ecumenical Patriarchate in America resisted and Elder Ephraim had to seek help from ROCOR. As Elder Ephraim recalls: "I was received here with great love and genuine understanding". A year later, under personal patronage of the Patriarch of Constantinople, the problem of jurisdiction was resolved. Elder Ephraim honorably returned to his mother church and was given the right to establish monasteries in Canada and the United States. He then proceeded to establish 17 monasteries throughout North America, always after receiving permission from each Greek bishop of the area.

The first monastery that was established by Elder Ephraim was that of Nativity of the Mother of God in Pennsylvania, near the city of Pittsburgh. The main monastery has the name of St. Anthony the Great and is located in the middle of the Sonoran Desert in Arizona. Here Archimandrite Ephraim resides most of the time. He arrived to the desert in 1995 with 5 monks. There was no electricity, no water, no building materials. But the Elder was not afraid of difficulties and urged the brethren not to despair and believe in God. He said: "We came to build the



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Orthodox Church: monastic movement raising new controversy in Greek Orthodoxy in America 1

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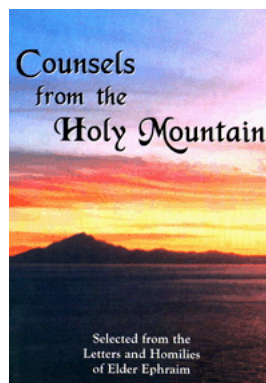
ORTHODOX NEWS, ORTHODOX NEWS TOP STORIES

Source: **Religioscope**

BY RICHARD CIMINO, 24 NOVEMBER 2011

A popular monk has become the center of growing controversy in the Greek Orthodox Church over his charismatic leadership and strict ascetic teachings. Known as Elder Ephraim, the Greek monk has spearheaded a monastic movement in the U.S.

Since 1989, Elder Ephraim and his followers have established **18 monasteries in North America**, attracting both cradle and convert Orthodox Christians to its strict ascetic practices. The "Ephraimite" monasteries stress reclusive living, fasting, bodily mortification, vigils, and constant recitation of the Jesus Prayer, according to sociologist Frances Kostarelos of Governors State University. In a paper on the Ephraimite monasteries presented at the meeting of the Society for the Scientific Study of Religion in Milwaukee, Wisconsin in late October, Kostarelos found that Elder Ephraim, who was a monk on Mount Athos in Greece, is viewed as a living saint by his followers who is said to have a divine gift for working miracles and healings.



Elder Ephraim and the nuns and monks of his monasteries also claim to have the ability to exorcise the devil from people through prescribing spiritual techniques requiring bodily mortification and the denial of worldly pleasures. While such asceticism is common in many Orthodox monasteries, the way in which these strict practices have been imported into parish life and to non-monastic church members has become a source of controversy.

Much of Elder Ephraim's teachings are collected in two texts, the ***Counsels from the Holy Mountain*** and ***A Call from the Holy Mountain***, and are viewed as required guides for the Christian life and gaining salvation. The writings stress the end times and offer harsh critiques of Western Christianity and criticism of the Ecumenical Patriarchate. Kostarelos writes that Elder Ephraim claims Elder Joseph, a monk on Mt. Athos, as his spiritual father and main influence on his ascetic practices and teachings. Elder Ephraim was abbot of Philotheou Monastery on Mt. Athos but was allegedly removed from that position, she adds. In the 1990s, he briefly joined the Russian Orthodox Church Outside Russia because of its strong monastic thrust, but then returned to the Patriarchate of Constantinople and Greek Orthodoxy.

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Orthodox Christian Laity 32nd Annual Meeting – Greeting from Archbishop Elpidophoros

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Church at St. Anthony's Greek Orthodox Monastery in Arizona (© Paul Moore | Dreamstime.com).

educated professionals and second generation Orthodox Christians who claim he is leading the church into heresy, such as encouraging the belief that he is a living saint, and engaging in "cult"-like activities and abuse of those joining the monasteries. One such criticism is that marital sexual relations are condemned by the Ephraimites unless they are for the purpose of procreation. Another concern is that followers may be encouraged to move beyond parish boundaries, such as in seeking a spiritual father other than one's own priest. A group known as Concerned Orthodox Laity (COLA) has been formed to protest the influence of the Ephraimites, operating a **Facebook page**. In Chicago, Greek **Orthodox Christians of Chicago for Truth and Reform** (OCCTR) started a website in 2009, seeking to expose and monitor the Ephraimite movement in the diocese, where its influence is said to be strong. Both groups cite anti-cult literature that has been published on Elder Ephraim and the movement. The

OCCTR website links to the anti-cultist **Rick A. Ross Institute**, which has a page devoted to Elder Ephraim and alleged abuses. Elder Ephraim is reported to have the strong support of various Greek Orthodox bishops, who have allowed the monasteries to be built in their jurisdictions. In Kostarelos' study of three Chicago parishes that have been influenced by the monk's teachings, she found that they have experienced divisions and membership losses. These parishes have introduced such changes as disbanding the choir and prohibiting the church fellowship hall to be used for social events deemed inappropriate, such as bingo, fashion shows and Halloween parties. Kostarelos adds that Elder Ephraim's teachings are alleged to have divided and disrupted families and marriages and added to long-standing divisions in the Greek church in the U.S.

Priests targeted for criticism by these reform groups are reluctant to publicly respond. One Chicago priest contacted by Religioscope requested to remain anonymous because revealing his name would lead to further attacks and distortions of his views by these groups. He said that COLA and the Chicago group make their charges anonymously, making it difficult to respond to them. They also take too literally the view by some followers that Elder Ephraim is a living saint; they only mean it as an expression of admiration and affection rather than as a doctrinal statement, he added.

Bill Tsosis, a Chicago attorney representing both COLA and OCCTR, said that the reason these groups do not reveal the names of accusers is that they are concerned about reprisals from Ephraimites and the church hierarchy supportive of the movement. Tsosis said he is part of a Greek Orthodox Archdiocese committee that is investigating the Ephraimite movement and will make a report to the bishops in 2012. Although not willing to reveal the contents of the report, he said that cases of both "spiritual abuse" and doctrinal distortions, including the belief in Elder Ephraim being a living saint, will be documented.

Supporters of Elder Ephraim argue that his movement is seeking to transplant the monasticism of Mt. Athos in America and has experienced growing pains in the process. On the website **Athos in America**, Fr. Theologos Pantanizopoulos acknowledges that Ephraim's followers may have been

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Nikolai - First and foremost, THERE IS NO DIASPORA! The Orthodox in America do not belong elsewhere - this is the big lie. American Greeks belong to... - **Oct 27, 7:50 AM**

Constantinos - Dear Peter, No, I went much too far in my statement regarding convert clergy. I certainly don't think any convert clergy should be defrocked. Can... - **Oct 26, 6:53 AM**

Ted D - Wow just wow - The hate is deep from many and is here for all to see - Facts are twisted, comments are taken out... - **Oct 25, 1:00 PM**

Constantinos - Dear Nikolai, Please believe me when I say that I am not suggesting you suffer from histrionic personality disorder, but you are engaging in histrionic... - **Oct 25, 12:28 PM**

Constantinos - Dear JK, I believe that you sincerely love our Lord and Savior Jesus Christ. I should not have made the statement of convert priests to... - **Oct 25, 12:04 PM**

Metropolitan Seraphim (Kykkotis) of Zimbabwe: Where the Absence of Dialogue on the Ukrainian Issue Could Lead (6)

Arthur Samouris - Bravo Nikolai, well stated. - **Oct 20, 6:49 PM**

Nikolai - Ted, again, you have to stop trying to create something that isn't! There is NO ECUMENICAL PATRIARCH! At one time, when there was a Byzantine... - **Oct 20, 8:03 AM**

One Cure for Malnutrition of the Soul (1)

George Matsoukas - Really interesting article that also relates to my recent trip to India. Do you have a story to share from your perspective as an Orthodox... - **Oct 20, 12:17 PM**

ARCHBISHOP OF GREECE, PATRIARCH BARTHOLOMEW COMMEMORATE SCHISMATIC PRIMATE EPIPHANY (+ VIDEO) (1)

Ted D - Deceiving title on the article to confuse readers - Ecumenical Patriarch Bartholomew and Archbishop of Athens Ieronimos commemorate Metropolitan of Kiev Epiphanius, is the... - **Oct 19, 4:43 PM**

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SCOTT NEVINS MEMORIAL

Greater Phoenix Tea Party Patriot Starts Petition to Save St. Anthony's Monastery from being Rezoned



MAY 29, 2016JUNE 3, 2016 ~ SCOTTNEVINS ~ LEAVE A COMMENT

Seraphim Larsen has been a spiritual child of Geronda Paisios, abbot of St. Anthony's Monastery, almost since the beginning of the monastery's establishment in Florence; circa 1995. Geronda Paisios baptized him into the orthodox faith during a secret ceremony. Seraphim was the chairman of the Pinal County Republican party.¹ Furthermore, he is also a member of the Greater Phoenix Tea Party Patriots.² It is no secret that Geronda Paisios has openly supported Ron Paul and other right-wing candidates when asked by his spiritual children who they should vote for. Greek edition books concerning the New World Order and Globalism that are sold in St. Anthony's bookstore contain photocopies from English pamphlets distributed by American neo-Nazi groups.

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Seraphim Larsen
Male
Florence, AZ
United States

<http://phoenixteaparty.ning.com/main/search/search?q=donald+trump>
(<https://web.archive.org/web/20161105235442/http://phoenixteaparty.ning.com/main/search/search?q=donald+trump>)

According to the PRAVSLAVIE:³

A developer is proposing drastic changes to the zoning and land usage for parcels of land IMMEDIATELY ADJACENT to Saint Anthony's Monastery. These changes would have a dramatic and significant negative impact to Saint Anthony's Greek Orthodox Monastery. It would also be a dramatic negative impact to all the local residents and out-of-state visitors who attend services there, to all the families who have relatives buried in the cemetery, and to everyone who currently enjoys the tranquil and graceful nature of the Monastery.

The proposed development is truly a drastic change:

- Over 200 new houses are to be developed on land north of the Monastery, including the area immediately adjacent to the Monastery Cemetery
- A new road is to be built extending from Paisano Road, then running in between the two Monastery hills, immediately at the base of the Prophet Elias Chapel, then very close to the cemetery. As this would be the only access road to the 200+ houses, traffic and noise would be greatly increased.
- The noise, traffic, housing, music, animals, etc. would bring a dramatic change to the whole community, disturbing not only the Monastery but the neighbors as well.
- The natural habitat and wildlife would be impacted by a big new development as well, disturbing several rare plant and animal species in the area.

YOUR URGENT ACTION IS REQUESTED! Public meetings are already scheduled for the coming week!! Please sign the petition immediately!

The petition simply asks the local authorities to leave the zoning of these properties unchanged. The purpose of zoning laws is to provide long-term expectations for property owners on how the land in their neighborhood is intended to be used. This allows people to plan and build in a manner appropriate to the existing neighborhood. The proposed new development represents a drastic change to current zoning usage and would have a strongly negative impact on the local community.

The petition also asks the Bureau of Land Management and the Arizona State Land Department simply

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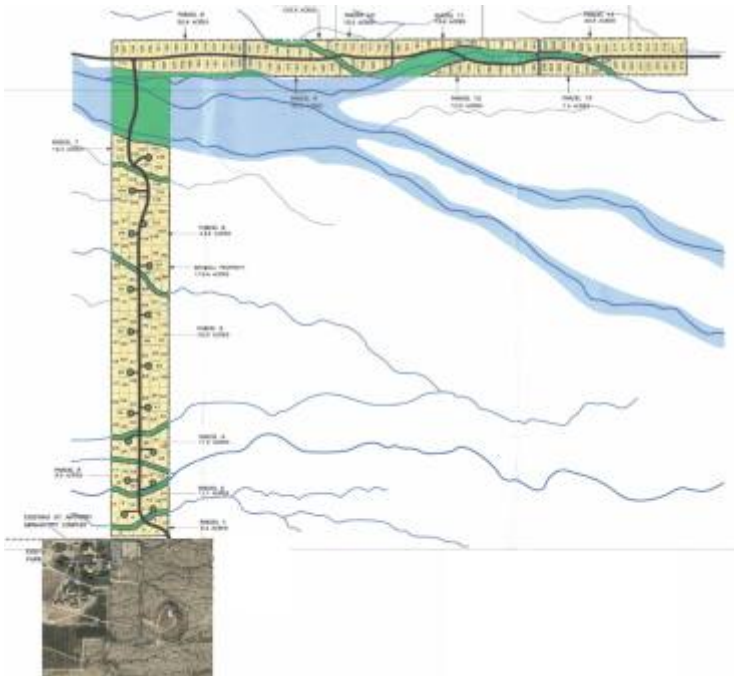
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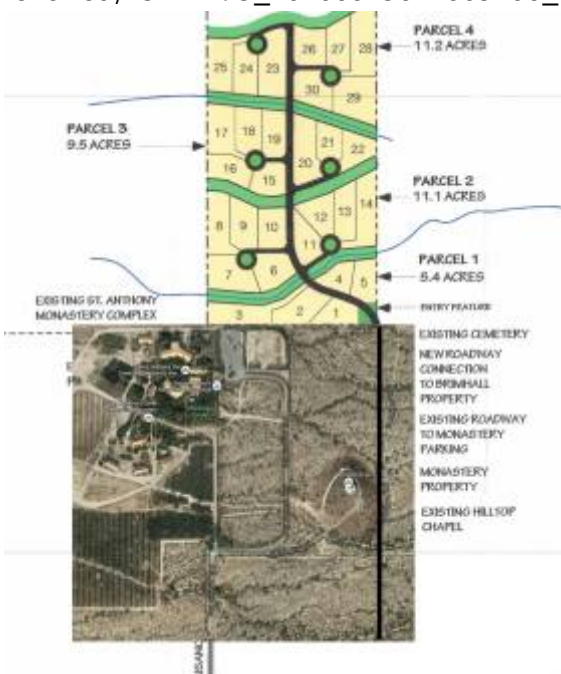
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(https://web.archive.org/web/20161105235442/https://scottnevinssuicide.wordpress.com/2016/05/29/greater-phoenix-tea-party-patriot-starts-petition-to-save-st-anthonys-monastery-from-being-rezoned/13247793_10206813622885186_1068280609612866048_o/)



(https://web.archive.org/web/20161105235442/https://scottnevinssuicide.wordpress.com/2016/05/29/greater-phoenix-tea-party-patriot-starts-petition-to-save-st-anthonys-monastery-from-being-rezoned/13301464_10206813622965188_5518075668365937343_o/)

There is a private hearing early next week with Planning & Zoning and the local property owners (including the monastery). The monastery is hoping to bring as many signatures as possible (both paper petitions and printouts of the online petition) to that meeting.

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Readers wishing to sign the petition can do so here: <https://www.change.org/p/preserve-the-sacred-grounds-of-saint-anthony-s-monastery>.
 (<https://web.archive.org/web/20161105235442/https://www.change.org/p/preserve-the-sacred-grounds-of-saint-anthony-s-monastery>).



Map showing the support from people all over the world.

Seraphim Larsen has also made a sample email for people to send:4

Send to: Pinal County Supervisors: Pete Rios <Pete.Rios@pinalcountyz.gov>, Cheryl Chase <cheryl.chase@pinalcountyz.gov>, Steve Miller <Steve.Miller@pinalcountyz.gov>, Anthony Smith <Anthony.Smith@pinalcountyz.gov>, Todd House <Todd.House@pinalcountyz.gov>

Subject Line: Leave Zoning Unchanged near Saint Anthony's Greek Orthodox Monastery

Email Body:

Dear Pinal County Supervisors,

Thank you for all the great things you are doing for Pinal County!

I am writing to ask you to leave the zoning unchanged near Saint Anthony's Greek Orthodox Monastery at the end of Paisano Road in the Cactus Forest area immediately south of Florence.

Elmore/Brimhall LLC has submitted a rezoning application to the Pinal County Planning and Zoning Commission, asking that a large parcel immediately adjacent to the north border of the Monastery be rezoned from General Rural to a Residential classification for one-acre residential homes.

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Monks who have devoted their lives to worship, prayer, and serving the community. The Monastery is world-renowned for its tranquil, beautiful, and holy grounds, a major tourist attraction where tens of thousands of people visit every year from Arizona and around the world. Many visitors have also expressed interest and concern about the natural habitat and wildlife, and the negative impact of significant development. Finally, the Cemetery at the Monastery is the resting place for many faithful people whose family and relatives would be greatly disturbed to have a busy new road and housing development immediately adjacent to the cemetery, with road noise, houses, animals, and music disturbing the peace of the holy grounds.

I strongly urge you to advise the Planning and Zoning Commission to deny this application for a zoning change.

Thank you for your time and consideration.

Sincerely,

NAME and CITY, STATE

UPDATE FROM SERAPHIM LARSEN (JUNE 03, 2016)

More than 5,000 signatures!



Seraphim Larsen

Florence, AZ

JUN 3, 2016 — We passed two significant milestones yesterday:

- We exceeded 5,000 signatures! The petition continues to build momentum!
- We had the meeting with the developer, with the Monastery and the other adjacent property owners.

The developer presented their plans and explained why they are asking for a change in zoning. They listened to the Monastery's objections but gave no hint of conceding anything to the Monastery—they fully intend to go forward with their rezoning application. The one other neighbor who attended the meeting seemed sympathetic to the Monastery's concerns, but their own concerns were more about how the development could impact access to their own property, which is at the far end of the development.

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This meeting was required for the developer to complete the submission of their zoning application, which will all be turned over to the Planning and Zoning Commission in 1-2 weeks. A public hearing before the Planning & Zoning Commission will then be scheduled – we will be sure to let everyone know when that will happen and how you can speak at the hearing if you want.

It's likely there will be more than one public hearing with Planning & Zoning, who will eventually make their recommendation to the County Board of Supervisors. The Supervisors will then address the question at another public meeting, at which they will approve or deny the rezoning application.

We will keep everyone informed every step of the way, and let you know what you can do to help. For now, please continue to email the Board of Supervisors—especially if you are local or in-state. See the link below for a sample message and all the contact information for the Board members.

<https://www.dropbox.com/s/lj3j5gz0gw8w7oa/Sample%20Letter%20to%20BOS%20-%20with%20email%20addrs.docx?dl=0>

(<https://web.archive.org/web/20161105235442/https://www.dropbox.com/s/lj3j5gz0gw8w7oa/Sample%20Letter%20to%20BOS%20-%20with%20email%20addrs.docx?dl=0>).

Please also keep the Monastery in your prayers, and also the many people who are working to support the effort to block the rezoning.

THANK YOU!

NOTES

1. <http://sonoranalliance.com/pinal-county-republican-chairman-endorses-robert-graham-for-azgop-chairman/> (<https://web.archive.org/web/20161105235442/http://sonoranalliance.com/pinal-county-republican-chairman-endorses-robert-graham-for-azgop-chairman/>).
2. <http://phoenixteaparty.ning.com/profile/SeraphimLarsen> (<https://web.archive.org/web/20161105235442/http://phoenixteaparty.ning.com/profile/SeraphimLarsen>).
3. <http://www.pravoslavie.ru/english/93666.htm> (<https://web.archive.org/web/20161105235442/http://www.pravoslavie.ru/english/93666.htm>).
4. <https://www.facebook.com/groups/PreserveSaintAnthonys/> (<https://web.archive.org/web/20161105235442/https://www.facebook.com/groups/PreserveSaintAnthonys/>).

Update on the Quebec Nuns' Christmas Shopping Spree in Ohio

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MAY 15, 2016 MAY 18, 2016 ~ SCOTTNEVINS ~ LEAVE A COMMENT

NOTE: A couple new articles on the Friends of St Nektarios Monastery Tumblr page sheds some light on the methodology used by Geronda Ephraim's monasteries to "invalidate" a story; i.e. to render a historical event and reality non-existent, as if it never

happened. <http://friendsofstnektariosmonastery.tumblr.com/>

(<https://web.archive.org/web/20161105235442/http://friendsofstnektariosmonastery.tumblr.com/>).

A few months ago, a story from the Lehman's Country Store Blog about Geronda Ephraim's nuns travelling 10 hours from Quebec to a small Ohio town to fill two vans with thousands of dollars worth of merchandise was circulating around the web. At the time of the nuns' shopping spree, the Canadian dollar was very low (1 CAD = 0.72453 USD, thus 1,000.00 USD = 1,380.21 CAD; 1,000.00 CAD = 724.53 USD) The Loonie lost 17% of its value in 2015, the second-worst year it's ever had. Also, most of the products purchased were readily available in stores close to the monastery and/or generally within the Quebec borders. Furthermore, the nuns bought a large amount of canned meat (designed for survivalist situations). However, monastics are forbidden to eat meat by the ecclesiastical canons, at these products are not fit to feed farm animals.

This blog posted the story a day after it was published on Lehman's

blog: <https://scottnevinssuicide.wordpress.com/2015/12/17/canadian-nuns-drive-10-hours-to-ohio-to-purchase-armageddon-supplies/>

(<https://web.archive.org/web/20161105235442/https://scottnevinssuicide.wordpress.com/2015/12/17/canadian-nuns-drive-10-hours-to-ohio-to-purchase-armageddon-supplies/>).

Less than 3 months after this shopping extravaganza, the monastery in Quebec held an annual fundraiser dinner to raise more money for the monastery. In the past, the monasteries have not participated in policies of financial transparency. The amount of money they raised that night is not available to the public.



Gerondissa Thekla, Metropolitan Sotirios and other priests celebrating the inauguration of the monastery's new cheese-making facilities.

Someone identifying himself as a "concerned pilgrim" contacted the Metropolis in Canada and asked the Metropolitan about the nuns' excessive spending, especially when the exchange rate was so low. The following is a brief synopsis of these events, followed by the entire email exchange at the end of the article.

 Sisters Quebec

Screenshot of Lehman's Facebook Page containing the detailed story of the nuns' all day shopping spree. Lehman's later deleted this story from their Facebook Page.

December 16, 2015, The day Lehman's published the story a concerned pilgrim wrote their bishop, Metropolitan Sotirios and asked about this peculiar incident. The entire email exchange, spanning over 2 months and producing no answers or explanation, can be read at the end of this article.

December/January, Lehman's social media sites start deleting the post about the nuns' shopping spree.

January 10, 2015, a priest from Montreal responded to the pilgrim and essentially said, "You're wrong, it is not true." By this time, all the social media platforms belonging to Lehman's had deleted the story, though their digital footprints still remain on the web.

January 17, 2016, the pilgrim responds to this priest and writes the bishop again concerning the unsatisfactory and offensive answer he received.

January 20, 2016, the Metropolitan responds, claiming "regarding the purchases of the nuns of Panagia the Comforter Monastery from the Lehman's Hardware and Appliances Inc. I do not know anything about this. I have asked Abbess Thekla for an explanation and then I will write to you."

February 19, 2016, the concerned pilgrim writes another inquiry due to having heard nothing in a month

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has not replied to you."

March 6, 2016, The Quebec Monastery has their annual fundraiser.

May 15, 2016, As of this date there has been no further response from the Metropolis. Ignoring people does not make them go away... lack of transparency does not inspire people to donate money, either.

 [Lehmans Tweetbear Page](#)

Lehman's original Tweet archived on Tweetbear



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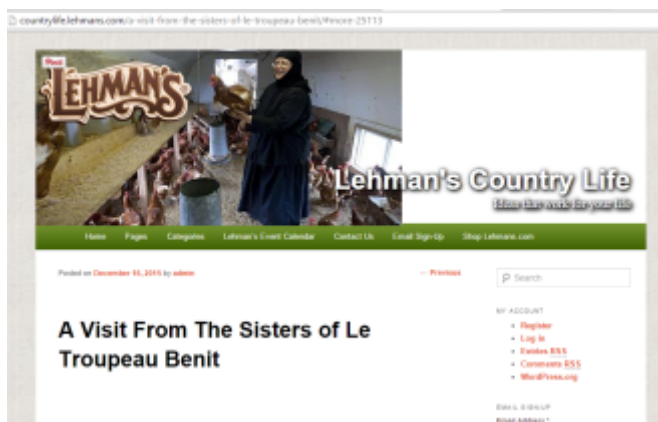
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(<https://web.archive.org/web/20161105235442/https://scottnevinssuicide.wordpress.com/2016/05/15/update-on-the-quebec-nuns-christmas-shopping-spree-in-ohio/leh-t1/>)



(<https://web.archive.org/web/20161105235442/https://scottnevinssuicide.wordpress.com/2016/05/15/update-on-the-quebec-nuns-christmas-shopping-spree-in-ohio/lehman-t3-2/>)

Interview of Patriarch of Jerusalem Irenaeus to the National Herald, (Theodore Kalmoukos, March 15, 2015)

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MAY 15, 2016 ~ SCOTTNEVINS ~ LEAVE A COMMENT

The following article is taken from The National Herald, March 15, 2015 concerning some of the corruption in the Greek Orthodox Church (links to for the original Greek and English transcription are included):

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The Holy Light: Legend or Reality? (Fr. George Tetsis, Protopresbyter of the Ecumenical Patriarchate, 2006)

[FEBRUARY 27, 2016](#) [FEBRUARY 27, 2016](#) ~ [SCOTTNEVINS](#) ~ [LEAVE A COMMENT](#)

NOTE: The following article is taken from the newspaper Vema, April 21, 2006. The article is followed by quotes from contemporary Greek Orthodox clergymen and theologians who openly admit that the Sleepless Lantern (i.e. the sanctuary oil lamp, which is supposed to be extinguished on Good Saturday) is in fact left lit! These quotes are followed by an English translation of the Patriarch's Prayer.

- "The Patriarch doesn't pray to conduct the miracle."
- "The Holy Light from heaven is nothing but a legend."
- "The Patriarch lights his candle from the unsleeping oil lamp."

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Church a unique opportunity to lift the veil of mystery that covers the Holy Light's touch to this day, to enlighten the faithful regarding the theological background and symbolism of this beautiful and delightful ceremony.

I will explain myself. For centuries now, there has been a widespread conviction among the pious, yet theologically and liturgically uneducated, orthodox faithful who search for "miracles" to fill a spiritual void: during the ceremony, the Holy Light descends miraculously "from heaven" to light the Patriarch's candle.

However, as the eminent professor Constantine Kalokyres relates in his erudite book, *The Architectural Complex of the Temple of the Resurrection in Jerusalem and the Subject of the Holy Light*, concerns a legend that has been cultivated in the Holy Land after the Crusaders' invasion and within the framework of the Orthodox-Latin-Armenian conflict in which each one claimed the privilege of "receiving the eternal light from heaven" for themselves.

The prayer that the Patriarch offers inside the Holy Sepulcher is clear and not open to any misinterpretation. The Patriarch does not pray to conduct the miracle. He simply "recalls" Christ's sacrifice and Resurrection on the 3rd day and addresses Him, saying: "We piously take from the light that diligently and eternally burns on Your light-bearing Sepulcher, we spread it among those who believe in You, who are the true light, and we pray and plead with You, oh Holiest Despota, so that You will elevate [the light] into a gift of sanctification and fill it with Your divine grace..." This means that the Patriarch lights the candle from the unsleeping oil lamp located in the Holy Sepulcher. Every Patriarch and cleric does precisely that on the day of Pascha when he takes Christ's Light from the unsleeping oil lamp located upon the Holy Table symbolizing the Lord's Tomb.

However, the mystery that has been cultivated around the Holy Light ritual and the vulgar perceptions about it nowadays contributed to the appropriation and exploitation of this highly symbolic and compunctionate liturgical practice of our Church from external religious circles. The reason for the mockery of the Holy Light's organized air transportation to Greece—escorted by governmental actors, honorary detachments, lightly-armed infantrymen, and boy scouts (and, of course, TV crews!)—is the Modern Greek celebrates "the authentic Greek Pascha." As if our ancestors did not celebrate Christ's Resurrection before the airplane was invented! Or, as if the Orthodox from the ends of the earth didn't celebrate the Lord's Pascha since the Olympic didn't "fly" in their countries!

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ΓΕΩΡΓΙΟΥ ΤΣΕΤΣΗ – (ΣΤΟ ΒΗΜΑ 21/4/2006)

**«Το Άγιο Φώς, δεν είναι
παρα ένας θρύλος»****«Υπάρχει, αιώνες τώρα, διάχυτη
η πεποίθηση στον ευσεβή μεν,
αλλά θεολογικά και λειτουργικά
απαίδευτο ορθόδοξο πιστό, που****ψάχνει για "θαύματα" προκειμένου να πληρώσει το
πνευματικό του κενό, ότι κατά την τελετή αφής το
Άγιον Φως κατέρχεται θαυματουργικά "ουρανόθεν"
για να ανάψει την λαμπάδα του Πατριάρχου».****«Ο Πατριάρχης δεν προσεύχεται
για την διενέργεια θαύματος».****«Ο Πατριάρχης ανάβει την λαμπάδα
του από την ακοίμητη κανδήλα»**

Μ. Καλόπουλος

Protpresbyter George Metallinos

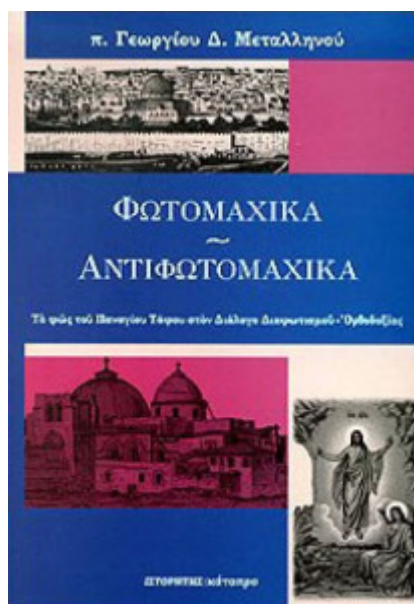
Fr. George publicly admitted his reservations about the Holy Light phenomenon on [Greek] national television: "When a specific Patriarch has faith and the grace of God, then the miracle takes place. When faith is lacking, the lamp may be used..." Of course, if the Patriarch can use the sanctuary lamp in case he's not worthy, that means it has not been extinguished! Fr. George was severely criticized after this revelation.



In his book, *Φωτομαχικά-Αντιφωτομαχικά*, Fr. George writes that the key to understanding the ceremony and the nature of the light (*"natural or supernatural"*) we must see what the prayer says and the unforced conclusion is that the light is lit in a perfectly natural manner, its purpose is purely symbolic and its sanctity is derived from the fact that it comes from the Holy Sepulchre!

In the prayer recited by the Patriarch, "[...] there is not even a mention (not even a hint) about an immaterial light descending from above at that moment, but it is implied that the light is only natural and is lit in memory of the Risen Christ" (p. 33).

Fr. George distanced himself from the logic of the purposeful cover-up by the Church, characteristically stating that he prefers 'the atheists' who downright reject any possibility of a miracle, concerning the Holy Light to the concealment of the truth, [...] for any reason. A truth indirectly confessed by the church through the prayer read during the Good Saturday ceremony.



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Light, Constantine quotes and analyzes the Patriarch's prayer in depth. He reaches the same conclusion that Fr. George Metallinos himself accepted in his 2001 study; i.e., that the light is lit in a perfectly natural manner, its purpose is purely symbolic and its sanctity is derived from the fact that it comes from the Holy Sepulcher!

 Το αρχιτεκτονικό συγκρότημα τού Ναού της Αναστάσεως Ιεροσολύμων και το θέμα του Αγίου Φωτός

As Mr. Kalokyres notes "the prayer is very illuminating." Indeed, there is no mention of a miraculously appearing light, but "it is implied that the light is natural and lit in remembrance of the Risen Christ, the only true light of the World." So the Patriarch himself produces the light, in remembrance of that miracle, symbolically reproducing Christ's Theophany. "And the Prayer [...] goes on to explain where the light used to light the candles and then passed on to the faithful comes from. And the place is the Holy Sepulcher and the source of the light, which the Patriarch piously receives, is the holy lantern that CONTINUOUSLY burns and is always kept lit there."

Completing his analysis, Mr. Kalokyres particularly stresses the word "elevate" (ἀναδείξης) which "clearly states that the light (not only isn't being sent down from heaven, but) hasn't yet been turned into a special 'gift of sanctification' [...] However, if the light had been sent from heaven, then the Patriarch wouldn't be asking for it to be elevated. And how will this elevation become possible? The prayer explains it: Through the grace of the Holy Sepulcher."

In support of his interpretation Mr. Kalokyres points to the blessings of the Great Sanctification of the Waters during Theophany (which prays for the water to become 'an apotropaic gift of sanctification' ("ὕδωρ ἁγιασμοῦ δῶρον καί ... ἀναδειχθῆναι αὐτό ἀποτρόπαιον..."), and the transubstantiation prayer offered during the St. Basil's Eucharist [the priest requests that God 'bless, sanctify and elevate' ("εὐλογῆσαι, ἁγιάσαι καὶ ἀναδείξαι") the Holy Gifts. In both these prayers we have 'sanctification' and 'elevation,' just like in the Holy Light prayer.

On the matter of the body search that the Patriarch is (supposedly) subjected to, Mr. Kalokyres says that it is "a legend, the product of the lower, pious naivety of the people [...] which degrades [the Patriarch's] honest and flawless behavior and renders him as an accomplice to the production of a false miracle [...]" For, "the removal of the vestments and his appearance with the sticharion alone is part of this ceremony of the Church. The process is meant to signify that the Patriarch, expressing humility and deep piety, before even approaching and crossing into the Most Holy Inner Sanctum is disrobed of all vestments that reveal his rank as a bishop" remaining with "the sticharium alone (the simplest and common vestment of all ranks of the clergy)!" There is a large gap between the process (https://web.archive.org/web/20161105235442/http://www.youtube.com/watch?v=fxgEw3GpkdU&url=http%3A%2F%2Fistologio%2Eorg%2F%3Fp%3D120&feature=player_embedded) of voluntarily disrobing of all external vestments and an 'exhaustive body search!'

 OLYMPUS
DIGITAL CAMERA

Constantine
Kalokyres

Mr. Kalokyres gently 'chastises' the Church for its choice to "silently bypass the underlying religious enthusiasm and holy fervor" of the faithful ("perhaps not willing to shake the beliefs of the simple folk"). In the end he declares the Church free of any responsibility, since "the Church of Jerusalem has officially, with a special ceremony (i.e. the special prayer) expressed the whole truth

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Demetrios Kokoris

Even though this theologian clearly wrote in his book, *The Holy Light* (Αγιο Φως), that all flames are extinguished, during a [talk show](#)

(<https://web.archive.org/web/20161105235442/http://www.youtube.com/watch?v=X2690z6ITpU>), on Good Thursday he repeatedly claimed that there is a flame in the Chamber, but it just is not used!

Cornelius, Metropolitan of Petra, twice the locum tenens of the Jerusalem Patriarchal Throne

“The prayers have the power to sanctify the natural light and here we’re speaking about a natural light. But the prayers that are read by the Patriarch also consecrate the natural light and therefore it has the grace of the holy light. The invocation or prayer of the priest is the miracle and the light is sanctified. It is the natural light that is lit from the sleepless oil lamp which is kept in the sacristy of the Church of the Resurrection” Watch the 6:50 mark of the following video:

One of the biggest religious lies is—as it seems—the ‘miracle’ of the Holy Light, which every Pascha ‘miraculously’ illuminates the Holy Sepulcher Church in Jerusalem. I. Kardasis, a correspondent of the newspaper “*Orthodox Press*” (01/05/25), wrote on the subject of ‘Holy Fire’ and raised major questions that should be asked and answered by every sincere Christian. Let us pay attention to what he writes about the non-miraculous elements of the ‘Holy Fire’:

1. On Great Wednesday (04.11.2001), Metropolitan Cornelius was interviewed about the Holy Fire on the “Mega” channel show “Grey Zones.” If the four of us heard and understood well, the above Prelate, who will be given the Holy Light in three days, said among other things, the following:
2. a) The Patriarch divests himself of every stole and remains in his white esoraso not to check for any flammable materials, but to remain in the white robe symbolizing the angels’ robe.

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Light. Then he exits the tomb and delivers the Holy Light to the crowd in the Holy Church and thereby to the whole world. (...)

MEGA Channel on 11/4/2001 <http://www.tyxikos.gr/01-78-6.html>

(<https://web.archive.org/web/20161105235442/http://www.tyxikos.gr/01-78-6.html>).



Makarios III (Mouskos), Archbishop of Cyprus (1950-1977)

"These days we host the sacred archbishopric echelon by the metropolitans from the Jerusalem Patriarchate. One night after supper, Archbishop Makarios proposed we take our coffee in the great Synodicon. So we were discussing various issues there. Makarios asked the visiting Metropolitans: 'Holy brothers, now that you're here, it is an opportunity for you to solve a question I have.' They told him, 'we are at your disposal Makarios if we can, why not'. And Makarios said to them: 'Holy brothers, please tell me what happens with the miracle of the Holy Fire. Is it indeed a miracle?'

"The Metropolitans from Jerusalem smirked and told him: 'Makarios, we're fooling the people, it is our shame to fool you also.' Makarios said: 'Are you saying that it's not a miracle?' They replied, 'No, it is not a miracle!' Makarios asked, 'Well, what is it, then?' They responded, 'Beatitude, it is a ceremony that

Καλόπουλος: Μοναχός βεβαιώνει την απάτη του αγίου φωτός!



Benedict, Patriarch of Jersualem (1957-1980)

“Once the pilgrim sets foot in Jerusalem, there is a clique, a gang, which is authorized by the Patriarchate to receive pilgrims upon their arrival. Indeed, they have a way to pester, daze, and blind them, to se and not to see...The Patriarchate’s clappers tell them, ‘Now we will give you the so-called indulgence...and they pay a pound!’ All these things occurred under Patriarch Benedict.” (Told by Haralmabos Katenidis, Archdeacon of the Jerusalem Patriarchate)

 03-Sygxoroxarti-Venediktos

“Absolution Certificate” of Patriarch Benedict of Jerusalem, issued in 1957.

Haralmabos Katenidis, Archdeacon of the Jerusalem Patriarchate

In a video documentary interview with ecclesiastical writer, Stylianos Charlampakis, the Archdeacon reveals the Holy Light fraud! (September 7, 1965)

“Details about the so-called miracle of the holy light cannot be communicated because of scandal. But happily, since you asked me, I will tell you in summary how the ceremony happens and how you receive the ‘holy’ light. On Great Friday, after the procession of the Epitaph around the Holy Sepulchre, the Patriarch puts the Epitaph on the Tomb. After this, they extinguish all the oil lamps inside and outside the Tomb. The following day, Great Saturday, the Sacristan carries a special lit oil lamp—veiled with silver cover—which is placed in the Holy Sepulchre. Then the governor of Jerusalem seals the Sepulchre. While all the lights and oil lamps are always extinguished, the special oil lamp within the tomb remains lit. At the 10th hour, after the relative litanies around the Holy Sepulchre during which they chant the “O Joyous Light” (φως ιλαρόν), the gates of the Temple of the Holy Sepulchre are opened and the people enter. Simultaneously, the gate of the Kouvouklion where the tomb is located opens and

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transferred. This, in short, is the procedure for the 'holy' light."

NOTE: There is also a second way to get this fake light. Spread the Tomb plate with phosphorus the day before and then the Patriarch rubs the plate with cotton and the light emerges.

Archbishop Nikeforos Theotokes

In 1880, the Archbishop stated that the light doesn't miraculously descend from heaven, but is rather lit by the Patriarch and then distributed sanctified to the faithful, with the church being unable to cure 'the people's vulgar perception' (*Φωτομαχικά-Αντιφωτομαχικά*, pp. 29-30)

"The Patriarch produces fire over the Life-giving Sepulchre by striking a flint"

Spyros Karatheodoris

In his unpublished work, *Objection* (*Αντίρρησης* 1832-1836), Spyros criticizes Koraes for his polemic against the Jerusalem Patriarchs but leaves no margin for misinterpretation on the matter of the 'Holy Light:'

- "[...]it became customary to ignite light over the Holy Sepulchre and from that other festive lights[...]"
- Concerning the Holy Light of Jerusalem, none of the patriarchs, bishops, priests and those with [decent] ecclesiastical background believe it to be miraculous [...]"
- "But why do they call it 'Holy Light'? Yes! Holy Light! Because it is lit on the Holy Sepulchre and the faithful piously receive it, but this piety has degenerated into superstition, because of the ignorance of the many, and made stronger amongst the naivest of our brothers the belief, which the papal priests always spread, that the light is lit miraculously."

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(Φωτομαχικά-Αντιφωτομαχικά, pp.350-351)

Archimandrite Prokopios Dendrinios of Mount Athos

In his unpublished treatise *On the Holy Light* (Τα περί του Αγίου φωτός) [ca. 1833], Fr. Prokopios heavily criticizes all the secrecy surrounding the ‘miracle,’ calling it directly suspicious and misleading. He even directs an incredible challenge to the Fraternity of the Holy Sepulcher:

“Let them leave the lanterns of the Temple unprepared, without oil and wicks, the Chamber doors open, so anyone can see the plaque over the tomb, so everything is visible, as was the case with prophet Elijah. Let the doormen step away, or even better, conduct a diligent search of the Tomb and clean the entire plaque with clear water and then pour an entire amphorae over it. Have them even restrict entry even to the representative of the Patriarch from Good Thursday morning till Sunday morning. And then let the “light-producer” enter and receive the Light! All this secrecy is suspicious and is not meant to prevent the introduction of man-made light -since this is impossible- but so that the preparations, i.e. the fraud, won’t become obvious. For, the candles are prepared by the **Patriarchal Warden** and not the **laymen who do the temple chores** as usual. The candles are covered with a flammable material and no one else is allowed to receive the light; not even the most prestigious clerics and pilgrims. Everything suggests that this is a downright human fabrication and this is even whispered among the Sepulcher Fraternity.” (Φωτομαχικά-Αντιφωτομαχικά, pp. 128, 361)

Bishop Porphyrius Uspensky (1804-1885)

In his diaries, the Bishop wrote that the clergy in Jerusalem knew that the Holy Fire was fraudulent.

First, Bishop Porphyrius quotes a certain Hierodeacon Gregory, who “upon entering the chapel of the Sepulcher at the time when, according to common belief, the Holy Fire descends, saw with horror that the fire was being lit simply from a lampada which is always [kept] burning; and so the Holy Fire is not a miracle. He himself [Hierodeacon Gregory] told me about it today.”

Second is the following story, which he says he heard directly from Metropolitan Dionysius:

In the same year that the famous Ibrahim, Pasha of Egypt and lord of Syria and Palestine, was in Jerusalem, it was found to be that the fire received at the Lord’s Sepulcher on Holy Saturday is a ‘not-holy fire’ [*lit.*: not grace-filled] but is kindled in the way that all flames are kindled. How? The Pasha wanted to see for himself if the fire really does suddenly and miraculously appear on the roof of the Sepulcher of Christ or if it is lit by an ordinary sulfur match. What did he do? He announced to the Patriarch’s representative hierarchs that it would be his pleasure to sit in the chapel itself during the receiving of the fire and watch vigilantly to see how it appears; and he added that if the miracle proved to be true, he would give [to the Church] 5000 pounds (2.5 million piasters); and if it turned out to be a lie, then they would [be forced to] give him all the money collected from the deceived worshippers, and he would print about the dirty fraud in all the newspapers of Europe. The Patriarchal representatives—Archbishop Misail of Petroaravisk, Metropolitan Daniel of Nazareth and Bishop Dionysius then of Philadelphia [in Asia Minor], now of Bethlehem—gathered to decide what to do. During the meeting, Misail admitted that in the inner-chapel he lights the fire from a lampada concealed behind the marble icon of the Resurrection of Christ located near the very Sepulcher. After this admission, it was decided to humble request Ibrahim not to meddle with religious affairs; and to the Pasha was sent the dragoman

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Pasha Ibrahim heard the dragoman out, made a giving-up-the-idea gesture with his hand, and fell silent. But from that time on, the Holy-Sepulcher clerics no longer believe in the miraculous appearance of the fire. Having said all this, the metropolitan added that only from God can be expected the discontinuance of (our) pious lie. As He knows and is able, he soothes the people, who believe now in the miraculous fire of Holy Saturday. And for us is forbidden even to consider such a revolutionary act [of revealing the lie]; they would tear us pieces at the very chapel of the Holy Sepulcher."

The Book of My Life: Diaries and Notes of Bishop Porphyrius Uspensky, St Petersburg, 1894 Part 1, p.671 and *The Book of My Life*, St Petersburg, 1896 Part 3, pp.299-301.

Ephraim II, Patriarch of Jerusalem (1766-1771)

This absurdity and supernatural perception of churchmen and theologians who claim the 'holy light' is not only a miracle but God-given (θεόδοτο) is unacceptable. The Patriarch of Jerusalem, Efraim, who died in 1771, recounts his personal experience and describes the whole ceremony, characterizing it as "handmade engineering" and those involved as "light-makers."

Γ. Καμπούρογλου, *Μνημεία της ιστορίας των Αθηναίων*

(https://web.archive.org/web/20161105235442/https://www.google.com.tr/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&cad=rja&uact=8&ved=0ahUKEwiCsfTymfHKAhXCdR4KHUEGCPYQFegbMAA&url=http%3A%2F%2Fanemi.lib.uoc.gr%2Fmetadata%2F3%2F7%2F5%2Fmetadata-446-0000042.tkl%3Fdtab%3Dm%26search_type%3Dsimple%26search_help%3D%26display_mode%3Doverview%26wf_step%3Dinit%26show_hidden%3D0%26number%3D10%26keep_number%3D%26cclterm1%3D%26cclterm2%3D%26cclterm3%3D%26cclterm4%3D%26cclterm5%3D%26cclterm6%3D%26cclterm7%3D%26cclterm8%3D%26cclfield1%3D%26cclfield2%3D%26cclfield3%3D%26cclfield4%3D%26cclfield5%3D%26cclfield6%3D%26cclfield7%3D%26cclfield8%3D%26cclop1%3D%26cclop2%3D%26cclop3%3D%26cclop4%3D%26cclop5%3D%26cclop6%3D%26cclop7%3D%26isp%3D%26search_coll%255Bmetadata%255D%3D1%26%26stored_cclquery%3D%26skin%3D%26rss%3D0%26lang%3Den%26ioffset%3D1%26offset%3D1&usg=AFQjCNHtZxNbr1xIS8YeSS8gsQb_2QjX-g)

Hierodeacon Neophytos of Kavsokalyvia (1713-1784)

The author of *The 1777 Anonymous Manual on Continuous Reception of the Holy Communion*, made statements about a "sleight of hand" regarding the Holy Fire.

Νικηφόρου Θεοτόκη, στὸ Κ. 'Ι. Διοβουνιώτου, «Περὶ τοῦ ἐν Ἱεροσολύμοις Ἀγίου Φωτός», «Ἐπετηρὶς Ἑταιρείας Βυζαντινῶν Σπουδῶν», ἔτος ΙΒ', Ἀθῆναι 1936, σελ. 5.

From the official Website of the Jerusalem Patriarchate:

At 12pm, midday...It is necessary for us to stress that the heterodox have in advance searched the entire interior of the Holy Sepulcher, in order to certify that there is no lit vigil lamp or some other source of light" [They don't mention that the monk Metrophanes hid twice in the Sepulcher without anyone seeing him! <http://www.holyfire.org/eng/AchileousISawHolyLight.htm> (<https://web.archive.org/web/20161105235442/http://www.holyfire.org/eng/AchileousISawHolyLight.htm>)]

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The important thing is that the holy light for a few minutes **[it doesn't mention how much]** does not have fire. Namely, if you rest the holy light on your hands, it will not burn **[They don't mention any time span whatsoever for non-burning, nor let it be for 30 seconds in a motionless hand!]**

http://web.archive.org/web/20130529151340/http://www.jerusalem-patriarchate.info/gr/agion_fos.htm
 (https://web.archive.org/web/20161105235442/http://web.archive.org/web/20130529151340/http://www.jerusalem-patriarchate.info/gr/agion_fos.htm).

The 'Secret Prayer' of the Patriarch

Wondrous myths and legends have been woven around the special prayer chanted by the Greek-Orthodox Patriarch; the common denominator being that it is a special prayer that only he knows! This is in no way true. The prayer was first published in 1933 by Archimandrite Kallistos Meliaras (professor of the University of Athens) and published again in 1967 in the "New Zion" (Νέα Σιών) magazine, official publication of the Jerusalem Patriarchate. It is obvious that we're not talking about a big secret, to which no one has access other than the Greek-Orthodox Patriarch, but a text that has been in circulation for more than 80 years! (π. Γ. Δ. Μεταλληνός, Φωτομαχικά-Αντιφωτομαχικά, εκδ. Κάτοπτρο-Ιστορητής, 2001, p.33)

<https://onthewaytoithaca.wordpress.com/2011/07/15/on-the-mistranslation-of-the-patriarchal-prayer-of-the-holy-light/>
 (https://web.archive.org/web/20161105235442/https://onthewaytoithaca.wordpress.com/2011/07/15/on-the-mistranslation-of-the-patriarchal-prayer-of-the-holy-light/).

Despota Lord Jesus Christ, the originally shining wisdom of the without beginning Father. You who dwells in the unapproachable Light;* You who commanded that Light shine forth from the darkness, who said let it be Light and there was Light. Oh Lord provider of Light who took us out of the delusion of darkness and led us to the miraculous Light of Your awareness. You filled with light and joy the earth through Your incarnate presence and the underworld through Your descent to Hades and after these through Your Apostles You announced the light to all nations.

We thank You because through pious faith, you brought us from darkness to light and we became sons through holy baptism, seeing your glory full of grace and truth. However, oh light-giver Lord, oh great light, who said the people living in darkness.* Despota, Lord, the true light that illumines every man who comes in the world. The only light of the world and light of the lives of people, through whose glory the universe was filled, you brought the light to the world through Your economy of incarnation even though people loved the darkness rather than the light.

You Lord, giver of light, listen to us sinners and unworthy servants who, at this moment stand by this Your Most Holy and light bearing Tomb, and accept us who honour Your Holy Passion, Your most holy Crucifixion, Your voluntary death, the laying of Your divine body in this holy tomb, Your burial and Your resurrection after three days, which we joyfully have already started celebrating, remembering Your descent to Hades, through which the souls of the righteous You freed in a kingly manner with the lightning of Your divine light filling the underworld.

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Your congenial divine appearance to us. Because during the salvific and bright night everything was filled with light, the heaven, the earth and the underworld through the supernatural mystery of Your descent to Hades and Your resurrection from the tomb after three days.

For this reason, we piously take from the light that diligently and eternally burns on Your light-bearing Sepulchre, we spread it among those who believe in You, who are the true light, and we pray and plead with You, oh Holiest Despota, so that You will elevate [the light] into a gift of sanctification and fill it with Your divine grace, through the grace of Your Most holy and light-bearing Sepulchre. And those who touch it with piety, bless and sanctify them, free them from the darkness of passions and make them worthy of Your brightest dwellings, where the unsetting light of Your divinity shines. Lord, grant them health and good life and fill their homes with everything good.

Yes, Lord, the Light-giver, listen to me the sinner at this moment, and grant to me and to them to walk in Your light and remain in it as long as we have the light of this temporary life. Lord grant us that the light of our good works shine in front of the people together with Your without beginning Father and the Holy Spirit. You appointed us to be the light to the nations that we shine to those walking in the darkness. But we have loved the darkness rather than the light, committing evil works.

Anyone who does evil works hates the light according to Your faultless word. For this we stumble every day due to our sinning because we walk in the darkness. But make us worthy to live the rest of our life with the eyes of our minds enlightened. Grant us to live as sons of light and walk in the light of Your commandments. The bright garment of our baptism which we have blackened by our evil works, whiten it like the light, you who wears the light like a garment. Grant us to dress ourselves with the weapons of light, that we may overcome the lord of darkness, who transforms himself into an angel of light.

Yes, Lord, as You shone the light to those who are in darkness and under the shadow of death, likewise, today, shine in our hearts with Your pure light, so that becoming illumined and warmed up in faith, glorify You the one and only originally shining light, exhilarating light to everlasting ages. Amen.

<https://onthewaytoithaca.wordpress.com/2010/10/19/the-holy-light-of-jerusalem-debunked/#contents01>
<https://web.archive.org/web/20161105235442/https://onthewaytoithaca.wordpress.com/2010/10/19/the-holy-light-of-jerusalem-debunked/#contents01>

From the Greek Wikipedia Page

There is a viewpoint that the Holy Light is an occult implementation organized by the Jerusalem Patriarchate clergy for centuries. **One version proposes that the candles are previously immersed in phosphorus, which has the property of self-ignition after some time.** Phosphorus as a chemical element was discovered in the 17th century and is not found free in nature. For the proponents of this view, some "miracle substances" or "fountains" (sources) exhibiting such phenomena were nevertheless known long before in the Middle East. This in turn can mean that either the entire Holy Sepulchre is located in such an area that either **used such an ancient "miracle substance" (compound) whose name and composition are preserved today as a "closely guarded" sacerdotal secret.** However, the view supported by the faithful is the flame from the Holy Light is brought to illuminate but not to cause combustion within the first **33 minutes**, in contrast to the natural action of the fire. Of course, in this case it is obvious that the comparison is made with reference not to the light, but the fire.

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although the supply is made by open spaces or stores, which have the goods exposed to air, and even the supply of candles, often several days before the Resurrection, while in other cases, the faithful remain in the Church of the Resurrection of the evening of Great Friday.

Note: There are many narratives from Jerusalem about candles self-igniting completely unexpectedly. But there is a way to ignite after a long time.

https://el.wikipedia.org/wiki/%CE%86%CE%B3%CE%B9%CE%BF_%CE%A6%CF%89%CF%82
 (https://web.archive.org/web/20161105235442/https://el.wikipedia.org/wiki/%CE%86%CE%B3%CE%B9%CE%BF_%CE%A6%CF%89%CF%82).

From the English Wikipedia Page

In 2005, in a live demonstration on Greek television, Michael Kalopoulos, author and historian of religion, dipped three candles in white phosphorus (https://web.archive.org/web/20161105235442/https://en.wikipedia.org/wiki/White_phosphorus). The candles spontaneously ignited after approximately 20 minutes due to the self-ignition properties of white phosphorus when in contact with air. According to Kalopoulos' website:

If phosphorus is dissolved in an appropriate organic solvent, self-ignition is delayed until the solvent has almost completely evaporated. Repeated experiments showed that the ignition can be delayed for half an hour or more, depending on the density of the solution and the solvent employed.

Kalopoulos also points out that chemical reactions of this nature were well known in ancient times, quoting Strabo, who states: "In Babylon there are two kinds of naphtha springs, a white and a black. The white naphtha is the one that ignites with fire." (Strabon Geographica (https://web.archive.org/web/20161105235442/https://en.wikipedia.org/wiki/Geographica_(Strabo)) 16.1.1 5.1-24) He further states that phosphorus was used by Chaldean (https://web.archive.org/web/20161105235442/https://en.wikipedia.org/wiki/Babylon) magicians in the early fifth century BC, and by the ancient Greeks, in a way similar to its supposed use today by the Eastern Orthodox Patriarch of Jerusalem.

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https://en.wikipedia.org/wiki/Holy_Fire

(https://web.archive.org/web/20161105235442/https://en.wikipedia.org/wiki/Holy_Fire).

Adamantis Korais

The famous Greek intellectual of the Age of Enlightenment, Adamantios Korais (1748-1833), denounced the 'Holy Light' as a fraud and urged the Eastern Orthodox Church to discontinue the practice, arguing that "no true religion is in need of such false miracles." In his treatise *On the Holy Light of Jerusalem*, Korais was adamant against religious fraud and theurgy. He referred to the recurring 'miracle' as "machinations of fraudulent priests" and to the unholy light of Jerusalem as "a profiteers' miracle." With deep sorrow, the Greek sage contemplated in his writings that "while Greeks are content to have the 'Holy Light,' people in Europe of his time are living among people of objective knowledge, surrounded by Academies, and Lyceums, and schools of every kind of art and science. Europeans have open, splendid public libraries, and their print presses buzz with activity daily and without pause."

One can read his entire treatise in the Greek language here:

<http://greatlie.com/index.php/el/xristianismos/agio-fos/790-adamantiou-korai-qperi-tou-en-ierousolumis-agiou-fotosq-olokliro-to-biblio>

(<https://web.archive.org/web/20161105235442/http://greatlie.com/index.php/el/xristianismos/agio-fos/790-adamantiou-korai-qperi-tou-en-ierousolumis-agiou-fotosq-olokliro-to-biblio>).

the Führer



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 hitler_icon1288192000

An image of Adolf Hitler greeted visitors to
Mount Athos in 1941 (Source: Mönchsland
Athos)

NOTE: Political instability in Greece during the mid-20th century that affected Mount Athos included Nazi occupation from the Easter season of 1941 through late 1944, followed immediately by the Greek Civil War in a struggle where Communist efforts failed. The Battle of Greece was reported in Time Magazine [see the end of this article]. After the Nazi takeover of Greece, the Epistassia, Athos's four-member executive committee, formally asked Hitler to place the Autonomous Monastic State under his personal protection, and Hitler agreed. Mount Athos survived World War II nearly untouched, and for the remainder of the war, the monks of Mount Athos referred to Adolf Hitler as "High Protector of the Holy Mountain" (German: *Hoher Protektor des heiligen Berges*).

In an attempt to defend and justify Mount Athos' allegiance with Hitler during WWII, Greek Orthodox apologists state that it was simply a strategic measure to protect the mountain from Bulgarian occupation and de-hellenization.¹ They criticize the jouranlists who write "negatively" about this incident in Athonite history as "slanderers" and "accusers" of the Church; purposely hiding this important information in an attempt to tarnish Mount Athos' image. However, these Orthodox apologists fall into the same "sin of concealing facts." The defenders of Athos fail to mention that in the time leading up to the war—especially during the 30s—the Hagiorites were consumed with fervor and anticipation for Constantinople's liberation as foretold in spurious

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The *Anonymous Prophecy of 1053*,² was a popular prophecy on everyone's lips before and during the war. This prophecy was virtually unheard of in the Orthodox world until 1914.³ There was a belief that Germany would be the first country to become Orthodox after the "New European War."⁴

A common belief of Athonite monks during the 30s, as conveyed in various publications by pilgrims of that era was:


"You know Germany is going to become Orthodox very soon. The Holy Fathers have prophesied it. It is said that there is now a great king ruling in Germany, who slaughters all the Jews and Bolsheviks. We love him for that. It is the beginning of the prophecy."⁵

 The Triple Occupation of Greece by the Axis Powers
(1941-1944)

Germany (red), Italy (blue), Bulgaria (green).

THERE IS A PIOUS notion out there that organized religion, if practiced devoutly enough, can preserve human beings from immoral thoughts and actions, particularly those stemming from the seductions of supposedly secular political ideologies. The Protestants have their "mighty fortress" of Lutheran song and liturgy, the Catholics have their eternal Vatican, and the Greek Orthodox Church preserves its theological purity in the twenty monasteries of Mount Athos, "the Garden of the Virgins," on a peninsula in northern Greece, where all females – including dogs and cats – are banished from the premises so as to protect the monks from any impure sensations.* However, even the most cursory glance at the historical record reveals that the devout are not only as likely as anyone else to fall for a totalitarian bill of goods, they may even be more susceptible than the average citizen.

Mount Athos can serve as a case in point. In the summer of 1941, just months after the German invasion and occupation of Greece, Professor Franz Dölger led an official Nazi expedition to the holy mountain.⁶ The journey, which focused on historical and theological issues, was officially sponsored by Alfred Rosenberg, Reich Minister for the Occupied Eastern Territories, and was generously supported by the Wehrmacht. Dölger himself was a distinguished professor of Byzantine studies at the University of Munich from 1931 until his retirement in 1958.

 moenchsland_athos1288189333

The expedition report Mönchsland Athos (Athos, Land of Monks), published in 1942

Dölger and his companions, both academic and military, encountered a religious community that was more than willing to embrace Nazism. In fairness to the residents of Mount Athos, we should note that they had good reason to despise Hitler's nemesis, communism: Stalin was busy confiscating the Russian Orthodox Church's property and deporting its priests to the gulag, and he had also halted the previously reliable flow of Russian contributions to the monasteries' upkeep. According to a *Time Magazine* report from 1941 (<https://web.archive.org/web/20161105235442/https://web.archive.org/web/20101031075738/http://www.time.com/time/magazine/article/0,9171,765498-1,00.html>), the remarkably naïve monks only knew of Hitler as "a great German king who slays the Bolsheviks and the Jews – a fulfillment of prophecy." In


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with which the Führer gladly complied. Mount Athos survived the war nearly untouched, which is more than can be said for the rest of Greece, which lost 11 percent of its population, including virtually all of its Jews.


 karyes_-_easter_19411288189481

Wehrmacht soldiers posing with Greek Orthodox monks in
Karyes, Athos Peninsula, Easter 1941

In gratitude for his protection, the monks displayed and revered Hitler images, including not only the one described further down but also a portrait hung directly in the center of a wall of paintings in the great reception room of St Panteleimon monastery, directly beneath a portrait of Tsar Nicholas II (see video clip below).

 i285697114340412473._szw565h2600_

Hitler in a place of honor at St. Panteleimon Monastery (1942)

 i285697114340412531._szw565h2600_

This picture is taken partner after the Second World War. The portrait of Hitler is Replaced by portraits of Queen Frederica (1917 – 1981) and beside her king Paul (1901 – 1964).

The following is my translation of an excerpt from Prof. Dölger's account of his visit to Mount Athos as printed in the book *Mönchsland Athos* (Munich: 1942), the official report of his 1941 visit to the holy mountain:

At the monastery of Konstamonitou, at the place of honor in the reception room, we encountered the image of our Führer. A monk had discovered a picture in an illustrated magazine and created a pencil drawing based on this model. Elsewhere too we could observe how strongly the personality of the Führer and the Greater German Reich impressed itself upon the imagination of the residents of Mount Athos, at least among those who had not entirely turned away from the world. Upon our arrival at several monasteries and, upon our departure from one (Dionisiú), when we sailed out onto the sea in our little ship, we were greeted by the swastika flag. The Führer is regarded by a great many monks as the "High Protector of the Holy Mountain" who will also hold his protecting hand over the Holy Mountain in the reordering of the world.

We had a delightful experience as we photographed a miraculous image of the Virgin Mary. From the point of view of Athos, it represented an immense concession for us to receive permission to photograph the sacred icon, and monks even helped us in our preparations. One old monk who joined us observed these preparations, shaking his head. Turning to us, he said: "If you want to photograph the Panajía [Virgin Mary], then you will have little luck; for the Panajía has never yet allowed herself to be photographed." – "But it could be," he added in a trusting and good-natured manner, "that the Panajía may make an exception for you Germans and allow herself to be photographed, because you Germans, after all, are waging a holy war against Bolshevism, the enemy of God."

*Banishing the opposite sex from the peninsula might sound like a recipe for boredom, but it appears that the monks knew how to keep busy. According to a [Time Magazine article in April 1941](https://web.archive.org/web/20161105235442/https://web.archive.org/web/20101031075738/http://www.t) (<https://web.archive.org/web/20161105235442/https://web.archive.org/web/20101031075738/http://www.t>


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has stormed about the kidnapping of male children for the monks of Athos, and motorboats carrying male prostitutes are constantly reported chugging into the monastery harbors."

 Franz Dölger's Diamonitirion

On the recommendation of Georgios Tsolakoglou, 1st Greek Prime Minister of the occupation, Dölger received a special residence permit.

TWO ARTICLES FROM TIME MAGAZINE

MOUNT ATHOS: Failing Light

Monday, April 28, 1941

TIME Magazine

(<https://web.archive.org/web/20161105235442/http://www.time.com/time/magazine/article/0,9171,765498,00.html>)

The Stukas swooped across the Aegean skies like dark, dreadful birds, but they dropped no bombs on the monks of Mount Athos. The motorized Nazi hordes rumbled across the Salonikan peninsula, but they did not invade its 40-mile-long eastern cape where the holy and historic Mount towers in misty beauty above monasteries perching like fabulous castles on crags above the sea. Surrounded by flower-scented glens and gorges, veiled with pine and cypress and chestnut, are great Lavra Monastery, Vatopédi, Simöpetra, bastioned Dionysiou (which proudly possesses the brain and right hand of Saint John the Baptist) and many others, each with its fusty library and gilded Byzantine church.

Last week Adolf Hitler gave no hint of what he proposed to do about this great religious prize which was his for the taking—the autonomous ecclesiastical republic of Mount Athos, 1,000-year-old capital of Greek Orthodoxy, governed by a council consisting of one monk from each of its 20 stony retreats.

The 5,000 bearded, black-robed Greek, Russian, Serbian, Bulgarian and Rumanian monks who live on Mount Athos arrived there for many reasons—religion, disappointment in love, political conspiracy, seeking sanctuary against political or criminal punishment. They include several former Greek lunchroom proprietors who fled the clatter of U.S. civilization. They live in two kinds of monasteries: cenobite (communistic) and idiorrhythmic (allowing private property, which reverts to the monastery). Many of them lead a truly monkish life of prayer and Church scholarship, a shabby life without bathing or toothbrushing, with a meatless diet and only brief snatches of sleep, because "sleep inflames the body." They live on contributions and on the making and selling of wine, farm products, religious paintings and trinkets. Some are so ignorant or unworldly that they have heard only vaguely of Adolf Hitler—"a great German king who slays the Bolsheviks and the Jews—a fulfillment of prophecy."

But in recent years the world has been altogether too much with Mount Athos to please its pure in heart. For one thing, the world's sad economy has impoverished the religious life even more than need be. Joseph Stalin has stopped the steady flow of Russian funds into Mount Athos, and war and world depression have sharply cut all other income. The ancient sins of luxury have been increasingly apparent both outside and inside the holy ground. Vigorous young monks are rare. "We need young men today more than ever," one Athonite has said, "but they prefer to fatten their ephemeral bodies and clothe them in silk shirts and ties."

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smoking, alcohol, even narcotics. And the immemorial escape from celibacy has threatened to become a fever sickening the whole "Great Academy of the Greek Clergy." The Greek press has stormed about the kidnapping of male children for the monks of Athos, and motorboats carrying male prostitutes are constantly reported chugging into the monastery harbors.

Today many Greek laymen regard Mount Athos as a senile, decadent, insufferable vestige of its past. If Adolf Hitler decides to dim this "Lighthouse of the Aegean," this greatest of world monastic experiments, he may well be doing only what the Greek Government would presently have done itself.

The Tragos ('Magna Carta') of Athos opened for Dölger.

The Tragos ('Magna Carta') of Athos opened for Dölger.

GREECE: Flight from Mt. Athos

Monday, July 13, 1942

TIME Magazine

(<https://web.archive.org/web/20161105235442/http://www.time.com/time/magazine/article/0,9171,884538,00.html>)

Peter the Athonite came first to Mount Athos in the 9th Century and lived there for 50 years, battling devils and beasts in a cave high above Homer's wine-dark sea. Then came Euthemius and Joseph, who sought eternal bliss by moving about on their hands and knees eating grass. All this was centuries after Xerxes' legions invaded Greece, and, of course, centuries before Nazi Panzer divisions.

From the time of Peter the Athonite to Adolf the paper hanger, the great rocky promontory of Athos, jutting into the Aegean like a prong of Poseidon's three-forked scepter, has been a place of refuge -for men only. No woman has knowingly been allowed to desecrate by her presence the huge cluster of monasteries atop the Holy Mountain, where bearded, black-cowled priests withdraw from worldly pleasures in the spiritual home of the Greek Orthodox Church. Even female cats and dogs and beasts of the field are barred, "so that their mating may not furnish an outlandish spectacle to souls which detest all forms of indecency. . . ."

Last week, from three priests who fled to an even more ancient home of Christian religion, there came the first account of what Europe's new barbarians had done to the cloistered life of Mount Athos. For some 90 days & nights the priests had navigated nearly 1,000 miles of island-cluttered seas, and at last beached their 15-ft. open boat on the sands near Haifa in Palestine. There they told how ruck-sacked Nazi youths in peacetime had accepted the monasteries' humble hospitality and returned as soldiers to pillage and defile. Great iron bells that for centuries sounded matins and vespers had been carried away, to be melted down for the Nazi war machine. Priceless icons, illuminated manuscripts handed down from Byzantine emperors, and religious treasures* had been gathered as loot and shipped to Berlin. These things had driven them, sick at heart, from beloved mountain valleys thick with arbutus and carefully laid out for the husbanding of vineyards and olive groves within sight of the slopes of Mt. Olympus and the plains of Troy. At the islands where their boat touched, peasants fed them and gave them shelter.

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But German bombs last week struck in Haifa and there was a clash of great armies in the land of Egypt.

Possibly these were omens that the new shrine might soon, in 1942, have no more power to stop warring men than had the words of Him who, some 1,900 years ago, had gone up from the multitude and proclaimed: "Blessed are the meek; for they shall inherit the earth."

 Forced landing of the German plane 57 Juncker at the beach in front of the monastery of Aghios Pavlos

Forced landing of the German plane 57 Juncker at the beach in front of the monastery of Aghios Pavlos

During the occupation, a German plane Juncker damaged 57 landed on the beach in front of the St. Paul's Monastery. Among the crew of the plane there was also a female soldier. To respect the rule of Avaton, the female German had to stay in an old fisherman's hut on stilts near the beach of the plane, during the repair time. This cabin was then declared as not belonging to the monastic community. The German therefore have not touched the ground of Mount Athos, the rule of Avaton was respected even by the Germans during the war.

*Most famed of Mount Athos' religious relics: the camel-hair girdle which legend says the Virgin gave to doubting Thomas; pieces of the True Cross; the skull of St. Basil the Great; the brains of St. John the Baptist; the three gifts of the Magi (gold, frankincense and myrrh).

 German officers and soldiers on Mount Athos (1943)

German officers and soldiers on Mount Athos (1943)

NOTES

1. See: Η επιστολή του Αγίου Όρους προς τον Χίτλερ
 (https://web.archive.org/web/20161105235442/https://www.google.com.tr/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&cad=rja&uact=8&ved=0ahUKEwjFj_G4yO7KAhVD7B4KHR7ND2kQFggbMAA&url=http%3A%2F%2Foodegr.co%2Fneopaganismos%2Fsykofanties%2Fepis_ag_orous_xitler1.htm&usg=AFQjCNHyr_e2AdQJOhWCRen_agI8mS4B7Q).
 2. The Anonymous Prophecy of 1054 is a manuscript found in the Library of Koutloumousiou Monastery, Mt. Athos.
 3. Archimandrite Neilos Sotiropoulos writes in his book, *The Coming Two Edge Sword*: "The prophecy texts preserved are found in Northern Epirus, Epirus, and western Macedonia. They were found and are located in the Holy Monastery of Naum, Ochrid. It was found in Northern Epirus by the priest-monk, Archimandrite Neophytos Kalofountis, who served there as a soldier in 1914 after the liberation of Ioannina.
- o The ever-memorable lay-preacher, Demetrios Panagopoulos recorded another copy in his book, *Saints and Sages Concerning What Will Happen in the Future*. The text is continuous and not divided into verses or enumerated. He mentions that "it is found at the Holy Monastery Kozani." This copy of the prophecy is obviously by an uneducated writer [i.e. not Panagopoulos, but the prophecy text he used]; it inadvertently has spelling errors and variations in a few words, though without changing

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book, "What We and Our Children Will See." It reports that it is found in the Holy Serbian Monastery, Kozani. The text has minimal differences from the previous in words and spelling errors without changing the meaning.

- Another text is found in a village of the prefecture of Kozani and is also written on papyrus. In 1937, a Gendarme appeared at a village house to collect tax. An old woman, the only inhabitant of the house, told him she had paid the tax. The Gendarme asked for the receipt. The old lady, not knowing letters advised him to search the chest to find it. He emptied all the documents onto the floor. He found the receipt and congratulated the old woman. He also noticed an ancient document of prophecy amongst the papers. He took it, copied it and circulated it in many copies. In 1962, a Macedonian journalist published the text of this prophecy in a pamphlet with still more annotations. A Thessalonian gave me this booklet in 1972.
- Also, the Hagiorite Monk, Nektarios Katsaros' small booklet, "Prophecies Concerning Constantinople's Liberation" also contains this prophecy. I bought this book in 1957 at Karyes, Mount Athos where I went and was tonsured a monk."
- Some books state that there is a copy of this prophecy in the Library at the Holy Monastery of Koutloumousiou, Mount Athos.

4. The "New European War" is now considered to be a prophecy of World War II as it occurred after the "Great European War" which is considered to be a prophecy of World War I.

5. Ralph H. Brewster, *The 6,000 Beards of Athos*, p.

6. "In the spring of 1941 the Germans invaded and occupied Greece", Father Maximos said to Bob Simon.

They marched up the Acropolis, raised the swastika beside the Parthenon and were about to invade. The monks asked for a meeting with Nazi officers who told them to appeal to Hitler himself.

The monks wrote Hitler a letter. "And in the letter, the monks identified themselves. They said, 'This is who we are.' And they asked Hitler to place the Holy Mountain under his personal protection," Father Maximos said.

When asked what kind of response they got, Father Maximos said, "It seems that Hitler liked the idea. He accepted the invitation to become the personal protector of the Holy Mountain."

Hitler sent a team of German academics to Mount Athos. They took 1,800 pictures of the mountain's treasures, and it wasn't because they enjoyed photography – Hitler wanted the monasteries' riches in Berlin.

"The professors were sent as an advance team to catalogue the treasures of the Holy Mountain so that a selection of things could be looted", Father Maximos explained.

But it didn't happen that way and not a single item was taken.

Father Maximos believes they have the Russians to thank for that: by the time the Nazi scholars completed their work, Hitler was bogged down in Russia and wasn't thinking about icons.



Bundesarchiv, Bild 1011-523-2208-28
Foto: Zwilling, Ernst A. | 1943

7.

1 August 1943, a helpful German soldier showing a copy of Signal in Greek to an orthodox resident of the ancient monastic state of Mount Athos.

8. <https://www.youtube.com/watch?v=Y0tYWPP14qE>
(<https://web.archive.org/web/20161105235442/https://www.youtube.com/watch?v=Y0tYWPP14qE>).

Elder Ephraim's Newest Nunnery: Orthodox Christian Sisterhood of the Holy Unmercenaries in Coolidge, AZ

OCTOBER 30, 2018NOVEMBER 7, 2018 ~ SCOTTNEVINS ~ 2 COMMENTS

Orthodox Christian Sisterhood Of The Holy Unmercenaries

(<https://web.archive.org/web/20181210142354/https://eintaxid.com/company/815166606-orthodox-christian-sisterhood-of-the-holy-unmercenaries/>) is an Arizona Non-Profit filed on January 25, 2017. The company's filing status is listed as Good Standing and its File Number is 21554714; State Code is 21927003B.

The Registered Agent on file for this company is Alison Morgan (Gerondissa Pelagia (<https://web.archive.org/web/20181210142354/https://scottnevinssuicide.files.wordpress.com/2018/10/11858-morgan2csamuel.pdf>)) and is located at 2800 W Moore Road, Tucson, AZ 85755. The company's principal address is 2800 W Moore Road (<https://web.archive.org/web/20181210142354/http://www.to.pima.gov/property-information/property-search>), Tucson, AZ 85755. The Sisterhood itself existed for many years before it was officially incorporated with the State of Arizona and the house has been inhabited by Greek Orthodox nuns for almost 15 years.

2800 W Moore Rd, Tucson, AZ is a single family home that contains 9,400 sq ft and was built in 1975. It contains 15 rooms, 6 bathrooms and an outdoor pool. The property itself is 17.8 acres and was purchased by the monastery in 2003.

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In Pima County Records, the owner of the property is listed as Dormition of the Theotokos Greek Orthodox Monastery, Inc

(<https://web.archive.org/web/20181210142354/https://nonprofitlocator.org/organizations/az/coolidge/861047699-dormition-of-the-theotokos-greek-orthodox-monastery-incorporated/>). and past residents have included "Chris Arvanitakis

(https://web.archive.org/web/20181210142354/http://en.abctelefonos.com/direccion_usa/arizona/tucson/2800_w_moore_rd/)" (aka Hieromonk Nektarios

(<https://web.archive.org/web/20181210142354/https://scottnevinssuicide.wordpress.com/2014/12/18/chris-anthos-arvanitakis-hieromonk-construction-worker-corporate-agent/>) originally from St. Anthony's Monastery).

The company has 3 principals on record:

- Alison Morgan

(<https://web.archive.org/web/20181210142354/https://scottnevinssuicide.files.wordpress.com/2018/10/11858-morgan2csamuel.pdf>)(Abbess Pelagia) from Tucson AZ,

- Aristi Despina Moschonas (husband of Dr. Constantine Moschonas who runs the St. Stephens Foundation

(<https://web.archive.org/web/20181210142354/https://scottnevinssuicide.wordpress.com/2014/12/18/st-stephens-foundation-yearly-income-of-1-63-million/>) for Elder Ephraim) from Scottsdale AZ,

- Linda W. Smith from Florence AZ.

One of the nuns, Adelfi Epistimi, is currently running a gofundme campaign for her twin sister, Presvytera Mihaela Zaharescu, who was recently widowed in July, 2018. So far, they've acquired \$31,279 of their \$150,000 goal: <https://www.gofundme.com/help-the-zaharescu-family>

(<https://web.archive.org/web/20181210142354/https://www.gofundme.com/help-the-zaharescu-family>).

Schema-Nun Thekla

One of the Monastery's original nuns, Sister Thekla (Irin) Garrett

(https://web.archive.org/web/20181210142354/https://web.archive.org/web/20181101065942/https://www.galvnews.com/obituaries/article_2fdb9782-667c-11e2-94a0-0019bb30f31a.html) passed away on December 19, 2012. She had been a nun there since 2008. Geronda tonused her into the great schema in September of 2012, a common practice before one of his monks or nuns is about to die as it is considered

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low key due to the anti-monastic politics and sentiment in the GOA). Due to this, Schema-Nun Thekla's body was buried at **St. Paraskevi Greek Orthodox Monastery, Inc.** (<https://web.archive.org/web/20181210142354/https://scottnevinssuicide.wordpress.com/2015/01/12/saint-paraskevi-greek-orthodox-monastery-washington-tx/>) in Texas.

The nuns periodically sell their goods at **SaddleBrooke Two Farmers & Artisan Market.** (<https://web.archive.org/web/20181210142354/https://www.facebook.com/SBHOA2/posts/577656875930944>).

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CINCINNATI, OH 45201

Date:

SEP 01 2017

ORTHODOX CHRISTIAN SISTERHOOD OF
THE HOLY UNMERCENARIES
2800 W MOORE RD
TUCSON, AZ 85755

Employer Identification Number:

81-5166606

DLN:

17053158321007

Contact Person:

RAMACHANDRAN MANOHAR

ID# 31344

Contact Telephone Number:

(877) 829-5500

Accounting Period Ending:

December 31

Public Charity Status:

170(b)(1)(A)(i)

Form 990/990-EZ/990-N Required:

No

Effective Date of Exemption:

January 25, 2017

Contribution Deductibility:

Yes

Addendum Applies:

No

Dear Applicant:

We're pleased to tell you we determined you're exempt from federal income tax under Internal Revenue Code (IRC) Section 501(c)(3). Donors can deduct contributions they make to you under IRC Section 170. You're also qualified to receive tax deductible bequests, devises, transfers or gifts under Section 2055, 2106, or 2522. This letter could help resolve questions on your exempt status. Please keep it for your records.

Organizations exempt under IRC Section 501(c)(3) are further classified as either public charities or private foundations. We determined you're a public charity under the IRC Section listed at the top of this letter.

If we indicated at the top of this letter that you're required to file Form 990/990-EZ/990-N, our records show you're required to file an annual information return (Form 990 or Form 990-EZ) or electronic notice (Form 990-N, the e-Postcard). If you don't file a required return or notice for three consecutive years, your exempt status will be automatically revoked.

If we indicated at the top of this letter that an addendum applies, the enclosed addendum is an integral part of this letter.

For important information about your responsibilities as a tax-exempt organization, go to www.irs.gov/charities. Enter "4221-PC" in the search bar to view Publication 4221-PC, Compliance Guide for 501(c)(3) Public Charities, which describes your recordkeeping, reporting, and disclosure requirements.

Letter 947

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	INSTALLMENT	INSTALLMENT	TOTALS
TAX DUE:			
INTEREST DUE:			
TAX PAID:			
PAID DATE:			
REMAINING AMOUNT:	\$0.00	\$0.00	\$0.00
TOTAL DUE:			\$0.00

HISTORY	
TAX YEAR	TAX AMOUNT
2017	
2016	
2015	
2014	

PROPERTY TYPE	Real Property
TAX AREA:	1300
TAXPAYER NAME-ADDRESS	
ORTHODOX CHRISTIAN SISTERHOOD OF THE HOLY UNMERCENARIES	
2800 W MOORE RD	
TUCSON AZ 85755-8512	
PROPERTY ADDRESS	
2800 W MOORE RD	
LEGAL DESCRIPTION	
S117S 27 N170W 74 E857 70 W6 SW14 17.80 AC	
DEC 25-11-12	
PAID BY	
NO DATA AVAILABLE	
ON BEHALF OF	
NO DATA AVAILABLE	

If you have any questions, please call our office at (520) 724-8341.

Company Information

Company Name: [ORTHODOX CHRISTIAN SISTERHOOD OF THE HOLY UNMERCENARIES](#)

File Number: 21554714

Filing State: Arizona (AZ)

Filing Status: Good Standing

Filing Date: January 25, 2017

Company Age: 1 Year 9 Months

Registered Agent: Alison Morgan
2800 W Moore Road
Tucson, AZ 85755Principal Address: 2800 W Moore Road
Tucson, AZ 85755

Report Due Date: January 25, 2018

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Company Contacts

[ALISON MORGAN](#)

Director

 2800 W Moore Road
Tucson, AZ 85755[View Phone Book Listings For Alison Morgan In Arizona](#)[ARISTIDES PINA MOSCHONAS](#)

Director

 8113 E Del Cuarzo Drive
Scottsdale, AZ 85258[LINDA W SMITH](#)

Director

 7666 Andi Lane
Florence, AZ 85132[View Phone Book Listings For Linda Smith In Arizona](#)

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with her family by her side. Connie is survived by her devoted husband, Ernie Dailey and his loving family; her siblings, Garifalia "Carry" Panos, Ligeri Kamaris and Theofanis "Ted" Pappas; many nieces, nephews and godchildren. She was predeceased by her parents, Nikolaos and Paraskevi Pappadopoulos; her siblings, Giorgios "George" Pappas and Vasilis "Bill" Pappas; and her first husband, Sotirios "Sam" Tzavaras.



CLASSIFIEDS / ARIZONA DAILY STAR

Connie was born on March 26, 1936 in Kapsia, Greece. She built a life in Chicago and Tucson. Although she travelled the world, her heart always brought her back to her childhood home in Kapsia, where her roots provided the source of her love for God, family and life. Connie lived her life with joy and happiness and shared it with everyone she knew. She worked hard her whole life but her passion was her family and her faith. Connie was a devout Greek Orthodox Christian and served at St. Demetrios Greek Orthodox Church at every opportunity. Connie was extraordinarily beautiful inside and out. She expressed her appreciation for her family and friends by being a constant source of unconditional love and support. Connie was always there for her family and friends and her countless acts of kindness and love will never be forgotten. She will be missed forever, but the light that she brought into the world will never be extinguished. Trisagion will be held on Tuesday, September 11, 2018, 6:00 p.m. -8:00 p.m., with the Service at 7:00 p.m., at St. Demetrios Greek Orthodox Church, Tucson, AZ. Funeral Services will be on Wednesday, September 12, 2018, 10:00 a.m. at St. Demetrios Greek Orthodox Church. Burial will follow in East Lawn Cemetery. In lieu of flowers, donations can be made to the [Orthodox Sisterhood of the Unmercenaries](#), 2800 W. Moore Road Oro Valley, Arizona 85755 in memory of Connie "Cookie" Tzavaras-Dailey. Arrangements entrusted to [ANGEL VALLEY FUNERAL HOME](#).

Another Shell Corporation? St. Silouan's Monastery in Tempe, AZ.



OCTOBER 30, 2018NOVEMBER 7, 2018 ~ [SCOTTNEVINS](#) ~ [LEAVE A COMMENT](#)

As much as contemporary Greek-American monasticism attempts to live "not of this world" the monasteries continually find themselves tied to this world, especially the world of finance. Elder Ephraim was very happy when [George Skyriotis](#) (<https://web.archive.org/web/20181210142354/https://spo.az.gov/c0742>), an accountant from Bethlehem, PA, entered [St. Anthony's Monastery](#) (https://web.archive.org/web/20181210142354/https://opencorporates.com/companies/us_az/08517225) in 1996. He was tonsured in 1998 and given the name Ilarion. From that point, he slowly moved up in the

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St. Silouan the
Athonite

(<https://web.archive.org/web/20181210142354/http://www.thehuntmagazine.com/weddings/2009/03/tina-moukoulis-george-coutavas/>) was one of the original 5 monks who came from Philotheou to Arizona to help Elder Ephraim establish St. Anthony's Monastery. After he left, Fr. Ilarion replaced him as the monastery's Treasurer

(<https://web.archive.org/web/20181210142354/https://scottnevinssuicide.wordpress.com/2014/12/19/st-anthonys-proposal-to-salt-river-project-srp-fr-ilarion-skyriotis-2011/>). As a layman, George (Silouanos) continued in the finance sector and immediately got a bank manager position in New York and then went on to work

for the I.R.S.

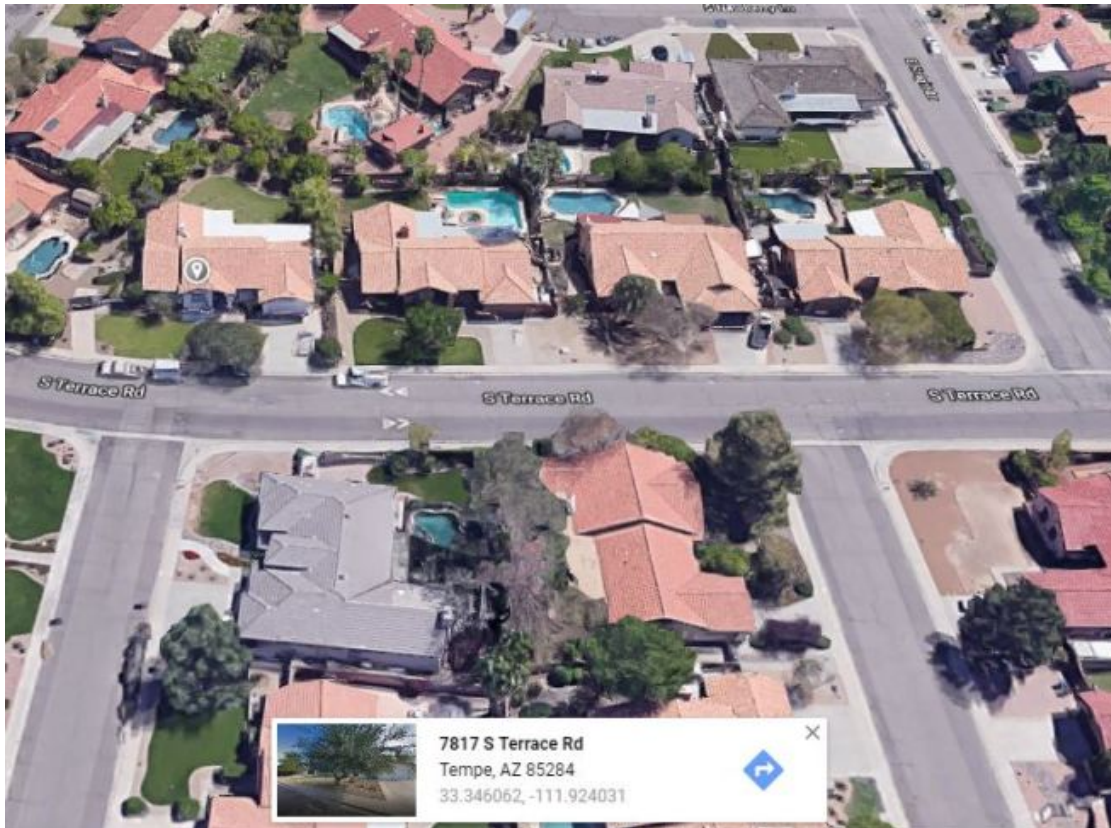
Also see St. Stephen's Foundation

(<https://web.archive.org/web/20181210142354/https://scottnevinssuicide.wordpress.com/2014/12/18/st-stephens-foundation-yearly-income-of-1-63-million/>), and Mount Athos Cafe

(<https://web.archive.org/web/20181210142354/https://scottnevinssuicide.wordpress.com/2015/03/20/goin-g-greek-mount-athos-restaurant-tantalizes-taste-buds-in-florence-arizona-teresa-bitler-2015/>), and May

1st Foundation

(<https://web.archive.org/web/20181210142354/https://www.taxexemptworld.com/organization.asp?tn=810911>).



"St. Silouan Monastery" on the left (marker on roof)

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A couple of years ago, Papa Ephraim (Andrei) Poonen [[aka Andrei Alexander Pooner](https://web.archive.org/web/20181210142354/https://www.taxexemptworld.com/organization.asp?tn=1223590) (<https://web.archive.org/web/20181210142354/https://www.taxexemptworld.com/organization.asp?tn=1223590>)] established “St. Silouans Monastery” in Tempe, AZ. Interestingly, this “monastery” is a 2,394 sq. ft. single family home located in a highly populated residential area.

This property was last sold for \$520,000 in 2007 and currently has an estimated value of \$487,200. The \$487,200 estimated value is 8.51% greater than the median listing price of \$449,000 for the Carver Terrace area.

According to 2018 Tempe Court Records, a [Greek Orthodox couple](https://web.archive.org/web/20181210142354/https://lbsphoto.smugmug.com/Baptism/Baptism-of-Katerina-2010) (<https://web.archive.org/web/20181210142354/https://lbsphoto.smugmug.com/Baptism/Baptism-of-Katerina-2010>) Akash and Antigoni Bhatia reside at this “monastery”. [City of Chandler Claims Report, Management Services No. 18-055 (https://web.archive.org/web/20181210142354/https://www.chandleraz.gov/sites/default/files/20180426_2_2.pdf), see p. 33]. Akash is the Co-Founder & CEO of [Infinite Analytics](https://web.archive.org/web/20181210142354/https://www.crunchbase.com/organization/infinite-analytics#section-funding-rounds) (<https://web.archive.org/web/20181210142354/https://www.crunchbase.com/organization/infinite-analytics#section-funding-rounds>); Antigoni is a Government Underwriter at Bank of America.

Get Preapproved for Free
Est. \$487,200
Track Your Home Value

Get Up To 4 Free Moving Quotes
Refi Rates

Property Overview - 7817 S Terrace Rd, Tempe, AZ 85284 is a single family home built in 1985. This property was last sold for \$520,000 in 2007 and currently has an estimated value of \$487,200. The \$487,200 estimated value is 8.51% greater than the median listing price of \$449,000 for the Carver Terrace area.

According to the Tempe public records, the property at 7817 S Terrace Rd, Tempe, AZ 85284 has approximately 2,394 square feet, with a lot size of 0.34 acres. Nearby schools include C I Waggoner School, Kyrene Middle School and Corona Del Sol High School. Comparable nearby homes for sale include 151 E Jeanine Dr, 257 W El Freda Rd and 472 E Krista Way.

“St. Silouans Monastery”

St. Silouan’s Monastery

(<https://web.archive.org/web/20181210142354/https://opengovus.com/washington-corporation/603605983>), (UBI# 603605983) was incorporated on April 06, 2016 as a Nonprofit Regular Corporation Type registered at 975 Good Rd., Camano Island, WA. The agent name of this company is Father Ephraim Poonen and the physical address is listed as 7817 S Terrace Rd, Tempe, AZ. The entity status is Active and the expiration date is 2019-04-30.

The governing persons listed are an interesting assortment of businessmen and Papa Ephraim’s relatives:

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Anthony's Monastery who also resides at [Dormition of the Theotokos Greek Orthodox Monastery](#).

(<https://web.archive.org/web/20181210142354/https://scottnevinssuicide.wordpress.com/2014/12/18/chris-anthos-arvanitakis-hieromonk-construction-worker-corporate-agent/>).

[Bjorn Mikhail Poonen](#)

(https://web.archive.org/web/20181210142354/https://en.wikipedia.org/wiki/Bjorn_Poonen). (Papa Ephraim's brother, he is currently the Claude Shannon Professor of Mathematics at the Massachusetts Institute of Technology). [Source](#)

(<https://web.archive.org/web/20181210142354/https://www.wacompanygo.com/St-Silouans-Monastery-603605983/>).

[Zareen \[Poonen\] Levien](#)

(<https://web.archive.org/web/20181210142354/http://rlevien.users.sonic.net/richardandzareen.com/about.html>) (Papa Ephraim's sister, she is a teacher and plays in various bands around the Bay Area. Her husband, [Richard](#)

(<https://web.archive.org/web/20181210142354/https://www.imdb.com/name/nm2649806/>), helped edit the infamous "[Store Wars](#)

(<https://web.archive.org/web/20181210142354/https://web.archive.org/web/20050601042347/http://www.storewars.org:80/noflash/index.html>). The couple also write and produce films, such as "[Collisions](#)

(<https://web.archive.org/web/20181210142354/https://wearyourvoicemag.com/more/pop-culture/collisions-clans-shattered-ice>"), "[Immersion](#)

(<https://web.archive.org/web/20181210142354/http://billhowe.org/MCE/immersion-2/>).")

[Doug Repman](#) (<https://web.archive.org/web/20181210142354/https://www.kiro7.com/news/tenants-angered-after-being-told-remove-ac-units-o/246527327>). (President and Resident Broker at [Quantum Management Services Inc](#)

(<https://web.archive.org/web/20181210142354/http://www.quantumms.com/staff.php>); Board of Director at Affordable Housing Management Association [[AHMA](#)

(<https://web.archive.org/web/20181210142354/https://www.ahma-wa.org/board-of-directors>)] of Washington)

Shell Corporations

Papa Ephraim, Papa Nektarios, Fr. Ilarion and other monks and nuns under obedience to Elder Ephraim have signed their names as Registered Agents of various shell corporations throughout the US. These aren't idorrhythmic actions or decisions. Big steps like this are generally organized and overseen by these monastics' immediate superior. Generally, the abbots and abbesses would ask a blessing and prayers from Geronda Ephraim before establishing such an entity.

The U.S. Securities and Exchange Commission defines a "[shell](#)

(<https://web.archive.org/web/20181210142354/https://www.law.cornell.edu/cfr/text/17/240.12b-2>)" company as follows:

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1. No or nominal operations; and
2. Either:
 - (i) No or nominal assets;
 - (ii) Assets consisting solely of cash and cash equivalents; or
 - (iii) Assets consisting of any amount of cash and cash equivalents and nominal other assets.'

Shell corporations are legitimate, legal entities that do not possess actual assets or run business operations. They function as transactional vehicles for a variety of firms and for a myriad of purposes. Generally, they are used to obtain financing, maintain control over a conglomerate company, allow firms more favorable tax treatment, and occasionally facilitate money laundering as well as other illegal activities.

"Although for-profit shell corporations can be legitimate, they can also be used for fraud, money laundering, and financial crimes. Not-for-profit corporations likewise can be legitimate, but they can also be used for fraud, money laundering and financial crimes. The risk, however, is much higher in not-for-profit corporations due to less oversight over not-for-profit corporations. To allow a not-for-profit membership shell corporation is to open a Pandora's box of not-for-profit membership shell corporations to engage in multiple types of fraud, money laundering, and other financial crimes. It would therefore behoove state legislatures to revise their not-for-profit corporation laws to prevent such an outcome.

As a matter of public interest, legislatures must enact statutes with unambiguous language that clearly and explicitly prohibits not-for-profit membership corporations to be shell corporations. Courts must also be cognizant of the public policy implications of interpreting not-for-profit corporation laws to allow not-for-profit membership corporations to be shell corporations." (*Can a Not-For-Profit Membership Corporation Be Created as a "Shell" Corporation?*

(https://web.archive.org/web/20181210142354/https://digitalcommons.liberty.edu/cgi/viewcontent.cgi?referer=https://www.google.com/&httpsredir=1&article=1206&context=lu_law_review) p. 33)

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P. O. BOX 2508
CINCINNATI, OH 45201

Date: **SEP 22 2016**

ST SILOUANS MONASTERY
C/O FATHER EPHRAIM
7817 S TERRACE RD
TEMPE, AZ 85284-1527

Employer Identification Number:
81-2087746
DLN:
17053236357016
Contact Person:
DIANE M ECKARD ID# 31394
Contact Telephone Number:
(877) 829-5500
Accounting Period Ending:
December 31
Public Charity Status:
170(b)(1)(A)(i)
Form 990/990-EZ/990-N Required:
No
Effective Date of Exemption:
April 6, 2016
Contribution Deductibility:
Yes
Addendum Applies:
No

Dear Applicant:

We're pleased to tell you we determined you're exempt from federal income tax under Internal Revenue Code (IRC) Section 501(c)(3). Donors can deduct contributions they make to you under IRC Section 170. You're also qualified to receive tax deductible bequests, devises, transfers or gifts under Section 2055, 2106, or 2522. This letter could help resolve questions on your exempt status. Please keep it for your records.

Organizations exempt under IRC Section 501(c)(3) are further classified as either public charities or private foundations. We determined you're a public charity under the IRC Section listed at the top of this letter.

If we indicated at the top of this letter that you're required to file Form 990/990-EZ/990-N, our records show you're required to file an annual information return (Form 990 or Form 990-EZ) or electronic notice (Form 990-N, the e-Postcard). If you don't file a required return or notice for three consecutive years, your exempt status will be automatically revoked.

If we indicated at the top of this letter that an addendum applies, the enclosed addendum is an integral part of this letter.

For important information about your responsibilities as a tax-exempt organization, go to www.irs.gov/charities. Enter "4221-PC" in the search bar to view Publication 4221-PC, Compliance Guide for 501(c)(3) Public Charities, which describes your recordkeeping, reporting, and disclosure requirements.

Letter 947



How Long Were the “Days” in Creation Week? (Papa Ephraim [Andrei] Poonen)



OCTOBER 28, 2018 OCTOBER 28, 2018 ~ SCOTTNEVINS ~ 1 COMMENT

NOTE: Papa Ephraim wrote this treatise defending Creationism and Creation Science for the edification of his family who were, at that time, debating him about evolution (his brother and father are evolutionists). The treatise reflects the fröminia of Elder Ephraim’s monasteries concerning a literal interpretation of the 6 Days of Creation [a few of his monastics still struggle with accepting this concept]. A literal interpretation is the “consensus of the Fathers” and thus orthodox Christians are expected to adopt this belief, too, or they might emit a foul stench

(<https://web.archive.org/web/20181210142354/https://www.stnektariosmonastery.org/darwins-theory-of-evolution/The%20Theory%20of%20Evolution%20Emits%20a%20Foul%20Stench.pdf>).

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There are seven reasons why the “days” mentioned in the first two chapters of Genesis must be literal, 24-hour periods:

1. The use of the Hebrew word “yōm”
2. The ratio of preterites to finite verbs
3. The fourth commandment
4. Christ’s witness
5. Scientific considerations
6. Theological considerations
7. The consensus of patristic interpretations

1) The word “yōm” in Hebrew (“day”) has various meanings. But whenever it is used along with an ordinal number (as it is in Genesis 1-2) it always refers to a 24-hour period. If the author of Genesis wanted to describe an action in the distant past, he could have used three other words in Hebrew that would have been appropriate: “yamim,” “qedem,” and “olam.” If the author of Genesis wanted to tell us that creation started in the past but continued into the future (meaning that creation occurred by some sort of theistic evolution) he would have used one of the following Hebrew words: “dor,” “olam le,” “tamid,” “ad” (or “ad olam”), “shanah,” or “yōm rab.” If his intent was to convey ambiguous time, he would have used “yōm” combined with “light” and “darkness,” or the word “eth.” For these reasons, scholars of Hebrew have no doubt that the days in Genesis 1-2 were 24-hour periods. More details about the usage of those Hebrew words are available [here](https://web.archive.org/web/20181210142354/https://answersingenesis.org/days-of-creation/could-god-really-have-created-everything-in-six-days/) (<https://web.archive.org/web/20181210142354/https://answersingenesis.org/days-of-creation/could-god-really-have-created-everything-in-six-days/>) and [here](https://web.archive.org/web/20181210142354/https://answersingenesis.org/days-of-creation/the-days-of-creation-a-semantic-approach/) (<https://web.archive.org/web/20181210142354/https://answersingenesis.org/days-of-creation/the-days-of-creation-a-semantic-approach/>).

2) Steven Boyd did a [statistical analysis](https://web.archive.org/web/20181210142354/http://www.icr.org/article/biblical-hebrew-creation-account-new-numbers-tell-/) (<https://web.archive.org/web/20181210142354/http://www.icr.org/article/biblical-hebrew-creation-account-new-numbers-tell-/>), of Hebrew verb tenses for 97 passages in the Old Testament and found that

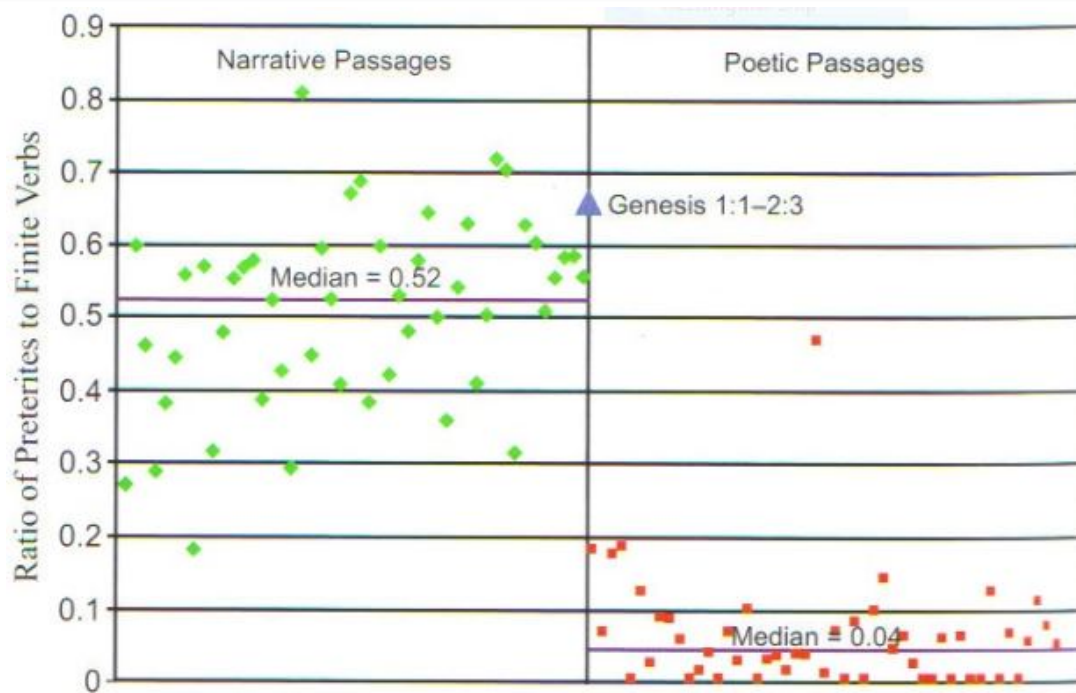


Figure 10-2. Side-by-side scatter plots of preterite verb usage for narrative (diamonds on the left) and poetic (squares on the right) passages. The vertical axis measures the ratio of preterite verbs to all four finite verb types. Notice the predominance of preterite verb usage for narrative texts, and less preterite usage for poetic texts.

The triangle at a height of .65 is the verb ratio for the Genesis account of creation. He then used the logistic regression in the chart below to calculate the probability that the Genesis account of creation is a narrative or not, and found that the probability is 99.99%!

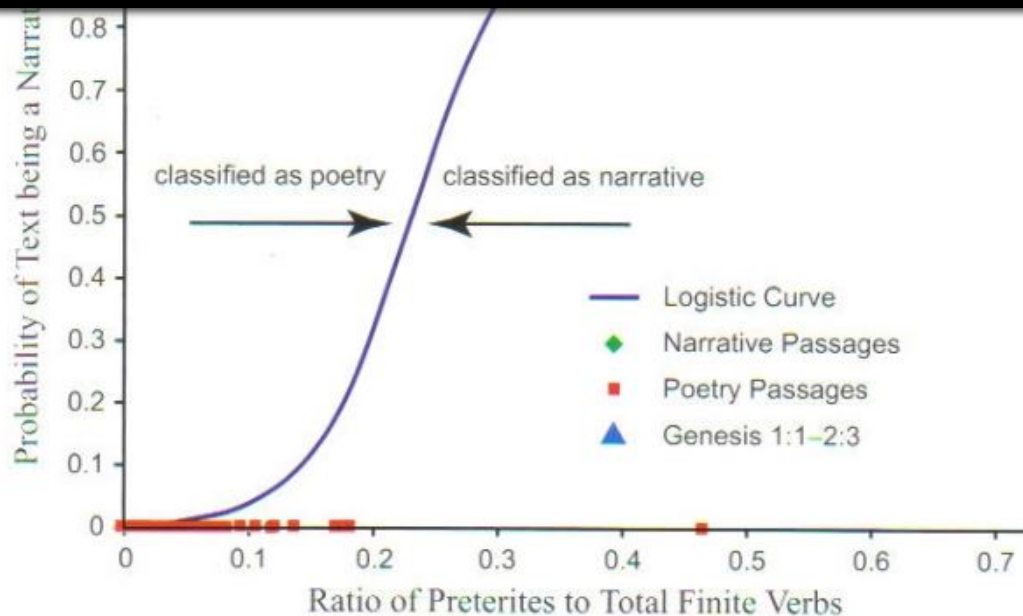


Figure 10-3. The solid curved line is called a logistic regression curve. The vertical axis measures the probability that an Old Testament passage is a narrative, based on the use of preterite verbs. The probability is zero for poetry and unity or one for narrative. The triangle on the upper right represents Genesis 1:1-2:3, which is clearly literal, narrative history.

He therefore concludes that:

1. It is not statistically defensible to interpret Genesis 1:1 – 2:3 as poetry or metaphor,
2. The creation account describes actual events, and
3. The only tenable interpretation of Genesis is that God created everything in six literal days.

3) The fourth commandment (which is the third commandment according to the Roman Catholic numbering system) says:

Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work... for in six days the Lord made the heaven and earth, the sea, and all that in them is, and rested the seventh day... (Exodus 20:8-11).

If those days were just metaphorical, then the analogy here would be quite contorted and thus meaningless.



4) Christ said in Mark 10:6, "But from the beginning of creation God made them male and female." If there were billions of years before the creation of man, He wouldn't have said "from the beginning of creation" but "from the near end of the creation."

5) Interpreting the "days" of Creation Week as long periods of time causes problems from a scientific point of view. For example, the trees that were created one "day" before the sun would have died if that "day" lasted for years. Furthermore, the plants that require insect pollination that were created on the third day would not have survived until the insects were created on the sixth day, if those "days" were really eons.

[NOTE: This point makes no sense from an orthodox theological standpoint. Death entered into the world through man's disobedience, which Papa Ephraim mentions in his next argument. So, death was non-existent in creation before man's existence. Man was created on the 6th day so death was non-existent on days 1-5 of creation. How would the trees or anything in nature die before man's Fall? The Fathers say all of creation was much different before the Fall and wasn't governed by the laws of nature that we see after the Fall (i.e. there was no food chain, predator/prey, things didn't die, things generally didn't age to death, etc.). In a homily, Geronda Ephraim stated that the Church Fathers said if man didn't fall, God would have found another way of reproduction for humans that wouldn't have involved a fleshly, carnal union. So, it would seem that orthodox theologians have to look at "pre-fall" existence in this universe quite differently. Of course, there is probably some subjective circular reasoning theory on how trees could potentially die before death entered into the world in contemporary Christian literature].

6) The New Testament teaches that death entered the paradisiacal world as a result of sin (Romans 5:12; 8:20-22, 1 Corinthians 15:21-22). But if each "day" of Genesis was really billions of years, this means that none of the plants and animals could have died for billions of years until Adam was created and sinned. If there had been billions years' worth of death, extinction, and bloody "survival of the fittest" before Adam's fall, one must adopt a strained interpretation of God's claim that the world He created was "very good" (Gen. 1:31).

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the sun would've died if the "days" were many years. Patristic texts teach that pre-Fall existence was unlike anything post-Fall man had experienced. That era was not governed by the same "natural laws" that govern the world today. St. Basil (<https://web.archive.org/web/20181210142354/https://creation.com/gen-esis-means-what-it-says-basil-ad-329-379>) even states that animals and humans were created vegetarian and that animals were not eaten in the original creation. "The first legislation allowed the use of fruits".]

7) The Holy Fathers of the Orthodox Church frequently interpret passages of the Bible figuratively. However, there are a number of passages that none of them interpret figuratively. One such passage is the Genesis account of creation.

St. Basil wrote in his commentary on Genesis, the *Hexameron*

(<https://web.archive.org/web/20181210142354/http://www.newadvent.org/cathen/07310a.htm>):

"There are those truly, who do not admit the common sense of the Scriptures, for whom water is not water, but some other nature, who see in a plant, in a fish, what their fancy wishes, who change the nature of reptiles and of wild beasts to suit their allegories, like the interpreters of dreams who explain visions in sleep to make them serve their own ends. For me grass is grass; plant, fish, wild beast, domestic animal, I take all in the literal sense. "For I am not ashamed of the gospel." ... It will not lead me to give less importance to the creation of the universe, that the servant of God, Moses, is silent as to shapes; he has not said that the earth is a hundred and eighty thousand furlongs in circumference; he has not measured into what extent of air its shadow projects itself whilst the sun revolves around it, nor stated how this shadow, casting itself upon the moon, produces eclipses. He has passed over in silence, as useless, all that is unimportant for us. Shall I then prefer foolish wisdom to the oracles of the Holy Spirit? Shall I not rather exalt Him who, not wishing to fill our minds with these vanities, has regulated all the economy of Scripture in view of the edification and the making perfect of our souls? It is this which those seem to me not to have understood, who, giving themselves up to the distorted meaning of allegory, have undertaken to give a majesty of their own invention to Scripture. It is to believe themselves wiser than the Holy Spirit, and to bring forth their own ideas under a pretext of exegesis. **Let us hear Scripture as it has been written.**" (*Hexaemeron* 5:6 (<https://web.archive.org/web/20181210142354/https://www.elpenor.org/basil/hexaemeron.asp?pg=74>), p. 74)

St. Ephraim the Syrian likewise says

"No one should think that the Creation of Six Days is an allegory; it is likewise impermissible to say that what seems, according to the account, to have been created in the course of six days, was created in a single instant, and likewise that certain names presented in this account either signify nothing, or signify something else. On the contrary, one must know that just as the heaven and the earth which were created in the beginning are actually the heaven and the earth and not something else understood under the names of heaven and earth, so also everything else that is spoken of as being created and brought into order after the creation of heaven and earth is not empty names, but the very essence of the created

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It is significant that St. Ephraim says this, not only because he knew Hebrew well, but also because modern scholars tell us that the “Eastern Fathers” are given to allegorical interpretations. Nevertheless, it is clear from this passage of St. Ephraim (who was an “Easterner”) that even the “Eastern Fathers” are unwilling to allegorize certain passages of the Bible.

As for the duration of the “days” in Genesis, St. Ephraim says:

“Although both the light and the clouds were created in the twinkling of an eye, still both the day and the night of the First Day continued for twelve hours each.” (*Commentary on Genesis* (<https://web.archive.org/web/20181210142354/https://www.scribd.com/doc/314476717/St-Ephraim-the-Syrian-Commentary-on-Genesis>), p. 287)

Similarly, St. Basil the Great wrote:

“There was evening and morning.” This means the space of a day and a night...“And there was evening and morning, one day.” Why did he say “one” and not “first”?...He said “one” because **he was defining the measure of day and night** and combining the time of a night and a day, since the **twenty-four hours fill up the interval of one day.**” (*Hexaemeron* 2:8, pp. 33-34)

And St. Ambrose (who read St. Basil’s *Hexaemeron*) taught the same thing:

“In notable fashion has Scripture spoken of a “day,” not the “first day.” Because a second, then a third day, and finally the remaining days were to follow, a “first day” could have been mentioned, following in this way the natural order. But Scripture established a law that twenty-four hours, including both day and night, should be given the name of day only, as if one were to say **the length of one day is twenty-four hours in extent.**” (St. Ambrose, *Hexaemeron* (<https://web.archive.org/web/20181210142354/https://archive.org/details/fathersofthechur027571mbp/page/n3>), 1:37).

It can be inferred from the following quote of St. Gregory the Theologian (who is considered to be the most “contemplative” of the Fathers) that he also believed that creation lasted only six days:

“Just as the first creation begins with Sunday (and this is evident from the fact that the seventh day after it is Saturday, because it is the day of repose from works), so also the second creation begins again with the same day [i.e. the day of Resurrection].” (St. Gregory the Theologian, *Homily 44* (<https://web.archive.org/web/20181210142354/https://books.google.com/books?id=Z3GTZmpx7vAC&printsec=frontcover#v=onepage&q&f=false>), “On the New Week, Spring, and the Commemoration of the Martyr Mammars,” p. 657.)

And again, St. Gregory gives the Patristic view of the kind of world into which Adam was placed as follows:

“The Word, having taken a part of **the newly created earth**, with His immortal hands formed my image.” (St. Gregory the Theologian, *Homily 7* (<https://web.archive.org/web/20181210142354/http://www.newadvent.org/fathers/310207.htm>), “On the Soul,” p. 33)

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It is clear beyond a doubt from a careful analysis of the words in Genesis as well as from simple logic that the “days” were literal 24-hour periods. The scientific and theological evidence also preclude interpreting the days as long periods of time. Furthermore, the Holy Fathers unanimously interpreted Genesis literally and even warned against interpreting it metaphorically. Therefore, if we interpret the days in Genesis as long periods of time, our interpretation is neither logical, nor scientifically justifiable, nor theologically sound, nor Orthodox.



[NOTE: Earlier Church Fathers also wrote about the 6 Days of Creation:

(https://web.archive.org/web/20181210142354/http://www.creationism.org/english/EarlyChurchLit6Days_en.htm)

The first Church Father who mentions the days of Creation is **Barnabas** (not Paul’s companion) who wrote a letter in AD 130. He says:

“Now what is said at the very beginning of Creation about the Sabbath, is this: In six days God created the works of his hands, and finished them on the seventh day; and he rested on that day, and sanctified it. Notice particularly, my children, the significance of ‘he finished them in six days.’ What that means is, that He is going to bring the world to an end in six thousand years, since with Him one day means a thousand years; witness His own saying, ‘Behold, a day

of the Lord shall be as a thousand years. Therefore, my children, in six days – six thousand years, that is – there is going to be an end of everything.” (The Epistle of Barnabas 15

(<https://web.archive.org/web/20181210142354/http://www.ccel.org/ccel/schaff/anf01.vi.ii.xv.html>))

Barnabas is referring here to the traditional view of both the Jewish Rabbis and the early church leaders, that the days of Creation were literal six days, but that Psalm 90:4 (and for the Christians, 2 Peter 3:8) prophetically pointed to the coming of the Messiah after 6,000 years (and for the Christians, the return of Christ).

* * * * *

Irenaeus, Bishop of Lyons (AD 120 – 202), was discipled by Polycarp, Bishop of Smyrna, who had himself been taught by the Apostle John. He tells us clearly that a literal Adam and Eve were created and fell into sin on the literal first day of Creation (an idea influenced by the Rabbis). He writes:

“For it is said, ‘There was made in the evening, and there was made in the morning, one day.’ Now in this same day that they did eat, in that also did they die.” (Against Heresies

(<https://web.archive.org/web/20181210142354/http://gnosis.org/library/advh5.htm>), 5:23:2, The Ante-Nicene Fathers, vol.1, p.557)

When he refers to Adam sinning and bringing death to the human race on the sixth day, he also points out that Christ also died on the sixth day in order to redeem us from the curse of sin.

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“And God brought to a conclusion upon the sixth day the works that He had made, and God rested upon the seventh day from all His works. This is an account of the things formerly created, as also it is a prophecy of what is to come. For the day of the Lord is as a thousand years; and in six days created things were completed: it is evident, therefore, that they will come to an end at the sixth thousand year.” (*Ibid.* 28:3).

* * * * *

Hippolytus, Bishop of Portus, near Rome (AD 170 – 236), was trained in the faith by Irenaeus, and like his mentor, he held to literal Creation days. He writes:

“And six thousand years must needs be accomplished... for ‘a day with the Lord is as a thousand years.’ Since, then, in six days God made all things, it follows that 6,000 years must be fulfilled.” (*The Extant Words and Fragments, On Daniel 2:4* (https://web.archive.org/web/20181210142354/http://www.documentacatholicaomnia.eu/03d/1819-1893_Schaff_Philip_1_Vol_05_Hippolytus_Cyprian_Novatian_EN.pdf), The Ante-Nicene Fathers, vol. 5, p.179)

Lactantius, a Bible scholar (AD 260 – 330) who tutored Emperor Constantine’s son, Crispus, taught the official Christian doctrine of the traditional church. He wrote:

“To me, as I meditate and consider in my mind concerning the creation of this world in which we are kept enclosed, even such is the rapidity of that creation; as is contained in the book of Moses, which he wrote about its creation, and which is called Genesis. God produced that entire mass for the adornment of His majesty in six days.... In the beginning God made the light, and divided it in the exact measure of twelve hours by day and by night....” (Lactantius, *On the Creation of the World* (<https://web.archive.org/web/20181210142354/http://www.sacred-texts.com/chr/ecf/007/index.htm>), The Ante-Nicene Fathers, vol. 7, p.341

As with the other church leaders at the time, he accepted the prophetic days of 2 Peter 3:8, and tells us:

“Therefore, since all the works of God were completed in six days, the world must continue in its present state through six ages, that is, six thousand years.” (*The Divine Institutes* 7:4).

It should be noted that Lactantius famously argued against the idea of a spherical earth, ridiculing it as a pagan notion, requiring belief in the “antipodes” where men walk with their “feet higher than their heads.”



On Faith and Science (Fr. Emmanuel Hatzidakis, 2018)



OCTOBER 28, 2018 OCTOBER 28, 2018 ~ SCOTTNEVINS ~ LEAVE A COMMENT

NOTE: The following article is taken from Orthodox Witness. The evolutionist priest (<https://web.archive.org/web/20181210142354/http://orthodoxwitness.org/im-an-evolutionist/>) is confused why the monks at St. Anthony's Monastery don't believe in Evolution and have refused to sell his book for containing content that supports the theory.

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feelings on the subject).

Elder Ephraim and his monastics believe that a theory or viewpoint is confirmed when it is validated by either the Holy Scriptures or the holy and God-bearing Fathers. St. Nektarios wrote a treatise entitled, *The Theory of Evolution is Wrong* (<https://web.archive.org/web/20181210142354/https://www.stnektariosmonastery.org/darwins-theory-of-evolution/The%20Theory%20of%20Evolution%20is%20Wrong.pdf>). Elder Joseph had a an experience (<https://web.archive.org/web/20181210142354/https://www.stnektariosmonastery.org/darwins-theory-of-evolution/The%20Theory%20of%20Evolution%20Emits%20a%20Foul%20Stench.pdf>) where he met a pilgrim with a theology degree who emitted a foul stench and he knew something was seriously wrong with this individual. Afterwards, it came to light that this theologian wrote an entire book supporting Darwin's theory of evolution. Some contemporary saints (<https://web.archive.org/web/20181210142354/https://www.stnektariosmonastery.org/darwins-theory-of-evolution/Evolution%20is%20a%20Theory;%20Jesus%20Christ%20is%20God.pdf>) and theologians (https://web.archive.org/web/20181210142354/https://web.archive.org/web/20130130105142/http://www.parembasis.gr:80/0000/00_88_04.htm) who are more traditional have also written apologetics against evolution; others have attempted to reconcile (<https://web.archive.org/web/20181210142354/http://www.oodegr.com/english/epistimi/Evolution.htm>) the scriptures with modern scientific discoveries. The monasteries don't recognize evolution as true science (<https://web.archive.org/web/20181210142354/https://www.stnektariosmonastery.org/darwins-theory-of-evolution/The%20Theory%20of%20Evolution%20is%20Not%20Science.pdf>).

The monasteries tend to side more with Ken Ham and other creationists minus their protestant beliefs. The result is a synthesis of creationism and orthodox patristics (mainly the portions that validate a literal interpretation of the scripture, i.e young earth, literal six days of creation, LXX timeline of 7,500+ years for earth/mankind's existence, Noah's Flood, etc.). Any of the sciences that contradict a literal interpretation of the bible are routinely dismissed as "just a theory, not fact", "western atheist propaganda", etc. The monasteries don't place much emphasis on the sciences unless they corroborate something in orthodoxy (i.e. dating methods are dismissed as inaccurate if it contradicts the LXX timeline but the same dating methods are accepted if it validates a historical event in the Old Testament).

In the future, this blog will publish a few letters Papa Ephraim Poonen (AZ) sent to his family defending creationism: *Modern Scientific Evidence Supporting Biblical Creation; How Long Were the "Days" in Creation Week?* (<https://web.archive.org/web/20181210142354/https://scottnevinssuicide.wordpress.com/2018/10/28/how-long-were-the-days-in-creation-week-papa-ephraim-andrei-poonen/>); and a rebuttal of David Quammen's 2004 article in National Geographic, *Was Darwin Wrong?*

On Faith and Science

This post requires a small introduction. To our surprise, the St. Anthony's Monastery in Arizona refused to carry our book *The Heavenly Banquet: Understanding the Divine Liturgy*. (<https://web.archive.org/web/20181210142354/http://orthodoxwitness.org/product/the-heavenly-banquet/>) in their bookstore, because of certain reservations. Eventually they requested another copy and returned it to us with three handwritten "post-it" notes, on which they wrote their objections to the book. Today's post is the letter we sent back to them (2009), to which we have not received a reply.

Ἡδὴ δὲ οὐτε ἡ γυνῶσις ἀνευ πίστεως, οὐθ' ἡ πίστις ἀνευ γνώσεως. Clemens Alexandrinus (Strom. 5.1.3)

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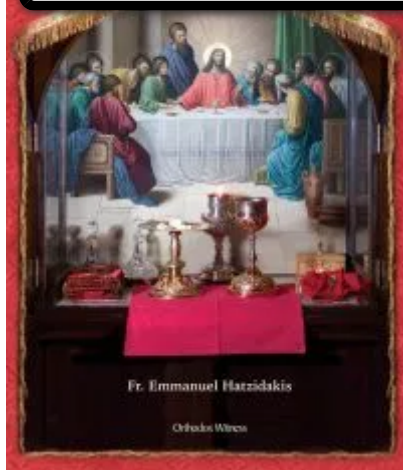
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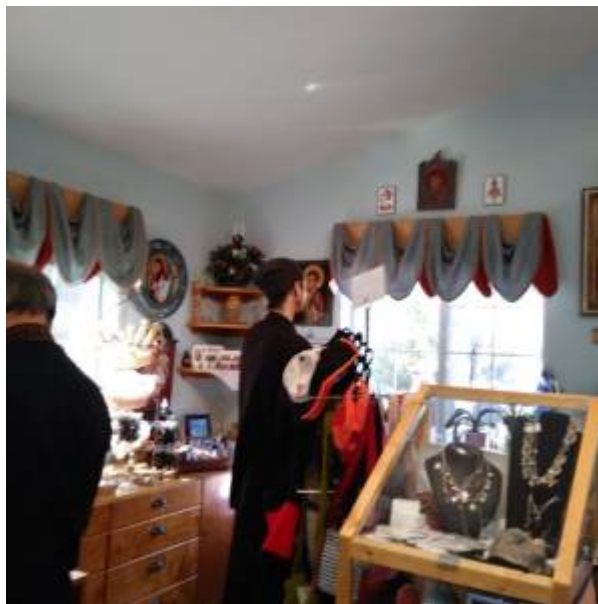
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Whom we pray for illumination from above and strength to do His will.

Thank you kindly for sharing your thoughts on why, in your opinion, my book does not deserve to be on the shelves of the monastery's bookstore, because of alleged errors contained in it.

I cannot hide the pain and the sadness that I experienced, that an Orthodox monk has found errors with my book, errors serious enough not to recommend its reading by Orthodox Christians.



[NOTE: St. Anthony's Monastery has a rigid system of censoring and banning publications from their bookstore. Generally, most contemporary books published in North America, especially from Holy Cross Seminary and authors who support the WCC or ecumenism aren't even read unless it's an actual translation of a Church Father. Unfortunately, the unorthodox content of the introductions or Catholic

terminology used in place of orthodox also render those books useless for the bookstore.

Most of the orthodox books (<https://web.archive.org/web/20181210142354/http://www.bio-orthodoxy.com/p/fr-john-romanides.html>) about bioethics, modern science, evolution, etc. have been deemed incompatible because they contain opinions and teachings that contradict the "mind of the Church" and "orthodox traditions" (i.e. many concepts promoted in these books such as donating organs upon death, stem cell research, cloning, etc. are all forbidden by the orthodox church for numerous theological and ethical reasons). In some cases, St. Anthony's Bookstore does carry writings by clergymen from Old Calendarist schismatic groups because they are more traditional and in line with authentic orthodox teaching despite the fact that these individuals are considered outside the Church and without grace.]

Truthfully, I was in a daze, having nightmares, that I was living in the Dark Ages, and I was standing before the Grand Inquisitor, pressured to recant the evils advocated in my book. *Padre, per caritá!* This is Orthodoxy and 21st century!

I was preparing to respond to you at length, defending the positions you criticize, when I came across an article written by Protopresbyter Dr. Georgios Metallinos, which addresses the issues raised in your notes.

Below I include your three comments, followed by comments by Fr. Metallinos' in italics and my own comments and other quotations.

"The orthodox Church has always held the position that Holy Scripture, written by (or through) the Holy Spirit is incapable of self-contradiction (cf. St. John Chrysostom et. al.) and of course, error free. This one statement alone, on pg. 89, is enough to cause the book's rejection from an orthodox point of view and understanding according to the Church Fathers."

In your first comment you seem to object to the following paragraph in my book:

According to our understanding the Bible is not a scientific textbook, therefore we are not to take every geographic, historical, and scientific detail as error free, and we should not read it that way.

You seem to believe that the Holy Scripture is free from any kind of error (which I call "the erroneous principle of biblical inerrancy"), yet you do not provide your explanation of a few examples cited immediately after the above paragraph. Here they are:

The Holy Scriptures seem to follow the view that God created a stationary, flat earth, with the heaven being a dome over it, and the sun and the moon circling around it (Ps. 104 (<https://web.archive.org/web/20181210142354/http://biblia.com/bible/nkjv/Ps.%20104>)); that He created the universe in six 24-hour days, some 10,000 years ago; and that He took mud to form man out of it, and woman out of his rib.

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Many Church Fathers wrote about and believed in the existence of dragons. This fits into the creationist belief that dinosaurs and man co-existed (<https://web.archive.org/web/20181210142354/https://www.genesispark.com/exhibits/evidence/>).

Please support the objective truthfulness of these biblical statements or assumptions, and many other similar, apparently unscientific statements, like references to, “the fountains of the deep and the windows of the heavens being closed” (Gen. 8:2 (<https://web.archive.org/web/20181210142354/http://biblia.com/bible/nkjv/Gen.%208.2>)) or the “shutting in the sea with bars and doors” (Job 38:8 (<https://web.archive.org/web/20181210142354/http://biblia.com/bible/nkjv/Job%2038.8>)). 10 (<https://web.archive.org/web/20181210142354/http://biblia.com/bible/nkjv/Job%2038.10>)). Are we to take literally the monsters Behemoth (Job 40:15 (<https://web.archive.org/web/20181210142354/http://biblia.com/bible/nkjv/Job%2040.15>))), whose “bones are tubes of bronze, and his like bars of iron” (v. 18), and Leviathan (Job 41:1 (<https://web.archive.org/web/20181210142354/http://biblia.com/bible/nkjv/Job%2041.1>)), see also Ps. 104:26 (<https://web.archive.org/web/20181210142354/http://biblia.com/bible/nkjv/Ps.%20104.26>))? Is he real? “His sneezings flash forth light, and his eyes are like the eyelids of the dawn. Out of his mouth go flaming torches; sparks of fire leap forth. Out of his nostrils comes forth smoke, as from a boiling pot and burning rushes. His breath kindles coals, and a flame comes forth from his mouth” (Job 42:18-21 (<https://web.archive.org/web/20181210142354/http://biblia.com/bible/nkjv/Job%2042.18-21>)))? Read carefully the *Prooimiakos* Psalm 104 (103 LXX) and tell me how scientific are the lines, “who hast stretched out the heavens like a tent, who hast laid the beams of thy chambers on the waters” (vv. 2b-3a) and “Thou didst set the earth on its foundations, so that it should never be shaken” (v. 5). Read also Proverbs 8:27-29 (<https://web.archive.org/web/20181210142354/http://biblia.com/bible/nkjv/Proverbs%208.27-29>), and tell me how factual are these verses: “When he established the heavens, I was there, when he drew a circle on the face of the deep, when he made firm the skies above, when he established the fountains of the

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commanded all their host."

[NOTE: The monasteries generally side with Archimandrite Athanasios Mitilinaios who teaches in his homilies on Genesis

(<https://web.archive.org/web/20181210142354/https://athanasiosmytilinaios.blogspot.com/search/label/%CE%9F%CE%9C%CE%99%CE%9B%CE%99%CE%95%CE%A3%20%CE%93%CE%95%CE%A1%CE%9F%CE%9D%CE%A4%CE%9F%CE%A3%20%CE%91%CE%98%CE%91%CE%9D%CE%91%CE%A3%CE%99%CE%9F%CE%A5%20%3A%20%CE%95%CE%A1%CE%9C%CE%97%CE%9D%CE%95%CE%99%CE%91%20%CE%93%CE%95%CE%9D%CE%95%CE%A3%CE%99%CE%A3%20%28%CE%91%CE%9D%CE%98%CE%A1%CE%A9%CE%A0%CE%9F%CE%9B%CE%9F%CE%93%CE%99%CE%91%29>) and Revelations (<https://web.archive.org/web/20181210142354/https://www.amazon.com/Homilies-Revelation-Archimandrite-Athanasios-Mitilinaios/dp/0976218313>) that the Holy Spirit uses the language of the times because that's how people talked, believed or understood their environment during the different periods in which these scriptures were written; i.e. "I saw four angels standing at the four corners of the earth" (Rev. 7:1) doesn't imply that Christians thought the earth was a square or that there were literally four corners of the earth but it's figurative language]

This is what Fr. Metallinos says on the subject of understanding and using the Holy Scripture as an authority on any human endeavor (from the three quotes I underlined in the article I sent you):

[1] *Thus the Holy Scripture and the works of the Holy Fathers (the scientists of the faith) may contain scientific errors, as they relate to the findings of the natural sciences which are continuously reappraised.*

[2] *God teaches in the Scripture the truth about Himself and not (the scientific knowledge) about creation.*

[3] *Thus as concerns scientific subjects there is a possibility of a change of opinion based on the new findings.*

[4] *The problem with religion starts from the acceptance of the sacred books (e.g. Holy Scripture or Koran) as scientific text[s].*

[5] *In Orthodoxy, when it is Orthodoxy, there cannot be a case of Galileo.*

"The Gospels," says St. Augustine, "do not tell us that our Lord said, 'I will send you the Holy Ghost to teach you the course of the sun and moon;' we should endeavor to become Christians, and not astronomers." So it is with the Mosaic account of creation. Its purport is not to teach geology, physics, zoology, or astronomy, but to affirm in the most simple and direct manner the creative act of God and His sovereignty over all creatures. Its object is not to anticipate any of the truths of science or philosophy, but to guard the chosen people of God against the pernicious errors and idolatrous practices which were then everywhere prevalent.

This is your second note:

the same theory described from two different perspectives" is not at all correct, from an orthodox perspective.

Man was created by God; he did not evolve slowly over time from a previous "common ancestor." (pg. 90)

There is no way to get around the teaching than [sic] evolution puts forth that man "evolved."

This is fundamentally incorrect. The quote of St. [Gregory of] Nyssa does not seem to apply here as a support to the compatibility of the 2 explanations.

Simply put, the Holy Bible and the teaching of the Fathers is the truth, inspired by the Truth. Evolution was a great error written by a man.

You did not explain, Father, why the statement, "Evolution and creation are not seen by us as two opposite theories of how the world came about, but one and the same described from two different perspectives" "is not at all correct." I provide two examples, but you did not refute them. I don't think you can!



Apparently, you believe that evolution is a godless theory devised by atheists to tear down belief in God. It has been used that way, but it does not have to, and it does not oppose religion and enlightened understanding of the Holy Scripture. It may be a surprise to you, but as much as creation of the world by God is Orthodox, creationism (the literal interpretation of Genesis and of the Scripture in general) is unorthodox! (God does not have "two hands," but He has a Son and a Holy Spirit.)

Fr. Metallinos provides concrete answers on the subject of evolution, quoting from St. Basil the Great (PG

(<https://web.archive.org/web/20181210142354/https://www.roger-pearse.com/weblog/patrologia-graeca-pg-pdfs/>), 29, 36B and 29, 1164) and St. Gregory the Theologian (PG

(<https://web.archive.org/web/20181210142354/https://www.roger-pearse.com/weblog/patrologia-graeca-pg-pdfs/>), 44, 72B and 44, 148C), to the effect that both accept an evolutionary course in creation.

Specifically, Fr. Metallinos states:

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[7] *Theology waits patiently the progress of science for the comprehension of its theological tenets.*

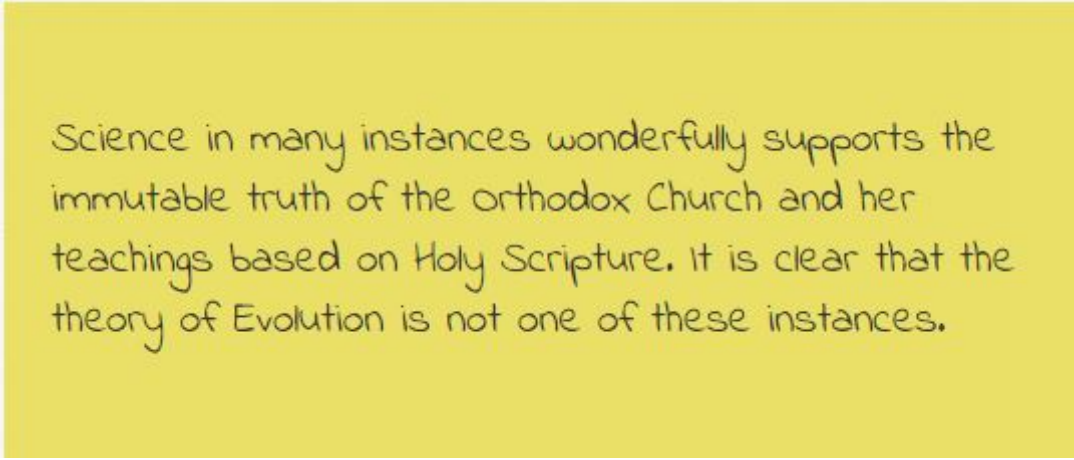
[8] *Theology does not oppose the scientific position, about the age of man on earth, for example.*

[9] *The theologians accept the freedom of scientific research...*

[10] *"Science offers a more certain way toward God than religion"*

God, according to St. Augustine as well as according to St. Gregory of Nyssa, first created matter in an elementary or nebulous state. From this primordial matter—created *ex nihilo* [from nothing]—was evolved, by the action of physical laws imposed on it by the Creator, all the various forms of terrestrial life that subsequently appeared. In this process of evolution there was succession, but no division of time. The Almighty completed the work He had begun, not intermittently and by a series of special creations, but through the agency of secondary causes—by the operation of natural laws and forces—*causales rationes* [causal reasons]—of which He was the Author.

And this is your third and final note:



Science in many instances wonderfully supports the immutable truth of the orthodox Church and her teachings based on Holy Scripture. It is clear that the theory of Evolution is not one of these instances.

Indeed science in many instances supports the biblical witness. But the faith of the Church does not stand or fall on whether God created the world in six solar days, or on whether "the earth was established above the waters," as the psalm says, or on any area other than that of faith and morals. In those other areas the Holy Scripture may be wrong, as the Fathers who took it to the letter may also be wrong. Even the sacred and inspired writers used whatever human knowledge was available to them. We too use whatever knowledge we have today. Our faith remains the same, resting on a Creator and Sustainer of the universe.

Our faith cannot be challenged by science, because if any of its findings is true it will find acceptance by the Church.

The truths of faith and the truths of science belong to different categories indeed, but notwithstanding this fact they can never come into conflict. The truths of science are of the natural order, while the truths of faith belong to an order which is supernatural. Both have God for their author, and as He cannot contradict Himself, and as truth cannot be opposed to truth, so the truths of faith never can be at variance with the certain conclusions of science.

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the foundation of our religious beliefs and revise them!

Someone said, The purpose of the Holy Scripture and of the Church is to teach us how to go to heaven, not how the heavens go. Let's leave that to science.

The last quote from St. Augustine reminds us of something profound that he has written, on which I very humbly invite you to prayerfully ponder upon and meditate, my dear brother in Christ:

If we come to read anything in Holy Scripture that is in keeping with the faith in which we are steeped, capable of several meanings, we must not by obstinately rushing in, so commit ourselves to any one of them that, when perhaps the truth is more thoroughly investigated, it rightly falls to the ground and we with it.

The following illuminating, pertinent quote comes also from the pen of the same saint:

Usually, even a non-Christian knows something about the earth, the heavens, and the other elements of this world, about the motion and orbit of the stars and even their size and relative positions, about the predictable eclipses of the sun and moon, the cycles of the years and the seasons, about the kinds of animals, shrubs, stones, and so forth, and this knowledge he holds to as being certain from reason and experience. Now, it is a disgraceful and dangerous thing for an infidel to hear a Christian, presumably giving the meaning of Holy Scripture, talking nonsense on these topics; and we should take all means to prevent such an embarrassing situation, in which people show up vast ignorance in a Christian and laugh it to scorn. The shame is not so much that an ignorant individual is derided, but that people outside the household of faith think our sacred writers held such opinions, and, to the great loss of those for whose salvation we toil, the writers of our Scripture are criticized and rejected as unlearned men. If they find a Christian mistaken in a field which they themselves know well and hear him maintaining his foolish opinions about our books, how are they going to believe those books in matters concerning the resurrection of the dead, the hope of eternal life, and the kingdom of heaven, when they think their pages are full of falsehoods and on facts which they themselves have learnt from experience and the light of reason? Reckless and incompetent expounders of Holy Scripture bring untold trouble and sorrow on their wiser brethren when they are caught in one of their mischievous false opinions and are taken to task by those who are not bound by the authority of our sacred books. For then, to defend their utterly foolish and obviously untrue statements, they will try to call upon Holy Scripture for proof and even recite from memory many passages which they think support their position, although they understand neither what they say nor the things about which they make assertions. [1 Timothy 1.7
[\]\(https://web.archive.org/web/20181210142354/http://biblia.com/bible/nkjv/1%20Timothy%201.7\)\]](https://web.archive.org/web/20181210142354/http://biblia.com/bible/nkjv/1%20Timothy%201.7).

My hunch is that you are a convert from a fundamentalist Protestant denomination, and your conversion is not complete, because you don't have the Orthodox *phronema*, and you don't reflect the freedom the children of God enjoy.

It takes a great man to admit his error. I do not ask for apologies: just for your order to place a much-needed book on the shelves of your monastery bookstore, with the blessings of the Very Reverend Archimandrite Elder Ephraim.

Forgive me, brother.

Emmanuel Hatzidakis, Priest

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Faith and Science as a Theological Problem

(https://web.archive.org/web/20181210142354/http://www.oodegr.com/english/biblia/Metallinos_The_Way/chapt.11.htm).

Orthodox Faith and Natural Science

(<https://web.archive.org/web/20181210142354/https://orthodoxmartyria.blogspot.com/2012/06/fr-george-metallinos-orthodox-faith-and.html>).

Faith and Science in Orthodox Gnosiology and Methodology

(https://web.archive.org/web/20181210142354/http://www.orthodoxresearchinstitute.org/articles/dogmatics/metallinos_faith_and_science.html).



Fr. Seraphim Rose: The Homosexual Atheist Who Found Orthodoxy and Became Sanctified (Michael Balchunas, 2001)



OCTOBER 22, 2018 OCTOBER 22, 2018 ~ [SCOTTNEVINS](#) ~ [LEAVE A COMMENT](#)

Background: The following article is taken from *PCM Online*

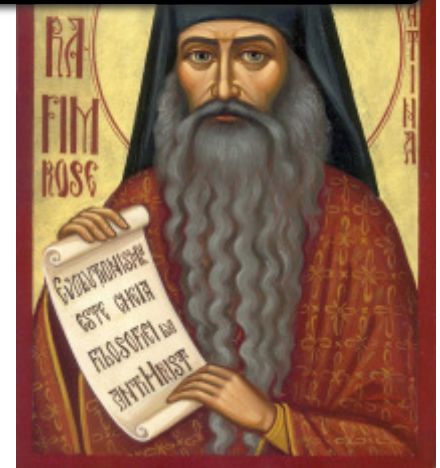
(<https://web.archive.org/web/20181210142354/https://web.archive.org/web/20110515190113/http://www.pomona.edu/Magazine/PCMSPO1/saint.shtml>), Spring 2001, Volume 37, No. 2. The original title was *Lives of a Saint*. The new title in use was inspired by one of the many [Greek blogs](#) (<https://web.archive.org/web/20181210142354/http://choratouaxoritou.gr/?p=67109>) that have translated this article. Other curious titles on Greek blogs are *Fr. Seraphim Rose: The White Man's Hour* (https://web.archive.org/web/20181210142354/https://o-nekros.blogspot.com/2010/09/blog-post_06.html). (or Time).

As a layman, Eugene Rose had homosexual relationships before his conversion to Orthodoxy. This has sometimes been a problematic issue for his biographers because homosexuality is condemned by the Orthodox Church (essentially, the only sex act blessed by God in Orthodoxy is vaginal penetration by a penis between a heterosexual couple married in a canonical orthodox church; i.e., no masturbation, oral, anal, fingering, premarital sex, etc.). Thus, Fr. Seraphim Rose's pre-orthodox homosexual lifestyle is often not mentioned (<https://web.archive.org/web/20181210142354/http://orthochristian.com/81715.html>) in his "official" biographies.

Over the years, editors would include Eugene's homosexual inclinations on Fr. Seraphim's [Wikipedia](#) page (https://web.archive.org/web/20181210142354/https://web.archive.org/web/20110425004921/http://en.wikipedia.org/wiki/Seraphim_Rose#Spiritual_search_and_homosexuality), as well as his [Orthodox Wiki](#) ([https://web.archive.org/web/20181210142354/https://orthodoxwiki.org/Seraphim_\(Rose\)](https://web.archive.org/web/20181210142354/https://orthodoxwiki.org/Seraphim_(Rose))) page. On these pages are claims that other biographers and scholars have questioned the authenticity of these sources,

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of the monastics spoke very freely about their low opinions concerning Fr. Seraphim Rose and the Platina Monastery. There were numerous reasons given. Some of the Philotheou monks did not like Fr. Seraphim's style of writing. One of the theologians at Philotheou found numerous issues with the theology in a series of articles on Genesis and Creation that appeared in the periodical *The Orthodox Word*. These later were compiled and published as a book, *Genesis, Creation and Early Man: The Orthodox Christian Vision* (<https://web.archive.org/web/20181210142354/https://www.scribd.com/doc/168232002/Genesis-Creation-and-Early-Man-by-Fr-Seraphim-Rose-Complete>), and was sold in many of Geronda Ephraim's monastery bookstores.



Some of Geronda Ephraim's spiritual children visited the various monasteries in America before they left the world to become monks on Mount Athos. One or two of these individuals who ended up at Philotheou and then in America, have said on more than one occasion that there was an underlying homosexual vibe and weirdness there (i.e. compared to how a "normal" monastery should function). Over the years, there have been accusations (<https://web.archive.org/web/20181210142354/https://02varvara.wordpress.com/tag/gleb-podmoshensky/>) of homosexuality (<https://web.archive.org/web/20181210142354/https://cazandlittle.wordpress.com/2015/07/05/panakhida-for-monk-herman/>) and molestation against Fr. Herman Podmoshensky (<https://web.archive.org/web/20181210142354/http://opuspublicum.com/death-to-death-to-the-world/>) who co-founded the St. Herman of Alaska Monastery in Platina. As well, there have been some "in defense of" (<https://web.archive.org/web/20181210142354/https://startingontheroyalpath.blogspot.com/1999/02/in-fr-seraphims-defense.html>) Fr. Seraphim Rose articles attempting to dismiss the claims that he was a practising homosexual before he was chrismated.

But the biggest issue that Geronda Ephraim's monastics had (have) with Fr. Seraphim Rose is the fact that he wasn't received into the Orthodox Church via baptism but rather chrismation. According to Elder Ephraim, and the Patristic books sold at monasteries (<https://web.archive.org/web/20181210142354/https://www.stanthonysonastery.org/ccp7/index.php?app=ecom&ns=prodshow&ref=3ICONFONEBAPT>), only Orthodox baptism washes one's sins away because "Latins and heretics are unbaptized" (<https://web.archive.org/web/20181210142354/http://www.oodegr.com/english/biblia/baptisma1/B4.htm>); i.e., there are no mysteries and Grace in non-orthodox churches so all their sacraments are invalid. Without baptism, the spiritual eyes remain closed. If an Orthodox Christian who was only received with chrismation enters Paradise, they will be blind because their spiritual eyes were never opened through Baptism (Geronda has said this more than once in relation to converts who were only received with chrismation and died without being baptized. So, there was always a dismissive and disdainful tone from the abbots of Geronda Ephraim's monasteries whenever Fr. Seraphim's name came up. Of course, with laypeople they'd speak more tactfully because, after all, the bookstores still sold Fr. Seraphim's books.

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expressed as freely in Geronda Ephraim's monasteries and have become more "PC" over the years so as not to offend others. There is no longer open talk about the impossibility of him being canonically recognized as a saint due to his lack of baptism. Some have even theorized that St. John Maximovitch must have secretly baptized him like they do with adult converts in Elder Ephraim's monasteries but there is no hint of this in any of his biographies.



LIVES OF A SAINT

Just south of Red Bluff on Interstate 5, there is a grisly sight: a detached, bleeding arm by the side of the highway, the white fingers reaching out toward the lanes of passing traffic.

It is riveting, even though it is just a painting. The arm, perhaps 30 feet long, is outlined in red on a semi-trailer set in a field. Painted above it, in big red letters, are the words, "This Blood Poured Out for Your Sins." Then, as suddenly as it appears, the bleeding arm is past.

From Red Bluff, California 36 snakes westerly for 49 miles through sparsely populated foothills to the mountain hamlet of Platina, population 60, at the edge of the Trinity National Forest. Nearly trackless timberland stretches more than 100 miles to the north and to the south. To the west, tiny settlements with names such as Peanut and Mad River dot the state road as it wends toward the distant Pacific.

Here, on the broad shoulder of a mountain ridge high above Platina, is where Eugene Rose, a 1956 Pomona graduate, chose to leave the world.

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For the first two days after death, the soul enjoys relative freedom and can visit places on Earth that were dear to it. On or about the third day, the soul passes through legions of evil spirits that obstruct its path and accuse it of various sins. The soul must pass these tests to avoid being immediately cast into Gehenna. If it successfully passes through, the soul for the next 37 days visits the abysses of heaven and hell, not knowing where it will remain. On the 40th day, its place is appointed. It will remain there until the resurrection of the dead and the Last Judgment.

This interpretation of ancient teachings of the Orthodox Church is summarized in a book, "[The Soul After Death](#)

(<https://web.archive.org/web/20181210142354/https://www.sainthermanmonastery.com/product-p/sad.htm>),” which is described by its publishers as Russia’s most popular work on the afterlife, although some Orthodox Christians strongly disagree with aspects of it. In Russia, despite the decades of Soviet suppression, Orthodoxy is, in effect, the national religion. Recent polls show that half to two-thirds of Russian citizens consider themselves Orthodox. Typewritten installments of “The Soul After Death” were distributed through the samizdat, the underground press, before the fall of communism.

Other works by the same reclusive Orthodox cleric, known as Fr. Seraphim, have also gained a following among the Russian faithful, and his ascetic life in the wilderness has assumed almost mythic proportions. Among some pious Russians, Fr. Seraphim is the object of veneration. In the dark hours when desperate people pray for miracles, some direct their prayers to him.

Before he became Fr. Seraphim, his name was Eugene Rose.



"You know, Father Seraphim is really for us Russians; he speaks to us in a special way," a young Orthodox Russian told a recent visitor from America. Rose, however, visited Russia only in his heart; except for brief out-of-state travels, he spent his life in California. Born in 1934, he grew up in San Diego, where his father was a caretaker at Balboa Stadium. His mother was an ardent Protestant who sang in church choirs and frequently consulted the Bible.

"I think a large part of who Eugene was, was because of my grandmother," says Rose's niece Cathy Scott, author of a biography called *Seraphim Rose: The True Story and Private Letters*. Rose's mother could be stern to an extreme, Scott says. After Eugene's older brother, Franklin, accidentally set the garage on fire while playing with matches at age 4, his mother took Franklin inside and held his hand to a lighted stove to show him that fire hurt.

Rose's mother had high expectations for her children, relatives say. Eugene excelled at school and received a scholarship to attend Pomona. During college, he immersed himself in philosophy, classical music and literature, theatre and languages. He moved within a circle of friends inclined toward intellectual and artistic pursuits.

"We were outsiders, and not unhappy about it," says Laurence McGilvery '54, an antiquarian. "We didn't conform. We didn't join fraternities, we didn't drink beer; we were a more open and tolerant group in a time of heightened intolerance." Rose, somewhat shy, was tall, slender and darkly handsome, with eyes that burned steadily, like blue flames. "He had an acute understanding of music, literature and philosophy," McGilvery says.

"He was the most talented person I've known," says Dirk van Nouhuys '56, a writer. "He was always caring and thoughtful, and extremely intelligent and able. He was brilliant with languages and very talented at sports. I thought of him as a person with a broadly inquiring character and mind. He was someone who chose to make his own way in life to an unusual degree."

It is a life both famous and obscure.

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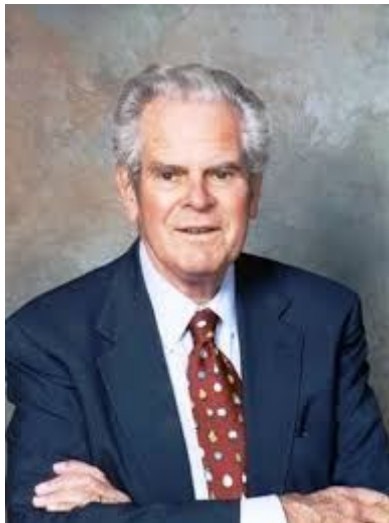
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In the parlance of traditional Orthodox monasticism, a newly tonsured monk dies to the world and to his former life in order to find a new life in God. He forgets himself and leaves the world to seek true spiritual wisdom. Physical isolation helps the soul reject the worldly way of life.

The first time Eugene Rose died was when he was made a monk on the mountainside above Platina in 1970, at age 36. He and another man committed to Orthodoxy, a Russian American named Gleb Podmoshensky, had by then been living ascetic on the mountain for two years. They had established a skete, or small brotherhood, not as large or formal as a monastery. They cooked their meals outside on a camp stove, sometimes in knee-deep snow, and hauled water up from the base of the mountain in an old pickup truck. They published a journal they called *The Orthodox Word*, using a hand press Rose had bought for \$200. They later bought a used Linotype machine and a generator to run it, and their flow of publications grew to include calendars and books.

Rose grew vegetables, with mixed results, in the reddish soil. The monks ate no meat, but did eat fish. The monastic rules they followed permitted no unnecessary talking, or casual reclining, or crossing one's legs when seated. The skete was established not as a place of retreat but of seclusion and struggle. "We must have a minimum of 'conveniences,'" Rose had written while planning his departure from the world, "...and trust in God instead of devices."

Rose was a philosophy major when he started at Pomona in 1952.



"He was an unusual student," says Professor of Philosophy Frederick Sontag. "He was unusual in his demeanor and the way he talked and the kinds of questions he asked." Just before graduation, Rose asked Sontag for a letter of recommendation.

"Without question, Mr. Rose is an individualist," Sontag wrote, "but, just because of this single-minded tendency, he is quite likely to make a name for himself in his chosen field. He is completely serious about his work, and his native intellectual ability is undoubtedly of the first order. Since his background was limited economically and intellectually prior to his college years, he is still exploring and trying to find his place in the academic world, but I feel that he is now very close to the specific area in which he may be able to make a significant contribution. He still has trouble with communication, but this should straighten itself out as he settles into his

own area of specialty."

While at Pomona, Rose and some friends, including McGilvery, heard a lecture by a former Anglican priest, Alan Watts, who had become a celebrity convert to Zen Buddhism (<https://web.archive.org/web/20181210142354/https://www.youtube.com/watch?v=U2a4vQILAFa>). Rose was captivated. He would go on to study under Watts, who was known as a "beatnik guru," at the American Academy of Asian Studies in San Francisco. Rose eventually drifted from the influence of Watts, deriding him as an "armchair Buddhist." But it was at the Academy that Rose met a Chinese Taoist scholar named Gi-ming Shien, who had an indelible effect on him. Shien's work focused on the ancient Chinese approach to learning. He valued traditional Chinese viewpoints and original classical texts over modern interpretations. Rose learned to read ancient Chinese so he could plumb the early Taoist texts.

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reading them in the original French when he could not find translations. Guenon decried the flagging of the spirit of ancient cultures in contemporary Western society. Equating newness with progress was wrong, he believed. The ultimate truth, he suggested, could be found in the wisdom of the ages.

"It was Rene Gu  non who taught me to seek and love the Truth above all else and to be unsatisfied with anything else," Rose once wrote.

"When we wish to call the passions by a common name," said St. Isaac the Syrian, a seventh-century cleric and one of the Holy Fathers of Orthodoxy, "we call them the world. But when we wish to distinguish them by their special names, we call them passions. The passions are the following: love of riches, desire for possessions, bodily pleasure which comes from sexual passion, love of honor which gives rise to envy, lust for power, arrogance and pride of position, the craving to adorn oneself with luxurious clothes and vain ornaments, the itch for human glory which is a source of rancor and resentment, and physical fear. Where these passions cease to be active, there the world is dead ... Someone has said of the Saints that while alive they were dead; for though living in the flesh, they did not live for the flesh.

"See for which of these passions you are alive. Then you will know how far you are alive to the world, and how far you are dead to it."

At Platina, Rose lived for years in an uninsulated shack without running water or electricity, with a tiny wood-burning stove for warmth. He built the cabin himself of salvaged lumber on land his parents helped him and Podmoshensky buy. In winter, the silent pine forest that pressed in on their outpost was often deep in snow. In summer, the heat could be stifling.

The cabin, called a cell in the monastic tradition, was about 8 feet by 10 feet. A tiny room attached to the main structure contained a small shelf of books that served as Rose's library. Rose slept in a corner on a bed made of two boards.

From this shadowy cell, lit with candles and oil lamps, came a torrent of writings that exalt an ancient, literal, traditionalist view of the Orthodox faith, one that is considered extreme, even fanatical, by some clerics. Rose's monastic brethren call it "suffering Orthodoxy."

From here also came Rose's most famous line, an oft-repeated apocalyptic warning: "It's later than you think! Hasten, therefore, to do the work of God."

Russian Orthodoxy is rent by a long-running feud between the Russian Orthodox Church Outside of Russia, to which Rose belonged, and the Church within Russia. Those loyal to the Church Abroad contend that it is the true, free Church, preserver of the piety that existed before the Bolsheviks. They say that the Church hierarchy within Russia has been corrupted by decades of subservience to the Soviet regime. The Church Abroad, on the other hand, is regarded by its critics in Orthodoxy as a separatist group mired in very old, obsolete doctrines.

Much of Rose's work seemed to bypass Church hierarchy altogether, speaking directly to the Russian laity, as well as to American converts. His admiration for Russia's people and their struggles was undisguised. Rose, fervently anti-communist, suggested that communism's fall, and the resurrection of Holy Russia, would presage the end of the world.

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Russia is undoubtedly only the beginning of something immense and elemental: the recovery of the soul of a whole nation."

After Rose died to the world and became a monk, and later a hieromonk, or priest-monk, he would still come out of the mountains about once a year to visit his mother. They maintained a loving correspondence until shortly before his second, bodily death in 1982.

Once, while Rose was visiting his mother in the San Diego suburb of La Mesa, he walked to a shopping center a few miles from her home. It was August, according to Rose's niece Cathy Scott, and the temperature was over 100 degrees. Rose strode through the suburban neighborhoods in his heavy wool cassock, a towering, mysterious figure, his graying beard curling in long tendrils over his chest. People stared.

His sister, worried about him in the heat, went to pick him up in her car. "You'd think they'd never seen a priest before," Rose said jokingly to her. She asked him why he hadn't just driven their mother's car on the errand.

"She won't let me use it," he said. "I backed over her mailbox five years ago, and she's never forgotten."

On a cool late afternoon in June 1956, while waiting for a train in Los Angeles, Eugene Rose, who was just shy of 22, wrote a letter to Laurence McGilvery.

"My dear Larry," it began, "I am slightly drunk, having drunk a bottle of chablis at Fred Harvey's Railroad Restaurant (Taix's had a long line; at Fred's the waitress didn't know what chablis was.) I am rather stupid for not having told you, to your face, certain things before. My slight drunkenness gives me an opportunity, though it's about time I told you when sober. If we are friends at all, such things cannot be 'hid.'

"Fact number one: my mother has discovered, rather illegitimately (I shall tell you of it later) that I am homosexual; if you have not surmised the fact already, it is time you know of it. I have not quite been kicked out of the house, but I probably shall not return after September. My mother was quite hysterical, but my father persuaded her that I am only 'sick.' I have agreed to go to my friend's psychiatrist in S.F., which I was rather interested in doing for other reasons, at parental expense.

"I suppose you have also surmised by now that I shall live this summer, and sleep, with a young man I love, and who loves me.

"I have been very stupid in Claremont. I have hardly been a friend to you. Forgive me. It is perhaps not Claremont of which I was sick, but myself. I suppose I have not told you earlier of myself because I feared you would regard me a bug, a monster, or merely 'sick,' as my parents regard me. I am certainly 'sick,' as all men are sick who are ever absent from the love of God, but I regard my sexual inclinations as perfectly 'normal,' in a sense I do not as yet understand.

"I shall be happy to hear from you, and to see you sometime soon."

McGilvery reassured Rose of their friendship. They remained close for years, even though McGilvery did not share Rose's accelerating religious fervor. "He would have known that I would have scoffed at the idea of devils roaming around the Earth and holy oils that could cure something," McGilvery says. "I

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Rose a Christmas card year after year, but there was never a response. Once, a mutual friend visited Rose at Platina and asked him whether he had gotten the cards. Rose said that he had, and the friend asked why he had not written McGilvery back. "What would I say to him?" Rose replied.

In a lecture titled "The Orthodox World-View," delivered shortly before his death, Fr. Seraphim Rose said:

"Anyone who looks at our contemporary life from the perspective of the normal life lived by people in earlier times—say Russia, or America, or any country of Western Europe in the 19th century—cannot help but be struck by the fact of how abnormal life has become today. The whole concept of authority and obedience, of decency and politeness, of public and private behavior—all have changed drastically, have been turned upside down except in a few isolated pockets of people—usually Christians of some kind—who try to preserve the so-called 'old-fashioned' way of life...

"It is obvious to any Orthodox Christian who is aware of what is going on around him today, that the world is coming to its end. The signs of the times are so obvious that one might say that the world is crashing to its end." Rose went on to list some of these signs, which included: "The abnormality of the world. Never have such weird and unnatural manifestations and behavior been accepted as a matter of course as in our days. Just look at the world around you: what is in the newspapers, what kind of movies are being shown, what is on television, what it is that people think is interesting and amusing, what they laugh at: it is absolutely weird...

"The wars and rumors of wars, each more cold and merciless than the preceding, and all overshadowed by the threat of the unthinkable universal nuclear war, which could be set off by the touch of a button.

"The increasing centralization of information on and power over the individual, represented in particular by [an] enormous new computer in Luxembourg, which has the capacity to keep a file of information on every man living; its code number is 666 and it is nicknamed 'the beast' by those who work on it..."

"I could go on with details like this, but my purpose is not to frighten you, but to make you aware of what is happening around us. It is truly later than we think; the Apocalypse is now."

John Christensen was a student at the University of California, Santa Cruz, when Fr. Seraphim Rose gave two lectures there in 1981.

"He was the real catalyst in my conversion to Orthodoxy," says Christensen, now a hieromonk known as Fr. Damascene. "He changed my life. I felt that he was a very important, major figure for our times, someone who had found the answers to modern Western man's search for God and the meaning in life. So, very soon after he reposed, I started gathering material about him and writing about him."

About 10 years later, in 1993, Christensen published *Not of This World: The Life and Teaching of Fr. Seraphim Rose, Pathfinder to the Heart of Ancient Christianity*. The 1,000-page biography is richly detailed, drawing on interviews with Rose's friends, letters, information from relatives, Rose's own writings, school and college records and other sources.

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he joined the Orthodox Church. Her book is filled with examples of Rose's letters to his friends—scattershot musings on life, God, philosophy and culture—and the simple, homey notes he sent his mother about snowfalls or gardening at Platina. It was Scott's book that, to the consternation of many Orthodox Christians, publicly revealed Rose's homosexual activity before his conversion; Christensen, though aware of it, had chosen not to mention it.

The foreword to Scott's book was written by a convert to Orthodoxy named Craig Young, now known as Fr. Alexey. Rose had been appointed Young's spiritual father, and the two spent considerable time together, keeping in touch by letter when Young left the Platina area. In a review of Christensen's book published in the journal *Orthodox America*, Young called it "a treasure and a disappointment, a joy and a sadness, an inspiration and a scandal." He says that the biography was distorted by the influence of Podmoshensky, who had bitter differences with the church hierarchy after Rose's death.

As a biographer of Rose and disseminator of his teachings, Christensen, a fluent writer, has been to a large degree the caretaker of Rose's legacy as well. He says he is not interested in debating whose biography presents a truer picture of Rose. But he defends the accuracy of his work and says there is a reason for the approach he took.

"If you follow the general tenor of our society today," he says, "there's a belief you should just tell everything. But from an Orthodox Christian point of view, you don't necessarily need to tell everything about a person. Orthodox Christians, like all Christians who truly respect the Holy Scriptures, regard homosexual relations as a sin. Father Seraphim died to that when he converted to the Orthodox faith. When I researched the material about his life, I wanted to respect what Father Seraphim would have wished to be presented in the book. And I know that he would not have wished that to be presented."

It was Rose's gay partner in San Francisco who introduced him to the Russian Orthodox Church Outside of Russia. But while Rose was immersing himself in the mystique of ancient Orthodoxy, his partner, who had written a book about the Church, was losing interest in it. Soon the Church took Rose wholly, and he and his partner split up.

A social doctrine adopted by the Council of Bishops of the Moscow Patriarchate last year describes homosexuality as "a sinful injury to human nature" to be "treated by sacraments, prayer, fasting, repentance and the reading of the Holy Scriptures."

Referring to his young adult years before he became fully involved in the Orthodox Church, Rose once said: "I was in hell. I know what hell is."

A narrow, arched doorway in a high white stucco wall opens into the courtyard at the mountainside skete Rose co-founded, now a full-fledged monastery with about a dozen priests, monks and brothers in residence. Shadows grow long in mid-afternoon as the sun creeps behind the treed ridge rising above the compound. The quietude is occasionally pierced by unearthly shrieks from the monastery's peacocks.

At 5 p.m., before the Vespers service, the church bell is rung nine times, in reference to the ninth hour—when Christ died—and silent, bearded men in black cassocks and black cylindrical hats called klobuks emerge from the compound's library and print shop and from cells in the pine-shrouded woods. Inside the darkened church, icons of saints and other holy ones cover the walls and crowd every shadowed

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Arriving clerics bow deeply and cross themselves before entering the main body of the church, which is open, with no pews. Some cross themselves and bow twice before certain icons, touching the right hand to the floor, before moving forward to kiss the icons. The lips may not touch the face depicted on the icon, only the feet or hands or clothing.

In the dark, quiet church, a young monk sings in a hushed monotone: "Lord have mercy, Lord have mercy, Lord have mercy..." Although the prayerful chants are in English, they sound centuries old. In the December chill and the flickering light of the lampadas, the black-robed priests and monks sing of suffering and redemption and everlasting life. After the service, they gather at a long, thick wooden table in the nearby refectory, warmed by a wood-burning stove, for a supper of vegetable stew with bread, accompanied by the reading of a spiritual text. They will rise well before dawn for the Matins service.

Eugene Rose is buried on the slope that rises from the middle of the compound. Over his grave is a rectangular wooden platform with roughly hewn benches and handrails. In the center is an empty wooden sarcophagus adorned with an oil lamp and candle, with an Orthodox cross at the head. The boards of this cenotaph, beneath which Rose's body lies buried in the ground, have been stained dark with oil and wax.

When some pious Orthodox visit the grave, they leave with a piece of wood from rotting boards or a handful of dirt or a few drops of oil from the lamp. In the Orthodox tradition, holy relics and remains of saints are objects of veneration.

Rose was pronounced dead Sept. 2, 1982, at a hospital in Redding. For days he had endured agonizing stomach pain and had kept to his cell, resisting entreaties that he go to a doctor. When his condition worsened, monks drove him to the emergency room. It was found during surgery that a blood clot had blocked a vein leading from the intestines, parts of which had become gray and gangrenous. He lingered for a week in intensive care.

Fr. Alexey Young was at his bedside near the end. "He was unable to speak at this point," he says. "We began to softly sing his favorite church hymn, for Good Friday, in Russian chant. As we sang, we saw two tears come down his cheeks. And we wept also, knowing that soon he would hear this hymn sung not by mortal men and women, but by angels."

Almost immediately, there were reports of visions and miracles. A woman whose son had received spiritual guidance from Rose said that, the day before Rose died, she received a visitation. "I was working in the back room," she said, "and at the same time thinking how I wished I was at the hospital with all of you. Suddenly, time stopped, and in front of me I saw Father Seraphim all shining, wearing glittering, silvery vestments—these are the closest words I can use to describe the light. I caught my breath and said, 'Oh, Father Seraphim!' I was too astonished to say anything except 'thanks.' Time was not running—all was now. I will make no interpretation of this event, at this time or later. I felt comforted, and I hope that this event comforts you also. I am very unworthy, and I don't know what more to say about this."

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before God. The extent of this veneration, including the writing of icons, is a factor, as are verified miracles before or after the righteous one's death. Uncovering of the remains and transfer of the relics to a holy site have been a tradition of the glorification ritual since ancient times. If the remains are well preserved or the bones emit a sweet fragrance, it is often considered a sign the deceased has found favor with God.

Those who knew him saw very different sides of Eugene Rose.

"I wasn't close to him," says Cathy Scott, "but I don't think anyone was. He wouldn't let any of us in the family hug him, he was so disciplined. I think he was lonely. I think he was close to God."

Dirk van Nouhuys says, "I thought of Eugene as a person who looks for answers to life's problems. Most people keep on looking, but Eugene stopped. I think what we missed is the degree of suffering that was within him. His outward personality kind of obscured the inner desperation he must have felt to have embraced such a rigid system."

Fr. Alexey Young said shortly after Rose's death that some people, "who could not understand either his writings or his sermons, and judged him primarily by his appearance, saw his dusty and tattered robes and long, matted beard, and disdained him. Behind his back, he was more than once called a 'dirty monk.' The fact is, he was a true monk, an angel in the flesh, dead to this world but alive to the next, and more concerned about purifying his soul than adorning his body. His example was a reproach to us all."

Gleb Podmoshensky, Rose's monastic partner, once said of him: "Above all, Father Seraphim knew how to suffer."

Fr. Damascene Christensen, who is working on the third edition of his biography of Rose, says, "The real Father Seraphim is the man that he became. He had been a lost but searching sinner, and in converting to Orthodox Christianity, he truly repented. He once wrote, 'When I became a Christian I voluntarily crucified my mind, and all the suffering that I bear has only been a source of joy for me. I have lost nothing, but gained everything.' He was able to cut through the deceptions of our times, the false philosophies, and go to the heart of the truth."

Laurence McGilvery cherishes a different sort of memory. Well before Rose left the world to become an ascetic monk, he and McGilvery were lunching in San Francisco. "His sandwich came with a pickle and mine did not," McGilvery says. "We both silently observed this, and finally he said, quietly, 'Have a pickle,' and I ate it. Years later, while he was walking with my wife, he told her: 'Once Larry did the strangest thing when we were having lunch together. My plate had a pickle, and his did not. I said, 'I have a pickle,' and he inexplicably just picked it up and ate it.'"

When his wife later told him what Rose had said, McGilvery, amused, wrote a note under the words "The Misunderstanding," intending to hand it to Rose so he could watch his expression when he read it. The mystery's resolution "was the kind of Zen moment he was so attracted to," McGilvery says. More than 30 years later, McGilvery still has the note. "This was before he disappeared," he says.

Although the daily rhythms of monastic life remained the same, there were changes at Platina in the years after Rose was buried there. Fr. Alexey described them in his Orthodox America article as "sad and, frankly, terrible events." According to him, there was a falling out between Rose and

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four years later after conflicts with the church hierarchy. The brotherhood that he and Rose had co-founded in the 1960s was disassociated from the Russian Orthodox Church Outside of Russia, but Fr. Herman continued to serve as a cleric under a non-canonical bishop. Last fall, he retired from active involvement in the brotherhood. He lives in seclusion not far from Platina.

In November, after existing for more than a decade outside ecclesiastically sanctioned Orthodoxy, the brotherhood was accepted into a diocese of the Serbian Orthodox Church. Fr. Gerasim Eliel, a priest-monk who has lived at the monastery since 1981, was appointed by the Serbian Orthodox Church as the new abbot. The tiny cell that Rose constructed in the woods and named Optina, after a famous Russian hermitage bloodily suppressed under communism, is still in use. Fr. Damascene stays there now. – Michael Balchunas

Related Links

Site about Seraphim Rose, including articles, icons, and even miracles:

<http://www.sisqtel.net/~williams>

(<https://web.archive.org/web/20181210142354/http://www.sisqtel.net/~williams>)

Books about Rose:

<http://www.reginaorthodoxpress.com/seraphimrose.html>

(<https://web.archive.org/web/20181210142354/http://www.reginaorthodoxpress.com/seraphimrose.html>)

Texts concerning Rose's "anti-Catholic" beliefs:

<http://ic.net/~erasmus/RAZ330.HTM>

(<https://web.archive.org/web/20181210142354/http://ic.net/~erasmus/RAZ330.HTM>)

Veneration of Rose:

<http://www.cin.org/archives/cineast/199805/0164.html>

(<https://web.archive.org/web/20181210142354/http://www.cin.org/archives/cineast/199805/0164.html>)

Trauma, Grief & Bereavement Hallucinations (Armando D'Agostino, 2014)

NB: Ephraim of Vatopaideion is NOT Ephraim Moraitis of Arizona



Greece jails Abbot Ephraim in Mount Athos fraud case

28 December 2011

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The abbot of the prestigious Vatopedi monastery on Mount Athos in Greece has been jailed pending trial for alleged fraud and embezzlement.

Abbot Ephraim, 56, is accused of arranging land swaps between Vatopedi and the state which are thought to have cost the government millions of euros.

The abbot, now being held in Korydallos prison in Athens, denies wrongdoing. His arrest has triggered protests.



newsfraudalert.wordpress.com/2014/04/07/fr-ephraim-and-vladimir-putin-comrades-in-north-america-infiltration/

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Russian President Putin and Abbot Ephraim appear to have a strong partnership going back many years. Putin has been reported to have made numerous trips to the Monasteries of Mt. Athos going back almost 2 decades.



The National Herald

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Abbot Ephraim of Vatopaidi Visits Kimisis Church of the Hamptons (Pics)

By Theodore Kalmoukos October 11, 2018



A commemorative group photograph with Elder Ephraim in front of the nave of this Kimisis the Theotokou. (Photo by ThM-Kostas Bell)



The future needs answers

9

 FORM 1-42
 DEPARTMENT OF LABOR
 IMMIGRATION AND NATURALIZATION SERVICE

Record on this blank United States citizens and citizens of insular possessions of the United States arriving at a port of continental United States from a foreign port or a port of the insular possessions of the United States, and such citizens arriving at a port of said insular possessions from a foreign port, a port of continental United States, or a port of another insular possession.

 LIST OF UNITED STATES CITIZENS
 (FOR THE IMMIGRATION AUTHORITIES)

143

Number 9

 S. S. "SATURNIA" sailing from PIRAEUS, JANUARY 23rd 1947, Arriving at Port of NEW YORK FEBRUARY 3, 1947

No. on List	NAME IN FULL		AGE	Sex	IF NATIVE OF UNITED STATES INSULAR POSSESSION OR IF NATIVE OF UNITED STATES, GIVE DATE AND PLACE OF BIRTH (CITY OR TOWN AND STATE)	IF NATURALIZED, GIVE NAME AND LOCATION OF COURT WHICH ISSUED NATURALIZATION PAPERS, AND DATE OF PAPERS	ADDRESS IN UNITED STATES
	FAMILY NAME	GIVEN NAME	Yrs. Mos.				
1	MARKOS	Spiros John	18	M	Schenektady N.Y.-Dec.20th 1929	1933	Schenektady N.Y.
2	MEGLIS	Aristedes	57	M	VP 291583 11/1/17	Am. pass. N. 2833 - Athens, Sept. 26th 1945	300. Montgomery St., Holdaysborh Pa.
3	MELEDONES	Demosthenes	57	M	VP 291583 11/1/17	Am. pass. N. 3292 - Athens, Nov. 13th 1946	6507, S. Tolman Ave. Chicago Ill.
4	METROPOULOS	John D.	52	M	VP 291583 11/1/17	Am. pass. N. 356 - Patras, Oct. 8th 1946	4201, Harries St. Minneapolis Minn.
5	METSIS	Elene	26	F	Lowell, Mass. - July 20th 1921	1924	340, Market St. Lowell, Mass.
6	METSIS	Aphroditi	24	F	Lowell, Mass. - July 4th 1923	1924	Same as above
7	MITCHELL	Spiro	68	M	Braddock, Pa. - May 10th 1928	Am. pass. N. 248 - Salonika Jan. 2nd 1930	519 W. Olney St., Phila. Pa.
8	MELOSSANOS	Angelo Gust	19	M	Braddock, Pa. - May 10th 1928	1930	236, St. Comonerville Pittsburgh Pa.
9	MIARITIS	Demetrios	19	M	Braddock, Pa. - May 10th 1928	Am. pass. N. 3227 - Athens, Nov. 6th 1946	359, W. 48th St. N.Y.C.
10	MIARITIS	Maria	14	F	Braddock, Pa. - May 10th 1928	Am. pass. N. 3227 - Athens, Nov. 6th 1946	Same as above
11	MISTHOS	Panagiotis A.	26	M	Braddock, Pa. - May 10th 1928	Am. pass. N. 3482 - Athens, Dec. 30th 1946	404, Court St. Brooklyn N.Y.
12	MISTHOS	George	16	M	Braddock, Pa. - May 10th 1928	Am. pass. N. 3482 - Athens, Dec. 30th 1946	Same as above
13	MORAITIS	Ioanis	20	M	Braddock, Pa. - May 10th 1928	Am. pass. N. 3381 - Athens, Nov. 20th 1946	Box 53 Oak Creek - Colo. 1946
14	KOSHOVAKIS	Aristotelis John	24	M	Manhattan, N.Y. - June 17th 1923	1933	5723, Michigan Ave. Detroit Mich.
15	MORRIS	Spiridon	52	M	Manhattan, N.Y. - June 17th 1923	Am. pass. N. 262 - Patras, Sept. 20th 1946	250, E. 34th St. N.Y.C.
16	MORAKIS	George	59	M	Manhattan, N.Y. - June 17th 1923	Am. pass. N. 2628 - Athens, Sept. 10th 1946	343, E.S. 31 St. New York
17	MORAKIS	Demetrios	16	M	Chester, Penna. - Nov. 22nd 1931	1946	106, 6th St. Chester Pa.
18	NESTOR	Andrew	53	M	Chester, Penna. - Nov. 22nd 1931	Am. pass. N. 1140 - Athens, Feb. 26th 1946	1023 Stanley Ave. Holliswood, Cal.
19	NICKLES	George Peter	24	M	Chester, Penna. - Nov. 22nd 1931	Am. pass. N. 3429 - Athens, Nov. 25th 1946	24, Linden Ave. Middletown N.J.
20	NICOLPOULOS	Evangelos	30	M	Chicago Ill. - May 5th 1917	Am. pass. N. 3382 - Athens, Nov. 25th 1946	3832, Maypole Ave. Chicago Ill.
21	NICOZISIS	Christakis	17	M	Chicago Ill. - May 5th 1917	Am. pass. N. 434 - Patras, Jan. 11th 1947	4415, Cascadi Ave. Seattle Wash.
22	NEMPHOS	William Spero	54	M	Chicago Ill. - May 5th 1917	Am. pass. N. 403 - Patras, Nov. 19th 1946	407, Sade St. Norristown Pa.
23	NEMPHOS	Spiros	17	M	Chicago Ill. - May 5th 1917	Am. pass. N. 403 - Patras, Nov. 19th 1946	Same as above
24	NONIS	Evangelos	54	M	Chicago Ill. - May 5th 1917	Am. pass. N. 359 - Patras, Oct. 8th 1946	336, Columbus Ave. N.Y.C.
25	PAPADOPOULOS	Christina	21	F	Ipswich, Mass. - Jan. 28th 1926	1934	250, E. 34th St. N.Y.C.
26	PAPADOPOULOS	Helen	18	F	Ipswich, Mass. - July 1st 1929	1934	Same as above
27	PAPADOPOULOS	Panagiotis	17	M	Ipswich, Mass. - Oct. 4th 1930	1934	Same as above
28	PAPADOPOULOS	Nicholas	16	M	Ipswich, Mass. - Dec. 5th 1931	1934	Same as above
29	PAPADOPOULOS	Mary Vasiliki	33	F	Endicott, N.Y. - Aug. 11th 1914	1934	Same as above
30	BASSAKOS	John	12	M	Endicott, N.Y. - Aug. 11th 1914	1934	Same as above

IMPORTANT NOTICE.—1. Great care should be taken not to place on this list the name of any passenger who was not born in the United States or who has not taken out final naturalization papers, such manifest opposite the names of those members who claim citizenship.

2. Where one or more members of a family are aliens, the names of all such members should be recorded upon the alien manifest. Suitable notation may be made upon such manifest opposite the names of those members who claim citizenship.

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Live TV

hub for terrorists

By Tim Lister and Ioannis Mantzikos, CNN

🕒 Updated 7:24 PM ET, Sun January 25, 2015

Terror suspect arrested in Greece 06:11

Story highlights

Greece is close to Turkey, has an influx of illegal migration from Syria and is in a dire financial situation

(CNN) — The new Greek government has plenty of challenges ahead of it: A towering debt, chronic unemployment and relations with the rest of Europe. But it also has an urgent security problem.

Greece has become an unwitting crossroads -- both for iihadists trving to reach Iraq and Svria from Europe. and for

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Among recent cases with a Greek connection:

- Belgian officials believe that Abdelhamid Abaaoud, a prominent Belgian jihadist within ISIS, may have traveled from Syria to Greece and then communicated by phone with the terrorist cell recently broken up by Belgian police.
- Earlier this month, three young Belgians were arrested at Charleroi airport as they prepared to fly to Greece. The Belgian Prosecutor's Office says they have been charged with participation in a terror group.
- On January 17, Greek police arrested a 33-year old Algerian man whose extradition was sought by Belgium in connection with last week's raids. The man, who has not been named, has protested his innocence.
- Last year, two French jihadists were arrested after using Greek soil to return home. One was arrested after passing through Italy. One was Ibrahim Boudina, a 23-year-old French national born in Algiers. Greek border guards had found in his possession a USB stick with instructions for how to make homemade bombs.

Europe faces 'greatest terror threat ever'

They did not detain him, but tipped off French investigators, who later found bomb-making equipment and devices in his apartment near Cannes. Boudina has denied terror charges and awaits trial.

What's unknown is how many jihadists are traveling individually -- in either direction -- and how many are using support networks.

'Not a target, just a gateway'

"Greece is not a target, just a gateway into Europe and a stop on the fighters' return home," said the source close to Greek intelligence.

"The large immigrant communities in Greece, and particularly in Athens, are in a position to provide jihadists and others associated with such groups with housing and generally help them remain anonymous," the source said.

In 2011, Greek authorities detained nearly 50,000 illegal migrants from Afghanistan and Pakistan, according to police figures.

One analyst who has studied jihadist travel patterns says there are indications that militants are setting up logistical, recruitment and financial cells in Greece, in part to facilitate the travel of a growing number of would-be fighters traveling from Kosovo and Albania.

ISIS has produced several propaganda videos featuring Kosovars appealing to their countrymen to join them, and the Kosovo authorities believe some 200 individuals have left to wage jihad in Iraq and Syria.

But it's not just the Balkans that's providing the travelers.

"We estimate that about 2,000 people have used Greece in the last two years or so, mainly arriving by boat from Italy as a stop to an onward journey," the source close to the intelligence services told CNN.

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Petros Konstantinidis

Follow

Journalist from Athens, Greece. Deep faith in democracy.

Dec 8, 2017 · 10 min read



On 11 July 1995, ten members of the Greek Volunteer Guard and an eleventh Greek serving in a death squad unit invaded Srebrenica, along with Ratko Mladic's troops and paramilitaries. Five of them can be seen in this photo. Their names are Spyros Tzanopoulos (EEF sergeant and member of the central committee of the neonazi Golden Dawn), Dimitris Zavitsanos (EEF master sergeant), Anna Florin, Schisas Vasilis, Kyriakidis, G. Lymperidis and Charalambos Dimoulas. Source: XYZ Contagion

The Greek Militiamen Involved in the Srebrenica Massacre

Recruited in Athens, Thessaloniki and Belgrade, about 100 Greeks fought in a "guard of volunteers" based in Vlasenica, in central Bosnia. The Greek intelligence service was in touch with the volunteers.

The Greeks and the Serbs have a lot in common—beyond just geographic proximity. The vast majority of both peoples are orthodox Christians, for whom religion plays a crucial role in everyday life. But more importantly, the two countries have repeatedly supported each other throughout modern history. The Balkan Wars of 1912 and 1913 were an important manifestation of this alliance. Later on, during WWI, many Serbs found refuge on the island of Corfu when their country was occupied by the Central Powers. In 1941, the Wehrmacht demanded passage from Yugoslavia to occupy Greece. The Yugoslav



Orthodox Mom

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UNDER ATTACK: GREEK AMERICAN FATHER DENIED PARENTAL RIGHTS BECAUSE HE'S AN ORTHODOX CHRISTIAN

April 11, 2018 by Orthodox Mom, in category Faith, Living Purposefully

Xristos Anesti!!

Orthodox brothers and sisters, it is with a heavy heart that I am posting today to plead with you on behalf of a close personal friend. He is literally being persecuted in Raleigh, NC on behalf of his Orthodox Christian faith and Greek ethnicity. This is not an exaggeration, this is real life happening right now. I'm in shock that I am even having to write this.

A recent court order states that his 7-year old daughter is no longer allowed to even wear her cross and he is not allowed to speak to her in his native tongues, even when it is just the two of them.

He is currently being threatened with jail time on April 24 for refusing to attend therapy sessions with a court appointed psychiatrist in order to "help him remove personal and religious beliefs from his parenting style." HOW INSANE IS THIS????? My stomach is sick at the thought that someone would be willing to destroy someone else's life, including the life of their own child, for personal gain.

Below is an article written by myself and a friend hoping to raise awareness for Antoni's case.

PLEASE help by sharing both pages on your social media and spreading this message to friends and family in your church community. And most of all keep Antonios and Mary in your prayers.

UNDER ATTACK: Greek American Father Denied Parental Rights Because He's an Orthodox Christian

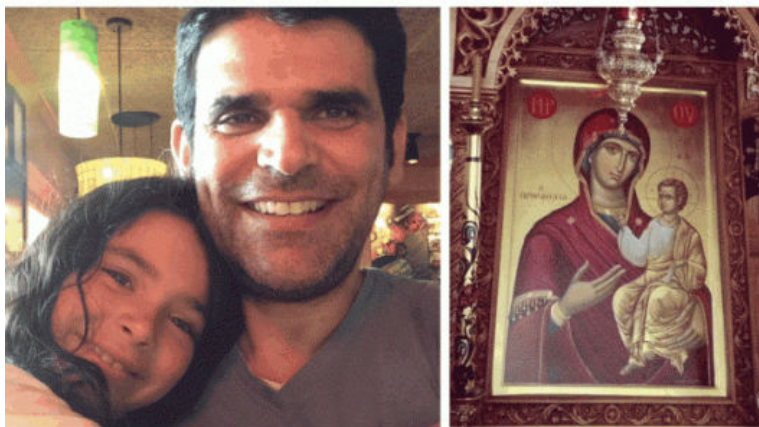
ABOUT ME



"Each person must bear the weaknesses of others. Who is perfect? Who can boast that he has kept his heart undefiled? Hence, we are all sick, and whoever condemns his brother does not perceive that he himself is sick, because a sick person does not condemn another sick person." -Elder Ephraim of Philotheou & Arizona

POPULAR TOPICS

(Request for legal assistance needed by 23 April – Less than 30 days to file an appeal)



How does a divorced Greek dad with Master's degrees from Stanford and the University of Illinois, who has an exceptionally loving and healthy relationship with his daughter, now face the threat of jail time in a religious rights custody case?

Judge Anna E. Worley of Wake County, North Carolina has revoked all rights of Antonios Hondroulis to his 7-year old daughter, Mary, citing reasons that only extend to his religious and ethnic beliefs.

Like most Greeks, Antonios, is an Orthodox Christian who follows biblical principles such as praying, fasting and respecting modesty with a great love for his native language.

Antonios, 42 originally from Hania, Crete, came to America for his graduate studies in Chicago and California. He has since become an American citizen and has taken a very active role in parenting his daughter until recently.

Previously when he had shared custody, Antonios actively taught Mary the Greek language and customs, engaged in sewing projects, cooked traditional Greek foods and family recipes at home and read the Bible and lives of the Saints before bedtime, *but has now been forbidden to share any of his Greek culture or Orthodox Christian beliefs with his daughter. He is denied to even say "Agape mou!"*

Judge Worley believes that despite the fact that the child herself wishes to wear a cross and prefers chickpeas over chicken on certain days during Lent, that Antonios has been wrongfully teaching her these practices and accuses him of brainwashing. Judge Worley threatened Antonios with jail time if he refuses to see a court appointed psychiatrist in order to help him remove his personal beliefs from his parenting style.

Most recently at the trial, Antonios' side was only heard for twenty minutes, while the mother's side was heard for one hour and forty minutes. Furthermore, the mother's story was heard in a secret ex-parte hearing that Antonios was not present at, and the motion filed was full of false accusations designed to evoke religious and ethnic hatred.

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Antonios has pleaded for his chance to be heard, but to no avail. *Not a single witness on behalf of Antonios was allowed to take the stand in his defense.* Written statements from Mary's teachers stating their opinions on his character and relationship with his daughter were also rejected as evidence. Photographs and video clips of Mary enjoying her activities with her father and involvement in the Greek community are all being dismissed.

Worse yet, Antonios is forced to pay for the accusers to testify against him. In fact, he has been billed twice for the questionable Parent Coordinator, Justin Mauney, who appears to be engaged in a suspicious and potentially unethical personal communication with the mother, who is relying on Mr. Mauney for extensive emotional support beyond his appointed role. Mr. Mauney admitted this, on the stand, under oath.

Judge Worley's reputation has long been questionable as a quick google search of her name produces results of Facebook Groups dedicated to exposing her crooked practices, petitions to impeach her, and Father's Rights groups voicing negative experiences with her.

Religious liberty is a basic constitutional right– a promise given to our parents and grandparents who immigrated to this country in hopes of a better future. *Why is this fundamental right being denied to Antonios Hondroulis?*

The loving Greek communities in North Carolina that have embraced both Antonios and Mary for about 4 years are heartbroken and are asking for your help. Mary is now denied the attention and acceptance she feels from those Church friends and is *being denied the right to grow up as a Greek American in this country.*

This is a situation that we cannot afford to ignore!

It is not simply a threat on the religious liberties of Orthodox Christians alone, *it's a threat against any and all people who have a deep love and respect for their culture and religious beliefs, whatever those may be.*

Sign the petition to help. Share this article with friends. Take a stand to defend religious liberty in America. PLEASE NOTE: iPetitions will redirect you to a donation page. That is NOT for Antoni but for their site. You can close the page and your signature will remain without making a donation! If you are interesting in donating, please visit the GoFundMe page below.

Supporters of Antonios are actively seeking your help. If you are passionately inspired by this case and can offer legal representation or assistance with legal fees please contact Antonios directly at antonios.hondroulis@gmail.com

Also, a GoFundMe page has been set up on his behalf to assist with legal costs.

Please make a [donation by clicking here.](#)

The Orthodox Heritage

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Sophia Says...

St. Theophan Academy

The Garden Window

The Scrumptious Life

The Woman and the Wheat

Xenia Kathryn

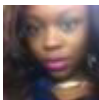
READERS ARE
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Impeach Judge Anna E. Worley



This petition had 14 supporters



F P started this petition to [The Governor of NC](#)

This petition is important because it will bring the necessary attention to the many injustices done in the Judge's court room to the House of Representatives. She should be impeached on the grounds of malfeasance, gross misconduct, gross immorality, and maladministration. A simple Google search of this Judges name will display numerous stories and blogs of injustices done under her rulings. Our children are being removed from good homes with good parents and being used as lab rats to try new methods out. The voices of our children must be heard and in order for this to happen please sign this petition. Many children have been affected and I would like to stop the injustice for the future children that could possibly be affected. I have many facts behind my words and would love to share more For more information please visit www.exposingjudgeworley.blogspot.com

Athos – Agion Oros

Pictures and stories about the Holy Mountain

1887 – Esfigmenou: Saloniki court sentences zelotes

Posted on [January 30, 2017](#)



Penalty of 20 years imprisonment imposed by the Mixed Jury Court of Thessaloniki to the abbot of the Old Brotherhood of the Holy Monastery Esfigmenou of Mount Athos, as well as in another monk of the same brotherhood on the incidents of 2013 in the Konaki lodgings of the Monastery, Karyes.

According to the court order issued yesterday midnight, the two convicted zealous monks -which were not present in court – led to prison because the court did not grant suspensive effect on the execution of the sentence. The following days will be issued warrants that will be sent to the relevant police station to arrest the fugitives and bring them to jail.

The Court held, by a majority, guilty abbot Methodius instigator of events, while the second defendant, monk Antypas, was sentenced for causing arson etc. Note that the incidents were caused when bailiffs attempted to evacuate the antiprosopeio (lodgings) pursuant to a previous court decision. As a result reactions occurred and the accused fired improvised Molotov cocktails.

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U.S. Exchange Student Starved by Egyptian Host Family Loses 50 Pounds

Published February 27, 2008

Associated Press

HALLOWELL, Maine — Jonathan McCullum was in perfect health at 155 pounds when he left last school year as an exchange student in Egypt.

But when he returned home to Maine just four months later, the 5-foot-9 teenager weighed a mere 105 pounds, so weak that he struggled to carry his baggage or climb a flight of stairs. Doctors said he was at risk for

McCullum says he was denied sufficient food while staying with a family of Coptic Christians, who fast 250 days a year, a regimen unmatched by other Christians.

But he does not view the experience as a culture clash. Rather, he said, it reflected mean and stingy family, whose broken English made it difficult to communicate.

"The weight loss concerned me, but I wanted to stick out the whole year," he said in an interview at his home outside Augusta.

Friends and teachers at his English-speaking school in Egypt urged him to change his host family, being told the other home was in a dangerous neighborhood of Alexandria.

After returning to the U.S., he was hospitalized for nearly two weeks. The 17-year-old has regained 40 pounds, his parents say he's not the same boy he was when he left under the auspices of AFS Intercultural

"He was outgoing, a straight-A student, very athletic. Now, he's less spontaneous and more subdued," said Elizabeth McCullum, who was shocked when she met her son at the airport on Jan. 9 and saw he had lost 50 pounds.

PUBLIC ORTHODOXY

Bridging the Ecclesial, the Academic, and the Political | The Orthodox Christian Studies Center of Fordham University

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DEAFENING SILENCE

by [Inga Leonova](#) | [ελληνικά](#) | [русский](#)



Three years ago, a scandal broke out. An outspoken white supremacist by the name of Matthew Heimbach was received into the Orthodox Church on Lazarus Saturday. A few days later, on Bright Monday, Heimbach and his cohorts from the Traditionalist Youth Network (a white supremacist group affiliating itself with Orthodoxy) beat up a protester at a hate rally with an Orthodox wooden cross.

The story went viral. There were multiple demands on the Assembly of Canonical Orthodox Bishops of the United States of America (ACOUA) to speak out against the white supremacy and the racists' claim that it is "ontological" to Orthodoxy. Quoting Heimbach,

"As an Orthodox Christian I believe in the separation of races into ethnically based Church's. That is why even in Orthodoxy there is for instance a Greek, Russian, Romanian, Serbian, etc. Orthodox Church. Regional and racial identity is a fundamental principle of Christianity, must to the dismay of Leftists. I believe black Christians should be in their black Church's, with black priests, having black kids, going to black Christian schools, etc."

Instead, the Antiochian Archdiocese quietly dealt with the matter by excommunicating Heimbach and his mentor Matt Parrott (another chrismated Orthodox and leader of the "parent" Traditionalist Workers white supremacist group) and posting a notice on the parish website. No public statement was ever made by the bishops of either the Archdiocese or the Assembly. Within



A publication of the Orthodox
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(<http://religiondispatches.org/>)

RELIGION DISPATCHES

BY KATHERINE KELAIDIS ([HTTP://RELIGIONDISPATCHES.ORG/AUTHOR/KATIEKELAIDIS/](http://religiondispatches.org/author/katiekelaidis/)) / AUGUST 18, 2017

WHITE SUPREMACY AND ORTHODOX CHRISTIANITY: A DANGEROUS CONNECTION REARS ITS HEAD IN CHARLOTTESVILLE



4,240 ([/#facebook](#)) ([/#twitter](#)) ([/#google_plus](#))

(<https://www.addtoany.com/share?url=http%3A%2F%2Freligiondispatches.org%2Fcharlottesville%2F&title=White%20Supremacy%20and%20Orthodox%20Christiar>)

When I first wrote about the growing popularity of Eastern Orthodox Christianity among those on the far-right for *Religion Dispatches* (<http://religiondispatches.org/how-orthodox-christianity-became-the-spiritual-home-of-white-nationalism/>) in November of last year, I was regularly told that Matthew Heimbach's excommunication from the Orthodox Church was the end of the problem. They told me that in making connections between the so-called alt-right and Orthodoxy I was overreacting.

But last week, there was Heimbach, at the center (<https://www.usatoday.com/story/news/nation-now/2017/08/12/meet-man-middle-unite-right-rally-charlottesville/562571001/>) of those organizing the "Unite the Right" march in Charlottesville—and marching, as Inga Leonova writes at Fordham's Public Orthodoxy, while "waving 'Orthodoxy or Death' banners" (<https://publicorthodoxy.org/2017/08/16/deafening-silence/>).

The events of the past week make it shockingly clear that with reference to the growing threat of white nationalist groups, overreacting may not be the problem. I feel this especially because I spent the week before the events in Charlottesville researching the converts whom Orthodox Christianity and white supremacy share.

My guide into this world was Tim (who asked that I not use his real name). Tim inquired on Facebook if I had written the article referenced above and I said yes, expecting the same *apologia* I had received before. Instead, I was introduced to dossier of evidence that suggests that the "nationalist problem" is far from contained and presents a serious, ongoing challenge for American Orthodoxy.

While the Neo-Nazis and Neo-Confederates may be relatively few in number, there is increasing evidence that Orthodoxy has become an integral part of the ideological and recruitment apparatus within some segments of the white supremacist movement. Importantly, these ideas and the converts to them are being tolerated, and frequently exploited, by much more powerful voices. This growing attachment to Eastern Orthodox Christianity among a segment of white nationalists has serious implications for more mainstream currents in contemporary Orthodox life.

From the minute he first spoke, I couldn't help but think that Tim sounds like a lot of guys I grew up with, if slightly more earnest. This makes sense as we both come from the suburbs of Denver, Colorado. In fact, Tim became Orthodox at the Assumption of the Theotokos Greek Orthodox Cathedral in Glendale, Colorado. That's the church my family has attended since my grandparents arrived in Denver in 1959. And while Tim and I never knew each other, we knew a lot of the same people at "the Cathedral."

Tim told me that he came of age in the "anti-racist skinhead movement" and spent a few minutes regaling me with his tales of street fights against various infamous Denver-area Neo-Nazis. It was from this background, which undoubtedly leads to a sensitivity for finding fascists everywhere, that Tim started to notice that something was going on amidst in the world of the Orthodox internet.

While Orthodoxy tends to draw a pretty conservative crowd (especially among its converts), Tim began to see Facebook posts and websites that crossed the line between very conservative and dangerous nationalism. So, Tim did what people do in the 21st century when they discover something that angers or frightens them—he started a Facebook group. He made the group secret and carefully selected who he invited to it. It became a sort of Scooby squad looking for white supremacists of various stripes hiding in plain sight within Orthodox parishes across America, using the Orthodox Church to add legitimacy to their message.

When Tim invited me into the group (as an observer for this article—not as a participant), two situations had taken center stage. First, one of the people that the group had been tracking had threatened to sue. Tim and a few other group members sent me some of the posts that had first drawn the group's attention and a screenshot showing that this man counted Matthew Heimbach among his Facebook friends. He also attends another mainstream canonical [Orthodox Church in America \(OCA\)](https://oca.org/) in Ohio. This parish had an active prison ministry and Tim feared that that this was a fertile recruiting ground for a white nationalist.

There was also a small upheaval about a [Russian Orthodox Church Outside of Russia](http://www.synod.com/synod/indexeng.htm) (ROCOR) parish in Lenoir, Tennessee. Members in the anti-fascist Orthodox Facebook group believed that known white nationalists, neo-Confederates and neo-Nazis were in the parish. The group members had left negative Facebook and Google reviews and now the priest's son was trying to contact them.

I reached out to the priest's son as well. His reply read,

“ There was a massive misunderstanding about our parish on the internet spread by people who have never been to it. I reached out to these people to correct that issue, not to talk about any conspiracies within Orthodoxy in general. Our parish is not Neo-Nazi or Neo-Confederate. ”

And despite some very questionable things posted by parishioners, I think he is basically right. The parish isn't "Neo-Nazi or Neo-Confederate." But there is much to suggest that the parish is perhaps a bit too tolerant of those who are.

And that extreme tolerance for some dangerous (and by the Church's own standard heretical) views, may very well be the real problem.

One name that Tim mentioned early on was one that I had heard again and again: Matthew Raphael Johnson. Johnson was also present in Virginia this last weekend. He has a Ph.D. from the University of Nebraska and is, for what it is worth, the intellectual powerhouse of Orthodox nationalism in America.

Johnson's podcast is on the TradYouth website, the cyber arm of the Traditionalist Workers Party (the political party founded by Matthew Heimbach and his political collaborator and father-in-law Matthew Parrott). For years, Johnson was a priest in a breakaway Orthodox group called the [Old Calendarist Greek Orthodox Autonomous Orthodox Metropolia](http://orthodoxmetropolia.org/), before being defrocked for phyletism (essentially for being a racist).

And yet, even from these far-off margins of the Orthodox world Johnson has managed to have an impact on the mainstream. His books are Slavophilic revisions of Eastern European history and completely marginalized in academic circles. His first book *The Third Rome: Holy Russia, Tsarism and Orthodoxy*, however, enjoyed enough mainstream acceptance within Orthodoxy that it first came out it was sold at the canonical [Orthodox Church in America \(OCA\)](https://oca.org/) parish I attended in college.

Johnson's books and podcast, *The Orthodox Nationalist*, push the same brand of nationalism that adherents refer to as "traditionalism." This ideology, which attempts to distance itself from more recognizable white supremacy, blends nationalism with an anti-globalist agrarianism that in many ways does not sound dissimilar to the rhetoric coming out of the White House.

Yet among the traditionalists, one finds a whole host of other, far more rare, beliefs—many of which find more than a passing precedent in more conservative, but still decidedly mainstream, strains of Eastern Christian thought. There are, for example, monarchists, calling for a restoration of Imperial Russia or even a new Byzantine Empire.

While this may seem extreme, a strain of pro-monarchism runs through a great deal of even modern Orthodox thought, particularly within the Russian tradition where Tsar Nicholas II and his family are venerated as "passion-bearers."

So how do teenagers in Appalachia end up advocating for a re-imaged medieval Eastern Christian empire? And why have these people been allowed to remain in ordinary Orthodox parishes around the country?

The best answer I can posit: anti-Semitism and homophobia. These are the shared beliefs that allow extremists to lurk in plain sight, co-opting whole parishes to their mission. This is, of course, not to say that all Orthodox Christians are anti-Semitic and/or homophobic. The vast majority are not. But the simple fact is that the institutional Church has been casual in challenging the most egregious public statements made by some of its more visible adherents, clergy and laity alike.

When high-profile, decidedly mainstream Orthodox converts like Rod Dreher promote the idea that modern society has become so corrupt that Christians should separate themselves from society completely and cites gay marriage as his "case-in-point," what message does it send to other, less-refined discontents? What about when a respected theologian's questions about the anti-Semitic nature of the Holy Week prayers becomes an internet firestorm of abuse?

There is no evidence that the institutional Orthodox churches in America, its clergy, and the vast majority of its laity has anything but disdain for these extremists co-opting Eastern Christianity. The episcopal hierarchy of American Orthodoxy has been slow to respond to the events in Charlottesville but there has, a week later, finally come [a statement](http://www.assemblyofbishops.org/news/2017/response-to-racist-violence-charlottesville-va) from the Assembly of Canonical Orthodox Bishops of the United States of America—a response that while delayed was unusually strongly worded for the Assembly

Before this, only one major jurisdiction released a statement: [The Orthodox Church in America](https://oca.org/holy-synod/statements/holy-synod/holy-synod-of-bishops-issues-statement-on-recent-tragic-events-in-charlotte). It is worth noting that this statement makes, if not explicit, clear reference to those within the white supremacist movement who have attached themselves to Orthodoxy. The statement reads, in part:

“ At the same time, we exhort our clergy and faithful to reject any attempts by individuals or groups to claim for themselves the name of “Orthodox Christian” in order to promote racism, hatred, white supremacy, white nationalism or neo-Nazism. ”

If nothing else, this single sentence is the most clear and public official acknowledgement made by the official Orthodox hierarchy that there is a problem with nationalists within the church.

If this statement will manifest into any real action remains to be seen. But what cannot be ignored is that when you are tolerant of some kinds of extreme hatred, it opens the door for other less socially acceptable forms of hatred. It sets the Church up to be a mouthpiece of white supremacy and extreme nationalism.

It is obvious why American Orthodox Christians want to minimize the problem as much as possible. It touches too close to so many self-inflicted wounds. But if something is not done, there is a real danger that American Orthodoxy will be further implicated within the white nationalist movement. And ignorance, especially willful ignorance, is no defense.

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Greek terrorist hitman on hunger strike granted 3rd furlough

Jun. 14, 2018



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ATHENS, Greece (AP) — Greek officials agreed late Thursday to grant a third furlough in eight months to a convicted far-left terrorist serving multiple life terms for a string of murders, and who was on a hunger strike pressing for his demand.

The decision followed a series of protests and vandal attacks by anarchist sympathizers of Dimitris Koufodinas, including a peaceful protest on the ancient Acropolis in Athens.

A lawyer representing Koufodinas, a member of the deadly November 17 group, said her client was calling off his 15-day hunger strike. He will get his two-day furlough once he is released from hospital, where he was taken because of his hunger strike.

Ioanna Kourtovik said Koufodinas will have to appear once a day at his local police station during the furlough.

Earlier Thursday, members of the anarchist Rubicon group unfurled a banner in front of the 5th century B.C. Parthenon temple on the Acropolis, accusing the government of trying to “assassinate” Koufodinas. No damages were caused to the historic site, and no arrests were made.

The decision on his third furlough had been delayed for procedural reasons.

The now-disbanded November 17 group's former main hitman, Koufodinas, 61, has acknowledged his crimes but has never repented.

Koufodinas was convicted in 2003 of belonging to November 17, which assassinated 23 people between 1975 and 2000, including U.S., British and Turkish diplomats and military personnel. He is serving 11 life terms.

Koufodinas has been granted two brief furloughs from prison over the past eight months, prompting criticism from opposition parties, the U.S. State Department and families of the group's victims.

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