

the **Presbyter**

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Greek Orthodox Archdiocese of America

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From the President...

Dear Fathers,

Recently the members of the APC returned from their trip to the Patriarchate for their spring meeting. We were invited to join His Eminence Archbishop Spyridon on the pilgrimage. Words cannot describe what we experienced in the ancient see of Christendom. The welcome afforded to us by His All Holiness was incredible. His All Holiness took the time even though he had a terrible cold to speak and meet each of the clergy present. We experienced first hand his love and concern for us and for the church at large.

The Patriarchate is maintained very well, but is a far cry from what it should be. Let us remember this is the headquarters of the One, Holy, Catholic and Apostolic church. It is the center of activity for over 300 million Orthodox Christian worldwide. Quoting a Press Release concerning the Patriarch's upcoming visit, "The precise role and position of the Ecumenical Patriarchate of Constantinople has been in place for over 1600 years, determined centuries ago through the legislative decision (canons) of the Second and Fourth Ecumenical Councils of the Universal and Undivided Christian Church As Archbishop of Constantinople and New Rome, His All Holiness, Ecumenical Patriarch Bartholomew occupies the First Throne of the Orthodox Christian Church, and presides in a fraternal spirit as primus inter pares--first among equals".

Having said these things we must also realize that the Patriarchate needs our help as it continues to be a guiding light in the world. At our recent meeting it was decided that an endowment of one Million dollars be created from the clergy of the Archdiocese of America. You might be saying to yourself right now, but how? The answer is simple and our response must be positive if Orthodoxy is to take its rightful place in History. You and I are asked to commit to a \$2,000 donation to the Endowment fund of the Patriarchate. We are asked, each of us to send \$500 a year for four years to the treasurer of the APC, Fr Michael Pstrikos or his successor in the years to come. You may either give the money all at once or in payments, that is entirely up to you. You may also seek these monies from friends or parishioners. The source of the money is up to you. We are asking you for your commitment. Should you have any questions or concerns, please feel free to contact me. Our own beloved Archbishop has begun the fund by committing himself to a \$2,000 pledge which was quickly matched by His Grace Bishop Alexios of Troas.

On behalf of the members of the APC,
I pray you will join us in this worthy cause.

In His Service,
Rev. Christopher T. Metropulos



Patriarch to Lead U.S. Clergy Retreat

His All Holiness Patriarch Bartholomew I, will arrive in the United States on October 19. During his stay he will visit several Dioceses where a many of us will have the opportunity to see him publicly, but not privately.

Responding to the invitation of His Eminence Archbishop Spyridon, his All Holiness accepted to be the keynote speaker at the retreat for the Archdiocesan clergy and presvyteres (active and retired). The two day event will take place in Chicago, beginning Monday, November 3. In the afternoon, after our arrival at the hotel, we will be shuttled by bus to the Sts. Constantine and Helen Church in Palos Hills, where the entire evening is to be hosted by Fr. Byron Byron Papanikolaou and his parish.

Prior to the Patriarchal Exhortation, a Vesper Service will be chanted. Immediately following, we will each be introduced to His All Holiness and also have a picture taken with him. Afterwards, everyone is invited to a dinner hosted by the community where the entire evening will be spent with our spiritual father.

The organizing committee has scheduled the second part of the retreat all day Tuesday at the Sheraton Hotel in Chicago. Room rates are \$150.00 per night, please make your own reservations with the hotel by calling the toll-free 1 (800) 233-4100. You will receive a brochure in the mail, kindly return the reservation card no later than October 1st. If you are interested in sharing a room with another person, please indicate that on the form.

Because the retreat is scheduled for mid-week, many Presvyteres may find it difficult to attend. However, we sincerely hope this "once in a life-time" opportunity to personally receive the blessing of His All Holiness, and attend the national jointly sponsored retreat will be the incentive you will need to attend. We look forward to seeing you in Chicago.

In His service,
The Organizing Committee:

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Rev. Chris Kerhulas
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WHEN CHURCH HISTORY COMES ALIVE: A PILGRIMAGE TO CONSTANTINOPLE

For most graduates of our beloved Scholi the subject of Church History was conveyed through lecture and reading ancient sources, such as Eusebius and Euergetia the Nun, along with modern Church Historians such as Bishop Kallistos Ware, David Talbot Rice, Sir Steven Runciman and Frs. Demetrios Constantelos and N. Michael Vapouris. The glory of Byzantium along with the reality of our Mother Church through the history of the Ecumenical Patriarchate was either expanded or limited by the amount of reading we did along with the vividness of our imaginations.

Those early lessons came to life quickly, when by the invitation of His Eminence Archbishop Spyridon, the Archdiocesan Presbyters Council accompanied Him to the Center of World Orthodoxy, the Patriarchate of Constantinople, to receive the Paternal Blessing and Embrace of His All Holiness Patriarch Bartholomew I. For those of us uninitiated to world travel, the excitement began with the first request to display our passport at the Turkish Air check in counter, at J.F.K. Our Air Bus 340 finally took off and the nine hour flight passed quickly. Traveling with us were fellow pilgrims, His Grace Bishop Alexios of Troas, Rev. Alexander Leondis, the former Archdiocesan Chancellor and other members of the Archdiocesan Staff, including Presvytera Nikki Stephanopoulos, Diaconisa Nectaria Kousoulas and Costa Deligiannis, Director and Executive Editor of the Orthodox Observer. Once in Turkey we were united with His Eminence Archbishop Spyridon, V.Rev. John Heropoulos, Director of the Office of the Archbishop, Rev. Alex and Presvytera Xanthi Karloutsos, Vicar of Public affairs and Deacon Anastasios Kousoulas, Deacon to His Eminence.

Our lessons came alive with a glimpse of the ever majestic and ever memorable Church of Hagia Sophia, as our Plane approached the airport. The panoramic view of Istanbul, dotted with minarets and domes afforded our flight was awesome.

Little time was wasted once we landed as the pilgrimage began actually prior to reaching our hotel, by visiting the Monastery and Church of the Life-Giving Fountain, Zoodochos Peghe at Balukli. One of the most important and revered shrines in all of

Christendom, which is under the protection of the Patriarchate, There we prayed and we were blessed with and drank from the waters of the Life-Giving Fountain Fr Gennadios gave us a tour of the Beautiful Church and the Nuns offered us wonderful hospitality, we then stepped out into the court yard of the Patriarchal Tombs and gathered around the tombs of Patriarch Dimitrios I, and Patriarch Athenagoras, as His Grace Bishop Alexios chanted the prayers of the Trisagion for the souls of the departed Patriarchs, a truly moving experience.





After a brief stop at the hotel to register, find our rooms and get settled, we were back on the bus headed to the Phanar, to attend the Salutation Services at the 16th century Patriarchal Cathedral of St. George, which was recently renovated. The steps that led from the street upward to the Property of the Patriarchate belong to the City and were in horrible condition. It was a short walk across the parking area to the steps of the Patriarchal Compound, past the Gate where Patriarch Gregory V was martyred by hanging from the Gate at start of the Greek Revolution for freedom in 1821, this Gate has remained closed since the Patriarch's death as a sign of mourning. The Patriarchal Cathedral was admittedly smaller than I had envisioned but it was beautifully restored. His Eminence Archbishop Spyridon presided from the Throne. The chanting of the Service was beautiful. It was also a proud moment to see our Schoolmate and friend, Rev. Deacon Tarasios Anton, who is now the second Patriarchal Deacon.

The bus met us at the base of those menacing steps and transported us to Istanbul's answer to New York's Times Square, Taxim Square. Where there was as much if not more traffic and crowds of people on the streets. We enjoyed a meal at a local restaurant and then returned to the Hotel.

After a few hours of sleep we were refreshed and ready to continue our journey into the past. To see Hagia Sophia from the outside is awe inspiring enough, but to enter this magnificent Cathedral through the Imperial doors, was truly an experience that transported each us back in time, to the glory of Byzantium. If all the mosaic tiles were to be removed and there was not a trace of iconography, the sheer immensity of the interior space was overwhelming enough. All I could think of while I was there was "how was this accomplished, surely by the hand of God". After walking past what seemed like a maze of persistent street vendors, selling anything from post cards to pretzels, our bus took us to the Phanar.

The very highlight of our Pilgrimage and the reason for traveling to Turkey was our audience with His All Holiness Patriarch Bartholomew I and a tour of the Patriarchate. Each of us felt a sense of awe as we entered the meeting room of the Holy Synod, where the names of the newly elected Hierarchs are proclaimed, that same feeling came over us as we stood in the Hall of The Patriarchs, the anteroom leading to the Patriarchal Throne Room. As we stood awaiting His All Holiness, we learned that he was rather ill with the flu, yet he made the effort to give us a very warm and paternal greeting and welcome, as he addressed our group and then insisted on meeting and blessing each one of us individually, giving each of us a beautiful Icon of St. Andrew, Patron Saint of the Patriarchate of Constantinople. We then entered the Patriarchal Dining Room for Lunch and enjoyed a wonderful lenten meal with His All Holiness. After the meal our A.P.C. President, Fr. Chris Metropoulos and Vice President, V. Rev. Eugene Pappas presented His All Holiness with a lovely clock on behalf of the Clergy in America. He seemed touched by the gift.



We then adjourned to the former Patriarchal Administrative Building to hold our Spring Meeting. His Eminence Archbishop Spyridon was in attendance and formally welcomed all of us to the "Poli". After the meeting we attended Great Vespers for the celebration of the Adoration of the Holy Cross, the Third Sunday of Lent, at St. George Cathedral. That evening we experienced our first taste of Turkish hospitality, our hosts Mr. & Mrs. Astruk held a wonderful dinner for His All Holiness, His Eminence and the A.P.C., on the top floor of their Office Complex. His All Holiness remained at the Patriarchal Residence that evening to rest.

The next morning our tour guide, Katerina, who was a wealth of knowledge concerning all of Istanbul, informed us that prior to attending Liturgy at the Patriarchate, we would make a stop at the Monastery of Christ the Savior in Chora, known also as Kariye Museum. This Church is known for its exquisite 14th century Byzantine iconography in mosaic and fresco styles. It would have been very easy to spend hours in this Church if time allowed, in reality hours could have been spent just in the Narthex, where most of the mosaic icons were almost within reach. Just to the right of the Naos was the Chapel used for the funeral services and there in the apse of the Chapel was the glorious fresco of the Anastasis, which up to this point, the majority of us have only experienced through photographs, slides or books. To behold this Icon just a few weeks before Pascha was a special blessing.

We then made our way to the Patriarchate for the Divine Liturgy, where His All Holiness presided from His Throne. The two choirs of chanters sang antiphonally throughout the Liturgy. It was finally time to receive Holy Communion, we made our way to the Altar and we were each given a stole to wear as we waited to receive. What ran through my mind was the thought "how can I stand in front of an Altar that has nourished Patriarchs and Saints who were Martyrs and Confessors and yet not contaminate this Holy Space by my own sinfulness, only by God's grace.



After the Liturgy and after receiving a blessing and flower from His All Holiness, it was back to the bus and off to the famous Topkapi Museum, built on the First Hill with a commanding view of convergence of the Sea of Marmara, the Golden Horn and Bosphorus. This was the 15th century palace of the Osmanli Sultans, which now exhibits some of the priceless treasures and art of the Ottoman Empire, which sadly displayed the forearm and portion of the skull of Saint John the Baptist, behind a thick wall of glass. One could only cross himself and offer a silent prayer in the midst of the throng of tourists, most of whom had no regard for the Precious Relics before us. After a rather quick tour of the sprawling grounds, we had lunch at a very busy restaurant on the grounds of the Museum.

That afternoon we were taken to the Historic city of Chalcedon, the site of the 4th Ecumenical Council in the year 451. Metropolitan Ioakim of Chalcedon held a reception for us at his residence, where we enjoyed his very warm hospitality. We also listened a talk given by His Grace Bishop Emmanuel of Riga, of Belgium, on the history of the Patriarchate. His Grace told us prior to his talk, he too was a graduate of our beloved Scholi.

We were taken from Chalcedon to the home of Mr. & Mrs. Besim Tibuk a Turkish business man and friend of the Patriarchate, who hosted a dinner reception for His All Holiness and His Eminence, along with the members of the A.P.C. and Archdiocesan Staff. There were also a number of Turkish Dignitaries in attendance as this event was covered by a Turkish Television News Team. Again the hospitality was warm and genuine. It was very interesting to see the love and respect our hosts had for His All Holiness and for His Eminence.

Monday morning, after a delicious breakfast at the Hotel, we drove by bus to the pier to catch the ferry boat, to the Island of Halki. The home of the Famous Theological School and Monastery of the Holy Trinity. As we walked past an open air fish market we saw a selection of fish so fresh they looked as if they were just caught and beckoning to be broiled. The Sea of Marmara was very calm and the trip was pleasant. The Monastery of the Holy Trinity was believed to be founded by St. Photios the great in the late 9th century. In 1844 Patriarch Germanos IV established the Theological School "for the purpose of pleasing God with a dwelling place for teachers, theologians, and students, those who are priests and those who will be in the future." The School houses one of the most important libraries in the world. Although the Turkish government closed the School in 1971, it is meticulously maintained and overseen by Metropolitan Apostolos, who received us with great warmth and who personally guided us through the School and the Holy Monastery, along with hosting a delicious luncheon for all of us.

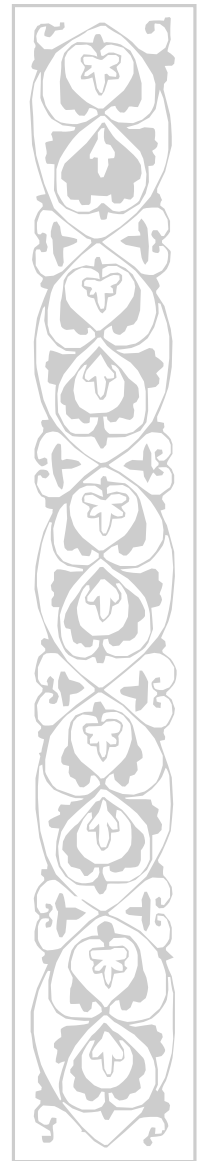
Upon returning to the mainland we were taken to the "Mother of all Shopping Malls" the Grand Bazaar! A covered maze of shops and stands run by families who have held their businesses for centuries. The Grand Bazaar has everything from fine gold and gems to Harley Davidson T-shirts. Beautiful Oriental rugs and imitation Rolex watches abound. There were also some excellent antiques to be found. The best bargains came from the street vendors who would not give up a sale even after we boarded the bus, until the doors closed small rugs were thrown onboard and Turkish Lira or American Dollars were passed out the door to make a sale. What a place!

On Tuesday, some of the brethren took a short one hour flight to Athens staying until Thursday morning. For me, the uninitiated traveler, that two day trip wet my appetite to visit again and dispelled many myths about our homeland.

As we returned to Turkey for our final full day, a bus was waiting to take us to the last but not least of the Orthodox Shrines that we would visit, the Church of Panaghia Blachernae. This Church is the site of a holy natural spring, where the faithful once venerated the sacred robe and mantle of the Theotokos. Many people still come to partake of the life-giving waters. The present Chapel replaces the one used by the Byzantine emperors in the 7th century where the Akathist Hymn was first chanted in the year 626. As the city of Constantinople was spared from an attack by the Avars, through the intercessions of the Theotokos. What a blessing to stand in that Holy Church and chant the kontakion; Ti Ypermahon. The service of the Akathist will never be the same for us!

The next morning we were homeward bound. After an eleven hour flight and an eight hour backward leap in time we made it home safely by the Grace of God.

Rev. John M. Loejos
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Pastor, St. John the Baptist Church
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EPISCOPACY: AN ORTHODOX VIEW

(Based on Fr. John Romanides' Lectures)



In the New Testament times, we find no monarchical bishop. The bishop (proestos) was the center of the visible unity of the Church. St. Ignatius, referring to the three orders of clergy, declares they “have been appointed according to the mind of Jesus Christ, which (clergy) He has established in security after His own will and by His Holy Spirit. As the Holy Eucharist is the medicine of immortality, it follows that an absolute necessity for salvation is unity with those to whom is entrusted correct liturgical practice and teaching concerning the Mysteries. Therefore, there exists an inseparable relationship between the bishop and the Eucharist. According to the ecclesiology of St. Ignatius, the unity of the Church is maintained in the Holy Eucharist presided over by the clergy. Thus, St. Ignatius states *“be united to your bishop and to those who preside over you as a type and teaching of immortality”* (Mag. 6).

“All things pertaining to the Church must be done corporately with the bishop, presbyters, and deacons” (Mag 4, 6, 7; Pol. 6).

***there exists an
inseparable relationship
between the bishop and
the Eucharist***

However, the faithful are not saved through the bishop as an individual having some sort of magical power. The Church, as the very body of Christ, has God Himself working salvation in Christ by His Spirit in the corporate mysteries.

For Ignatius, the Bishops are the image of Christ and the presbyters the image of the apostles. St. Ignatius is here borrowing the concept of the bishop as the image of Christ from the liturgical practice of the Church—one bishop to one Eucharistic center. Ignatius never refers to the presbyters as icons of Christ or in the place of God as he no doubt would have done had they been, in communities without bishops, the regular and proper administrators of the Mysteries.

***Orthodox priests even today are
what the village bishops were***

Romanides points out that “The idea that the bishop is now what the apostles once were is completely missing from the epistles of Ignatius...it is the presbyters who are always compared to the apostles. The apostles could command in a general manner, while the jurisdiction of a bishop is limited to one community. An apostle was one who travelled everywhere establishing Churches.”

When several village communities installed presbyters instead of bishops, this reduced the number of bishops per city to one, increasing his power. When this became a practice, the remaining village bishops lost the power to ordain. Eventually, the idea developed that only the local bishop was the center of the Eucharist and the episcopate conformed to the political structure of the empire.

In time the city bishop could not see any reason for village bishops as these communities functioned well with presbyters. The Orthodox priests even today are what the village bishops were; they function without the right to ordain—the only difference between bishops and priests in Orthodoxy.

In the city of Alexandria the various liturgical centers at first each had a bishop. In Rome, however, presbyters were appointed to the different liturgical centers, but, originally, were not given permission to administer the Eucharist. Rather, a portion of the already consecrated elements was sent from the bishop's liturgy to the faithful gathered together at the lesser centers. When, finally, the presbyters did receive permission to celebrate the liturgy, the bishop of Rome continued to send a portion of the consecrated elements from his own liturgy to be put into the chalices of the lesser Eucharistic centers. This practice continued in Rome until the 14th century and did not disappear completely until 1870. Thus, the Churches in Rome very early introduced the idea of the office of the bishop being rather something in itself and the elements consecrated by the bishop to be superior to those consecrated by the presbyters.

In Orthodoxy we have the collegiality of presbyters with the bishop presiding. The distinguishing mark of the bishop and his council of presbyters is not that they have any individual power to administer the Mysteries as intermediaries between God and man, for they are but part of the whole community as the Body of Christ in which God Himself works salvation in the corporate mysteries. What did characterize the clergy was their responsibility for keeping the Body united in the love of Christ and keeping the powers of the devil and division outside the Church.

The clergy are not over the local body, but themselves members of the local body who are given the special grace of being the center of unity and the regulating force which protects and increases the life of corporate love in Christ.

The function of the bishop was and is that he is a teacher par excellence and the overseer of the life of the local community. The bishop, at least in Orthodox liturgical practice, was and still is the icon-image of the true shepherd, because he carries upon his shoulders the burden of the whole community.

Bishops are equal because communities are equal

From the canonical point of view, certain bishops were given added powers by the Churches because of their apostolic origin: Corinth, Ephesus, Antioch, Alexandria, Jerusalem, Constantinople, Rome, etc. As Rome was the only Apostolic See in the West, it became very prominent, especially in the Middle Ages. As the 28th canon of the 4th Ecumenical Council indicates, the prominence of Rome and Constantinople was not because of religious reasons but because of political. The capital transferred to Constantinople and so did the primacy of honor of its bishop; he became second in order out of respect for old Rome.

The struggle was for political, economic and social power rather than religious. We still recognize the primacy of honor to Rome and Constantinople but not Universal jurisdiction.

In the East we speak of pentarchy and in the West of monarchy.

The origin of the patristic insistence on the equality of all bishops (St. Cyprian) can be understood in terms of the presuppositions:

1. The corporate eucharistic life locally manifested is an end in itself.
2. The individual communities are related to each other by their identity of existence in Christ.
3. The fullness of Christ dwells in the faithful who gather in the life of Christ.
4. That the episcopate is an inseparable part of this local life.

Bishops are equal because communities are equal. One local manifestation of the body of Christ could not be more Body of Christ or less than another. Likewise, the living image of Christ, the bishop, could not be more image or less image than another image, because Christ, whose image the bishops are, is identically One and Equal.

From the Orthodox point of view, we cannot speak of the collegiality of bishops and the Pope as the vicar or head of all the bishops. As we pointed out, we can speak of the collegiality of presbyters with the Bishop presiding.

However, the version of collegiality presented by Vatican II, in which the Bishop of Rome is the head—in fact the infallible head in his Church (Universal or Catholic) and all Bishops together presided over by the Bishop of Rome are infallible in the whole Church, is another way of imposing the Papacy on Christendom.

Another important aspect of this inexhaustible topic is apostolic succession. In Orthodoxy it has two aspects:

1. historical, that is, laying on of hands.
2. handing on the true apostolic faith.

The ordination is valid only when the community participates. The prayer reads: *“by the vote (election) of the people, clergy and laity, the candidate is ordained to the episcopate.”*

In the East we speak of pentarchy and in the West of monarchy. The order of honorific jurisdiction is as follows: Rome, Constantinople, Alexandria, Antioch and Jerusalem. The hierarchical order evolved through political expedience, through the civil order of the Roman Empire, and not the religious practice of Judaism.

All bishops are equal; however, we recognize one as *primus inter pares*, first among equals, the bishop of Rome or the bishop of Constantinople, for the needed order. He presides at gatherings and ceremonies, but the power of jurisdiction does not extend to the ends of the earth.

— *Rev. Dr. George C. Papademetriou*
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The above were notes taken from the first of two lectures given by Fr. John S. Romanides to the Priests of the Diocese in 1962.

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