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THE POWER STRUGGLE BETWEEN
THE GREEK CHURCH AND THE ESTABLISHED
GREEK COMMUNITY ORGANIZATIONS
IN AUSTRALIA

BY

DEMETRIOS TSINGRIS

B.D. ATHENS UNIVERSITY, 1957

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ACKNOWLEDGEMENTS

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To list those to whom I am grateful in some order would be difficult. However I wish to thank those persons and organizations who offered their help by means of verbal and written information on the events covering the period under investigation. Permission to quote is gratefully acknowledged to the Greek Orthodox Community of N.S.W. and the Greek Orthodox Archdiocese of Australia.

It would be a serious omission not to extend my personal gratitude to Mr Steve Thalas, without whose sustained encouragement and assistance the completion of this thesis would prove much more difficult.
FOREWORD

The aim of this work is to study the Greek Orthodox Church and its role in the Greek community (*) in Sydney from its early origins up to 1975; particularly to discuss in depth the events which dominated for sixteen years, namely from 1959 to 1975, the social life of the Greek communities in Australia. During this period the determination of the Church to impose its ecclesiastical authority throughout Australia, came into conflict with the established Greek Communities. (**)

From an insignificant parochial beginning, about a century ago the Greek Orthodox Church emerged as an all-powerful institution, depending solely on the influx of Greeks in Australia.

Each ethnic group that has migrated here has brought its own cultural and religious baggage which has affected the social and political structure of this country. The Australian people are strongly identified socially not only by their ethnic origins but also by their religious creeds, as Catholics, Protestants, Anglicans, Orthodox, Jewish, Moslems and others.

(*) Greek "Community" not capitalized, refers to the Greek population.
(**) Greek "Community" capitalized, refers to the established Greek Community Organization.
The historical development of the Orthodox Church in eastern Europe followed the ethnic borders(*) of the peoples who had been evangelized by the Byzantine missionaries. This development led to the weakening of the central authority of the Ecumenical Patriarchate and as result the Church ultimately broke into many Patriarchates, Autocephalic and Independent national Churches.1

This fragmentation of the Eastern Orthodox Church has its origins in decisions reached at the 4th Ecumenical Synod in 451 in Chalkidon of Asia Minor. This Synod defined through the 9th and 17th Canons the administrative regions of the existing Eastern Orthodox Churches whose Bishops were named Exarchs and later Patriarchs. The Patriarchs of Alexandria and Antioch were the first to be nominated. The Patriarchs of Constantinople and Jerusalem were to follow. In addition the 28th(**) Canon of the same Synod defined the geographical limits of the ecclesiastical authority of the Exarch of Constantinople.2

(*) The regions liberated from the Ottoman Empire formed into new states and the dioceses gained their independence and severed their administrative dependence from the Patriarchate of Constantinople.

(**) "Some modern Canonists tend to interpret this Canon more liberally and would grant to the Ecumenical Patriarch jurisdiction over the entire Orthodox Diaspora (which he already possesses in part)." John Meyendorff, The Orthodox Church (New York 1981), p. 147.
It must be emphasized that the Eastern Orthodox Church has historically developed not as a monolithic organization but rather as a network of regional ecclesiastical authorities based on ethnic guidelines. It was therefore difficult for such a Church to implement a uniform administrative code for the Orthodox faithful in the newly discovered countries such as America and Australia.

Consequently each ecclesiastical authority was entitled to extend its spiritual jurisdiction over its members after their migration to the new countries. Furthermore new settlers through their own initiative, could apply to any of the existing Orthodox ecclesiastical authorities for the appointment of clergy to satisfy their religious needs. Such an appointment would automatically place the congregation under the spiritual jurisdiction of the Church authority in question. For practical purposes such an appointment would imply that a Greek priest would be the most suitable for a Greek congregation.

Against this historical background of the Church the existence of so many Orthodox Churches in Australia, each defined by its ethnic background, such as the Russian, the Serbian, the Greek and the Syrian Orthodox Church as well as many others can be explained. This phenomenon is not encountered in most other Christian Churches.
The lack of interest by the Greek Orthodox Church authority in providing a pastoral guidance for the first Greek migrants, played a decisive role in the erection by the laity of the first Greek Orthodox church, the Holy Trinity, in Sydney. The early Greek settlers who came from rural areas of Greece, wished to retain their cultural identity. They were strongly influenced by their village social environment and upon settlement in Australia they developed nostalgia for the life style of their homeland. Not surprisingly, they opted for a lay formation of a Community and church, the traditional centres of village life in Greece, transferred to a new world. The scope of their thinking reflected their origins, as Charles Price says:

"There is the very important fact that most Greeks were loyal sons of the Greek Orthodox Church and, other things being equal, preferred to settle where there were enough fellow Greeks to form an Orthodox Community". 3

The Greek Orthodox Church has always been the centre of life in Greece as far back as the fall of Constantinople to the Ottomans in 1453. The Christian religion proved to be an asset for the Greek people in the four centuries of Turkish occupation. The Christians were recognized by Mohammed II, the conqueror of Constantinople on May 29, 1453, as a "Milliet" or Nation and the Patriarch was recognized
as the Ethnarch, (*) "Milliet-Basis", of the Christian community. This period is characterized by the tolerance of the Turkish occupation towards the Christian religion. Turkish authorities recognized the existence of the Greek nation only through the Orthodox Church. The Ottomans bestowed "privileges" and "rights" on the Patriarchate which through the high ranking clergy was able to exercise financial and judicial power over the Orthodox people.

A social distinction existed based on religious grounds rather than the national. Thus the Greeks through their adherence to the Orthodox faith managed to preserve through the Church their ethnic identity. Later on the increased Turkish oppression fostered the unity of the Greek people through their faith and buffered them emotionally against the forced conversion to Islam.

"In the souls of the ordinary priests suffering close to their flocks the Orthodox Church became an "ark" of ethnicity". 7

(*) The Ethnarch had both religious and secular rights. He was the supreme ecclesiastical ruler with political rights and jurisdictions. The authority of the Patriarchate extend to the whole Orthodox Christian community which included not only the Greeks but the Serbians, Bulgarians, Slavs and Armenians ... C. Paparrigopoulos Op.cit., p. 395.

Archbishop Makarios's position before Cyprus independence was a remnant of Ethnarchism. Makarios was Ethnarch of the people of Cyprus and from this position he was elected, after independence, first President of the Republic of Cyprus. He held both offices, he was Archbishop of the autocephalic Orthodox Church of Cyprus and President of the Republic.
The low ranking Greek clergy and a number of their superiors, despite many conflicting views about the latter's (*) role during the Turkish occupation, struggled alongside the Greek people in their uprising in 1821.

In the historians view during the period from the 15th century to the end of the 17th the Greek Church was the guiding force behind the Greek nation. The Church places itself in the lead at the time of national uprises and assumes the responsibility for the educational development of the Greeks. Also there is a traditional belief that the Greek Orthodox Church was responsible for the survival of the Greek language through the function of the secret schools by the clergy. (**)

(*) Recently some writers have severely criticized the majority of high ranking clergymen during the Turkish occupation of 1453-1821 for their collaboration with their oppressors. George D. Karanikola, "Clergy, a national calamity", (Athens 1976).

(**) The existence of secret schools during the Turkish occupation is disputed by the historian Yannis Kordatos in his book "History of our language", (Athens 1973), p. 43.
It has been stated that "the affiliation of the Greeks with their Church is more than religious". C. Moskos describes the Greek Orthodox Church as the ".... embodiment of historical, cultural and social as well as religious experience". Throughout the Milliet system led "to a sad confusion between Orthodoxy and nationalism. With their civil and political life organized completely around the Church, it became all but impossible for the Greeks to distinguish between Church and nation .... The effects of this confusion continue to the present day".

Many social functions have a strong religious colour and the presence of the Church is obvious in every Greek activity(*) and exerts a very strong influence on the life of the family and generally on Greek society. It is considered that the Church affects all the critical moments of the people's life, such as

(*) Every village, town, city and organization even the Greek army, has its own patrons saint. The Socialist Government which was elected on 18th October, 1981, proclaimed the day of "DORMITION OF THE THEOTOKOS (the assumption of Our Lady) as the day of the Greek army. Previously each army corps had its own saint as the Air Force had the Sts Archangel; the infantry had St Barbara and the Navy St Nicholas. Business activities, new shops, foundations of buildings, every school season and new Parliamentary seasons commence with special Church ceremonies or blessings. New Governments are sworn before the Archbishop of Athens. Many cars, trains, buses, aeroplanes and ships carry holy icons of various saint protectors. Greek literature, music and popular art are strongly influenced by religious spirit and traditions.
birth, baptism, marriage, divorce and funeral.

This prominent role of the Church amongst the Greeks is of particular importance for the Greek Communities abroad, where the Greeks feel isolated from their ethnic centre and the Orthodox ethos keeps them united under common symbols of faith, worship and traditions.

In view of the above the schism which later occurred between the Archdiocese and the established Greek Community in Sydney and in other Greek Communities throughout Australia was extremely destructive socially.

This study will involve an historical account of the events and actions associated with the antagonism between the Greek Church and the established Communities aimed at the acquisition of power. In this struggle for ascendancy each party proclaimed its self-righteousness in its determination to play a dominant role in the affairs of the broader Greek communities.

The historical material is derived from primary sources which are mostly newspaper items, minutes of organizations such as the Greek Community of Sydney, the Federation, and correspondence between the antagonists.
Newsmedia proved to be the most abundant source of information and in particular for the early period newspapers provided most of the material. For the compilation of information to cover the period 1926-1974 it was found necessary to scan about 4,500 publications.

An attempt has been made to apply a historical order on the fragmented information and assemble a mosaic reflecting the events of a stormy period. Some pieces of information may appear to be one sided since they may reflect the subjectiveness of their author. As a result the researcher, despite his effort towards objectivity, runs the risk of giving the impression of bias when reporting on his investigation using a particular source.

In the analysis of the historical events the task of establishing the true motives of each of the protagonists became very tortuous since both the Greek Church and the Greek Communities expounded their equal determination to preserve the principles of Greek Orthodox tradition, Greek heritage and culture.
REFERENCES - FOREWARD


11. Timothy Ware, The Orthodox Church. (Great Britain 1963), p. 98.
CHAPTER 1
THE EMERGENCE OF THE GREEK ORTHODOX COMMUNITY OF SYDNEY AND THE ERECTION OF THE CHURCH OF HOLY TRINITY

The establishment of the Greek Orthodox Church in Sydney was the outcome of an initiative taken by the early settlers to form an organization known as the Greek Orthodox Community of Sydney.

The motivating force behind the emergence of the Greek Community was the fiery yearning of the first Greeks to establish an organization stamped with their own ethnic character. In their isolation from their native country they needed to express themselves through an institution which could perpetuate their own culture and identity.

To understand the meaning attached to the institution of the "KOINOTIS" (Community), the following historical profile is provided.

The concept of Community, as an institution, belongs to the 15th Century, during the Turkish occupation. It is characterized by the establishment of "KOINOTIS" (Community) in villages or small towns populated by citizens belonging to different religious denominations such as Moslems, Christians, and Jewish. In particular the Greek "KOINOTIS" organization
developed its own administrative hierarchical network which functioned in parallel with that of the Turkish authority.¹

For the Greeks in Australia it is of great significance that the first Greek Orthodox Communities and Greek Orthodox churches were founded through the initiative of the laity rather than the clergy.

In the early days not even one church or Community had been instituted by an ecclesiastical authority or Church leaders. Fiona Mackie writes:

"In the absence of religious leaders, the first Greeks arriving in Australia followed the pattern in Greece by forming a lay "Community" (Koinotis) for the establishment of the Greek Orthodox religion in Australia." ²

The first initiative to build a church in Sydney came from the Greek Orthodox Community of Sydney.³ Hence a Community-church involved an organization not only with religious aims, but with social, educational and cultural ones. The structure of this Community "was firmly linked with traditions of nationalism" and the Greeks regarded it as a microcosm of the motherland.⁴ By 1898 the Greeks in Sydney, numbering 147, decided to build a Greek Orthodox Church, the Holy Trinity.⁵ Athanasius Cominos conceived the idea of erecting a Greek church
in Sydney. 6 In the interim, until the erection of the church, he reached an agreement with the rectors of St James Anglican Church in King Street, Sydney, to conduct Greek Orthodox services there with Archmandrte Dorotheos Bacaliaros(*) officiating until the erection of the Holy Trinity could be completed. 7 The first christening of a Greek child was performed in the St James church and that child was Con Servitopoulos who became a prominent solicitor in Sydney and collected the first donations for the church of the Holy Trinity. 8 The Archmandrite Dorotheos Bacaliaros, after a disagreement with the temporary committee of the church, left Australia for America. The Greeks in Sydney were not discouraged but went ahead to erect the church which was completed in 1898. 9

After the erection of the church of the Holy Trinity, the Community applied to the Patriachate of

(*) K.I. Kassimatis writes in the 21st June 1928 issue of the Hellenic Herald that Archmandrite Dorotheos Bacaliaros, then a roving priest, appeared "as if by act of God". Most of the information about events concerning the Greek Orthodox Community of Sydney, prior to the publication of the first issue of the Hellenic Herald dated 16th November 1926, came from the brief history written by K.I. Kassimatis which was published in the 21st June 1928 issue of the above paper.
- Dorotheos Bacaliaros was born on the island of Samos and came to Australia without authorization from any ecclesiastical authority. A. Martinos, Religions and Ethics Encyclopaedia (Athens, 1963) V. 3, p 480.
Alexandria(*) for a priest. Seraphim Phokas who was serving under the jurisdiction of the Patriarch of Alexandria in Port Said, Egypt, was sent and became the first priest of the church of the Holy Trinity in 1899. In the registry office of the Greek Community there exists the first official document setting out the establishment of the Community and the names of the founders of the first church. According to this official document which, significantly, is written in both Greek and English, the first Orthodox Church in the name of the Holy Trinity, was erected in Sydney by the Orthodox Greeks and Syrians. The consecration of the church was performed on 16th April 1899 by the Greek Orthodox priest Seraphim Phokas and Athanasios Kantopoulos under the "command" of the Patriarch of Jerusalem, Damianos.

The following are the original English and Greek versions of the document establishing the Greek Orthodox Community of Sydney.

(*) According to another source the Communities of Sydney and Melbourne approached the Patriarchate of Jerusalem requesting priests conversant with the Arabic language to serve the Syrian Orthodox faithful. This is substantiated by evidence contained in the foundation chapter of the Greek Community which refers to the blessing given by the Patriarchate of Jerusalem at the inauguration of the Holy Trinity church.

The Patriarchate of Jerusalem sent the priests Seraphim Phokas for the Greek Community of Sydney and Athanasios Kantopoulos for Melbourne. Both priests were present at the inauguration of the church of Holy Trinity.

A. Marinos, Religious and Ethics Encyclopaedia (Athens, 1963), V. 3, p. 480.
The Greek Orthodox Community of Sydney
New South Wales, Australia

In the sixty-second year of the Reign of His Gracious Majesty Queen Victoria, the Queen of Great Britain, 
and the thirty-sixth of the Reign of His Majesty the King of the Hellenes George the 1st, His Holiness the Patriarch of Jerusalem Damiano, heir of the Church of Zion, and Representative of His Majesty the King of the Hellenes in Australia, Mark V. Maniachi.

The Orthodox Greeks, Syrians, Christian residents of Sydney, the capital of New South Wales, Australia, represented by the following Committee: Demetrios Koseváras, President; Panayiotis Antoniades, Secretary; John Cominos, Treasurer; the members: Sokrates X. Servos, Vasilis Zacharious, John Platanitis, Demetrios Cominos, Astel Melitos, and Joseph Volos, have raised public subscriptions amongst the above named residents of Sydney and its surroundings, for the purpose of erecting in this city a Greek Orthodox Church called by the name of Holy Trinity.

They have celebrated the consecration of said Church on the 15th of the month of April, in the year of our Lord, 1899, Indiction 124.

Effort to the above was given by the Orthodox Priests Emlynthios, Chief Economos, & Athanasios, 
by the commands of His Holiness the Patriarch of the Christian Eastern Orthodox Church of Jerusalem, Metropolitan Damiano.
ΕΛΛΗΝΙΚΗ ΧΡΙΣΤΙΑΝΙΚΗ ΟΡΘΟΔΟΞΟΣ ΚΟΙΝΟΤΗΣ
ΕΝΣΥΝΕΝ
ΤΗΣ ΝΕΑΣ ΝΟΤΙΟΥ ΟΥΑΛΙΑΣ ΕΝ ΑΥΣΤΡΑΛΙΑ.

Είναι ένας σειράς των άνθρωπων της Λιβύης και οικογένειας Μαζαφόρνου των Εβραίων της Λιβύης, των Μαζαφόρνος των Εβραίων Μαζαφόρνος Βαλβερίας.

Το πρόσωπο της οικογένειας πολύ γνωστού επισκέπτη της Μαζαφόρνος Βαλβερίας,

Του πολύ γνωστού επισκέπτη της Μαζαφόρνος Βαλβερίας,

Ανασυνεσθώστε την Μαζαφόρνος της Εβραίων της Μαζαφόρνος Βαλβερίας.

Οι Μαζαφόρνος της Μαζαφόρνος της Μαζαφόρνος Βαλβερίας.
The appointment of Seraphim Phokas, who was versed in both Greek and Arabic, as the first priest of the Holy Trinity, can be seen as a result of co-operation between Greeks and Syrians. The Orthodox Syrians played an important role in the establishing of the Greek Orthodox Community in Sydney. Some prominent members were amongst the founders of the Community.

After the resignation of Reverend Seraphim Phokas in 1913, for health reasons, the Greek Community applied to the Greek Orthodox Church of Greece for a priest. The Greek Orthodox Church of Greece appointed the Reverend Demetrios Marinakis who arrived in Sydney from Hartum of Sudan in November 1913. Reverend Demetrios Marinakis served the Community from 1913 until 1923.

In 1923 the first symptoms of disharmony appeared in the relations between the Council of the Community and Reverend Demetrios. Already there were accusations and rumours that the Reverend Demetrios was avaricious and was not performing his duties properly.

Matters became worse with the arrival in Sydney of a clergyman, Archmandrite Daniel Maravelis, who was dismissed by the Greek Orthodox Community of Melbourne for reasons unknown.
The Archmandrite arrived uninvited and proceeded to collect money for the Ecumenical Patriarchate. Furthermore he attended the Holy Trinity church each Sunday fully frocked and entered the altar. Such an act infuriated the serving priest Reverend D. Marinakis who in turn demanded that the Community's Council bars the Archmandrite Daniel from entering the altar and threatened the Council that if they did not stop him he would ask the police to take action.

The two clergymen became involved in a quarrel in the church of the Holy Trinity during Sunday services. K.I. Kassimatis the Secretary of the Community, was present at the scene. A free translation of the Greek text describing the events follows.

"Unfortunately, neither verbal advice nor the letter of the Council could avert the Reverend Marinakis from gradual fall. The next Sunday just as Archmandrite Maravelis entered the altar area, Reverend Marinakis grasped the high hat of the Archmandrite and, if the President of the Community Mr Theo Kritharis had not intervened the two clergymen would have started a fight during the sacred and divine services". 19
The end result was that the Council decided to dismiss the Reverend Demetrios Marinakis and applied to the Greek Orthodox Church of Greece for a new priest. The Church of Greece sent the Archmandrite Athenagoras, Varaklas who arrived in Sydney in the first week of November 1923.

Wild scenes took place when the members of the Council of the Community within the church of the Holy Trinity gave the dismissal papers to Reverend Demetrios and at the same time announced the appointment of Archmandrite Athenogoras Varaklas. The Reverend Demetrios Marinakis attempted to punch the Archmandrite Athenagoras, and the priest's wife insulted the members of the Community's Council by calling them assassins and criminals.\(^2\)

Reverend Demetrios Marinakis was the first clergyman to challenge the authority of the Greek Orthodox Community of Sydney over the rights and duties of a clergyman. The relations between the Community and the priesthood could not however be considered as Church - Community relations, because, at that time there was no Church authority. The relations during that period between the clergy and the Community are considered by M. Tsounis to be as follows:
"The Church - Community relations in Australia so far clearly show the difficulty in settling the question of the respective rights, prerogatives, functions and duties, of lay and clergy in Greek churches. In the absence of rights and wrongs in each case the final word rested with those in power in the Community ..." 21

This had important implications for the future development of the Greek Orthodox Church which by its very nature was a hierarchical body. As will be seen attempts to wrest control of church matters from the Communities after 1924 failed dismally.
The following four photographs give us an expression of early Church activities.

The first is a baptism which reveals Christening as a social occasion when all Greeks from an area would gather to celebrate.

The second is a traditional Greek wedding in the Church of the Holy Trinity in Sydney.

The third shows the Church of the Holy Trinity in its very early days, and the fourth shows its interior at that period.
Ελληνική Βάπτιση. Η εικών αυτή παριστά την Βάπτιση του τέκνου του Χ. Στυλιανού Έμμ. Θεοδωρακάκη ή Κορδάτου, εν τῇ κωμόπολεί τῆς Ν.Ν.Ο. Καζίνο. Κατά τὰς βαπτίσεις καὶ ἐν γένει ἡορτάς συγχειτρώνται ὅλοι οἱ ὅμογενεῖς τῶν πέριξ κωμόπολεως καὶ οὗτο ἡ διασκέδασις ἀποβαίνει καθάρως Ελληνικῇ.
Ελληνικός γάμος στο Σίδνεϊ στα πρώτα χρόνια του αιώνα μας. Αναφέρεται στο βιβλίο «Η ζωή των Αυστραλίων», το ονομα του Ζήνους. Έστω σήμερα συγγενείς ή ακόμη και τα παιδιά τους να αναγνωρίζουν στην φωτογραφία τους δικά τους.
REFERENCES - CHAPTER 1


3. Ref. The foundation Charter of the Community.


5. K.I. Kassimatis., Hellenic Herald 21st June, 1928. Most of the information about events concerning the Greek Orthodox Community of Sydney until the first issue of the Hellenic Herald 16th November, 1926 came from the brief history of the Greek Community of Sydney which was published in the issue of 21st June, 1928.


12. Ref. The foundation Charter of the Community.


15. Ref. The foundation Charter of the Community.


CHAPTER 2

THE EMERGENCE OF THE CHURCH AUTHORITY

From a historical perspective it is important to emphasize that the first Greek Orthodox church in Australia came under the spiritual jurisdiction of the Patriarchate of Jerusalem. It is also noteworthy that the appointed priests were bilingual able to respond to the spiritual needs of a mixed congregation of Greeks and Syrians. It is similarly significant that such an appointment was the result of the initiative taken by the pioneers of the Greek Communities of Sydney and Melbourne to seek the assistance of the Patriarchate of Jerusalem.

In due course the Church of Greece assumed the ecclesiastical authority of the Greek Communities in Australia in common with Greek Communities in Europe and America. In response to such action the Ecumenical Patriarchate refused to consent to such an arrangement and repeatedly indicated to the Church in Greece that extension of their authority beyond the existing limits of the Greek Church contravened the Holy Canons and the practice of the Church. However after lengthy deliberations in 1908 the Ecumenical Patriarchate decided to withdraw its obligations and offered its consent.¹
The Greek Community of Sydney is recorded as being placed officially under the jurisdiction of the Greek Church by the 1914 constitution of the Community.²

It is also important to note that during the Greek Turkish war of 1920-23 the Ecumenical Patriarchate of Constantinople lost the majority of its flock, due to the expulsion of 1,500,000 Greeks from Asia Minor. The Patriarchate decided to assume jurisdiction over the Greek Orthodox Churches abroad, and for the purpose a SYNODIC "TOME"(*) was issued by the Patriarch of Meletios Metaxakis in 1922.³

The Greek Orthodox Community of Sydney(**) was not affected by the above decision until 1924. During the first week of February, 1924 the Patriarch of Constantinople Grigorios 7th sent a telegram to the Greek Community of Sydney announcing the establishment of the Metropolis and the appointment of the Metropolitan Christopohoros Knetes as the first Metropolitan.

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(*) SYNODIC "TOME" is an official document issued by the Holy Synods and the Patriarchs which contain decisions reached, which interpret specific issues of dogme or morality. This also involves administrative matters such as those related to administrative regions.


(**) I will hereafter refer to the formal Greek Orthodox Community of Sydney and New South Wales, simply as the Greek Community.
The telegram was written in the Greek language but in Latin script.

"Greek Orthodox Community. SYDNEY. Idrithi Orthodoxos Mitropolis Afstralias Patriarchikos Synodicos TOMOS Kathorizei organosin dioikissin Mitropolis exelegi anglomatidis Serron Christoforos, Synhairontes epikaloumetha evloghian kyrioi koinopoissate anotero loipais koinotessi. Tachydromicos apostellondai TOMOS ENGYKLIIOI. Oikoumenikos patriarchis GRIGORIOS".

"Orthodox Mitropolis of Australia is established. Synodic Patriarchate TOMOS (*) will decide how the Administration of the Mitropolis will be organized. An English speaking Metropolitan, Serron Christophoros, is elected. Congratulations Lord's blessing. Notify all other Communities. TOMOS - ENCYCLICALS will be sent by post. Ecumenical Patriarch Grigorios." 4

The Greek Community objected to this decision on the grounds that such an elevation would be at the expense of the established Communities. After consulting with the other Communities a telegram of protest was sent to the Patriarchate of Constantinople.

(*) The Patriarchal act was issued on the month of March, 1924, according to article 2(e) of the Greek Orthodox Community of N.S.W. constitution. The Memorandum and articles of Association of the Greek Orthodox Community of N.S.W.
"All the Communities in Australia dependent on the Church of Greece oppose interference of Patriarchate. Financial support of Metropolis impossible. Metropolitan unacceptable. Letter follows". 5

According to the telegram the Communities objected the Patriarchate's jurisdiction over spiritual leadership of the Church in Australia. They also objected to the person appointed as Metropolitan. Furthermore they objected to the establishment of a Metropolis on financial grounds.

M. Kakakios offers us another reason for the objection.

"Apart from the financial consideration there was also an objection to the establishment of the Metropolis which challenged the authority of the Community over the members of the ethnic community". 6

Until that time each Greek Community in Australia had acted independently within the parochial framework regarding ecclesiastical activities. Hence for the first time there would be a leader of the Greek Orthodox Church in Australia to challenge the authority of the Communities:

The Communities from that time would come under the jurisdiction of the Metropolitan regarding religious matters.
During March 1924 a telegram written in English was sent by Metropolitan Knetes from Athens to the Greek Community of Sydney.

"President Greek Community.
Sydney. Cordially bless you appoint Archmandrite proxy shall wire steamship. Please communicate above other Communites.

Australias Christopher.
Acadimias 14 Athens".

In response the Greek Community sent a telegram to the Metropolitan.

"In replying inform you your appointment unacceptable for the sake of ecclesiastical decency don't expect monetary support on arrival. Must expect disturbances which are harmful to your office. You bring trouble to the Community".

A similar telegram was sent to the Ministry of Ecclesiastical Affairs in Greece by the Greek Community of Sydney. Also the Greek Consul General in Melbourne and Trustee of the Greek Orthodox Community of Melbourne, Anthony Lekatsas, sent the following telegram in English to the Greek Minister of External Affairs.
"Minister External Affairs.
Athens.
All Greek Communities of Australia protesting against appointment of Metropolitan impossible to keep him pray cancel departure. LECATSAS Consul General".

The Greek Community of Sydney received a telegram in response from the Greek Ministry of Ecclesiastical Affairs disclaiming responsibility for the appointment of Metropolitan Knetes.

"Community Council
George St 202 SYDNEY
Metropolitan Serron appointed by Ecumenical. We sent our letter on 4th of April (1924) with your telegram of protest No. 11089.
The Minister J.S. Limperopoulos".

Conflicting rumours reached Sydney through a letter from Athens which stated that the Metropolitan because of the strength of the protest would not accept the appointment, but instead had chosen to go to a monastery in Greece at the Sacred Mount Athos. A second letter from Athens said that the Greek Ministry of Public Order had summoned the Metropolitan in order to arrest him. During this period the "National Tribune" Ethnikon Vema, published the information that the of Metropolitan was then in Port Said, Egypt.
Despite the upheaval and the rumours the Metropolitan actually arrived in Australia on 8th July 1924 but very soon faced an organized revolt by the Communities in Melbourne and Sydney. He went to Sydney in March 1925 and found the Community divided into two groups, pro and anti-Metropolitan. From the very beginning and subsequently the Greek Community represented the anti-Metropolitan forces while the "National Tribune", Ethnikon Vema under the management (*) of Demetrios Marinakis supported the Metropolitan.

The first action of the Metropolitan was to attempt to gain an immediate official recognition from the Greek Community. He demanded a constitutional amendment which would transfer ecclesiastical jurisdiction from the Church of Greece to the Greek Metropolis of Australia. The Council of the Community promised to bring the matter before the general meeting of the members of the Community.

The Metropolitan reacted strongly against the idea of bringing the matters of the Metropolis before the members of the Community. He threatened that during the meeting of the members violent events would take place so dreadful that "the members would

(*) The dismissed priest of the Greek Community.
have to be taken out on stretchers".

The members of the Community Council were so frightened that they decided to postpone the meeting. At the annual general meeting of the Community the supervisory committee favouring the Metropolitan found that money was not regularly deposited every week in the Bank by the Council of the Community and they began to accuse the members of the council of being defaulters. The committee of auditors examined the accounts and could not find any misappropriations, but only mismanagement. The Council of the Community, in order to stop the irresponsible spread of misleading information, appointed Dionysios Kouvaras as public receiver responsible for checking all records of the Community. He also was responsible for organizing elections for a new Council, but before he would agree to organize the elections he demanded a new constitution be formed in accordance with the changed circumstances. (*)

At a general meeting convened in order to alter the constitution the Metropolitan's supporters caused such a disturbance that the supporters of the community walked out in disgust. The Metropolitan's supporters proceeded to elect a committee which

(*) The Establishment of the Metropolis and the arrival of the Metropolitan for the first time required a new structure of administration.
dissolved the general meeting. This illegally elected committee, together with the public receiver, demanded the keys to the church from the priest of the Community. They tried to justify their request by saying there was a need to repair the church, but it was refused.

The Metropolitan then placed Archmandrite Athenagoras in idleness "for common reasons".

After his punishment the Archmandrite gave the keys to the community trustees. The trustees decided not to give the keys to the Metropolitan, now the new rector of the church, but to go to the church the following Sunday and allow the Metropolitan to perform a service if he wished.

The public receiver, Dionysios Kouvaras, was not satisfied with the decision of the trustees and changed the locks of the church, giving the new keys to the Metropolitan. When the trustees learned of Kouvaras' action they changed the locks again and placed a guard on the church. The following Sunday the Metropolitan could not open the church however, the trustees allowed him to enter the church and begin services.

In the meantime a huge crowd of more than a thousand people had come to the church burst in
and began screaming and insulting the Metropolitan. The two factions engaged in a fight but the Metropolitan's adherents, few in number, left the church while the Metropolitan was saved from the people's anger by someone who escorted him to his home. 12

These events are covered in some detail by the Sydney press of the day.

The Sydney Morning Herald in its 5th July, 1926 edition published.

"A demonstration in which about 1,000 Greek subjects were involved occurred outside the Greek Orthodox Church, Bourke Street, Surry Hills, at about 11.00 O'Clock, yesterday, the time the services was to have commenced. It appeared that the congregation was divided into two sections one of which insisted that Archbishop Knetes should not conduct the service.

A number of police from the Darlinghurst Station were present but their services were not required, although the dispute was a bitter one.

The Archbishop arrived at the church, but left for his home soon afterwards.

Heated discussion on the subject of dispute took place at the Greek Club yesterday afternoon and evening ..." 13

Also the Daily Telegraph on the same day under the title ANGRY GREEKS published the following.
"ANGRY GREEKS - Religious troubles. Scene outside church. All is not well with the Greeks of Sydney. They have not been a happy family for some time. Trouble arose a few months ago over religious matters. The Archbishop lost many supporters. It is said, through sending a letter to very Rev. Archmandrite Athenagoras to the effect, many Greeks believe that he did not desire him to preach at the Orthodox Church.

The Greeks are divided into two camps, and many of them appear to hold contrary opinions to the Archbishop.

The dispute is the main topic of conversation wherever Greeks gather. There have been heated arguments at the Greek Club on the subject. So far, no blows have been struck, but the fact that the Darlington Police were asked to place a guard outside the Greek church in Bourke Street, Surry Hills, on Saturday night shows that some are of the opinion that the trouble might go beyond the argument stage.

Rumour of excitement yesterday morning caused a crowd of several hundred Greeks to gather outside the church, where the first service was to have commenced at 9.00 a.m.

The police had been warned, and a number of men from the depot and Darlington stations, under Inspector Gallagher, stood by.

The doors of the church, which is opposite Surry Hills, Police Station, were thrown open, but nobody entered. Voluble and excited Greeks stood in groups outside, and engaged in wordy warfare. A few strangers who gathered wondered what it was all about.
ARCHBISHOP ARRIVES:

A few minutes later the Archbishop was sighted, walking towards the church, and a simmer of excitement ran through the crowd. Angry voices became angrier, and many remarks were addressed to the Archbishop.

The Archbishop paused for a moment in front of the church and then left.

Most of the Greeks stood arguing until about 1.00 p.m., but at dinner time the crowd gradually broke up.

Last night it was rumoured that there might be trouble at the Greek Club, but the night passed off quietly. It is understood that representative Greeks intend cabling to the authorities of the Orthodox Church in Greece concerning the state of affairs". 14

The Metropolitan attempted again to perform services with a police escort but the people stopped him. (*) For five consecutive Sundays they hung a sign in Greek (**) in front of the church of Holy Trinity:

(*) "The Metropolitan, with his adherents, mostly Castellorizians, gathered at Taylor Square, Darlinghurst, and from there walked down to the church of Holy Trinity. After their unsuccessful attempt to enter the church they met at the home of one of the supporters, Soulos Bros.

There they held a meeting together with the Greek consul and the Metropolitan, and decided to erect a new church. Most of the trustees of the Community originated from the Islands of Kythyra and Ithaka". (Interview with Mr George Hatzigiorguras)

(**) "Δὲν θέλωμεν ὡς Μητροπολίτην μας τὸν καλουμένον Μητρο- πολίτην Κώντης... Κατέστησαν ἡμᾶς δονιδος καὶ χλευασμόν εἰς τούς πέρις ἡμῶν".
"We don't want the so called Metropolitan Knetes as our Metropolitan. He has disgraced us and held us up to public ridicule". 15

After these events the Metropolitan loyalists leased a hall (St Michaels Hall, Bourke Street, Surry Hills), for one year where the Metropolitan performed services.

The accompanying photograph shows:

"Greek Orthodox worshippers after the church service at the St Michaels Hall, by the Metropolitan Christophoros. The Consul General of Greece Mr L. Chrysanthopoulos was also present with his family among the congregation.

Sydney 18th July, 1926
Signed
Christophoros
Metropolitan Australia"

This photograph is of the only document which reveals that the adherents of Metropolitan Christophoros aggregated at the St Michael's Hall well before the erection of the new church, the St Sophia Cathedral.

Finally the public receiver Dionysios Kouvaras handed over the administration of the communities affairs to the trustees(*) who held new elections for the community council. 16

(*) The trustees had always been opposed to the Metropolitan.
'Ορθόδοξοι 'Ελληνες μετά τὴν ἐν St. Michaels Hall τελεσίησαν ἱερὰν λειτουργίαν ὑπὸ τοῦ Ἐβ. Μητροπολίτου Ἀυστραλίας ὧν Ἱ. Ἑρατοφόρου. Ἐν μέσῳ αὐτῶν ὃς ὁ Ἀ. Χρυσανθόπουλος Πεν. Πρόξενος τῆς Ελλάδος μετά τῇ περὶ Χαλκεινικής του.

Σύντης 18 Ιουλίου 1926

[Σημείωση: Τὸ Εὐπορικὸς Χαλκεινικῆς]
A. PUBLIC CRITICISM OF THE METROPOLITAN'S CHARACTER

Since the arrival of the Metropolitan a series of accusations and denunciations were made in a succession of articles in the Hellenic Herald in 1927. The Metropolitan was exposed publicly by these articles where it was revealed that the Metropolitan was a homosexual. 17

One article stated that two shopkeepers from Crown Street, Surry Hills reported.

"That on the night of the previous Tuesday Metropolitan Knetes was escorted by another man of suspicious appearance to a Miller's Point location, where the Harbour Bridge is under construction. Under the scaffolds we saw the Metropolitan in an improper position".

"We feel it is a disgrace that we are unable to publish further details revealed to us by these witnesses". 18

Another article stated that "a sailor of the Australian Navy, Donald Rees, revealed before the Council of the Greek Community investigating the behaviour of the Metropolitan what had happened to him and his friend, Alfred Watson, within a tram in Sydney one afternoon at 4.30 early in December 1925".
There was a widely-used derogatory title "The Greek Bishop", bestowed on Metropolitan Knetes. Another very serious event occurred in February, 1926 which damaged further the Metropolitan's standing. This was when four Greeks stated that they saw the Metropolitan with a sailor in the depths of a darkened warehouse. The Metropolitan summoned the four Greeks for defamation. (*)

According to the Hellenic Herald, the Court hearing continued for five days, publicly embarrassing the Greek Orthodox Church and disgracing the Bishop's office.

Metropolitan Knetes was found guilty of committing perjury under oath and the four accusers were acquitted. After the Court decision, a crowd of Greeks outside the building showed their disapproval of Knetes, by yelling the words "disgrace" "disgrace", and cheering for Australian justice. 20

(*) The four Greeks were summonsed by the Metropolitan for conspiracy, and if they had been convicted the sentence would have been fifteen years in prison! Luckily the case against the boys was dismissed. (Interview with Mr George Paizi)
The Hellenic Herald on 8th March, 1928 gives a colourful description of the events together with a photograph of the Metropolitan outside the Central Police Court.

On top of the photograph is written:

"THE GLORY OF THE PATRIARCHATE"

and below: "CHRISTOPHOROS KNETES"  
Former Metropolitan of Australia.

"He is leaving the Central Police Court at the end of the notorious trial of "THE FOUR" during which he officially accused four members of his flock to the Australian authorities of libellous activities against him. The trial shocked the entire local community and became an insult to and humiliation of the National and Ecclesiastical prestige. The accompanying picture shows him attempting to hide his face with his hands from the photographic lens of the news media reporters awaiting him outside the Court."

Denunciations of the homosexual tendencies of the Metropolitan were also made by Archmandrite Irineos in Melbourne.21
'Εξερχόμενος εκ τοῦ Κεντρικοῦ 'Αστυνομικοῦ Δικαστηρίου Σιδέντη μετά τὸ πέρας τῆς πολικράτου ἐπίκλης δίκης τῶν «ΤΕΣΣΑΡΩΝ», καθ' ἵνα ὡς κατήγγειλεν εἰς τῆς ἥδη άρχας τέσσαρα μέλη τοῦ κοιμίου του διὰ σκανδαλοστάτην εἰς δόρους αὐτοῦ ἱκόνιαν. Ἡ δική ἄλλη συνετάραζεν ὁλοκλήρου τὴν ἐνταῦθα ἔντυπνα Καυνονίαν καὶ ἐγένοτο προβέρον ἐξετηλεομοῦ καὶ καθαροποιήσως τοῦ Ἐθνικοῦ καὶ Ἕκτηνος ἑκῶν γονίας. Ἡ ἀνατέρω εἰς τὴν παρατάται αὐτῶν ἀρροπαθής νὰ ᾠκοφορήσῃ διὰ τῆς χειρὸς τὸ κράδικον τοῦ ἀτό τῶν ἔμποροιμικῶν ἑκῶν τῶν ἁμαρτησεως ἀναμενόντων αὐτῶν δημοσιογράφων.
After the Court hearing and due to the exposure of the scandalous behaviour of the Metropolitan the Ecumenical Patriarchate decided to dismiss the Metropolitan Knetes and appointed the Metropolitan Kozanis Ioakim as a replacement. But before the new Metropolitan arrived in Australia the Patriarchate astonishingly re-appointed Metropolitan Christophoros Knetes soon after the first Greek Consul General Leonidas Chrysanthopoulos arrived in Sydney. 22

The Hellenic Herald alleged in an article in 1928 that this was due to the action of the newly appointed Consul General of Greece in Sydney, who with great speed sent a telegram to the Greek authorities and to the Ecumenical Patriarchate in May 1926 stating that:

"Having arrived I find an anomalous situation. The majority is in favour of Metropolitan Knetes who was unjustly dismissed. Please re-appoint him as soon as possible in order to bring peace among the Communities here". 23
B. THE GREEK ORTHODOX COMMUNITY OF SYDNEY UNDER THE AUTOCEPHALIC CHURCH OF AMERICA

After the expulsion of the Metropolitan from the church of the Holy Trinity in July, 1926 a new anti-Metropolitan Community Council was elected on 18th September, 1926.24

As a result of public pressure the new Community Council re-appointed the Archmandrite Athenagora Baraklas who had been in "idleness".

Archmandrite Athenagoras sent a telegram to the Patriarchate stating that under public pressure he would resume his duties as rector of the Holy Trinity.

After a delay of two months the Archmandrite was informed by the Patriarchate that he must, within fifteen days, recognize the Metropolitan Christophoros as his spiritual leader. 25

The Community Council were angered and decided to apply to the Autocephalic Greek Orthodox Church of America and Canada for spiritual and ecclesiastical dependence.
The newspaper Hellenic Herald(*) was first published in November 1926 and gave considerable support to the Greek Community. 26

The Greek Community issued a long declaration stating its decision to break away from Metropolitan Knetes on 23rd December 1926.

The most important sections of this document follows:

(*) With the publication of the Hellenic Herald commenced the written history of the Greek Community of Sydney. It is the most valuable historical source until 1945.

The Hellenic Herald constituted the largest and broadest source of information about ecclesiastical events and religious life, social life, cultural and political activities and also the financial and business affairs of the entire Greek community.

There is a chronological disorder in the presentation of events where some of them were reported retrospectively. However, this does not alter the authenticity of the information.
"The Greek Community from the moment of arrival of the Metropolitan expressed its determination for reasons known to all, not to recognize him as the supreme spiritual authority.

The Ecumenical Patriarchate and the Greek Government have been informed of our decision that the appointment of Knetes would prove disastrous from an ecclesiastical and also ethnic point of view.

The Greek Community ... after serious consideration has decided to break its links with the Patriarchate once and for all.

The arrows of hatred, lies and fraud will not be permitted to penetrate our steely chest.

We direct the one and only possible challenge to the Patriarchate. Come and take it".

President
Markos Stamelatos

Signed:
The members of the Council
Signed:
General Secretary
Alex Grivas

Sydney 23rd December, 1926". 27

The Hellenic Herald on 2nd August, 1927 published all the official telegrams of the Autocephalic Greek Orthodox Church of America and Canada, supplied by Metropolitan Vassilios who was the head of this church. Also the Hellenic Herald published an official document of the Metropolitan Vassilios to Archmandrite Athenagoras.

A translation of the telegrams and a rough translation of the document follows:
The first telegram was sent on 20th November 1926 in response to the Greek Community's application for recognition.

"Via Eastern
Lowell Mass, 20.11.26
President Stamellatos
Administrative Committee
130 King Street, SYDNEY
we are pleased to take our Orthodox brothers under our spiritual jurisdiction we place ourselves at your side. We will struggle with you for the prestige of Orthodoxy
+ Metropolitan Vassilios."

A second telegram was sent on 24th November 1926 to Archmandrite Athenagoras by Metropolitan Vassilios appointing him as his representative.

"Via Eastern
New York, 24.11.26
Archmandrite Athenagoras
Sydney. Our blessing upon you. We are appointing you as our representative
+ Metropolitan Vassilios."

A third telegram sent by Metropolitan Vassilios to the president of the Greek Community on 12th January 1927 confirmed that all the sacraments performed by the Archmandrite Athenagoras were valid. Vassilios also stated that it was inappropriate for the Patriarchate to interfere in the matters of the Autocephalic Church.
"Via Eastern
New York, 12.1.27
President Stamellatos
130 King Street, SYDNEY
Your church is under our
Autocephalic Church.
Sacred ceremonies performed
by Athenagoras are valid.
Patriarchate incompetent.
+ Metropolitan Vassilios."

A brief translation of section of the official
document of Metropolitan Vassilios follows:

"AUTOCEPHALIC GREEK
ORTHODOX CHURCH OF AMERICA
AND CANADA.
Reverend Archmandrite
Athenagora.
Our locum Tenens .........
we received your telegram
in which you point out the
necessity of appointing a
General Episcopal representative
to carry out all the Ecclesiastical
matters in Australia ......

We answered your request and we
have approved you as our general
representative in Australia.
We also declare through this
document your appointment as
Episcopal representative for
the spiritual supervision and
guardianship of your Orthodox
fellow countrymen ......
We consider it is best before
anything else, to send us a
report on the Ecclesiastical
situation of our Communities
throughout Australia and the
number of their priests ......

The Greek original is included in Appendix I.
C. THE ESTABLISHMENT OF ST. SOPHIA CATHEDRAL
AND METROPOLITAN CHRISTOPHOROS' RECALL

Soon after in January 1927 the Greek Community adopted the Hellenic Herald as its official organ. "The Greek Community of New South Wales ... have unanimously decided to appoint your paper as the official organ of the said Community of New South Wales in the full consciousness that you are fully capable of representing and promoting their best interests". 28

On December 1st, 1926 members from the Metropolitan's group formed an organization, "The Hellenic Club Limited". 29

One of the members was Nickolas Marinakis, owner of the "National Tribune" Ethnikon Vema and brother of the ex-priest Demetrios Marinakis.

The supporters of the Metropolitan under the guidance of the Consul General established an organization under the name of "The Greek Orthodox Community of Sydney New South Wales Inc. Ltd." A block of land at the corner of Dowling and Napier Streets, Paddington, was bought by the new organization and the building of a new church was commenced, which was to become the St. Sophia Cathedral of Australia Inc. 30
In an interview Mr Vassilios Fyros stated that after the Greek Community had been placed under the Autocephalic Greek Orthodox Church of America and Canada, a meeting took place between him the Metropolitan and the Greek Consul General of Greece in order to bring the Community before the Courts. They realized that a Court action against the Community with an uncertain outcome would cost about £5000. After cautious considerations they decided that instead of spending money on legal action it would be better to erect a new church. One hundred fifty Greek businessmen participated in a meeting during which about £6,000 was collected within one hour.

A foundation stone was laid on Wednesday afternoon 2nd February, 1927, on the block of land of the newly established organization at the corner of Dowling and Napier Streets, Paddington.

The service was conducted by the Metropolitan Knetes, the priest of the Greek Community of Brisbane, Daniel Maravelis and the priest of the Greek Community of Melbourne, Christophoros Demopoulos. Also present were representatives of the other Christian Churches and the priest of the Syrian Community.

The foundation stone was laid by the Consul General Mr Leonidas Chrysanthopoulos. The Metropolitan spoke in English about the importance
of the event and made a reference to the name of the street in which the church was placed. It was coincidentally named after the same Admiral Napier who had given his services for the Independence struggle of Greece. 31

The Greek Community took legal action in an attempt to prevent the registration of the new organization as a "Community". There were accusations that they were trying to mislead the public by using the word "Community".

The original Greek Community took the new "Corporation" to Court and asked for a temporary injunction against the use of the word "Community". 32

Finally the two antagonists compromised regarding the name "Community" and apparently the new organization agreed to be registered under new title of "The Greek Orthodox Cathedral of Australiasia Inc". 33

The priest of the Greek Community, Archmandrite Athenagoras Varaklas was defrocked by the Patriarchate of Constantinople because of his allegiance to the Community. This decision of the Holy Synod of the Patriarchate was published on 22nd July, 1927 in the Greek newspaper "AFTERNOON" of Constantinople. 34 All the sacraments performed by the defrocked priest became non
canonical, according to Ecclesiastical Law and illegal under Greek Law.

This resulted in many marriages being nullified and children from such marriage thus considered illegitimate. Many problems arose within the Greek community because of this situation. The Greek Community accused the Greek Consul of asking the Australian authority to withdraw the right to perform marriages and baptisms from the Archmandrite Athenagoras Varaklas, the defrocked priest of the Community. 35 Such an event was not without precedent.

In the Hellenic Herald an article referred to a parallel case in Chicago in the United States of America. The Greek Consul General had refused to issue a passport to Venetzano P. Panagopoulos because he was married on 11th January, 1925, in the church of St George of Chicago by the Archmandrite Daniel Golemin who was not recognized by the Ecumenical Patriarchate. 36

The schism became institutionalized and the entire Greek community became divided into two warring factions. (*)

(*) Those publicly identified as the Holy Trinity's adherents came to be called "Agiotriadites" - Saint - Trinities", and "Agiosophites" - "Saint Sophia's".
The Metropolitan's behaviour meanwhile was under scrutiny; some of his own supporters attacked him on moral grounds. He was even betrayed by his own ranks and denunciations of his character were sent to the Patriarchate and the Greek Government asking for his dismissal. One night during a celebration blessing an engagement he feigned sickness and left early. Afterwards it was discovered that he had been struck by a motor cycle on the other side of Sydney. This accident was considered to be an act of divine retribution for his immorality. 37

There were also denunciations again from his own party. Members of St Sophia Cathedral had seen the Metropolitan disappear into a Sydney park after midnight. All of this no doubt forced the Consul General to take action and it seems that he made certain revelations to the Greek Government. Consequently under strong pressure the Metropolitan Knetes promised the Consul General that he would agree to any suggestions that might be made. Finally the Metropolitan was recalled by the Patriarchate early in February, 1928, and left Australia forever. 38

He was then appointed in 1929 as Metropolitan Bizyis where he served for one year and after which he retired to his native island of Samos. He died at the age of 88 on 7th August, 1959.
The Metropolitan Knetes despite his qualifications (*) and abilities offered very little in the organization of the newly established Metropolis. Worst still, he was the cause for much of the division among Greeks as a whole.

(*) Metropolitan Christophoros Knetes was beyond doubt a man of great intellectual ability. His educational achievements included his postgraduate studies at the Oxford University leading to the submission of his thesis under the title "The Matrimony and Celibacy in the Eastern Orthodox Church", in 1909, the contents of which were highly praised by the Professor of Ecclesiastical history B.J. Kidd.

It was reported that Christophoros Knetes was the second Greek Theologian to be selected by the Ecumenical Patriarchate to study at the Oxford University. The first was Mitrofanis Kritopoulos who was chosen to undertake studies at Oxford at about 1630.

Knetes possessed abilities is indicated by the fact that in 1918 he was appointed by the Ecumenical Patriarchate as Metropolitan in the seat of Serres (Greece). Metropolitan Knetes was instrumental in the reconstruction of this city which was devastated by the Bulgarians. He also actively participated in the effort to assist in the welfare of the many Greek refugees who found shelter in the city.

REFERENCES — CHAPTER 2


22. Hellenic Herald, 8th October, 1928.

23. Hellenic Herald, 18th October, 1928.


27. Hellenic Herald, 28th December, 1926.


31. Hellenic Herald, 8th February, 1927.

32. Hellenic Herald, 23rd August, 1927.


34. Hellenic Herald, 6th September, 1927.

35. Hellenic Herald, 21st June, 1928.


The Metropolitan Christophoros left behind him a deeply divided Greek community in Sydney, in Melbourne and in Brisbane. He had come to Australia with the aim of establishing the Church authority. Although he was considered a powerful intellectual and an impressive orator he had failed completely.

The main reason was the hostility of the Communities towards his appointment from the beginning, partly due to knowledge of his homosexual tendencies and partly due to the Greek Communities resentment of the power his office embodied.

The incessant denunciations of the Metropolitan's homosexuality undermined his authority, not only in Sydney but also in the other centres of the Greek community, in Brisbane and Melbourne. As further evidence of discontent towards the Metropolitan's activities it is worth quoting from a newspaper of the day that the Reverend Canon Garland of the Anglican Church in Brisbane threw out the ecclesiastical items and the Greek priest's vestments from his church. It was in this church that the Greek Community of Brisbane had held Greek services for many years. The Reverend Canon Garland told the president of the Greek
Community of Brisbane, Mr John Mavromatis, that he knew all about the priest(*) of Brisbane and had learned all about the character of the Metropolitan and added that "no more Greek clergymen would set foot into his church".  

The Metropolitan had also placed the priest of the Greek Community of Melbourne Archmandrite Cassimatis in "idleness". However despite the Metropolitans disciplinary action Cassimatis was appointed by the Ithakans as a priest; and in a hired Greek hall "Odyssey" he performed services every Sunday. The Archmandrite circulated a weekly newspaper "Ethnic Trumpet" in which he revealed every week the Metropolitan's disgraceful activities in Serres and in Athens.  

The Ecumenical Patriarchate temporarily solved the problem of its authority in Australia by appointing as a "Locumtenens" the Archmandrite Theophylactos Papathanasopoulos. He arrived in Sydney on 1st March, 1928 and he assumed duties as rector of St Sophia Cathedral. 

(*) The priest of the Greek Orthodox Community of Brisbane was the Archmandrite Daniel Maravelis who had a quarrel with Demetrios Marinakis, the priest of the Greek Orthodox Community of Sydney in 1923. The Archmandrite Daniel Maravelis was married to Kalliopi Avgerinou with whom he cohabited for three years presenting her as his sister. 

Hellenic Herald, 21st June, 1928.
A little later the Patriarchate elected Archmandrite Germanos Polyzoides as Metropolitan of Australia. He was, at that time, serving in the United States of America, but for unknown reasons soon after he refused the appointment. (*)

The position of the Metropolitan was not filled for four years until 1932, but during this period initiatives were taken by both factions towards reconciliation.

The Consul General of Greece on March 25th, 1928 Greece's National day, received both factions at a function in the "Australian Hall".

The grounds for reconciliation proved weak as a new dispute erupted almost immediately regarding the legality of the defrocked priest's marriages.

The Consul General requested that the Australian Marriage Registry Office, withdraw the Archmandrite Athenagoras' right to perform marriages

(*) In the Hellenic Herald of 19th July, 1928 it was stated that in the magazine "ECCLESIA", the official organ of the Greek Orthodox Church of Greece, of 2nd June, 1928 there was an article that stated: "The Holy Synod of Constantinople accepted the reasons presented in his resignation by the elected Metropolitan of Australia Germanos Polyzoides."
and christenings because he was a defrocked priest. In the Hellenic Herald of 28th June, 1928 it was revealed that a letter was sent by the Consul General to the Premier of New South Wales early in 1926, stating, that "the Consul General has received instructions from the Greek ministry of External Affairs that all marriages performed by the defrocked priest of the Greek Community are considered invalid under Greek Law. All children of such marriages are considered illegitimate, therefore these children have no right to their parents' estate. This was of considerable significance as most Greek immigrants still had and continue to have property in Greece.

The letter was sent through the Registrar General of the State and attached to it was an official document declaring that the priest had been defrocked and was no longer an Orthodox priest.

This matter caused very serious dissension in the Greek community. As a result on Pentecostal Sunday the Registrar General sent an "Inspector" from the Bureau of records to estimate the numbers of the congregations of the rival churches. Fortunately after consideration and examination lasting many weeks an impartial and liberal attitude prevailed. The Registrar's Office took no action against the defrocked priest.
The Hellenic Herald continued the attack against the Consul General in successive articles accusing him of being paid £2200 yearly by "poor Greece" to be a faction leader in Australia. The press of Athens re-published articles against the Consul General and demanded his recall from Australia because he was a factionalist and responsible for the split in the Greek community.

The split had also spread to the Greek Community in Brisbane. The Metropolitan after his appointment as Metropolitan "Bizyes" (a position of title only) went to Brisbane and according to the Hellenic Herald of 15th March, 1928 ordained a priest, Elias Cotiadis. This ordination was considered to be an administrative "Coup d'etat" and members of the Community convened the same day and proclaimed the following.

A free translation of the Greek communique follows:

"The undersigned have met today Sunday, 26th February, 1928 to consider the provocative ordination of a new priest by the Metropolitan Christophoros Knetes, who by his incredible policy divided and split the Greeks from Perth to Brisbane and by his infamy and by his inconceivable action dragged our national honour before the English Courts. As a result of our meeting we have resolved to seek the spiritual guidance of the Autocephalic Greek Orthodox Church of America and Canada".
Donations were made towards funding the passage of a priest from America. Among the contributors was Mr Angelos Goumas who later served as Vice-Consul of Greece in Sydney.

The Metropolitan Knetes controversy continued long after his departure. Letters of protest continued to be given prominence in the local press. Among the protesters was Mr Nicholas Lourantos(*) a prominent member of the Greek community of Narrandera, N.S.W. who was later honoured with a knighthood for his services for the Australian community. However, Mr Fyros, a contemporary of Metropolitan Knetes, in an interview gives us another reason of the denunciations against the Metropolitan Knetes, stating that:

"The whole thing has been fabricated and that priest of the Greek Community Varaklas wished to discredit the Metropolitan as a means of fulfilling his ambition of becoming the new Church leader. I further believe that priest Varaklas influenced the then president of the Greek Community Kolopedis to oppose the Metropolitan. Unfortunately Greeks have a habit of discrediting priests and Metropolitans".

(*) Extracts from a letter published in the 7th March 1929 edition of the newspaper Hellenic Herald and signed by Mr. N. Lourantos from Narrandera, N.S.W.

"An unsuitable and as already proven despicable individual holding a high ecclesiastical position has appeared as a plague. He has arrived despite our appeals and pleas (to deter his visit) and offended by his behaviour our ethnic and religious integrity since his arrival ... He appeared before the Courts on matters which brought shame and disrepute to a climax then led us to fraternal fight. It would be inconceivable that such a person would gain supporters but he did ..."
While it may appear that great and disproportionate emphasis is placed on the Metropolitan Knetes homosexuality over a prolonged period it is essential to understand the mood, values and sensitivity of the Greek public of this period. This mood was reflected by a sustained campaign by the press to expose and stigmatize the Metropolitan.

To explain this prolonged campaign it may be necessary to consider motives other than the moral integrity of the Metropolitan. One of those motives could be an attempt by the press to maintain a high profile of the scandal thus enhancing their newspaper circulation. Also since the Metropolitan had antagonised the established Communities and became a protagonist in the faction fighting it was unavoidable that his opponents would condone every attempt to discredit him and achieve his removal from office.

In March, 1931 the head of the Autocephalic Greek Orthodox Church of America and Canada, Metropolitan Vassilios, who had previously been defrocked by the Patriarchate, was reinstated as Metropolitan of Dramas in Northern Greece. The Metropolitan Vassilios then gave an order to the Greek Community (*) to return to the spiritual

(*) The events of this period were given prominence and extensive coverage in the press of the day.
jurisdiction of the Patriarchate. 10

The Greek Community of Sydney agreed to accept the spiritual jurisdiction of the Patriarchate provided that the defrocked priest of the Community, Archmandrite Baraklas, was reinstated, but St Sophia's adherents insisted that the church of the Holy Trinity be closed until such time as the Archmandrite was reinstated. 11

At a General Meeting held on Sunday 27th September, 1931 the members of the Greek Community resolved, for the sake of the unity of the Greek community, to accept the appointment of Archmandrite Athenagoras Baraklas to a position in America and the temporary closure of the church of the Holy Trinity. 12

At the same meeting the members decided to appoint the Reverend Christophoros Demopoulos as the new priest of the Holy Trinity and dismissed the proposal that Archmandrite Theophylactos, the priest of the St Sophia Cathedral, conduct services from time to time in the church of the Holy Trinity.

The priest Christophoros Demopoulos wrote to the Patriarchate asking for his appointment to the Greek Community of Sydney and giving a statement of his achievements in Melbourne.
The Patriarchate responded by commending him for his achievements but made no mention of his request for appointment. Instead the priest Dorotheos Theophanus of the Patriarchate of Constantinople was appointed to the position in the Greek Community of Sydney but he immediately refused the appointment.

Finally the Hellenic Herald encouraged the Community to appoint a priest without consulting with the Patriarchate and attacked the latter for its refusal to appoint the Christophoros Demopoulos thus leaving a Community of 300 families without a priest.
REFERENCES - CHAPTER 3


5. Hellenic Herald, 28th June, 1928.


11. Hellenic Herald, 16th April, 1931.


CHAPTER 4
THE ERA OF TIMOTHEOS

A. APPOINTMENT OF TIMOTHEOS AS THE SECOND
METROPOLITAN OF AUSTRALIA

The schism within the Greek community had no obvious political or religious motives. A closer analysis of the events leading to the crisis indicates a resistance of the Greek Communities to consent to the establishment of a Greek Metropolis. Their attitude can be explained in terms of intense fear that the creation of such centre of authority not only would impose unbearable financial burdens but would become a threat to the application of their administrative authority on Community matters in general.

The events that followed the appointment of the Metropolitan Knetes confirm the view that his vulnerable character greatly contributed to deep dissensions among the Greeks.

The sustained sensationalisation of the events, throughout the crisis, by the Greek press helped keep the warring factions wide apart.

The role of the salaried Greek Consul during the conflict cannot be underrated. His partizanship in the fight prolonged the agony.
It is feasible that a settlement could have been reached with a speedy appointment of a suitably qualified new Metropolitan. However this did not eventuate until four years had lapsed since the departure of Metropolitan Knetes.

The delay in appointing a new Metropolitan may be attributed to two main considerations. One possibility is that the long distance between Australia and Europe acted as a deterrent for suitable candidate to accept the position. The other possibility is that the Patriarchate chose to delay the appointment until peace returned, through a negotiated settlement between the two factions, and the new Metropolitan could then lead a united Greek community.

It was therefore inevitable that the appointment of the new Metropolitan was to take place against the background of bitterness, animosity and mistrust.

The Holy Synod of the Patriarchate on 19th of December, 1931 elected Archmandrite Timotheos Evagelinides as the Metropolitan of Australia, who was at that time serving the Greek community of Bucharest, Rumania, and was the diplomatic representative, "APOKRISARIOS", of the Patriarch of Constantinople to the Patriarch of Rumania.
This election was announced with much fanfare by the Consul General on the 1st January, 1932 probably at the Doxology held on the 1st day of the year at St Sophia Cathedral.

The Hellenic Herald received the news with enthusiasm and joyous statements were issued to the effect that the reign of Theoplylactos had finally crumbled. ¹

In a series of articles the Hellenic Herald carried out a crusade for the new Metropolitan.²

The Archmandrite Athenagoras, Varaklas still remained in Sydney penniless and a subject for derision, while awaiting the appointment to America. He finally departed from Australia for America early in February, 1932.³

A letter from the Patriarchate to the Greek Ambassador to Bucharest proclaimed the appointment of Timotheos as the new Metropolitan of Australia.⁴

Timotheos appointment was greeted with delight and a general atmosphere of euphoria prevailed. The Patriarchate praised him as an ideal Churchman. He arrived in Australia on 26th July, 1932 and disembarked from the liner, "ORAMA", at Fremantle.⁵
In August, 1932 Timotheos sent forth his first encyclical from Perth to all the Greek Communities in Australia.

This pastoral encyclical was written in very formal Greek(*) ecclesiastical language. A copy of the pastoral encyclical was sent to the Hellenic Herald for publication.

A close translation in English follows:

(*) «Πανελλήνιον Κήρυκα
287 Ελιζαμπετ Στρήτ,
Σύδνεύ.»

A close translation in English follows:
"We warmly beg publication of the following Encyclical"

"Grace blessings and peace to all pious members of the Orthodox Church of Australia in the name of our Lord.

We are in this Continent by divine grace and wish to enjoy this grace with our children everywhere as soon as possible.

Glory and praise to our most gracious God.

We send to all our warmest paternal blessings and greetings in the name of our Lord. We accept the valuable co-operation of all who follow the faith of the God of our fathers to bring constant love and peace amongst us always.

Then the joy of our great mother Church and the whole of our pious race will become deeper and greater.

Greetings unto you our beloved children in the name of our Lord.

Perth 28th July, 1932
Timotheos of Australia".

Metropolitan Timotheos was warmly received by the Anglican clergy of Australia. In Perth Archbishop Dr Le Fanu, Dean Moore and Archdeacon C.L. Riley of the Anglican Church welcomed him on behalf of Anglicans in Australia.

The Metropolitan arrived in Adelaide on 27th August, 1932 and received a similar welcome by
Anglican Churchmen and civil authorities. He was met at Port Augusta by Archmandrite Germanos and later at Quorn Station the Anglican Bishop of Willochra, Dr Thomas, welcomed him. In Adelaide itself he visited the Governor of the State, Sir Alexander Hore-Ruthven, and the premier, the Hon. Lionel Hill. He was accompanied by Oscar Seppelt and W. Coombs, Consul and Vice-Consul for Greece (apparently Honorary positions at that time). 8

At all these functions an interpreter was necessary as Timotheos presumably could not speak English. (*)

He arrived in Melbourne on 2nd September, 1932 and received a warm welcome from the Greek people of Melbourne. The Anglican Church once again greeted him effusively.

The Anglican Archbishop of Melbourne welcomed him to the Anglican Archdiocese. The Metropolitan greeted the Archbishop by saying, "I consider that the honours bestowed on me are evidence that everyday the idea of the unification of the Orthodox and Anglican

(*) Miss Efrosyni Colombou acted as interpreter.
Churches is maturing in our souls. I will consider myself fortunate if my presence in this civilized country contributes towards unification of the Orthodox and Anglican people".

Reverend J. Tyssen, a Greek speaking priest of the Anglican Church of St George in Malvern, replied in Greek on behalf of the Archbishop saying:

"Your Grace,
we feel great joy in being able to see you and clasp your hand.

We ask you to accept our warmest embrace and friendly wishes that you will enjoy good health.

We respectfully say. "Long live the Bishop". 9

When the Metropolitan arrived at his seat in Sydney on 16th September, 1932 he was greeted at the station by a huge crowd including the committees of the two Greek churches and children of the Greek afternoon schools.

(*)

"Σεβασμωτα Πάτερ,
Μεγίστην αισθανόμεθα τέρψιν νά σάς ιδώμεν και σφίγξωμεν τήν χειρά Σας.
Παρακαλούμεν δέξασθε τούς αιδήμονας ἀσπασμούς μας καὶ τὰς φιλικὰς ἐλπίδας ὅτι θά ἀπολαύῃτε ἄκρας ύγείας.
"Επευχόμεθα γἀμεν μετὰ πάσης ύπολήψεως το Ἔις πολλά ἐτη Δέσποτα"."
The Hellenic Herald of 22nd September in a double page spread stated:

"At last the great day has arrived, brilliant and full of hope for Hellenism here. Very early on Friday morning Greek men and women could be seen meeting in the Greek areas of Sydney, dressed in their best Sunday clothes as if for a great holiday. The ordinary working day, a Friday, has been transformed for the Greeks here into a Holy day, truly a festival of festivals!" (*)

At the station an 8 year old boy greeted the Metropolitan in Greek saying:

"Your Grace, on behalf of the boys and girls of the Greek Community school of the church of Holy Trinity I welcome you".

The boys and girls sang a "TE DEUM" for Bishop under the direction of the choir master and chanter of the church of the Holy Trinity, Alex Grivas.(**)

The Metropolitan proceeded followed by the crowd to St Sophia Cathedral for a Doxology and from there they went to the church of the Holy Trinity.

The Metropolitan's action had brought together the two rival factions, for the first time.

The Metropolitan appointment was officially announced through a Patriarchate encyclical.10

(*) Καὶ ἀνέτειλεν τέλος ὕψη καὶ καιρὸς ἡμέρας καὶ λαμπρόφορος διὰ τοῦ ἑνταύθα Ἑλληνισμόν.

Πολὺ ἐνώριος τὴν πρώην τῆς Παρασκευῆς εἰς τὰ Ἑλληνικὰ κέντρα καὶ εἰς τὰς ὅδους συνήντα τῆς Ἐλλήνας καὶ Ἑλληνιδάς μὲ τές κυριακάτικες περιβολές των, ὡς ἀν νά ἑπόκειτο περὶ ἑορτασμοῦ ἡμέρας. Καὶ δυσμένη η ἑργάσιμος Παρασκευὴ, ἔτοι διὰ τὸν ἑνταύθα Ἑλληνισμόν ἡμέρα γιορτῆς Πανηγύρις Πανηγύρεων! » .

(**) Alex Grivas was later Ezekiel's greatest critic.
The Metropolitan in October, 1932 continued on to Brisbane, the last Greek Community he was to visit, and was enthusiastically greeted by the Greeks.

On 1st January, 1933 Metropolitan Timotheos spoke in St Sophia Cathedral about the Greek community of America, saying that there 650,000 Greeks elected 500 delegates who in a conference enacted ecclesiastical rules and practical by laws for their Communities' affairs.

The Patriarchate approved a ruling that in a city where there were two or more churches they were to be considered as parishes. (*) He continued by stating that each church would constitute an autonomous organization with its own constitution and that each church should agree not to interfere with internal affairs of the others.

He also said that an auxiliary body must be set up, a Regional Metropolitan Council,(**) which would assist the Metropolitan with ecclesiastical and educational affairs.

(*) The plan for a combined Parish-Community system was resurrected by Archbishop Ezekiel in the late 1950's introducing a new constitution for the Greek Orthodox Communities of Australia.

(**) The Regional Metropolitan Council was a more primitive form of the Mixed Council instituted in 1960's by Archbishop Ezekiel and which created a great upheaval within the Greek community in Australia.
Timotheos had also stated in his speech that the Greek Orthodox Church would continue in Sydney even if there were only two Greeks to keep doors of the two churches open.

He said that if ever that day came the church of St Sophia would go to Sydney Hospital where thousands of Greeks had been treated. He wished also that the Church of the Holy Trinity should go to Sydney Hospital. (*)

At the same time he said that this dark day could be postponed almost indefinitely if only Greeks would unite under the Church and also establish a Greek school. He also spoke for the first time of the importance of the role of the Metropolitan as the Supreme Authority over all matters pertaining to the Communities, with the co-operation of the Councils (of the Communities) and the priests. 12

On Sunday, 30th April, 1933 in St Sophia Cathedral the deacon, Mitrophanis Nicolaidis the

(*) The present constitution of the Greek Community has an article which provides that:
"If upon the winding up or dissolution of the Association there remains after the satisfaction of all its debts and liabilities any property whatsoever the same shall not be paid to or distributed among the members of the Association but shall be given or transferred to the Sydney Hospital..." Articles of Association of the Greek Orthodox Community of N.S.W. Article 6 p. 7.
former preacher of the Patriarchate was ordained as a priest by Metropolitan Timotheos who appointed him as the permanent priest of St Sophia Cathedral. (*)

The Metropolitan immediately started a campaign and circulated an encyclical to all Greek organizations, shopkeepers and individuals, in order to collect money to eradicate St Sophia's debt. (**) In another encyclical, read during Sunday services, 21st May, 1933 of the Holy Trinity church, he announced that he recognized all the sacraments as canonical, which had been performed by the defrocked Archmandrite Athenagoras Varaklas. 13

He started the collection of money in Sydney (***) and throughout New South Wales, wherever Greeks lived. After he finished his tour of New South Wales he convened a general meeting of the Greeks in Sydney in order to give a financial statement of the results of his campaign for money. 14

(*) Archmandrite Mitrophanis Nicolaidis had studied Theology in the Theological school of Halkis (Constantinople) and was sent to Australia to serve the Church. During his priesthood he studied Law at Sydney University. When he graduated he left the Church and started to practice as a lawyer and today he is a solicitor.

(**) Seven thousand pounds was owned at that time.

(***) In Sydney £ 1427/1/6 was collected. The Metropolitan announced it before his tour throughout New South Wales. No doubt to stimulate donations.
A general meeting of Greeks was held on Sunday, 3rd September, 1933 at 7.30 p.m. in Y.W.C.A. Hall in 185 Liverpool Street, Sydney. At the meeting all anxiously waited for the Metropolitan to declare his plans and when the Metropolitan entered the Hall and spoke to the people calling them to elect a chairman and a secretary from the meeting there was much relief. The people elected Mr G. Paizis but he refused and nominated an older man, the great patron of the church Holy Trinity, Demetrios Lalas who agreed to take the chair for the meeting.

In this meeting more than 500 people were present. The Metropolitan stated that he had travelled 6000 miles and visited 120 towns in New South Wales and knocked on 700 doors of Greek fellow countrymen in order to collect £1000 and also re-stated that in Sydney £1427/1/6 had been collected.

The Metropolitan said that the money came from hard-working people, and that the general feeling amongst them was that the St Sophia Cathedral should be given to the people. It was at that time a Limited Company. To do this the present constitution needed to be changed. The Metropolitan stressed that he himself believed that if the church was to be placed under the control of the people then the people would cancel out the debt. The Metropolitan's motto was "union, union, harmony, harmony harmony",
and he used to say that "all people must have harmony and union as their guiding principle".

The general meeting decided that no money should be paid against the debt of the church until the Limited Company was dissolved and the church placed under the control of the people. They were determined to create one united Community. (*)

In a general meeting of the members of St Sophia Cathedral the Metropolitan advised the members to transfer the ownership of the church to public trustees and to dissolve the Limited Company, in order to bring peace and unity to the Greek community. The majority of the members favoured the unification of the two churches under one united Greek Community. 16

The Hellenic Herald published a series of forceful articles supporting the decision of the open general meeting on 3rd September, and stating that the true owners of the church must be the people themselves. The paper also revealed that there were only four supporters of Knetes who opposed the decision. (**) 17

(*) Almost the whole meeting was quoted in the Hellenic Herald. 7th September 1933.

(**) These supporters constituted the Ethnikon Vema National Tribune group.
In a surprising encyclical which ignored the decision of the general meeting on 3rd September, 1933 Timotheos proclaimed that the two existing churches should become parishes and the money that had been raised was to go to pay part of St Sophia's debt. He did this after consultation with the Patriarchate and further recommended that no discussion of ecclesiastical affairs should take place. This encyclical is indicative of Timotheos desire to establish the authority of the position of the Metropolitan. 18

We can only speculate that an article published soon after in Hellenic Herald represented a reaction to Timotheos' encyclical. It stated that more than 30 thousand Greeks were then living in Australia and such a large number should be organized under a central civil organization in order to make the Greek Government and the Patriarchate pay attention to the Greek people themselves.

For the first time a Federation of the Greek Communities of Australia was spoken of in the Hellenic Herald, as a central organization for all Greeks. 19

Judging by the description of Greek life in the Greek newspaper columns it would appear that harmony had been achieved in the relations between the clergy and the Sydney Greek Community. However an incident reported in the Hellenic Herald emphasized the fragile nature of such peace.
The priest of the Holy Trinity, Archmandrite Nickodimos Antoniou abused(*) his congregation in 1935 and was inturn severely criticized. 20

We can assume that this was the reason that during the Community election in March, 1936 there were two different tickets. The departing members of the council had campaigned as a Community coalition "KOINOTIKOS-SYNDYASMOS", with a policy of reorganization of the Community and strict limitation of the priest's activities in the ecclesiastical and philanthropical areas. 21 They wished to stop the practice of taking tips, "TYHERA" for administering the sacraments, as had been the corrupt custom. Also the Community coalition wanted to eliminate the chauvinism of separate local groups named after the areas in Greece from which they had come, such as Castellorizians and Kytherians. All Greeks would be living under the official Community which would be the connecting link between the local groups. The church, the school and philanthropical activities should aid in the emotional unification of the Greek Community.

(*) His language was extremely intemperate and he used such words as "cicados", "toads" and accused his parishioners of being generally irresponsible impious loafers.
The opposition was composed of the priest's followers called "PAPADIKOI", who wanted the priest to be the supreme leader.

According to the Hellenic Herald the voters had to decide if the Community would continue to countenance the priest using the church as a business or whether it should be an organization serving for the needs of the people, under the people's control.22

The Community election took place on 8th March, 1936 and the coalition gained control. (*) 23

On 21st April, 1936 a general meeting of all Greeks in Sydney was convened by the Holy Metropolis in the Young Women's Christian Association Y.W.C.A. hall to discuss the Metropolitan's activities and proper methods of perpetuating the institution of the Holy Metropolis of Australia. The Hellenic Herald saw the meeting as an enthusiastic demonstration in favour of the Metropolitan. The formation of a mixed Clergy-Laity Council was promoted, consisting of twelve members, seven clergy and five laymen with the Metropolitan as president.

(*) In this election the members of the departing Council (coalition) were re-elected. In an atmosphere of extreme tension 368 of the 579 members voted.
The members of the meeting were criticized for voting emotionally without sufficient rational consideration of the motions. It was also stated that the constitution of the Metropolis must be approved article by article by general meetings of the Communities and not by single representatives. The same meeting actually approved the opening of an account with the title "Greek Orthodox Archdiocese Fund". This was to supply funds for the general administration of the Archdiocese.

The Hellenic Herald criticized the structure of the Metropolitan's Regional Council, a Clergy-Laity Mixed Council, stating that the clergy had control by virtue of their numbers. They stated that the recent past had shown that clericalism was still active. They felt that the Metropolitan's prestige would assure an absolute majority.

It was stated also that the institution of the Metropolis would remain long after Timotheos. If his successor proved to be a less righteous person the Greek Community could be at risk of being enslaved. Greeks would not accept the claims of slavery and would rebel as they had repeatedly done in the past. 24
The Hellenic Herald campaigned for many weeks supporting the Communities' activities in order to show how well the interests of the Greeks as an Ethnic minority were represented.  

The Metropolitan, after five years in Australia, left for Greece on 21st May, 1937 and did not return until December of that year.

The Greek Government decorated him highly and decided to award him an allowance for his excellent services. This was the first time such an allowance was granted. (*)

When Timotheos visited Greece a dictatorial regime was in power and on his return to Australia he praised that Government.

(*) While not confirmed there is evidence which suggests that during Ezekiel's time the Archbishop received an allowance of approximately £50 per week, from the Greek Government. As far as we can estimate the practice that started with Timotheos has continued ever since.

It is not known how widespread this practice has been, although we can assume that the prelates of Constantinople and other Greek Patriarchates were also involved.
B. THE UNIFICATION OF THE TWO CHURCHES

The Hellenic Herald again campaigned during 1938 for the unification of the two Greek churches under one united Community. This campaign resulted in the Metropolitan announcing the formation of an eleven man committee(*) to administer the financial affairs of the two churches with the obligation to eradicate St Sophia's dept. A common bank account was opened for this purpose.30

The Hellenic Herald supported and praised the task of the eleven man committee.31

The committee made a public statement during March, 1939, summing up their achievements in the area of financial administration. Then laid down terms by which the two churches could become amalgamated in order to avoid conflict between the adherents of both.(**) The most important terms were:

(*) After many efforts of leading citizens of the Greek Community the formation of the eleven man committee was achieved by participation of members from both sides.

(**) The Holy Trinity's adherents feared they would inherit St Sophia's debt.
1) The debt of St Sophia Cathedral would remain its own responsibility. The mortgage on St Sophia Cathedral would ensure this.

2) The church of the Holy Trinity would take no responsibility for this mortgage.

3) Both churches would continue to function, separately, serving the religious needs of Greeks.

4) The presbytery of the Holy Trinity would be utilized by the Metropolitan as an office and official residence.

5) The payments against the debt of St Sophia and the expenses of both churches would be paid from the common bank account.

6) Both organizations would have to convene separate general meetings in order to approve a common constitution.\(^\text{32}\)

These terms formed the basis of the amalgamation of the two organizations. They reveal the mutual distrust shared by the supporters of both churches. This distrust had caused the delay of the amalgamation for six years.
On 6th June, 1939 a special general meeting of members of the church of the Holy Trinity (the Greek Community) was convened to take decisions about important Community matters. Throughout the meeting the fear still existed that after the amalgamation of the two organizations the debt of St Sophia Cathedral could become a burden to the church of the Holy Trinity as well. But the president of the Community, George Cominos, carefully explained to the meeting that following legal advice it was clearly established that the obligation towards the mortgage on the St Sophia property in no way bound the trustees of the Holy Trinity church. Despite their fears the vote in favour of union was ninety eight to one against. 33

A new Council of the Greek Community was elected in the middle of June, 1939 with Dr. G. Tachmidzis, a medical doctor, as its president. His election heralded on appalling period for the Greek Community for a short time.

Some distressing events took place on the night of July 8th, 1939 which arose from the orders of Dr Tachmidzis for five bodyguards to break the windows of the church of the Holy Trinity and take possession of the church by force, "bashing" the sexton in the process.
The Sydney press of the day covered the dramatic events in some detail as illustrated in Appendix 2.

Dr. G. Tachmidzis justified his action by stating that the trustees had ordered him to take possession because they feared that due to the amalgamation, the Holy Trinity church was in danger of being made bankrupt. He accused the President George Comino, of remaining "illegally" in office for 18 months and stated that he was the only rightful president. On the night of 8th July, the Metropolitan Timotheos was informed by Dr Tachmidzis(*) that he must place himself under the orders of the "legal" council if he wished to perform services in the Holy Trinity church the following day, Sunday 9th July.\(^{34}\)

The church remained closed for nearly 6 months until December, 10th, 1939.\(^{35}\)

The eleven man committee convened a general meeting on 6th August, 1939, (Holy Trinity's - Greek Community, and St Sophia members) in order to make a statement of its activities.

\(^{*}\) Dr Tachmidzis party circulated pamphlets with the titles. Democratic Resistance. Community Resistance. Community union.
They stated that St Sophia's debt had been reduced to 4,800 pounds. The meeting terminated with cries for union. Dr Tachmidzis was represented here by George Mitsopoulos, who stated in this defence that Dr Tachmidzis had always been in favour of the union but that he considered the financial security of the Holy Trinity was of greater importance. (*) 34

The Metropolitan Timotheos convened the first clerical conference in Sydney on 4th December, 1939 to discuss various problems. Seven Greek and three non Greek Orthodox priests attended the meeting. (**)

(*) The Hellenic Herald of the 10th August devoted two full pages to the business of the meeting, pages 1 and 5.

(**) In attendance were: Archmandrite Mitrophanis Nicolaidis, "St Sophia" Cathedral Sydney, Rev. Christophoros Demopoulos, "Holy Trinity" (Greek Community) Sydney, Archmandrite Theophylactos Papathanassopoulos, "Evagelismos" Melbourne, Archmandrite Nikon Patrinakos, "St George", Brisbane, Rev. Christophoros Manessis, "St Constantine and Helen" Perth Western Australia, Archmandrite Chrysostomos Vogiazoglou, "Assumption of Our Lady" (Dormition of Theotokos) and Rev. Elias Germanos, "Archangel Michael" Adelaide South Australia. Also attending were the Russian Orthodox priest Archmandrite Methodios and Rev. Innocentios Seressief and the Syrian Rev. Michael Shehadis.
Photograph taken at the clerical conference in Sydney in 4th December, 1939 and presided by Metropolitan Timotheos.
During the conference the fortieth anniversary of the Metropolitan's priesthood was celebrated. (*) 37

This clerical conference attended also by non Greek clergy, may be considered as a pioneering effort toward a Pan-Orthodox unity in Australia under the leadership of the Greek Metropolis. Indeed such an undertaking was to materialise 41 years later, when the first Standing Conference of Orthodox Canonical Churches in Australia (SCOCCA) was convened in Sydney on 11th April, 1980. (**) 

Concurrently efforts for reconciliation between George Comino and Dr George Tachmidzis proved successful with the participation of the Metropolitan. As a result on Sunday 10th December, 1939 the church of Holy Trinity was re-opened and Metropolitan Timotheos performed Sunday services with all the Greek clergymen who had attended the clerical conference. 38

Following the reconciliation the protagonists of the two factions agreed to hand over the power to the

(*) Present at these services were: The Greek Orthodox priests; the Anglican Archbishop, Dr Mowll; and the Anglican priest, Rev. Stuart Watts. The Russian Orthodox priests Archmandrite Methodios and Rev. Innokentios. The Syrian, Rev. Michael Shehadis; the Greek Consul General; the Rumanian Consul and the Syrian Consul A.D. Aboud. Hellenic Herald 7th December, 1939.

(**) The conference was opened by a length introductory speech of Archbishop Stylianios. Voice of Orthodoxy, Sydney May and June, 1980, Vol. 5 & 6.
trustees(*) in order that new elections could take place for a new council.\(^{39}\)

The trustees convened a general meeting of the members of the Greek Community, who decided the elections would take place on 10th March, 1940.\(^{40}\)

Voting in the elections favoured those candidates committed to strive for the unification of the two churches.\(^{41}\) The outcome of the elections put an end to an anomaly which had temporarily disturbed the internal harmony of the Greek Community. Following the appointment of the new committee a climate of optimism towards unity in the Greek community was prevalent. However this euphoria was destined to be short lived in view of the following shattering world events of World War II which overshadowed matters concerning the Greek community.

On 28th October, 1940 Italy declared war against Greece. The Greeks in Australia promptly showed their solidarity with the Greek cause and offered their generous support both moral and financial.

(*) The trustees were Abrahem Aboud, Dr George Tachmidzis, M. Stamelatos, Demetrios Lalas and P. Kalopaidis.
In Sydney the Greek Consul and the Metropolitan called a meeting of all Greeks aimed at organizing an Australian wide fund to assist the war effort in Greece. An intensive campaign was launched throughout the Greek communities and through sustained efforts throughout the period of war with Italy and subsequently with Germany (October, 1940 to May 1941) the Greek War Relief Fund raised approximately £150,000.

It is true that world events, during the war years occupied a predominant part in people's minds and effectively downrated the significance of matters of a local character. Thus matters related to the Greek Community remained rather dormant until 1942. In that year the question of the St Sophia's debt is raised once again and the Hellenic Club responded by donating £2,000 towards its repayment. After this contribution the Metropolitan stated that the remaining amount owed was only £3,435/4/2. Another £2,600 was offered by the Hellenic Club and afterwards the Hellenic Herald declared that the debt was nearly liquidated, and that now they would advance towards the union of the two churches.
In a series of articles published in the years 1942, to 1944 they argued the need for the union.  

Then at last the Greek Community and St Sophia Cathedral convened two separate general meetings of their members on the same day, 3rd September, 1944 to amend their constitutions and to approve specific articles in order to legalize their union.

The union of the two organizations took place by their formal amalgamation into one Community under the name, "The Greek Orthodox Community of New South Wales".

The official date of the amalgamation was 18th April, 1945. The first election of the united Greek Orthodox Community of New South Wales took place on 17th June, 1945. The first council consisted of sixteen members and a President, the first being a solicitor, the young Athanasius Georgatos, an Australian born Greek. He was about to play an important role in the future of the affairs of the Greek Archdiocese as the person who had the greatest influence on Archbishop Ezekiel. (*)

(*) Sir Arthur George (Athanasius Georgatos) was the first legal adviser of Archbishop Ezekiel during the years 1959 to 1974.
The Holy Metropolis announced in an encyclical the planned internal regulations concerning church services and relations between the clergy and the Communities. These regulations were intended to become an integral part of the future constitution of the Holy Metropolis. 51

Before the Metropolitan's encyclical was released the new council of the Greek Community had faced insubordination on the part of the Archmandrite of St Sophia Cathedral, Mitrophanis Nicolaidis(§)
who had refused to teach Greek children religious lessons. 52

(§) A revealing conversation took place between the Secretary of the Community and the Archmandrite. The Archmandrite stated, "I am not an ordinary labourer, or kitchen man to be ordered about. I have been appointed by the Church authorities to the Cathedral and the people are satisfied with my work and the churches are now free and have plenty of money in the bank".

The secretary replied, "While you are drawing a regular weekly salary from the Community you are an employee of the Community and as such you are required to perform certain duties. The committee is very definite on this matter".

The council of the Community after lengthy discussion craftily decided by secret ballot that his salary of £8 per week be divided as follows: For religious lessons, £3 per week; for all other services rendered to the Community, £5 per week. They also decided that if Archmandrite Mitrophanis would not commence religious lessons he would not receive the extra payment of £3 per week. Minutes G.O. Community of N.S.W., 9th July, 1945.
In a meeting between the executive of the Community and the Metropolitan to discuss this case, they agreed about the need for regulations to eradicate the continuing friction between the clergy and the Community. 53

The regulations(*) were published by the Holy Metropolis of Australia in the Hellenic Herald on 21st March, 1946, and on 28th March, 1946. The most important of these articles were numbers 1, 4, 6, 12, 35 and 36.

Article 1 discussed the procedure for the appointment of priests. The Metropolitan had the right to appoint one of the candidates chosen by the council of the Community.

(*) These regulations were never enforced on the Communities and never affected the relationship between the Greek Orthodox Communities and the Metropolis.

This action represented a tentative effort to establish the constitutional authority of the Metropolis upon the established Communities.

Later the Metropolitan Timotheos was described by Archbishop Ezekiel, in private to be a weakling.

Ezekiel felt that a unique opportunity had been lost to impose the regulations of the Metropolis, when they had insufficient strength to resist.

The members of the Community were pre-war conservative migrants and the composition of the Council of the Greek Community in Sydney was such that it would accept the institutionalization of the regulations.
According to Article 4 the spiritual matters of the Community should be the priest's only concern. Article 6 stated that the priest was responsible only to the Metropolitan according to the rules of the Greek Orthodox Church and of the Holy Metropolis of Australia. Articles 12, 35 and 36 are articles concerning the relations between priests and the Community, and in these articles there is mention made, for the first time, of the imposition of spiritual courts to deal with matters which the Metropolitan could not resolve.\(^5^4\)

On Sunday 1st July, 1946 the new Community council formally took an oath of obedience to the Church and the Patriarchate in St Sophia Cathedral before the Metropolitan.\(^5^5\)

In February, 1947 the Metropolitan Timotheos was appointed as Metropolitan of Rhodes in Greece.\(^5^6\)

The Hellenic Herald praised Timotheo's era as a period of ethnic and religious renaissance, as one of progress, union and harmony within the Greek community. Timotheos had been a modest, polite, patient, untiring, sincere and active leader.\(^5^7\)

The Greek community farewelled him with much sadness.
A journalist, Oscar Georgoulas(*) in an article in English described his personality:

"The 15 years were years of tribulations for him, of hard work, of disillusion and denunciations and obstructions. But he stuck to his purpose although his health(**) suffered in the struggle. He triumphed and has finished by winning the esteem, appreciation and admiration of the Greeks in Australia and Australian people also ......." ....... He did not restrict his endeavours to religious matters only. He extended his energies to the ethical and material needs of his people as well. He opened schools, he was the principal mover in buying beautiful buildings for community purposes, he avoided political or party squabbles, he mediated successfully to save costly litigations between Greeks, he used great tact and an immense amount of patience to pacify and unite the warring factions. He built new churches, freed from debt the old ones and ordained more clergymen ...

Wisely he used reason rather than religious faith to soothe the existing passions and bring harmony and unity to his people, just as the larvae of a bee becomes Queen or worker according to the food that is given to it ....... ....... The Greeks in Australia are losing a most valuable friend and guide and the people of Dodecanese Islands are gaining one". 58

(*) Oscar Georgoulas was well known in the Greek community as an agnostic.

(**) The Metropolitan Timotheos in 1938 had a heart attack H.H. 11th August, 1938.
The Metropolitan Timotheos left Sydney by aeroplane on 26th March, for Perth, and from there departed on the ship "AUSTURIA" for Greece. On 7th June, 1949 he was elevated to the position of Archbishop of the Archdiocese of America, but died in Constantinople on 6th October, 1949 before he was able to assume his new position. (*) The news shocked Greeks in Australia and the Metropolitan had been greatly beloved.59

(*) He was elected Archbishop of the Greek Orthodox Church of North and South America.
† Ο ΑΥΣΤΡΑΛΙΑΣ ΤΙΜΟΘΕΟΣ

METROPOLITAN TIMOTHEOS
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CHAPTER 5
THE THEOPHYLACTOS DECADE

The next Metropolitan appointed to Australia was Archmandrite Theophylactos Papathanasopoulos who had served after Metropolitan Christophoros Knetes in the position of "Locumtenens".

At the time of his appointment he was serving as the priest of the Greek Community of Melbourne. In a Pan-Community conference in Melbourne on 25th April, 1947 the president of the Community of Melbourne, Dr X. Paroulakis, announced that Theophylactos had been elected as the new Greek Metropolitan of Australia by the Patriarchate of Constantinople.

The news fell like a bombshell because the Greek Community had already sent letters to the Patriarchate and the Greek Government requesting that an Australian clergyman not be appointed as Metropolitan, and also not without the approval of the Communities. ¹

The new Metropolitan despite resentment was enthroned(*) in Sydney on 13th June, 1948 in St Sophia Cathedral.²

(*) The Archmandrite Theophylactos Papathanasopoulos was ordained as Bishop on 24th August, 1947 in the Patriarchate of Constantinople. Hellenic Herald 17th June 1948.
Following the appointment of the new Metropolitan efforts were made to provide the Metropolis with suitable premises.

The Holy Metropolis on 25th January, 1950 was informed by the Hellenic Club that they had decided to sell the premises at 5 Bradley Street, Randwick, (*) to the Metropolis for the sum of £8,700, much less than the current market price. 3

In January, 1952 a campaign for a Panhellenic collection of money commenced. The Patriarchate informed the Greek Communities in Australia by encyclical that early in 1950 premises had already been purchased for the Holy Metropolis, and urged Greeks to give in order to eradicate the debt which had by this time increased to £12,500. In the same month the Trust Deed of the premises of the Metropolis was made public, its trustees being the Metropolitan Theophylactos; Peter Spathis of Brisbane and Angelo Lucas of Melbourne. 4

The Hellenic Club once again had made a generous contribution of £2,000. 5 For a long period the Hellenic Herald published the names of the donors and the size of donation from the whole of Australia. 6

(*) The Hellenic Club had bought this house in 1949 and, according to the Hellenic Herald, supposedly for the Metropolitan's residence and office. Hellenic Herald, 8th December, 1949.
With the acquisition of suitable property and the establishment of its headquarters by the Metropolitan, the Metropolitan proceeded to impose his authority in the spiritual and administrative domains. In a new initiative the Metropolitan Theophylactos attempted to deprive the Communities of their traditional role of arranging the performance of sacraments in the Community churches.

Theophylactos circulated an encyclical stating that the faithful of the Church should apply for the performance of the sacraments to the Holy Metropolis, which was the ecclesiastical authority, and not to the Communities or to the individuals and laymen of the Community. The tradition was that the arrangement of every sacrament, and other church services, should go through the Community office.

The president of the Greek Community Athanasius Kastrisios resigned in protest, and in a long letter he stated that the Metropolitan was ignoring the traditional rights of the Community.

The massive migration from Greece during this period and up to 1965 had started, and in Sydney thousands of young people were married in the Community churches. The Community collected fees for each marriage and christening performed, and a small proportion of this was sent to the Metropolitan
as his right. (*)

There were rumours amongst the people that the clergy (**) were only interested in the money to be gained from performing sacraments. 9

Also at Christmas and Easter a separate collection was made by the Metropolis for the Patriarchate, known as the "Patriarchal Tray", "Patriarchikos Diskos". 10

Metropolitan Theophylactos suddenly left Sydney surreptitiously for Constantinople on 23rd June, 1956. 11

(*) It seems the Metropolitan was trying to collect fees for services, a prerogative which had always been the Community's. He anticipated that there would be more and more migrants in the coming years. One ship had already arrived with 700 hundred girls who were betrothed, even before they had landed. Three ships of this sort were arriving each month and the revenue to be gained was massive. At least 200 marriages were performed monthly in each church and a sexton of one of the churches boasted in 1960 that he earned over £150 a week in "tips", "tyhera", alone.

The priest's takings must have been enormous. (Interview with sexton A.V.)

The priests received "tips" for each sacrament performed, proportional to the financial status of the "God Father", or the "Best Man" who paid the expenses.

(**) The public regarded the churches as being good business propositions for those involved.
On 6th August, 1956 he was in Athens and gave a statement at a press conference to the Greek newspaper of Athens, "TA NEA", "THE NEWS", that he had come to discuss in Constantinople (*) and in Athens the needs of the huge member of Greek migrants. He stated that from 1945 to 1956 36,000 Greeks had come to Australia and another 6,000 were to come during 1956, and that many problems were created by this situation, one being the lack of priests to service the new Communities which would be established.

In the meantime the Metropolitan's administration was being criticized as extremely poor and the Metropolitan was accused of administrative incompetence; of having failed to organize the Metropolis as an ecclesiastical administrative body to formally handle the duties of the Diocese. Requests for the Metropolitan to be recalled were frequent and there was a general demand that a capable metropolitan should be appointed in order to re-organize the Metropolis. 12

(*) They were rumours that in Constantinople the Patriarchate informed the Metropolitan Theophylactos, during his visit there, about the decision of the Patriarchate to impose a new administrative system on the Greek Communities in Australia.
The Greek Government and the Patriarchate were severely criticized for their negligence towards the migrants whom they seemed to regard as serfs and sources of profit. The Greek Consulate and the Greek Embassy were also attacked for their inadequacy in serving Greek migrants. The "National Tribune" Ethnikon Vema, (*) under the management of Thanos Nickolaidis, supported the Greek Community as the only institution which guaranteed the cohesion of Greeks and which served the general interest of the entire Greek community. They attacked, as the Hellenic Herald had done previously, the Greek Consuls for their wives snobbish behaviour towards Greek migrants.

THE ESTABLISHMENT OF THE FEDERATION

There was, from early 1951 a campaign by the Hellenic Herald for a Pan-Community conference and the formation of a Federation of the Greek Orthodox Communities in Australia. In March, 1958 in a meeting between representatives of the Communities of Sydney and Melbourne, it was decided that the first Pan-Community conference would take place in

(*) Ethnikon Vema was a Greek newspaper established even before the Hellenic Herald, but unfortunately its early issues are unavailable for research.
In April, 1958 almost immediately after the Communities' announcement the Metropolitan proclaimed in a letter to the Greek Community of Sydney that he would shortly convene a Clergy-Laity conference according to the Ecumenical Patriarchate's instructions. In this latter the Metropolitan stated "that only Clergy-Laity conferences convened by the Holy Metropolis, namely the ecclesiastical authority are appropriate to discuss matters concerning such ecclesiastical or religious organizations as the "so called Communities", as in America. In a second letter on 20th May, 1958 the Metropolitan suggested that the Pan-Community conference, which would be convened on 13th June, 1958, should be a preliminary meeting, held in order to list only the agenda for the Clergy-Laity conference.

It appears from the correspondence of each side that the Communities and the Metropolis attempted to gain priority for their opposing conferences.

(*) The Metropolitan found it very convenient to regard the Community as an ecclesiastical or religious body. He attempted to establish the Church's authority over the existing Communities.
The organizing committee of the Pan-Community conference replied to the Metropolitan's letter on 23rd May, 1958 saying that it accepted the Metropolitan's suggestion that the Pan-Community conference be regarded as a preliminary conference. But in a new letter on 26th May, 1958 to the Metropolitan the organizing committee(*) disregarded his recommendation.

The Metropolitan in another letter on 28th May, 1958 stated that the last letter of the organizing committee contradicted the preceding letter and demanded that the committee state whether the conference would be Pan-Community or a preliminary.

The organizing committee replied to the Metropolitan's letter on 4th June, 1958. A translated extract from this letter follows:

(*) The organizing committee sent a letter to the Metropolitan inviting the clergy to be present on the opening day of the Pan-Community conference. The agreement was that instead of being called "Pan-Community" the conference be named preliminary.
"The organizing committee has discussed your letter carefully and has decided to proceed with the further organization of the already titled Pan-Community conference on the 13th to 16th of June, 1958. A special subject will be added to the agenda concerning the future general meeting of the clergy and the representatives of the Communities. Consequently we are of the opinion that the Pan-Community conference should be considered also to be a preliminary to the general meeting apart from other business the subjects for its agenda should be decided". 23

The 1st Pan-Community conference had been scheduled and finally took place from 13th June to the 16th of June, 1958 in Sydney with the participation of 19 Greek Communities. 24

The Greek newspapers in Sydney, the Ethnikon Vema, the Hellenic Herald and the Neos Kosmos (a Melbourne newspaper) were represented and covered the first official session. Also present were the Greek Ambassador, the Greek Consul general in Sydney, the representatives of the Greek brotherhoods as well as about 1,000 members of the public. (*)

The Metropolitan, although invited, did not attend and he did not send any clergyman to bless the

(*) The conference took place in the ANZAC AUDITORIUM.
opening of the meeting with the traditional services of sanctification. On Sunday 15th of June, 1958 during the conference a priest from Melbourne (presumably Archmandrite Ierotheos Courtesis) attacked the conference from the pulpit of the Holy Trinity church stating (*) that:

"The Church is being persecuted by a group of people calling themselves the "PAN-COMMUNITY CONFERENCE", which aims to take believers away from the mother Orthodox Church and to lead the Church and our faith into the abyss of obscurity". 25

The Pan-Community conference formed the Federation under the name "Federation of the Greek Orthodox Communities of Australia" and they approved the constitution of the Federation which came into force on 16th June, 1958. 26

The most important objectives of the Federation were:

"To unite all the Greek Orthodox Communities in Australia and to co-operate with all the Greek corporations and organizations through their respective Greek Communities". 27

"To promote friendly relations between the Greek residents here and the Australian people. To tighten the links between Greece and Australia, and to increase the friendship between the two people". 28

(*) «Η εκκλησία...

Καταδικάζεται σήμερα, χθές και αύριον Δευτέραν όποιο μίαν ὅμως δύο μέχρις πού καλείται "Παγκοσμίως Συνέδριον" καὶ ὅπως αυτήν ἔχει να διασπάσει τοὺς πιστοὺς ἀπό τὴν μητέρα Ὀρθόδοξον Εκκλησίαν καὶ να παρασύρει εἰς τὸ βάραθρον τῆς ἀφανίας τὴν πίστιν μας καὶ Ὀρθόδοξον Ἐκκλησίαν."
"To guide Greek migrants to become lawful citizens and productive members of Australian society.

To promote their love for their adopted country and to assist them in learning the English language and making a quick adaptation to the Australian environment". 29

"To preserve the Greek Orthodox faith among the Greek migrants in Australia and satisfy their religious needs". 30

"To preserve and promote the Greek language and Greek manners and customs among Greek residents. To teach the Greek language to all the Greek youth and establish a uniform educational system". 31

"To provide clergymen of the Greek Orthodox Church in accordance with the canons of Orthodoxy in order to staff the churches of the Orthodox Communities. To do this at the request and with the approval and co-operation of the Communities concerned, in case the Holy Metropolis of Australia does not satisfy the Communities' needs". 32

This last clause apparently attempts to overcome the power of the Metropolis concerning the appointment of clergymen and poses an alternative solution in the case of the Metropolitan refusing to appoint a priest to the Communities churches. This article was just a prelude to the coming confrontation between the Archdiocese and the established Communities.
The formation of the Federation emerged from the need of communication between the Communities in order to solve common problems and to achieve common goals. In setting up its objectives the Federation, in its inception contemplated potential abuses by the Metropolis in exercising its authority and power and provided guidelines for checking such excess.

The idea for the formation of the Federation originated in 1947 when in Melbourne on 25th April a Pan-Community meeting took place with the participation of the Communities of Melbourne, Sydney, Adelaide and Townsville. At that time it was decided to form a Federation(*) with the participation also of the Greek Communities of Innisfail, Brisbane and Perth. 33

The formation of such a federal body to deal with, Australia wide, Community matters possibly emanates from an attempt by the Communities to collectively counteract the emerging centralised clerical authority under the Metropolitan.

Evidence of such phenomenon was the Metropolitan's formal introduction of regulations governing relations between the Metropolis and the Communities in 1946.

(*) This ambition was not realized until 1958.
History will show that despite their early determination neither the Metropolis nor the Communities insisted in their implementation of their corresponding policies until much later.

The implementation of the ambitious objectives of the Federation commenced with the Panhellenic athletic games in Australia in 1959. In addition another interesting step was taken regarding intellectual activities. In 1960 a competition was proclaimed for the best short story concerning the life of Greek migrants in Australia. Also some practical steps were taken to erect a Home for the aged in Newcastle. Soon after the Federation, due to the ensuing ecclesiastical confrontation deviated from its original aims.

In reaction to the formation of the Federation the Metropolitan announced by encyclical, the convocation of the Clergy-Laity conference and mentioned that the objections of his trip to Constantinople was to receive orders and decisions about the reorganization of the churches and Communities of the Holy Metropolis of Australia and New Zealand.

A plan had been given by the Patriarch Athanagoras, who had 18 years experience as Archbishop in America, and basically anticipated the need for a
new structure for the Holy Metropolis. This plan provided a constitution and internal rules of the Holy Metropolis, the institution of Clergy-Laity conferences, ecclesiastical courts and a Mixed Council.34

The Metropolitan, after his encyclical, became a target for attack. It was stated that the Metropolis was disorganized. The Metropolitan was accused of being administratively inadequate.35

At this critical stage the Metropolitan Theophylactos was fatally injured in a car accident in Melbourne on 31st July, 1958 and died on 2nd August, 1958.(*) A magnificent funeral took place on 12th August at St Sophia Cathedral in Sydney.36 The Hellenic Herald in an obituary stated that "although we were a critic of the late prelate we never questioned his honesty or expressed doubts about his character".37

(*) It was stated that Theophylactos death in a car driven by Archmandrite Ierotheos Kourtessis came at an extremely convenient time for the Patriarchate. They would now be able to appoint a strong man to carry out their plans.
The head of the Greek Orthodox Archdiocese of Europe, Archbishop Athenagoras Kavathas, officiated of the funeral. He came from New York U.S.A., where he had, ironically, just officiated at the funeral of the Archbishop Michael, head of the Greek Orthodox Archdiocese of North and South America.
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34. Hellenic Herald, 18th June, 1958.


CHAPTER 6

THE CHANGING ROLE OF THE CHURCH UNDER
ARCHBISHOP EZEKIEL

After the death of the Metropolitan Theophylactos Archbishop Athenagoras Kavathas of Western and Central Europe acted as a "Locumtenens" until the arrival of the newly elected Metropolitan Ezekiel Tsoukalas in 1959.¹

Already rumours had spread from 1956 onwards that the Ecumenical Patriarchate wanted greater control over the established Communities.²

The "Locumtenens" prepared the ground for some change in the traditional ways of erecting a new church. He gave permission to set up a church in Melbourne which was independent of the Greek Orthodox Community of Melbourne.³

The action by the "Locumtenes" in granting permission to create a new independent church was a watershed in the relations between the institution of the Community and the Metropolis.

The Neos Kosmos, the largest Greek newspaper in Melbourne, stated that this was part of a provocative policy on the part of those who wished to dissolve the Communities and to impose the same administrative system as existed in America.⁴
The Archbishop Athenagoras was accused of undermining the unity(*) of the entire Greek community by his actions.

He gave permission to erect a new church to a Philanthropical Association, which was established by Archmandrite Ierotheos Kourtesis, who was a priest of the Greek Community of Melbourne. Archmandrite Ierotheos forbade memorial services in the church for victims of the Cypriot struggle against the British, and he threatened to call the police to arrest the organizers of the services.5

The general meeting of the members of the Greek Community of Melbourne dismissed the Archmandrite because of his behaviour was considered to be an insult to the heroes of the Cypriot resistance. A petition circulated carrying hundreds of signatures demanding his dismissal.6 The Archmandrite was transferred to London due to this pressure on 26th September, 1958 by Archbishop Athenagoras. However, soon after he returned to Melbourne and established an independent Parish-Community in Carlton, Melbourne Victoria, under the name "St John", with the blessing of Archbishop Athenagoras.7

(*) Archbishop Athenagoras stated that "I don't care for your unity, I am not interested" Neos Kosmos 28th January, 1959.
The climax of events came with the election in February, 1959 of a new Metropolitan of Australia and New Zealand, the Bishop of Chicago, Ezekiel, an auxiliary Bishop of the Greek Orthodox Archdiocese of North and South America.

Before Metropolitan Ezekiel's arrival in Sydney on 24th April, 1959, the Greek paper Neos Kosmos, attacked the "American System" in an editorial and explained that the American system meant the absolute subjugation of the populace to the Archdiocese. The Archbishop and the clergy would have unlimited power.

The Neos Kosmos referred back to Theophylactos' effort to convene a Clergy-Laity conference, stating that the Patriarchate must forget the "American System" and cease all efforts to impose this system in Australia. The Council of the Greek Community of Sydney protested because the Metropolitan had deliberately ignored the Federation in his encyclical and only praised the satisfactory work of the administrative committee of the Archdiocese. He made no mention of the work of the organizing committee of the Federation.
A. "THE AMERICAN" CONSTITUTION

In June, 1959 the Metropolitan announced the new constitution and the formation of the Mixed Clergy-Laity Council, (*) as the new administrative body of the Greek Orthodox Metropolis of Australia and New Zealand. 12 The constitution of the Metropolis was referred as the "American Constitution". Such a constitution had been already imposed over the Greek Orthodox Communities in America by the Patriarchate of Constantinople, Athenagoras, when he was Archbishop in U.S.A. (**) 

An illustrative description by Charles C. Moskos reveals the effects of Church policy in America.

(*) All the members of the Mixed Council were appointed by Metropolitan Ezekiel. Amongst them were the former president of the Greek Community, solicitor Athanasius Georgatos, solicitor John Stamelatos, former member of the Council of the Greek Community, Dr D. Varvaressos, three clergymen and John Issakides President of the Greek Community.

(**) Athenagoras was elected Patriarch of Constantinople on 1st November, 1948. Hellenic Herald, 18th November, 1948.
"Athenagora's second and more controversial goal was to centralize the Administration of the Greek churches in the Archdiocese ......

" ..... The Archdiocese began to implement policies, to regularize its revenues and enforce uniform by laws in all parishes. Bishops previously in control of their own Dioceses became auxiliaries to the one ruling. Archbishop Athenagoras also sought to professionalize the clergy and to increase the prerogatives and prestige of the priests which implied a diminution of the influence of the laity in local church governance". 13

On the 1st September, 1959 the Holy Metropolis was proclaimed an Archdiocese and Metropolitan Ezekiel an Archbishop by the Patriarchate of Constantinople. 14

Archbishop Ezekiel on 28th September, 1959 sent the new constitution of the Archdiocese to the Greek Communities. 15

A meeting of the Federation which took place in Sydney on 3rd and 4th October, 1959 decided to reject the Archdiocese's new constitution. The Federation stated that the constitution of the Archdiocese should not concern the already established independent and self-administrated Greek Communities in Australia, which were operated according to Australian law and their individual constitutions. 16
Also the Federation announced that they would not participate in the Clergy-Laity conference which the Archdiocese said would be held on 30th January, 1960. 17

The Hellenic Herald attacked the new system and suggested that the Archdiocese should commence talks with the Federation. 18
A. THE CONSTITUTION OF THE METROPOLIS OF AUSTRALIAN AND NEW ZEALAND

The constitution holds an important place in Greek - Australian history, and some noteworthy articles from the constitution follow. These articles are transcripts of the original text, in English, which are held in the archives of the Archdiocese.

Article 4 is of interest as it reveals the objectives of the Metropolis.

a) "To preserve and diffuse the Greek Orthodox Faith based on Holy Scriptures, the Holy Apostles, the seven Ecumenical Synods and the topical such of the ancient and undivided Church as same are interpreted in their application by the Great Church of Christ of Constantinople.

b) To develop the religious and moral life of the Orthodox Christians in accordance with the faith and the traditions of this Church and

c)

To teach the original language of the gospel.

Article 5 provides a practical framework within which these objectives could be realized.
"The Greek Orthodox Metropolis of Australia and New Zealand in order to achieve the aims set out in article 4, shall have in its disposal Holy churches, Educational and Philanthropical Institutions, publications and other legitimate means .... For each of these institutions and means special regulations will be drafted".

Article 6 states that:

"The entire government of the Metropolis of Australia and New Zealand rests in the hands of its Archbishop who shall exercise all the powers and duties in conformity with the Holy Canons and the practice of the Great Church being responsible only to the Ecumenical Patriarchate and the Holy Synod of it ....."

This article served to confirm the Archbishop's authoritarian administration.

Article 10 discussed the new administration body of the Archdiocese - the Mixed Council.

"For the purpose of assisting the Metropolis in the accomplishment of its aims and more particularly on matters concerning the management of the Ecclesiastical Estate there shall function auxiliary to the Archbishop and under His presidency a Mixed Council, as it will be defined by special regulations".
Article 11 is the article that gives authority to the Metropolis to establish new Communities and churches. It challenged the traditional right of the established Communities to create any more churches.

Article 11 states:

"In furtherance of the other of the above referred to aims of the Metropolis of Australia there shall be founded and organised within its jurisdiction individual Greek Orthodox Communities with sacred churches, and other appurtenances which shall be under the rule and the authority of the Metropolis and which shall function in accordance with special regulation to be drafted." 23

The priests of the Communities will be appointed by the Archbishop article 12.

"The Priests, the Preachers, the Deacon, the Chanters and the Sextons of the Communities of the Metropolis of Australia shall be appointed by the Archbishop and shall be under his immediate control and authority as it will be stipulated by special regulation". 24

The above conflicts with the Article of Association No. 6 p. 7 of the constitution of the Greek Orthodox Community of New South Wales regarding the appointment of priests article 12.
According to article 16 Spiritual Tribunals would be founded.

"For the purpose of maintaining order and discipline within the Metropolis there shall operate in accordance with the law and the Canons of the Church and under the authority of the Metropolis Spiritual Tribunals ... the penalties, to be imposed ... will be defined by special regulation". 25

Articles 21 and 22 were intended to intimidate all opposition.

"No clergyman or layman can hold a position of office in or even be a member of the Greek Orthodox Metropolis of Australia if he does not belong to the Orthodox Church of Christ and no person can remain in office or continue to be a member of the Metropolis if he ceases to be in order with the Metropolis". 26

Article 22 states:

"Any order of whichever Ecclesiastical Organization of the Metropolis which contravenes either the laws of the lands over which it extends or the Holy Canons of the Eastern Orthodox Church shall be ipso jure invalid". 27
B. SPECIAL REGULATIONS OF THE GREEK ORTHODOX ARCHDIOCESE OF AUSTRALIA

The regulations of Archdiocese varied considerably regarding the duties of the Archdiocese, the Mixed Council, and the Administration of the Communities.

The regulations were amended by each CLERGY-LAITY CONGRESS.

(1) DUTIES OF THE ARCHDIOCESE

Article 5 of the special regulations of the Archdiocese recognizes the Archbishop;

"as Head of all the Communities, Missions, Educational Institution and Philanthropic Organizations and Committees". 28

also article 6 gives the Archbishop the right to appoint:

"the members of the Spiritual Tribunal as well as the members of the Committees foreseen by the special regulations". 29
According to article 9

"all the clergymen of the Archdiocese are under the jurisdiction of the Archbishop who they must recognize as their direct ecclesiastical authority and whom they are duty bound to obey and whose commands they have to carry out. For every disobedience they are liable to Canonical penalties". 30

(2) ECCLESIASTICAL OR CLERGY-LAITY CONGRESS

The CLERGY-LAITY CONGRESS was founded in accordance with the special regulations.

Its objectives are:

"Each Clergy-Laity Congress exercises supreme legislative authority concerning matters of education, charity, property and of a secular nature. Exempted only are matters of a religious and spiritual nature which are solely under the jurisdiction of the Archdiocese and the supreme jurisdiction and supervision of the Ecumenical Patriarchate". 31

The CLERGY-LAITY CONGRESS is constituted by:

a) The Canonical Archbishop of the Greek Orthodox Church of Australia and New Zealand.
b) The Assistant Bishop or Bishops of the Archdiocese.

c) All the Canonical Clergy of the Archdiocese.

d) The Honorable members of the Mixed Council whose term of office terminates at the end of the said Clergy-Laity Congress when elections for new members are also held.

e) One lay member elected by each Community". 32

(3) THE MIXED COUNCIL

"The Mixed Council functions for the assistance of the Greek Orthodox Archdiocese of Australia and New Zealand, the fulfillment of its aims and particularly for the administration of the Ecclesiastical property". 33

The Mixed Council consists of seventeen members as follows:–

a) The Archbishop as President.

b) Eight (8) clergymen elected by the Clergy-Laity Congress.

c) Eight (8) laymen also elected by the Clergy-Laity Congress". 34
The majority in the Mixed Council obviously rests with the clergymen since the Archbishop has the casting vote.

The duties of the Mixed Council make it clear that through its creation, the Archdiocese has firmly established its right to control the non ecclesiastical affairs of the Communities which are a part of it.

The Mixed Council has the following duties and rights.

a) "To administer all the fixed and liquid assets of the Archdiocese and those of the directly dependent properties, Organizations and cemeteries and to draft the internal regulations".

b) "To supervise and audit the administration and management of all the Institution dependent on the Archdiocese and to audit and approve their budgets and annual reports".

g) "To supervise the administration of the Communities churches and schools which function apart from the churches. To audit and approve their budget and annual reports which their administration is obliged to submit yearly". 35
ECCLESIASTICAL TRIBUNALS

The special regulations of the Archdiocese instituted the obviously iniquitous Spiritual Courts or Ecclesiastical Tribunals.

These courts were able to rule on matters regarding not only the clergy but the laity.

Article 9 states that:-

"The Spiritual Tribunals concerning the clergy, may act either with or without charges being pressed, or any case that entails their intervention or on any offence of a spiritual or ecclesiastical nature; concerning the laity, it acts on similar cases reported as with the above, or on cases referred that concern the validity of marriages, divorces, and on matters of faith and ecclesiastical discipline". 36

The Courts could take punitive measures against members of the Greek Orthodox Church and impose the following punishments.

a) Denial of Holy Communion for a short or long period.

b) Prohibition of participation in administrative acts or services to the Community.
c) Expulsion from Church Services for a period of isolation from the Christian parish for a certain period or totally.

d) Excommunication.

e) Denial of Christian Funeral Service and Burial.\textsuperscript{37}

To the Greeks the institution of the Spiritual Courts seemed like that of the Spanish Inquisition.
C. DETERIORATION OF RELATIONS BETWEEN THE ARCHDIOCESE AND THE GREEK COMMUNITY

The Council of Greek Community at its meeting on 18th November, 1959, decided that the public should be enlightened through the Creek press about the intended introduction of the American constitution because the new Administrative System of the Archdiocese was against the constitution of the Community. 38

On 30th March, 1960, the Council decided not to participate in the first Clergy-Laity conference because any representation was considered to be a violation of the Communities' rights. 39

On 23rd April, 1960 in Melbourne the 2nd Pan-Community conference took place. The conference was attended by representatives of 19 Communities.

A decision was taken to make a last effort to reconcile the Church and the Communities by convening a meeting with the Greek Ambassador, the Archbishop, the Federation of the Greek Communities and representatives of the various Creek Organizations. 40 Meanwhile the Metropolitan launched a new offensive motivated by political objectives.
In an Easter encyclical of April, 1960, the Archbishop attacked communism and urged everybody to act as one man and assume a crusade against communism.

The most memorable part of the translated encyclical (*) follows:

(*)

"'Αδελφοί μου,

Γύρω μας βουϊζει άπειλητική ή άμαρτία. Η πλάνη του κομμουνιστικού ύλισμού και της άθείας έχει ύψωσει άπειλητική την κεφάλη της έναντιον τού Χριστού και της Έκκλησίας του... * ... Δυστυχώς πολλά και από τά δικά μας παιδιά παρεσώρθηκαν από δλούς αυτούς τοὺς άντιπροσώπους τῆς κολάσεως καὶ τοῦ θανάτου... * * 'Εάν πιστεύσαμεν εἰς τήν Ἀνάστασιν τοῦ Χριστοῦ, εάν είμεθα γνήσια τέκνα τῆς Ὀρθοδόξου 'Έκκλησίας, εάν ἀγαπόμεν τοὺς ἀδελφοὺς μας καὶ τά παιδιά μας, εάν ενδιαφερόμεθα διά τό μέλλον των, διά τήν τιμήν τοῦ Ἑλληνικοῦ Ὀρθοδόξου ὄντος καὶ διά τήν πρόδοσον τῆς ἁγιασμής μας χώρας Αὐστραλίας δς ἔγερθημεν τότε δλοί σώσσωμοι ώς εἰς ἄνθρωπος καὶ δς ἀναλάβωμεν ἐκστρατεύσαν πνευματικήν καὶ σταυροφορίαν 'Ιερᾶν έναντίον τοῦ κακοῦ έναντίον τοῦ κομμουνισμοῦ καὶ τῆς άθείας, έναντίον τοῦ χαρτοπαιγνίου καὶ τῶν κέντρων διαφθορᾶς... *
"My brothers,

Sin buzzes around us menacingly. The delusion of communism, materialism and atheism has reared its head against Christ and his Church ......"

"..... unfortunately many of our children are carried away by all those representatives of death and hell ....." If we believe in the resurrection of Christ, if we are genuine children of the Orthodox Church, if we are interested in their future, in the honour of the Greek Orthodox name and for the progress of this lovely country of Australia let us rise as one body, as one man, and assume a spiritual campaign and a holy crusade against evil, against communism, against atheism, against gambling, against the centers of corruption ......."41

The first disagreement between the Community and the Archbishop occurred when the Archbishop informed the Council of the replacement of the Reverend Skandamis with Reverend Karavanatzis. The Council decided that in the future the Archbishop must inform the Council of any intended replacement of clergy as provided by the Community constitution.42

On another occasion at one of the Council meetings on 11th May, 1960 the president of the Community mentioned that the Council had previously authorized an architect to proceed with the drawing up of a plan for a church to be erected at the
land(*) situated at 106 Botany Street, Kingsford. 43

Meanwhile the Greek Community received a letter(**) from Archbishop Ezekiel stating inter alia that:

"..... The Archdiocese will not permit the Community to build another church according to its constitution and to its rules. The Christians of each suburb will build their own church under the jurisdiction of the Archdiocese, therefore we will not give you permission to build a new Church. (**) Instead build schools and halls, and repair the altar of St Sophia Cathedral which has been destroyed by white ants ..." ".... and also you should follow our earlier suggestion to free the body of your council from leftists and communists".

And he continued saying that

"..... Communism is not considered as one of the political or social systems, as you alleged in a letter to us, but it is universal theory, an atheistic and materialistic philosophy ....." 44

(*) This block of land was bought by the Community in January 1959 and the decision to build a church there by the Community was taken in 1959.

(**) "Η 'Αρχιεπισκοπή δεν θα έπιτρέψει βάσει τού Συντάγματος και τών κανονισμών της νά χτίσει διάλη 'Εκκλησία ή Κοινότης και ή 'Αρχιεπισκοπή θ'άκολουθησε τούς 'Ιερούς Κανόνας και τήν παράδοσιν τῆς 'Εκκλησίας και τό Σύνταγμα τῆς 'Αρχιε-πισκοπῆς."
The Council of the Community reacted angrily to the letter of the Archbishop and decided to go ahead with the erection of the church, (*) and once again authorized the architect to draw plans for the immediate construction of the church. Also the Council decided to publish the letter of the Archbishop as well as the answer of the Council in order to inform all Greeks, in the Greek newspapers. 45

An extract from the Community's reply (**) to the Archbishop letter follows translated in English.

" ...... His Grace ......"
" ...... We inform you that in the Community there are not leftists nor rightists, poor or rich, but simply Greek Orthodox Christians with the same rights and responsibilities. We request, respectfully, that you in the future cease to use these discriminatory terms which divide your flock into "good" and "bad" Christians". 46

(*) The new plans provided for a church in Byzantine style with the capacity to seat 1600 people serving the areas of Kingsford, Randwick, Kensington, Maroubra, Matraville, Mascot, Coogee and Pagewood. Hellenic Herald 9th June 1960.

(**) * Σεβασμιώτατε,
Επί τής υποδείξεως ὑμῶν ὀπολλάξωμεν τό σῶμα τοῦ Διοικητικοῦ ἡμῶν Συμβουλίου ἀπὸ τούς ἐν αὐτῷ ἀριστεροῖς, γνωρίζομεν ὑμᾶς καὶ αὐθεῖς ὑπὸ τὴν Κοινωνία, τὰ Μέλη αὐτῆς καὶ τὸ Διοικητικὸν Συμβούλιον τῆς δὲν ὑπάρχουν ἀριστεροὶ καὶ δεξιοί, οὐτὲ πτωχοὶ καὶ πλούσιοι, ἀλλὰ ἀπλῶς Ἐλληνες χριστιανοὶ ὀρθόδοξοι μὲ ἰδία ἀνεξαρτητὸς δικαιώματα καὶ ὑποχρεώσεως δι᾽ ἀπαντάς, παρακαλοῦμεν δὲ ὑμᾶς εὐσεβώς ὑπὸς μὴ χρησιμοποιήσετε εἰς τό μέλλον τός διακρίσεις αὐτάς αἰτίνες χωρίζουν τό ποιμνίον τοῦ σας εἰς ὅθεν καλοῖς καὶ δὴθεν κακοῖς χριστιανοῦς... *
Archbishop Ezekiel challenged the power of the Community by refusing to bless the erection of a new church. This action was taken intentionally to restrain the expansion of the Community in religious areas. The Community reacted strongly against the Archbishop's policy from the beginning and later relations between them became hostile and eventually unworkable.
E. THE CONSTITUTIONAL STRUCTURE OF THE COMMUNITY

The Greek Community was considered to be an Ethnic Community in the State of N.S.W. and assumed the role of a mother Greek Community in Australia.

Some of the Greek Orthodox Community's objectives, extracted from its Memorandum of Association are listed below.

a) "To aid and further the work of the Greek Orthodox Church in the State of New South Wales and for that purpose to do and carry out or assist in doing or carrying out all such matters and things as are likely to promote the objects of such Church". 47

b) "To do and perform all acts and things necessary to be done and performed so as to ensure that the Cathedral of Saint Sophia and church of the Greek Community of Holy Trinity at the corner of Dowling and Napier Streets, Paddington Sydney in the said State shall at all times be open for public Worship and that the same shall never be closed except with the unanimous approval of the members of the Association and with the written consent of the Archbishop for the time being of the Greek Orthodox Church in Australia". (*) 48

(*) This article was drafted at a period when the two churches belonged to two opposing factions and an element of distrust was widely spread.
c) "To promote the religious and moral education of the members of the association". 49

The Community undertakes to acquire

"sites for building, altering or enlarging and to build or erect alter or enlarge and to maintain and endow churches, schools and other buildings to be used in connection with the work of the said Church in the said State". 50

to "maintain faithfully and irrevocably the dogmas, the Holy Canons and conform to the immemorial usage of the Greek Orthodox Church". 51

The Community also has a charity function giving

"relief by means of pecuniary or other assistance to necessitous persons". 52

In addition the Community undertook the religious instruction of the children who were members of the Greek Orthodox Church and through their education they thus acquired the doctrines of their faith.

The Community as a "mother" Community and an Ethnic Organization assumed the right to help other Associations.
"To establish and support and to aid in the establishment and support of any other Organization formed for all or any of the objects of this Association and which shall prohibit the distribution of its income and property among its members to an extent at least as great as is imposed on this Association under or by virtue of clause 4 hereof". 53

Article 6 has a significant meaning because it states that in the case of the dissolution of the Association

"there remains after the satisfaction of all its debts and liabilities any property whatsoever the same shall not be paid to or distributed among the members of the Association but shall be given or transferred to the Sydney Hospital and if and so far as effect cannot be given to the foregoing provision of this clause to some charitable object". 54

According to article 2(c) of the articles of Association

"The Metropolitan means His Grace the Archbishop for the time being of the Greek Orthodox Church in Australia elected and appointed by the Ecumenical Patriarchate according to the Patriarchate act issued in the month of March 1924 or as the said Patriarchate may otherwise decide". 55
With this particular article the Community was placed directly under the ecclesiastical jurisdiction of the Ecumenical Patriarchate of Constantinople.

Concerning religious matters, the Community

"shall refer in and for all its religious or spiritual concerns of affairs to the Metropolitan". 56

The clergymen of the Community are appointed as follows:

"The Metropolitan at the request of the Council and not otherwise shall cause notice of his intention to appoint a priest or deacon to be exhibited in newspapers Ecclesiastical or otherwise circulating in Church centres of the Greek Orthodox faith and shall by such advertisement or otherwise call for nomination for the position of priest or deacon as the case may be. If the said notice is not inserted by the Metropolitan within a reasonable time the Council shall insert same". 57

"Each applicant shall when making application for such vacancy state his name age experience previous position degrees and qualifications and salary required". 58
"If there is no Metropolitan of the said Church in Australia at the time then the Council shall insert such notice and shall therefore proceed to appoint such Priest or Deacon". 59

The business of Community's affairs was to be managed by the Council. The Council consisted of a President, a Vice-President, a Secretary, a Treasurer and sixteen (16) other members of the Community. 60

The Council was elected by all financial members of the Community. 61
REFERENCES — CHAPTER 6


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22. Ibid. Article 10 p. 3.

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24. Ibid. Article 12 p. 3.

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47. Memorandum of Association of the Greek Orthodox Community of N.S.W. Article 3(a), p. 1.


49. Ibid. Article 3(e). p. 2.

50. Ibid. Article 3(f). p. 2.

51. Ibid. Article 3(i). p. 2.

52. Ibid. Article 3(k). p. 2.

53. Ibid. Article 3(v). p. 3.

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55. Articles of Association of the Greek Orthodox Community of N.S.W. Article 2(e). p. 6.


57. Ibid. Article 7(a). p. 7.

58. Ibid. Article 7(b). p. 8.

60. Ibid. Article 18. p. 10

CHAPTER 7
THE SECESSION OF THE FEDERATION COMMUNITIES

As a result of the Archdiocese's policy the rights of the Communities were eroded away to such a point that the Community of Adelaide broke away from its jurisdiction. They refused to implement the Archbishop's arbitrary order regarding the temporary replacement of the Community priest Reverend Stylianos Stenos by the priest Makarios Livanos. The Council regarded this replacement as an effort to humiliate the Community because of its reaction to the Archdiocese's constitution. The Council, in a desperate mood, decided to break away from the Archdiocese on 9th June, 1960.¹

In Newcastle, New South Wales there were also the same sad developments. The priest of the Greek Community of Newcastle Reverend Nicholas Moutafis attacked the members of the Council during an aggressive sermon during Sunday services, calling them atheists, materialists and communists. The Council of the Community sent a telegram of protest to the Archbishop on 16th June, 1960 demanding the replacement of the priest.²

(*) Archbishop Ezekiel ordered Reverend Stylianos Stenos, a very old man, to go with him to Port Pirie to perform services on Saturday 10th and Sunday 11th June, 1960. Reverend Stylianos Stenos obeyed the Community's orders and refused the Archbishop's request.
On 3rd July, 1960 the Community decided to withdraw from the spiritual jurisdiction of the Archdiocese.

At the same period the Archbishop summoned Demetrios Elefantis former president of the Greek Community of Melbourne, Victoria, to appear before the spiritual court of the Archdiocese for impious remarks made against the Patriarchate. Demetrios Elefantis disregarded the summons and he was condemned "in absentia".3

In a succession of statements the Federation attacked the policy of the Archdiocese that was leading to the fragmentation of the Greeks. They also expressed their solidarity with the Greek Community of Adelaide.4

The Archbishop imposed "idleness" on Reverend Stylianos Stenos the priest of the Community(*) of Adelaide.5

The Federation invited the Greek Ambassador and the Archbishop to a meeting to discuss the current problems. The Archbishop replied that there was insufficient time for such a meeting and the

(*) The Archbishop gave an ultimatum to the Council of the Adelaide Community to return to the Archdiocese within four days but the Council ignored the time limit. Neos Kosmos 13th July, 1960.
Federation again sent a letter to the Archbishop castigating him for his attitude. The members of the Council of the Greek Community of Adelaide were summoned by the Archdiocese to appear before the spiritual court on 6th August, 1960. The Council in reply not only refused to attend but referred to the matter as an act of insanity.

During this period every edition of the Hellenic Herald contained articles and letters from the public arguing against the existence of the spiritual courts.

The Federation announced a new conference to be held in Sydney on 27th and 28th of August, 1960. The Archdiocese reacted by convening a meeting to be attended by the Greek Communities under its own jurisdiction, other Greek organizations and the Mixed Council to consider the situation. The Archdiocese's meeting passed a resolution that 29 Greek Communities of Australia and New Zealand approve and follow the policy of the Archdiocese.

On 12th September the Spiritual Court excommunicated "in absentia" eleven members of the Council of the Greek Orthodox Community of Adelaide.
Demetrios Ejefantis, the former president of the Greek Community of Melbourne who was also excommunicated proceeded to sue the Archbishop and the members of the spiritual court for defamation of his character by this act of excommunication. 11

It must be emphasized that in Greece the act of excommunication imposed social disgrace and spiritual and moral death on the citizens. The Greek Orthodox Church rarely imposed such an extreme punishment on its members in Greece. Most of the Greek people in Australia expressed violent indignation regarding these excommunications and refused to take them seriously and ridiculed(*) the Archbishop and the spiritual court. 12

The excommunications, therefore, produced the reverse effect to that which the Archbishop intended, and served to broaden the dispute. 13 They reminded people of the Spanish inquisition. The Hellenic Herald in a vehement article stated that " .... the penance of the Archbishop, full of wrath, vinegar with imprecations and exorcism, was voted for by the stooges and puppets of the spiritual court without any sound argument and it represents the culmination

(*) A verse of one of the satiric poems written at that time shows the public's opinion of the excommunications. "Your Grace ... I thank you with trembling hands, - you have opened for me Hell's door to live with devils, - who will be better company, I believe than clergymen".

«Σεβασμώτατε μου... με τρέμοντας την χέρια από καρδίας σευχαριστώ που μ'άνοιξες την θύρα να μπω μέσα στην κόλαση να ζήσω μ'εσοφόρους όπου πιστεύω πιο καλοί θάναι από βουλοφόρους.»

162.
of the stupidity and selfishness, characteristic of the monastic medieval mentality of the middle ages". The article continued attacking the Greek Government for its tolerance of the action of the spiritual court saying: "The Greek Government in this case exercised a double standard because, while they forbid the Holy Synod in Greece to excommunicate a Greek citizen without the permission of the Greek Ministry of educational and ecclesiastical affairs in Australia, they encouraged the Archdiocese to excommunicate Australian citizens".14

The Greek press in Athens commented unfavourably on the excommunications imposed by the Archdiocese.15

After the excommunications the polarization of the two groups became complete.

On 25th September, 1960 the walls of the hall of the Greek Community of Newcastle were painted bright red with a hammer and sickle and the initials of the Communist Party of Greece "K.K.E." and the words "communist Councillors".16

A letter of protest was published by the teachers of the Greek Community of Sydney because a group of priests(*) had signed a statement in which

(*) The priests were Reverend B. Christophis, Archmandrite I. Kourtesis, Reverend G. Sakelariou, Reverend N. Tsouloukidis and Reverend P. Stylianopoulos.
they had accused the teachers of the Greek afternoon schools of being communists. 17

The anti-communist campaign continued. The Archmandrite Ierotheos Kourtesis, in Melbourne Victoria, published a letter saying that three teachers of the Greek Orthodox Community of Melbourne had been dismissed from their positions in Greece as a result of communist activities. 18

The Greek Community of Melbourne after Archmandrite's Kourtesis revelation protested to the Greek Embassy in Canberra about the slanderous campaign being conducted against the Community by the Archbishop. They reported that the president of the Greek Community of Melbourne had received a confidential letter from the Archbishop on 18th August, 1960, with a photocopied letter from the Ministry of educational and ecclesiastical affairs dated 25/5/80. It was stated that the two teachers of the afternoon schools of the Community "had been dismissed as disloyal".

The photocopied letter of the Greek Ministry was kept secret until the Greek Consul General in Melbourne confirmed the authenticity of the letter. The Greek Consul confirmed that the letter of the Greek Ministry was authentic however both teachers
names had been "cleared" by the authorities. While the whole case was under investigation by the Greek Community the Archmandrite Ierotheos Kourtesis revealed the history of the affair. According to the Greek Community the Archbishop channelled the information to the Archmandrite in order to air the case and to expose the Community publicly.¹⁹

The Archdiocese announced the convening of the first Clergy-Laity Congress which took place in Sydney on 22nd of January, to 28th of January, 1962.²⁰ The Federation officially stated that the Archdiocese by convening that Congress intended to acquire official status for its policy.²¹

The Hellenic Herald, Sunday Press, and Neos Kosmos attacked the Archdiocese in editorials and stated that the Congress was a fiasco.²²

The Federation in a statement declared that for any such Congress to claim credibility the Archdiocese should firstly alter its constitution by abolishing the regulations and making new ones in consultation with the Communities' representatives. Secondly the Archdiocese should suspend the establishment of new Parish Communities and the existing ones should be placed under the jurisdiction of the established Communities. Thirdly the old established Communities should have the blessing of the Archdiocese in erecting new Orthodox churches.²³
The early sixties saw the beginning of conflict and distrust between two opposing sides each claiming that their opponents were politically motivated. The Archdiocese accused the Greek Community of being under the influence of the communist members of the Council. All available evidence suggest that there have been three or four members of the "ATLAS" (*) club and one or two of them might have been members of the Communist Party of Australia.

The following documents reveal the political hysteria of this period.

In Sydney on 1st December, 1961 a proclamation by an underground or unknown body against the then presidents of the Federation and the Greek Community was circulated secretly, in letter boxes or sent by post written in Greek which, when translated, read:

(*) The "ATLAS LEAGUE" is a progressive worker's club and its policies commonly identified with the political left. In an interview with Mr. A. Costoulas he described,

"The policy of the left towards the Greek Community was to preserve the institution of the Community, to retain a democratic organization and to work against the despotism of the Archdiocese. The left never sought to pursue a majority in the Council. They always worked to preserve Greek culture intact".
"Greek Anti-Communist Committee of Australia.

Greek compatriots. It is known that we Greeks have through our long history believed in three things:

THE FATHERLAND, RELIGION AND FAMILY. Unfortunately, here in our adopted country Greeks while appearing to defend the Community ... they have shamelessly betrayed, FATHERLAND AND RELIGION ... ... The Greek Anti-Communist Committee of Australia after a long and systematic consideration of certain people and things has named them as traitors ...

1st. C. STAMATIADIN. President of the Federation of the Greek Orthodox Communities. He is a passive instrument of the communist "ATLAS CLUB ... He seeks to lead the "Old" Communities against our ethnic and religious authorities" ...

2nd. J. ISSAAKIDIN. President of the Greek Community of Sydney. He is moved by dishonest motives, in order to be re-elected president ...

"... The Greek Anti-Communist Committee of Australia warns these two traitors ... to reform and to return to the Greek national family. Otherwise we will execute punishment which we have already decided upon. Also we call all Greeks, of Australia to discontinue reading the newspaper "Hellenic Herald" because it is more dangerous than the communist paper. It purposely attempts to poison our conscience.

The anger expressed against the religious leaders must emanate from the fact that the editor is an atheist ..."

Signed 1-12-61.

For the N.S.W. The Leader
The Vice-Leader ZEUS
Hermes JUPITER (*)

The Greek original has being appended Ref. Appendix 3.

(*) This difficult to find proclamation has been given to me by Mr. Jim Calomeris, former editor of the Hellenic Herald. The original copy was printed on pink paper.
In the previous year the scope of the secret activities of the Archbishop in confronting the communist conspiracy, as he believed, or regarded the attack against himself and the Church to be, is revealed in a dramatic way in his correspondence with the Intelligence Service of Greece, K.Y.P.

The Neos Kosmos on 23rd April, 1964 published on the front page a letter sent by Archbishop Ezekiel on June, 1960 to Con Stylianopoulos in Athens Greece, with the following headlines.

"A SHOCKING REVELATION. EZEKIEL AND THE SECRET POLICE OF GREECE HAVE OUSTED THE EMBASSADOR CHRISTODOYOLOY AND THE CONSUL ZAPHIRIOY.

We are publishing below one of Ezekiel's letters to the director of the secret police, C. Stylianopoulos, which was sent in June 1960".

In this letter Archbishop Ezekiel demanded that the Greek authorities take appropriate measures to prevent the departure from Greece to Australia of any clergyman or lay Theologian without his consent. Further more he stated that:
"Lastly is it not possible for the respected Royal Ministry of External Affairs to rid us of those men (he refers to the Ambassador and the Consul) and to send us men ... with whom we can co-operate? As though it is not enough to fight the communists ... we must now beware of those who because of their positions should be our protectors and supporters. I beg you to act for me to do something in this direction". 24

On 4th May, 1964 the Neos Kosmos on the front page again published a second letter sent by Ezekiel to the same person on July 1960.

In this letter he again demanded the withdrawal of the Ambassador and the Consul, saying that:

"I know I am becoming a nuisance to you but I think that enough damage has been done already to the Greek Community (homogeneity)(*) of Australia by Mr George Christodoulou the Ambassador and Mr Marios Zaphiriou the Consul and it is time for them to leave Australia". 25

On 7th October, 1965 the Hellenic Herald(**) released a photocopied letter of the Intelligence

(*) The entire Greek Community - Paroikia.

(**) According to the Hellenic Herald Archbishop Ezekiel had regularly communication with the K.Y.P.
Service of Greece for publication. It was addressed to the Archbishop giving information regarding allegedly stolen letters of the Archbishop.

A rough translation of the letter follows:

"His Grace
Archbishop of Australia
Mr Ezekiel.
Australia.

Your Grace,

The new anti-ethnic campaign of the enemies of Orthodoxy and the union of the Greeks of Australia constitutes, indeed, a heartless phenomenon. After a thorough surveillance and detailed investigation of the file of the late Stylianopoulos, we can responsibly affirm that there is not the smallest probability that your letters were stolen from our files.

I remain with the deepest respect and devotion.

John Kontos

(This portion of this letter must be destroyed)

If you send us the particulars of your closest co-workers it would be easy to carry out a thorough investigation here and probably locate suspicious persons. Your letters, from now on, should be directed to Mr Con Gigas

Panepistimiou 61
Athens (131)
Hellas."
Photocopy of the Greek text from the first page of the Hellenic Herald with the title "IS THE ARCHDIOCESE AN INSTRUMENT OF K.Y.P.?" is contained in Appendix 4.

The newspaper goes on to state, inter alia, that "Greeks left their country of birth in order to rid themselves from the nightmare of a police state and to settle in Australia which is not like Greece, a police state. It is clear that the Intelligence Service of Greece, K.Y.P. (*) was in regular contact with the Archdiocese. The Archdiocese had sent other letters in the past to the K.Y.P. asking for the transfer from Australia of the Greek Ambassador and the Greek Consul General of Sydney in 1960 to 1961, accusing them of not assisting him sufficiently in subduing the enemies of the Church". The newspaper stated also that Ezekiel's efforts had succeeded and a new Ambassador and new Consul General were appointed in Australia who opposed with zeal any initiative unless it was directly under their absolute control.

As for the procurement of the document published by the news media, the likely scenario is that the letters were intercepted at the Sydney

(*) K.Y.P.: Greek equivalent to central Intelligence Agency (C.I.A.)
Post Office where many dissenting Greeks were employed at that period.

The reason for the delay in the publication of these letters is uncertain. Probably they were afraid of a police investigation at that time; but later they realized it would become difficult to trace the origin. It is still an unsolved problem.

A. THE ARCHIDIOCESE CHALLENGING THE STATUS OF THE COMMUNITY

The new Council of the Greek Community of Sydney which was elected in December 1961, took up their duties with a conciliatory attitude asking for the Archbishop's co-operation. The Archbishop responded in a moderate manner but stated again that too many members of the newly elected Council were dominated by an ideology which was in total opposition to Greek Orthodox principles. Due to these remarks and the defrocking of the priests(*) of the dissenting Communities of Adelaide

(*) Reverend Stylianos Stenos priest of Adelaide Community and Reverend John Armenis priest of Newcastle Community were unfrocked by the Holy Synod of the Patriarchate of Constantinople in January 1962. Hellenic Herald 18th January 1962.

The defrocking of the priests, Stenos and Armenis, was based on the provisions contained in the 18th Canon of the 4th Ecumenical Synod, and the 34th Canon of PENTHEKTIS, 6th Ecumenical Synod in Constantinople in 691 A.D. Canons for the punishment of priests who conspire against their Bishop.
and Newcastle the relations between the Greek Community and the Archdiocese degenerated further. The Archbishop, in order to avoid the repercussions of his policy manifested by excommunications and the defrocking of priests, adopted a more conciliatory attitude by allowing each Community to have the right to select whichever articles they chose. 29

The Archbishop's good will gesture was considered a manipulative one because while he proclaimed that he respected the rights of the old Communities, he forced this new constitution upon the new Communities.

It is significant to note that the Archdiocese was encouraging local groups to build new churches independent of the established Communities.

In Newcastle on 4th February, 1962 the supporters of the Archbishop decided to erect a new church in opposition to the dissenting Greek Community of Newcastle. The Greek Consul General in Sydney, who was present at the meeting, announced a gift of 500 pounds to be donated to the church on behalf of the Greek Government and he attacked the opponents of the Archdiocese calling them traitors to the Nation, communists, vultures working for foreign interests. 30
The Federation protested to the Greek Ambassador about the Consul General's speech and the Greek Government's irresponsible favouring of the Archdiocese. 31

The mixed Clergy-Laity Council reacted by sending a letter on behalf of 39 Greek Communities to the Patriarchate, the Greek Government, the Greek Ministry of External Affairs, the leaders of the opposition in Greece, the Greek press and the Greek Ambassador in Australia, protesting against the uproar created by the Federation over the donation of 500 pounds. They also expressed their loyalty to the Archdiocese and its task. 32

In Sydney the Archbishop's plan to encircle the established Greek Community with Parish-Communities was successful. Its objective was to restrain the ecclesiastical expansion of the Community. The instituting of the new Parish-Communities in Sydney split up the Greek community into two factional groups, Followers of the Archbishop, - Papadikoi or Despotikoi - and those of the Community - Koinotikoi.
The pro-Archdiocese churches were called "offshoots" (paraphyades) by the Federation.

In Kingsford, where the Greek Community had initially intended to build a new church, the Archbishop gave his blessing to a local group to set up a Parish-Community.33

On 22nd February, 1961 the Archbishop reported to the Community Council that an application had been received, signed by hundreds of Greeks residing in the Marrickville(*) area, requesting the foundation of a church.34

The Archbishop was developing an authoritarian attitude in his relation with the Greek Community of Sydney. His tactics were considered to be part of a struggle to assume a leadership role and impose ecclesiastical authority in areas where the Community intended to build new churches. He followed the strategy of firstly denying permission to the Greek Community to erect new churches, then of accelerating the establishment of new Parish-Communities whilst giving misleading and contradictory promises to the Communities in order to gain time.

(*) Neos Kosmos attacked the Archdiocese for the decision to erect a church in Marrickville as a decisive action and they said that Marrickville must be the "Waterloo" of the Archdiocese. Neos Kosmos 8th March 1961.
During this period the Greek Community was trying to gain ground in the ecclesiastical field in areas such as Leichhardt, North Sydney and Bankstown.

The first venture by the Community was in Leichhardt, Sydney, where an effort was made by the Council to erect a new church requested by the local Greek residents.

The Community received an application signed by hundreds of Greek residents of the areas Leichhardt, Annandale, Rozelle and Balmain to found this new church.

The Council accepted the application and decided to hire a place in the Leichhardt area for temporary church services.\(^{35}\)

Subsequently the Council sent a letter to the Archbishop informing him that according to the Community memorandum, article 3(e) they had decided to erect a new church in the Leichhardt area. They asked him according the Community constitution article 7 (a., b., c., d.,) to advertise for priests in order to select and appoint a priest for the new church.\(^{36}\)
The Archbishop refused to appoint a priest for the Leichhardt church alleging that the constitution of the Community referred only to the existing churches.\textsuperscript{37}

However according to the memorandum of the association article 3(e) the Community had the right to erect a new church and if the Metropolitan failed to insert an advertisement for nominations for a priest then the Council had the right to insert their own advertisement according to the article of association article 7(a).\textsuperscript{38}

This case needed legal interpretation for the articles 7(a., b., c., d.,) because according to its constitution the Community had the right to erect a church to advertise for nominations for a priest but had no power to appoint a priest.\textsuperscript{39}

In attempting to compete with the Community the Archbishop announced that he had received a petition with signatures of local people of Leichhardt asking for the blessing of the Archdiocese to erect a church. In the effort to thwart the Community's efforts the Archdiocese succeeded in hiring the Leichhardt Town Hall. On Sunday 7th April the auxiliary Bishop Dionysios conducted services for the first time and hundreds of local Greek people gathered to show their disapproval and abused him vehemently.
wild scenes took place with the people screaming abuse for twenty minutes using terms such as "unworthy" "disgrace", "hypocrites", "Ezekiel must leave Australia". Bishop Dionysios called the police and agreed to leave the Hall only with police escort. 40

Finally in North Sydney on 14th October, 1962 the Community commenced services in a Presbyterian church at Anderson Street, Chatswood conducted by a priest who was ordained by Archbishop Sergij a Byelorussian Bishop. 41

It must be stressed that after the Leichhardt venture the Community was not acting officially because of its own constitutional constraints. The Community had to act indirectly through the Federation which had no constitutional links with the Archdiocese. (*)

In order to overcome the Archbishop's refusal to appoint priest for new churches the Federation was secretly in contact with many Autocephalic Greek Orthodox Churches attempting to place themselves under

(*) The priests were appointed and paid by the Federation which received subsidies from the Communities.
jurisdiction of one of those Churches. Ezekiel was aware of their attempts and quickly informed the Patriarchate.

All the other official Orthodox Churches were contacted and advised to refuse assistance, as the Federation was a rebel organization attempting to challenge the canonical Church. The leaders of the Federation had been accused of being ambitious, power hungry and of being influenced by the communists. They were also advised that Australia was a province of the Ecumenical Patriarchate and any interference would be against the Canon Laws.

All responses to the Federation were negative and the rebel Communities were advised to return to the canonical Church.

In desperation to procure priests the Federation turned to the unofficial Bishops not recognized by the official Eastern Orthodox Church.

Ezekiel had persuaded the Greek authorities, by reportedly dubious means, to prohibit any priest from leaving Greece for Australia unless he had Ezekiel's permission and consent.
A Bishop who followed the "Old Calendar" in Greece consented to come to Australia and in order to avoid recognition shaved his beard and dressed in ordinary clothes, having sent his vestments earlier by sea. When he attempted to gain a passport he was recognized by the authorities. Thus Australia had the robes but no Bishop!

A letter(*) from an "Old Calendar" Bishop who was living in Detroit, U.S.A. shows the desperate nature of the approaches made by the Federation. The Bishop used a rubber stamp title, "Epiphaniou the Metropolitan of Kition(**) genuine Orthodox Christians". There was no official letter and it was suspected that he may have been a "roving" Bishop. He was an "Old Calendar" Bishop who considered that the Greek Orthodox Church, which followed the "Gregorian Calendar" was a schismatic Church. He therefore urged and advised the Federation not only to break away from the Archdiocese but to return to the canonical Church of the ancient tradition of the seven Ecumenical Councils.

(*) This letter saved in private hands because most of the Federation correspondence regarding ecclesiastical affairs had been stolen from the Sydney Community offices in 1964.
Neos Kosmos 24th December 1964.

(**) Kition is a name of province of Cyprus and seat of Metropolitan.
The letter is written by hand and a photocopy is included in the Appendix 5. The informality of this letter and its contents reveals characteristics of self proclaimed Bishop, a common phenomenon in the Greek Church.

The Federation refused to accept the solution of placing the Communities' churches under the jurisdiction of the "Old Calendar"(*) Church, and thus obliging them to follow the "Old Calendar". Nevertheless they did not exclude the solution of placing the churches under this Church so long as they were free to follow the "New Calendar".

(*) In January, 1923, a new civil calendar the "Gregorian Calendar" was adopted by the Greek Government.

In December, 1923, the Autocephalic Orthodox Church of Greece decided to follow the new civil calendar. This action of the Greek Church exposed a strain of conservatism amongst many Greek Orthodox people and amongst clergymen who continued to perform their religious functions according to the old ecclesiastical calendar, the "Julian Calendar".

In May, 1933, the Bishops who had led this group made an official announcement to the Holy Synod of the Greek Orthodox Church. They said that they would break away from the official Church and would establish an individual separate religious Community, "The Panhellenic Religious and Ethnic Orthodox Community".

This Church was termed "Palaeoimerologitai" Old Calendarists" or "The Church of the Pure Orthodoxy" (the genuine Orthodox).

The official Church defrocked all the Bishops and clergymen who placed themselves under this Church. Panagiotis D. Smailis. "The Old Calendar" (Athens 1956) p. 6.

 Incredible though it may seem the Old Calendar Church to day has more than five factions each having their own churches, clergymen and Synods.
The Federation had lost all hope of gaining a Greek Bishop and they began to search locally through the other Orthodox Churches in Australia. All Churches however were affiliated with the Ecumenical Patriarchate, which had already been influenced by Ezekiel.

This was the final blow for now the Federation had no choice but to go to the unofficial small groups of Orthodox Churches. There were for certain reasons perhaps political, not recognised officially nor directly by the Ecumenical Patriarchate but in practice they were in communication.

Archbishop Sergij of the Byelorussian Autocephalic Orthodox Church in Australia and abroad, was a familiar figure to the Greek Communities. He consented to ordain priests for the Federation. His
reasons for doing so were probably "to save a flock without a shepherd", and to some extent political. (*)

A stormy campaign by the pro-Archdiocese Greek press commenced against the Federation and the leaders of the Communities. This occurred when the Ethnikon Vema first published the minutes (**) of a confidential meeting of the Federation in Melbourne on 21st March, 1962 asking for the ordination of priests by Archbishop Sergij.

(*) A part of the Byelorussian and Ukrainian people and its Church had collaborated with invading German troops in 1941-42 during the second world war and when they were defeated by the Soviet Union many clergymen and Byelorussian and Ukrainian people followed the Germans in retreat. From West Germany they migrated in all directions. (Interview with Mr. Vladimir Kubelka). Sergij felt that the Ecumenical Patriarchate by its "communion" with Moscow Patriarchate which was compromised and collaborated with Communist regime had betrayed the true Orthodox Church. This attitude was extremely ironic because Ezekiel was a fervent anti-communist. Paradoxically Sergij felt that he was supporting the Greek Orthodox Communities that were being persecuted by collaborators of communism.

(**) It is not known how the newspaper obtained this information. (The minutes).
The whole front page of 30th May, 1962 was taken up by a photocopy of the minutes in English, which had been officially sent by the Federation to Archbishop Sergij.

The whole text of the minutes in both English and Greek was published together with an editorial under the title: TREACHERY.

Some extracts from the minutes follow:

"... After thorough examination of the relations between the Greek Orthodox Communities under the jurisdiction of the afore said Federation and the Greek Orthodox Archdiocese of Australia the following decisions were taken:

1) As a result of the continuous and systematic attacks by the Greek Orthodox Archdiocese of Australia against the above mentioned Communities and in order to prevent reaching an impasse, it has been considered imperative that the afore said Communities avail themselves with the necessary clergymen and as to their ordination it has been unanimously decided that the Federation of the Greek Orthodox Communities of Australia address itself on behalf of the members Communities to his Grace the Archbishop Sergij of the Byelorussian Autocephalic Orthodox Church in Perth, and appeal respectfully to him to extend his protection to the Communities under the jurisdiction of the Federation of the Greek Orthodox Communities of Australia by consenting to the ordination of those priests whom the Federation found suitable and also are ready to be ordained ...."
2) "... It is decided that a cheque of £50 (fifty) be drawn from the Treasury of the Federation and be addressed to the Archbishop Sergij of the Byelorussian Autocephalic Orthodox Church, in Perth, as a contribution to the fund towards the erection of a Byelorussian Church in Adelaide ..." 43

In every successive edition articles attacked the leaders of the Federation calling them "Traitors". 44

The Ecumenical Patriarch Athenagoras sent a (*) telegram to the Greek Communities stating that:

"... Synodically we condemn the idea and the decision to subject Orthodox Greeks to an unknown, foreign, self-styled leader of a non-existent, Byelorussian Church ...

"... Fraternally we ask members of the Communities of "Archangel" - Adelaide, and "St Demetrios", Newcastle, to remember their "mother's milk", the Greek Orthodox baptism; their Holy and sacred mother country; the grief of the mother Church ..." 45

(*) THLEGRAFMHMA THE A.Θ.Π. OIKOUYENIKOU PATRIARXOY

Παρακάτω οι κατέχοντα την παύλητη τηλεγράφημα διαμ. Θ.Π. Οικουμενικού Πατριαρχού.

ΧΑΡΑ ΠΟΛΩΝ ΥΠΟΘΕΣΙΕΩΝ ΜΕΤΑ ΠΑΡ ΗΛΙΑΣ ΑΓΙΑΣ ΣΥΝΟΔΟΥ ΠΡΟΣΟΛΙ ΑΔΕΛΦΩΝ ΙΔΙΩΤΩΝ ΑΡΧΙΕΠΙΣΚΟΠΩΝ ΙΣΗΚΙΔΑ ΕΚΚΛΗΣΙΑΣ ΕΝΕΠΙΤΙΖΟΝ ΚΑΤΑΣΤΑΙΣ ΑΡΧΙΕΠΙΣΚΟΠΟΙΚΗΣ, ΕΚΚΛΗΣΙΑΙ ΕΥΧΕΡΙΣΤΙΑΚΩΝ ΚΑΙ ΕΥΑΡΘΕΙΣΙΩΝ ΜΗΝΩΝ ΔΙΑ ΑΙΣΘΗΜΑΤΑ ΕΥΑΡΘΕΙΑΣ ΕΝΟΥ ΚΑΛΟΥ ΚΑΙ ΕΥΘΕΙΟΥ ΠΛΗΡΟΜΟΤΟΣ ΠΡΟΣ ΜΗΤΕΡΑ ΕΚΚΛΗΣΙΑΝ, ΑΝΩΓΗΣΙΕΣΚΑ ΕΚΧΟΛΙΚΟΙ ΑΡΧΙΕΠΙΣΚΟΠΩΝ, ΚΑΙ ΑΠΟΦΑΣΗΣΕ ΚΑΡΔΙΟΥ ΚΑΙ ΛΑΟΥ ΑΡΧΙΕΠΙΣΚΟΠΟΙΚΗΣ ΣΥΝΕΧΙΖΟΝ ΜΕΤΑ ΑΥΤΟΥ ΙΣΗΚΙΔΩΝ ΑΠΟΣΤΟΛΗΝ ΠΥΟΝΟ." ΚΑΤΑΔΙΚΑΣΙΟΝ ΣΥΝΟΔΟΚΟΣ ΕΚΚΩΝ "ΜΗ ΤΥΧΩΝ ΑΠΟΦΑΣΩΝ ΥΠΟΤΑΞΙΟΝ ΟΡΘΟΟΙΔΟΝ ΕΚΚΛΗΣΙΑΝ ΥΠΟ ΗΝΟΥ ΑΡΧΙΕΠΙΣΚΟΠΟΝ ΑΥΤΟΚΛΑΥΣΜΕΝΟΝ ΑΡΧΙΘΥΝΚΟΝ ΑΝΟΥΠΑΡΚΤΟΥ ΑΥΤΟΚΛΗΣΕΩΝ ΛΕΥΚΗΣ ΕΚΚΛΗΣΙΑΣ.

ΕΚΛΟΓΗΝ ΠΑΤΡΙΑΡΧΟΣ ΝΕΛ ΕΙΣΧΩΡΟΤΟΝ ΤΑΙΣΙΑΡΧΟΝ ΑΔΕΛΦΑΙ-ΟΙΟΝ ΚΑΙ ΑΓΙΟΥ ΔΗΜΑΤΡΙΟΥ ΝΙΚΩΛΑΣ, ΟΠΟΙΟ ΑΝΑΝΗΣΕΙΕΙ ΜΗΤΡΙΟΥ ΓΑΛΑΚΤΟΥ ΑΤΤΙΚΩΝ ΒΑΠΤΙΣΜΑΤΙΚΩΝ ΟΡΘΟΟΙΔΟΝ ΕΚΚΛΗΣΙΑΙΝ ΕΝΟΥ ΚΑΙ ΑΝΟΥΠΑΡΚΤΟΥ ΑΤΤΙΚΩΝ ΟΡΘΟΟΙΔΟΝ ΕΚΚΛΗΣΙΑΙΝ ΕΝΟΥ, ΑΝΩΓΗΣΙΕΣΚΑ ΕΚΧΟΛΙΚΟΙ ΑΡΧΙΕΠΙΣΚΟΠΩΝ, ΚΑΙ ΑΠΟΦΑΣΗΣΕ ΚΑΡΔΙΟΥ ΚΑΙ ΛΑΟΥ ΑΡΧΙΕΠΙΣΚΟΠΟΙΚΗΣ ΣΥΝΕΧΙΖΟΝ ΜΕΤΑ ΑΥΤΟΥ ΙΣΗΚΙΔΩΝ ΑΠΟΣΤΟΛΗΝ ΠΥΟΝΟ." ΚΑΤΑΔΙΚΑΣΙΟΝ ΣΥΝΟΔΟΚΟΣ ΕΚΚΩΝ "ΜΗ ΤΥΧΩΝ ΑΠΟΦΑΣΩΝ ΥΠΟΤΑΞΙΟΝ ΟΡΘΟΟΙΔΟΝ ΕΚΚΛΗΣΙΑΝ ΥΠΟ ΗΝΟΥ ΑΡΧΙΕΠΙΣΚΟΠΟΝ ΑΥΤΟΚΛΑΥΣΜΕΝΟΝ ΑΡΧΙΘΥΝΚΟΝ ΑΝΟΥΠΑΡΚΤΟΥ ΑΥΤΟΚΛΗΣΕΩΝ ΛΕΥΚΗΣ ΕΚΚΛΗΣΙΑΣ.

ΑΘΗΝΑΙΟΙ Α', ΟΙΚΟΥΥΕΝΙΚΟΣ ΠΑΤΡΙΑΡΧΟΣ.
The "Pyrsos", a Melbourne newspaper, also taking up the whole front page, published the same photocopy of these minutes and in an editorial with the title:

NEW CONSPIRACY

The plot against the Church and the mother country.

A Communist plot. 46

The "Pyrsos" also in other articles attacked the leaders of the Federation as traitors. 47

The "Phos", another pro-Archdiocese newspaper in Melbourne, vehemently, attacked the action of the Federation. 48

The Patriarchate by a "Synodic Act", stated that Sergij was unknown as a Bishop in the Orthodox Church and as an Archbishop of the so-called Byelorussian Autocephalic Church and they condemned his action. 49

Copy of the original minutes of the Federation meeting where Archbishop Sergij is requested to ordain priests for the dissident Communities, is included in Appendix 6.
In the uproar the Federation convened a press conference on 9th August, 1962 in Sydney to release evidence to the Greek press, regarding the canonical status of Archbishop Sergij. 50

The Federation quoted evidence from the Archdiocese's own annual calendar of the year 1960 in which there was on page 40 the following confirmation of their claim.

"Sergij, Bishop of the Metropolis of the Autocephalic Ukrainian Orthodox Church was ordained canonically on 1st August, 1943, in Elizabethgrad and he is canonically united with me and with the Holy Patriarchs and belongs to the Universal Episcopal Orthodox Church". (*)

Signed: Dionysios Metropolitan of Warsaw 10th May, 1944.

Archbishop Sergij attended the Anglican Synod on 7th August, 1962 in Perth as one of the representatives of other Churches. 51

(*) This information was carefully placed in the Archdiocese's Calendar before Archbishop Sergij commenced his interference, Archdiocese's Calendar 1960, p. 40. The Patriarchate's attitude considered as action of expediency.
His presence on this occasion was brought forward by the Federation as another proof of the canonical status of Archbishop Sergij. The occasion is illustrated in the following newspaper clipping from the 8th August 1962 edition of "THE WEST AUSTRALIA".

Apart from Archbishop Sergij's photographs with canonical Orthodox Prelates and written affirmations, the most impressive evidence was the letter from the Philanthropic Educational Society in Melbourne to the Head of Byelorussian Church in Victoria.
In this Archbishop Sergij is called "His Grace Archbishop Sergios" a true canonical Archbishop and not a "so-called Archbishop. This society was formed to support the Archdiocese and had a counterpart in Sydney. It was an extreme right wing anti-communist society with extremely chauvinistic aims. Its character is indicated by the fact that its patron was the Greek Consul in Melbourne. The letter is written in English and reads as follows:

**ΠΑΡΟΙΚΙΑΚΟΣ ΕΘΝΙΚΟΣ ΣΥΝΑΓΕΡΜΟΣ**

Μορφωτικόν καὶ Ἐκπολιτιστικὸν Συμμετέχων

**Philanthropic Educational Society**

ADDRESS: BOX 1143 G.P.O. MELBOURNE C1

Melbourne 24.7.62
Ref. No 37

To:
The Head of Byelorussian Church in Victoria
25 Flinders St.

Dear Sir,

According to informations published in the Greek Newspapers of Australia, the Head of your Church Bishop Sergiies has been approached by the so called Federation of Greek Communities of Australia who appealed to him to extend his protection to the Greek Communities under the jurisdiction of the above federation.

We would like to point out to you that such an action by his Grace Archbishop Sergij should be regarded as an interference to the internal subjects of the Greek Orthodox Church.

For your information the so called Federation of the Greek Communities has been declared by the Greek Newspapers, his Grace the Orthodox Archbishop Teofilo and others Authorities as wholly communist controlled and many interferences by Archbishop Sergiies to the internal subjects of the Greek Orthodox Church will be just an assistance to communism to fight more properly our Church.

We would like therefore to appeal by this letter to your Community and ask your help and assistance, that his Grace Archbishop Sergij, cease helping in good faith the communism to undermine the Orthodox Church.

Yours faithfully

The General Secretary

The President
The Sunday Press, a loyal supporter of the Federation attacked the Patriarchate and the Archdiocese in editorials. Also the Federation presented documents from the leader of the Byelorussian Orthodox Church, Archbishop Bohdan in America. Archbishop Ezekiel had written to the Archbishop asking for information about Archbishop Sergij. Archbishop Bohdan affirmed that Archbishop Sergij was a canonical Bishop.

In a lengthy declaration the Federation stated that they considered Ezekiel to be defrocked Bishop because he had ordained a person already ordained by Archbishop Sergij, according to the canon \(H', XH'\) of the St Apostles.

"If a Bishop or a priest (presbyteros) or a Deacon received a second ordination the ordainer and the ordainee both be defrocked (automatically)".

In the middle of this turbulent situation the established Greek Orthodox Community of Melbourne, Victoria had become implicated in a court dispute. Members of the previously mentioned pro-Archdiocese extreme right wing association, the Philanthropic Educational Society, summoned the Community asking the court to discuss the Council and the priests who
were ordained by Archbishop Sergij. The court hearing lasted from 9th November to 14 November, 1962.\textsuperscript{56}

The Supreme Court of Victoria dismissed the case and the Greek Community of Melbourne informed Archbishop Ezekiel that he must not officiate at the Community churches.

Ezekiel on Sunday 18th November, 1962 went to the Community church "Evagelismos" but the president of the Community barred him from entering the church. Ezekiel stood on a stool outside the church and proclaimed to the assembled company that he was the only lawful leader of the Greek Orthodox Church in Australia. Humiliated, he left at 11.30 am and from this day the Melbourne Community formally broke away from the Archdiocese.\textsuperscript{57} With the rebellion of the Melbourne Community the schism had spread into the three states with the largest Greek Communities.

The Communities which had broken away from the Archdiocese found themselves under a plethora of accusations declaring their churches to be non-canonical and their priests to be pseudo-priests. Marriages performed by priests who were ordained by Archbishop Sergij and those performed by unfrocked priests were considered uncanonical, not only by the Archdiocese but also by the Greek Law.\textsuperscript{(*)}

\textsuperscript{(*)} The children born of such marriages were illegitimate according to the Greek Law. Phos 3rd October 1962.
The Greek State did not recognize civil marriage without the sacrament by the Church. Furthermore, Greece recognized the canonical religious marriage sacraments performed only by canonical priests according to the "ritual" of the Eastern Orthodox Church.\(^\text{58}\)

As a result, the Greek Consulates refused to grant identification certificates and Greek passports to women under their husbands' names if their marriages were celebrated by priests ordained by Archbishop Sergij.\(^\text{59}\)

The Communities planned to form a formal independent or an Autocephalic Church in Australia to gain recognition of their rights. Archbishop Sergij was considered a temporary solution only to provide priests. At the same time, they acted to procure a canonical Greek Bishop.
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43. Ethnikon Vema. 30th May 1962.

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47. Pyrsos. 8th June, 29th June and 3rd August 1962.

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CHAPTER 8
ARCHBISHOP PHOTIOS

The 5th conference of the Federation on 20th April, 1963, in Sydney decided to found an independent Greek Orthodox Church in Australia and to inform all centres of Orthodoxy on the reason for their action.¹

They had already established contacts with Metropolitan Photios Koumidis who was formerly Metropolitan of Paphos (Cyprus). Metropolitan Photios had been already invited in the United States of America where three Greek Orthodox Communities had been established under his Autocephalic Church on 28th June, 1964.²

In a confidential meeting of the Federation in Sydney a decision was taken to invite Photios to Australia.³

The Council of the Sydney Greek Community in one of its meetings discussed the Photios issue. The chairman of the Council announced that a letter by Archbishop Photios had been received and stated that a preliminary agreement would be sent and signed by the Communities and himself also underlining once more that the linking of the Greek Orthodox Communities of Australia with the Autocephalic Greek Orthodox Church of America would constitute a big step forward in the formation of a confederation of Greeks abroad.⁴

On 15th October, 1964 Neos Kosmos announced that
Photios had taken the office of Archbishop of the Greek Orthodox Church of American and Australia.\textsuperscript{5}

An article in Neos Kosmos presented a biography of Photios which praised his qualifications paving the way for his arrival.\textsuperscript{6}

At last a canonical Greek Bishop, and an ecclesiastical figure widely recognized by the Greek Orthodox Church, would lead the churches of the Federation.

Photios arrived in Melbourne from the United States of America on 21st October, 1964. He was received enthusiastically in the Melbourne airport by the president of the Federation and the presidents and the secretaries of the Communities of Melbourne, Sydney, Adelaide and Newcastle.\textsuperscript{7} On the night of the same day he departed secretly for Sydney in a car\textsuperscript{(*)} driven by the rebel priest Rev. George Loutas, the only priest who had remained loyal to the Greek Community of Melbourne.

\textsuperscript{(*)} Tragicomic scenes took place when Photios announced that he did not wish to travel to Sydney by aeroplane. At the last minute the Federation leaders had to cancel Photios's ticket. He had decided to travel by car and was driven by Rev. George Loutas through the night. Photios had mixed feelings about his "revolution" against the Patriarchate. It could be argued that he was convinced that something terrible would happen as a divine punishment, or that he was afraid of an accident or assassination or that he was superstitious.
The presidents and the secretaries of the Greek Communities of Sydney and Newcastle departed by aeroplane for Sydney.

The plan was for Photios firstly to go to the Sydney Community, which had constitutional ties with the Archdiocese. Then he was to challenge the Archdiocese authority as a canonical Bishop by performing services in one of the Community churches. Thus the Community would break away from the Archdiocese by creating a "fait accompli" situation in recognizing Photios as its ecclesiastical leader.

Amazingly after only three days in Sydney Archbishop Photios was unfrocked according to the Canon Laws by the Ecumenical Partriharchate on 24th October, 1964.8

Telegram and letters were sent by the Federation to the Greek Government and all the other Orthodox authorities protesting the unfrocking of Archbishop Photios.9

He was unfrocked without any notice on the grounds that he had interfered in the spiritual and ecclesiastical affairs of another Archdiocese. As Archbishop Ezekiel said, Archbishop Photios was unfrocked for "interloping from one province to another".10 At that time it was the pervading conviction of the Greek population that Archbishop Photios was hurriedly defrocked by the Patriarchate in a state of panic. The reason for this being the fear that Photios, as a canonical Archbishop with apostolic succession
according to the Holy Canons could ordain priests canonically.

An article on 29th October, 1964 in the Daily Mirror gives a contemporary description of the situation.

In a special meeting of the Council of the Greek Orthodox Community it was decided that Archbishop Photios, despite his unfrocking, would be invited to celebrate a mass at the church of the Assumption of our Lady coinciding with the celebration of the Greek National Day, Sunday 1st November 1964.

Archbishop Photios was present at the meeting himself and addressed the Council saying:

"I am happy and proud to be amongst the members of the Council of the Greek Orthodox Community of New South Wales who are inspired by feelings of true Orthodoxy, endeavouring to keep the torch of Orthodoxy high. This is a historic day for we are creating a brilliant history. We struggle for the restoration of Orthodoxy. Inspired by the Holy Ghost all together let us pray to God to strengthen our decisions which will be historic". 11

The priest of the Church of Assumption of our Lady, Reverend George Kateris, was granted an injunction which prevented Archbishop Photios from participating in this mass on Sunday 1st November. 12

(*) The article is included in Appendix 7.
In response a special meeting was called by the president, who stated "our legal counsel advised us not to enter the Holy Church of Assumption of Our Lady, while Reverend George Kateris is celebrating a mass." On Sunday 1st November despite the intervening events at the church of the Assumption of Our Lady, in Abercrombie Street, Redfern, about 4,000 (*) Greek Orthodox people waited anxiously to see Archbishop Photios. A Police Guard of about fifteen policemen, stood during the services outside the church. They feared conflict between the two factions.

(*) The Community leaders claimed that the injunction order against Archbishop Photios discouraged at least another 3,000 people who might have attended church mass. Hellenic Herald 5th November 1964.
The Daily Telegraph stated that:

"A vocal but orderly crowd of more than 2,000 Greeks waited in vain for almost three hours outside the Holy Church of the Assumption of Our Lady, Abercrombie Street, Redfern, yesterday morning for the arrival of Archbishop Photios. He was scheduled to attend a mass at the church to celebrate Greece's National Day. About 10 police led by a superintendent and an inspector remained on duty outside the church until the crowd dispersed" ... "Mass began in the church at 9.30 am but even before this crowds began gathering on the footpath outside and across the street soon after 9.30 am a middle aged Greek began distributing a printed pamphlet attacking Archbishop Photios. Police took the man's name and address. At 11.30 am as the crowd began building up rumours began circulating that Archbishop Photios was on his way, and would be at the church by 11.45 am. About five minutes later extra police arrived and the crowd expecting the Archbishop, surged on to the road. Police began diverting traffic from the crowded section of Abercrombie Street as the Greeks gathered in groups. The Archbishop did not appear at the rumoured time, but the crowd made no immediate move to disperse. At the conclusion of Mass a wreath-laying ceremony was held outside the church to commemorate the National Day. The chant Photios ... Photios ... Photios ... welled up during a speech by a leader of the Greek Community Mr. P. Gerontakos.

He quietened them, saying: "You must have patience".

"You will have Photios" he said. "But we must work within the Law". 16

A photograph follows:

The crowd dispersed soon after 1.00 pm they chanted support for Archbishop Photios. 17
CONGREGATION WAITED IN STREET

PART of the 2000 crowd that waited in vain for Archbishop Photios outside the Greek Orthodox Church in Abercrombie Street, Redfern, yesterday.
The reporters of Sydney press, "Sydney Morning Herald", "Daily Telegraph", "The Sun", "Daily Mirror", "Australian", "The Age" of Melbourne were present. Also T.V. reporters took interviews and a press conference was held by the leaders of the Community.

In the evening of Sunday 1st November, Archbishop Photios was almost worshipped by one thousand Greeks at a Greek National Day celebration in the Paddington Town Hall. Photios addressed the gathering in English:

"I thank you for the confidence you have shown in me in asking me to come such a long distance to be your spiritual leader. I did not come to break or divide your Church. I came to unite it. The leaders of your Community have been trying to arrange my visit here for years and I found it very difficult to make the final decision to come. But I have been caused sorrow by those who say Photios comes as a traitor. This is a shame because I have devoted my life to Christian love. I will always remain faithful and vigilant to your religion and its traditions". 18

Inflammatory leaflets circulated attacked Archbishop Photios. The pamphlets in Greek had a red picture of Archbishop Photios showing him as a communist. 19

The Daily Mirror carried headlines such as:

"Mystery phone call. Death threat to Archbishop". A threat on the life of a Greek Orthodox Archbishop in Sydney has been made by an anonymous telephone caller, it was claimed today.
The man threatened is Archbishop Photios, centre of a faction war within the Greek Orthodox Community.

"He'll die"

A member of the Council of the Federated Greek Orthodox Communities of Australia Mr C.E. Couttoupes, said the telephone caller claimed Archbishop Photios would be killed.

The Archbishop said.

"If it is the will of God to take me I'll go - but I will serve my God until my last breath". 20

Both sides claimed the loyalty of the majority of the Greek Orthodox people, by issuing statements to this effect. The Archdiocese claimed that the majority of the people is loyal to the "Archdiocese and the Patriarchate". A similar claim was made by Mr. Thalassinos a spokesman of the Federation. Archbishop Ezekiel repeated that Archbishop Photios was defrocked because he was "interloping and intruding from one province to another". 21

The whole Greek community was in a state of extreme tension. All other events had been obscured by the actions of the two factions. No other event in the history of the Greek community in Sydney had been so divisive. The Church's effort to play a more effective political role in the affairs of the entire Greek community as in America stimulated interest in the Church's policies to a new level.
It is interesting to note that Ezekiel had come from America where he had experienced the "Ethnarchic" role. In August 1958 in an article (*) which was written by a professor of history in Athens University Apostolos B. Daskalakakis it was stated, regarding the role of the Archbishop and the Archdiocese:

"The Archbishop of America who is seated in New York is not an ordinary leader of an ecclesiastical denomination but a real "ETHNARCH" of nearly one million persons of Greek nationality....

Hellenism in America is organized in such a way that as an ethnic entity it is to exist and to breathe only through the Archdiocese." 22

This gives us an insight into the role which the Archdiocese attempted to play in Australia.

The leaders of the Greek Community of Sydney announced that the Community would very soon take steps to change its articles of Association to enable it to break its ties with Archdiocese. 23

(*)

"...Ο εν Νέα Υόρκη ἐξερεύων Ἀρχιεπισκόπους Ἀμερικῆς δὲν εἶναι συνήθες ἀρχηγὸς ἐκκλησιαστικοῦ δόγματος, ἀλλὰ πραγματικὸς Ἐθνάρχης τῶν σχεδὸν ἕνως ἐκατομμυρίων Ελληνικῆς Ἐθνικότητος ἄτομων τῶν διασκορπισμένων ἀνὰ τὸν Νέον Κόσμον... \* \* Ο Ἑλληνισμὸς τῆς Ἀμερικῆς εἶναι ύπαρξανωμένος κατὰ ταύτα τῶν τρόπων ὡστε ὡς Ἐθνική ἀντίτης νὰ υφίσταται καὶ νὰ ἀναπνέῃ μόνον διὰ τῆς Ἀρχιεπισκοπῆς..."
The Council in its meeting on 3rd November, 1964 summoned Archbishop Ezekiel and another two priests of the Greek Community Reverend Cosmas Clavides, priest of St Sophia Cathedral and Reverend John Evagelinides, priest of the Holy Trinity; both employees of the Greek Community. 24

The summonses against Archbishop Ezekiel and against the priests was meant to restrain them from interfering with the administration of the Community and to prevent them from entering the premises owned by the Greek Community. 25

In retaliation the Council dismissed Reverend George Cateris of the Assumption of Our Lady, who had obtained a temporary injunction against Archbishop Photios. 26

The Chief Judge in the Equity Court, Mr Justice McLelland, refused to continue the interim injunction which excluded the defendants from the Redfern church. Mr L.W. Street Q.C. for Archbishop Ezekiel said that Archbishop Ezekiel "was not concerned with the present matter, but the wider question of the implications which might arise from it". 27

The Community's Counsel, Mr Byers Q.C., said that "Father Kateris through last Friday's injunction had in effect gained a right without any basis in equity
to exclude Archbishop Photios and the owners of the building in which they wished Archbishop Photios to say Mass".

The Counsel of the Reverend G. Kateris said that "nobody had been excluded" "and we ask your Honor to restrain certain persons from taking part or interfering in the conduct of certain services".

Mr Street finally said that "Archbishop Ezekiel's role was that of an intermediary. Archbishop Ezekiel's interest was to maintain the freedom of peaceful worship according to the Dogmas, Canons and usages of the Greek Orthodox Church". ²⁸

Archbishop Ezekiel made a speedy trip to Constantinople, Athens and Nicosia to obtain affidavites to be used in Court, from the Patriarch of Constantinople, from the Archbishop of Athens, from Archbishop Makarios (Cyprus) and from a professor of Theology of the University of Athens Mr Amilcas Alevizatos. ²⁹

The Court dispute followed the articles of association by which the Community recognized Archbishop Ezekiel as the only canonical Metropolitan(*) of the Community. ³⁰

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(*) "The Metropolitan means His Grace the Archbishop for the time being of the Greek Orthodox Church in Australia elected and appointed by the Ecumenical Patriarchate according to the Patriarchate act issued in the month of March, 1924, or as the said Patriarchate may otherwise decide". Articles of association of the Greek Orthodox Community of N.S.W. Article 2(e) p. 6.
The case was adjourned until a later date was decided upon.

Archbishop Photios with two other Orthodox Bishops, Archbishop Sergij of the Byelorussian Orthodox Church and Bishop Dionysios of the free Serbian Orthodox Church, formed a "Synod" which proclaimed an Autocephalic Greek Orthodox Church of America and Australia.

The Synod refused to recognize the unfrocking of Archbishop Photios by the Patriarchate of Constantinople and declared as void the unfrocking of the four Greek Orthodox priests and the excommunication of 27 Church members. (*)

Finally they proclaimed Archbishop Photios to be the "spiritual leader of the Autocephalic Greek Orthodox Church of America and Australia".

(*) Named in the Canonical Act of the Holy Synod of the Holy Greek Orthodox Church of America and Australia.
"CANONICAL ACT OF THE HOLY SYNOD OF THE HOLY GREEK ORTHODOX CHURCH OF AMERICA AND AUSTRALIA.

In the name of the Holy Greek Orthodox Church of America and Australia, convened today on 8th November, 1964, in Adelaide, Australia, under the presidency of his Grace Archbishop Photios in a meeting with the Archbishops Dionysios of the free Serbian Church in the free world, Sergij of the Byelorussian Church in the name of the Holy Spirit unanimously voted according to the sacred Canons of the Orthodox Church, the following:

A. Ratify, proclaim respectable and affirm the Autocephalic Greek Orthodox Church of America and Australia established after the decision of the clergy and the people of both America and Australia and according to the IZ' sacred Canon of the D' Ecumenical Synod. Recognize Archbishop Photios a canonical Archbishop of the Autocephalic Church of America and Australia.

B. Proclaim invalid the unfrocking of Archbishop Photios by the Ecumenical Patriarchate.

C. Proclaim invalid the unfrocking by the Ecumenical Patriarchate of the priests: Theodoron Kyritsi, Stylianon Stenon, John Armeni and George Louta.

D. Proclaim as non-canonical the unfrocking of the priest George Goni by the Ecumenical Patriarchate.

E. Withdraw the excommunications of the devoted members of our Holy Church by the Ecumenical Patriarchate.
This proclamation was signed by Archbishop Photios, Archbishop Sergij, Bishop Dionysios and the presidents of the Communities. 31

In Sydney, the Greek Community adopted new tactics through the newly formed Hellenic Orthodox Association. The aims of this organization were to establish a functional Independent Church in Sydney, after the dynamic though unsuccessful attempts at Redfern. They bought an old church building in Camperdown, Sydney, belonging to the Anglican Church. Photios returned again to Sydney in April 1965, but this time able to perform services in an established church. (*)

(*) The new church was called St. Andrews and later used by Cypriots as St. Andrew was the patron Saint of Cyprus.
The Sunday press announced the arrival of Photios in Sydney on the front page, stating in large headlines

"PHOTIOS IN SYDNEY. Crack in Ezekiel's feudal castle. The Independent Church installed in Sydney also. The Archbishop Photios will officiate on the coming Sunday in his own church in the heart of Sydney". 32

The Greek text included in Appendix 9.

Photios remained in Sydney until October waiting for recognition of the Independent Church by the Australian authorities. The Federation's efforts to register the Autocephalic Church failed. There were many conflicting reasons for this. Most importantly the Federation leaders were accused of incompetence and improper handling of the matter.

For most of the discussion involved the rights of the Archbishop and the Federation in the administration of the Church. The financial revenue to be extracted by the Archbishop was the most controversial topic. Archbishop Photios announced suddenly to the Community leaders in Sydney in May 1965, that he would depart for America to deal with some urgent ecclesiastical
problems of the Church there. (*) Photios never returned to Australia and later he was recognized again as a canonical Bishop by the Patriarchate and returned to Greece where he officiated as a titular auxilliary Bishop in Athens.

The arrival of Archbishop Photios had led the communities to hope that they had acquired a Greek Bishop as an alternative religious leader.

The failure of the consolidation of the Autocephalic Church under the spiritual jurisdiction of Archbishop Photios was the result of many factors.

After experiencing the effects of Ezekiel's attempt to extend his ecclesiastical authority implementing an administrative system which, would

(*) The Federation had spread the rumour that Photios had left temporarily to deal with some Church matters in America, in order to avoid panic on the part of the Autocephalic Church's adherents.

Ethnikon Vema was the only paper which reported Photios's departure from Sydney on 24th May, 1965, and said he left as a very disappointed man.

"At the airport only two men farewelled him and Photios sadly walked up the aeroplane's stairs without a glance back to see his escort".

Ethnikon Vema 26th May 1965.
subjugate the Communities, the Federation adopted a very cautious attitude towards the new Independent Church.

The Federation in their determination to avert a recurrence of a Church abuse in the future imposed so many controls over the administration of the Church that its existence as an Independent Church body became unattainable.

Thus in attempting to counteract the Archdiocese excessive interference the Federation took equally extreme measures to limit the jurisdiction of Archbishop Photios.

It is unfortunate that such a background of doubt and suspicion was destined to prejudice all future negotiations between the Communities and the Church. An additional factor which may have prevented a good working relationship between the two parties was the lack of appreciation by the Federation of Photios' expectation of power and financial rewards.

Finally an adverse effect towards consolidation was the failure of the Autocephalic Church to be recognized by the Australian authorities.

The efforts to establish and to consolidate the institution of the Autocephalic Church in Australia under Photios were totally unsuccessful.
The odds were beginning to run against the dissident Communities.

The climactic confrontation between the Archdiocese and the Federation was the most daring and the most adventurous effort of the Federation to achieve an alternative ecclesiastical solution. All the other efforts that followed were anti-climactic.

Photios left the Communities in a state of uncertainty about the future and with a feeling of traumatic failure. His departure demoralized the Communities' people and left them spiritually leaderless.

The confident desire for an Independent Church lost its original enchantment because, having failed with Photios, they could see no other way of establishing a truly Independent Church. They could see no way to enhance the power of the Communities which remained static. On the other hand the Archdiocese had strengthened its position in the Metropolitan area of Sydney by establishing new Parish-Communities. Archbishop Ezekiel with extreme zeal proceeded to create new churches in areas where the majority of Greeks were living. Thus the Parish-Community institutions in practice proved very successful. They decentralised the religious functions of the church and serviced the people locally.
The massive migration during these years and the spread of Greeks throughout the Metropolitan area made it desirable for them to be close to a convenient church.

By the end of 1965 the Archdiocese had nine churches under its control in Sydney. All of which had been erected since Archbishop Ezekiel had arrived. (*) Furthermore through a distinctly different historical process in 1957 initiatives were taken by wealthy Greek migrants and Australian born Greek residents of Rose Bay to establish an independent Greek Orthodox Parish in the Eastern Suburbs. 33

The motivation for the establishment of the church arose from social differences that seemed to exist between Greeks living in this wealthy area and who were therefore in a better financial position and thus of a higher social class than newly arrived Greeks. Hence they became intolerant towards worshipping in the same church, the Holy Trinity, with the "noisy congress" of migrants. Therefore they were determined to create their own church and the "SAINT GEORGE" Parish was the result.

(*) At the areas Parramatta, Kingsford, Marrickville, North Sydney, Leichhardt, Bankstown, Belmore and Kogarah.
Strange no reaction or any objection arose from the established Greek Community of Sydney simply because this church was isolated from the newcomers' suburbs, where the Community could play a more effective role providing welfare assistance to the new migrants, establishing new churches and schools.

During this period Archbishop Ezekiel convened the first Clergy-Laity Congress in January, 1961 in Sydney. This Congress made amendments in respect of the re-organization of the Archdiocese on a new basis with special regulations. The authority, the rights and the duties of the Clergy-Laity Congress, and the rights and the duties of the Mixed Council were defined also by special regulations. 34

The first Clergy-Laity Congress institutionalized the new ecclesiastical administrative system, recognized the authority of the Archdiocese and espoused the new role of the Church.

In October, 1965 the second Clergy-Laity Congress was held in Sydney with the participation of forty nine clergymen and one hundred and eighteen laymen on behalf of eighty nine Greek Orthodox Communities. The vast majority of them were the newly established Parish-Communities created since Archbishop Ezekiel arrived in Australia.
This Clergy-Laity Congress strengthened and stabilized the position of the Archbishop and the new system of the Parish-Community organisation. The old Communities, were encircled by the new Parish-Communities.

THE FIRST CLERGY-LAITY CONGRESS IN SYDNEY.

Εις Σύδνευ (1961) η Κληρολατική Συνέλευση ελς την 'Ελληνικήν Λέσχην.
This Clergy-Laity Congress strengthened and stabilized the position of the Archbishop and the new system of the Parish-Community organization. The established Communities often referred to as "old" Communities, were encircled by the new Parish-Communities.

The issue became nationally recognized when the Bulletin published an article under the heading of "Holy War" on the 6th November, 1965 discussing and analysing the conflict within the Greek Community.

Copies of the article are included in Appendix 10.
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31. Hellenic Herald. 11th November 1964. Also Correspondence File. Federation of the Greek Orthodox Communities of Australia 1964.


CHAPTER 9
THE PERIOD OF TRIAL RECONCILIATIONS

The new Greek Consul General, Mr Peter Rellas, in Sydney mediated between the two parties in order to avoid further litigation. The Council of the Community decided that its legal advisors should be instructed to contact the opposition in order to find ways of adjourn(*) or to scrap the Court cases.¹

Later the Greek Community in a special general meeting held in Sydney on 10th October, 1965 voted to alter the Community constitution so that the Community could be free from the ecclesiastical jurisdiction of the Patriarchate of Constantinopole and Archbishop Ezekiel.²

The relevant new articles of the new constitution gave the Community the free choice of its spiritual and ecclesiastical leader as follows:

"The Metropolitan means an Archbishop of the Greek Orthodox Church to whose spiritual jurisdiction the Community shall from time to time submit by special resolution duly passed at a special meeting of the Community".³

(*) These were adjourned indefinitely.
Also another article laid down the requirements for the recognition and the dismissal of the Archbishop.

"The Community may from time to time by special resolution submit to the spiritual jurisdiction of an Archbishop of the Greek Orthodox Church. The Community may also from time to time by special resolution declare that it no longer submits to the spiritual jurisdiction of any such Archbishop who shall thereupon cease to be the Metropolitan". 4

Article 6(e) defines the power of the Council over the priesthood.

"The Council may at any time terminate the appointment of any priest of deacon". 5

At this special general meeting of the Community the Consul General of Greece in his capacity, as an ex-officio member, (*) called upon the members to vote against the new constitution. In his address the Consul raised the problem of the Greek authorities refused to recognize marriages and baptisms, performed

(*) According to the old constitution of Community the Metropolitan and the Consul were ex-officio members of the Community.

"The Metropolitan of the Greek Orthodox Church in Australia shall with his consent be ex-officio a member of the Community". Article 9 p. 8.

"The salaried Consul General of Greece in Australia shall with his consent be an ex-officio member of the Community". Article 10 p. 8.
by the Community priests after the change of the constitution.  

The Consul spoke at this meeting opposing the new constitution and according to the Sydney Morning Herald,

"The crowd loudly heckled the acting Greek Consul in Sydney Mr P. Rellas said marriage and baptismal ceremonies performed in an Independent Church in N.S.W. might not be recognized in Greece". 7

The following photograph illustrates the event.

GREEK CHURCH TO CUT CONSTANTINOPLE LINK

A meeting of the Greek Orthodox Community in N.S.W. yesterday voted overwhelmingly to establish an autonomous Church in the State.

It was reported that before the extraordinary general meeting the Greek Consul General had been active behind the scenes trying to influence members of the executive of the Council to adjourn the meeting. He promised to mediate towards a sincere and honourable co-operation between both sides. He also stated that if the meeting adjourned before passing the new constitution, the Greek Government would support the Community financially by a gift of 15,000 dollars to purchase the building at the corner of Oxford and Dowling Streets, Paddington. The Community leaders however rejected the Consul's offer and were determined to pass the new constitution.

The Consul also expressed his views in a circular addressed to all the members of the Greek Orthodox Community, a copy of which is included in Appendix 10A.

The Community, after Photio's tumultuous period, intended to adopt a policy which would challenge the Archdiocese in other spheres of activity under a new lawful ecclesiastical establishment. Despite the revised constitutional status the Community decided to retain the status quo, and the new policy of the Community was to fight the Archdiocese from within.

It was recognized that the Federation could not fight the Archdiocese on ecclesiastical grounds because the latter had the support of worldwide Orthodoxy through the Ecumenical Patriarchate, as well as the full support of the Greek Government and their representatives in Australia.
The federation's largest Greek Orthodox Communities, of Melbourne, Adelaide and Newcastle; already had broken away from the Archdiocese's jurisdiction and suffered severely from the illegality of the sacraments and from the financial loss (*) incurred during the struggle.

The new moderate policy of the Greek Community of Sydney supported the idea of reconciliation between the Federation and the Archdiocese. In 1966 the Federation adopted a policy of a dialogue with the Archdiocese on basic issues.(**)

The leaders of the Communities realized that the expansion of the Archdiocese was inevitable and that the Communities could no longer play their original role as sole leaders in the Greek ethnic Community.

(*) Archbishop Ezekiel alleged that much of the money used to fight him had been raised in the Churches.

(**) The basic issues were:

1) The Community will recognize the Archdiocese as their spiritual head.

2) The Archdiocese will respect the constitutions and the constitutional rights of the Communities.

3) The Archdiocese will recognize by dispensation (KAT' OIKONOMIAN) the priests of the Communities as being canonical and the weddings, christenings and other ceremonies past and present performed by these priests as being valid.
They faced as never before the existence of the institution of the new Church Communities as a fait accompli and decided to come to some terms of agreement.

On 31st March, 1967 an extra-ordinary meeting of the members of the Council of the Federation took place in Melbourne to discuss a "DEED"(*) proposed by the Archbishop and the Greek Ambassador.

The proposals(**) contained in the "DEED" were rejected by the Federation and they decided to formulate their own relevant proposals to be sent to the Archdiocese and to the Embassy.

(*) A formal term used by the Archbishop for his proposals.

(**) An encyclical of Archbishop Ezekiel contained certain propositions which were taken up by the Federal Governing body, and the first approach was made by Archbishop who handed over the "DEED" and, following the advice of legal advocate to the Federation the said "DEED" was not signed. The president of the Federation met frequently with the Greek Ambassador and the Melbourne Consul. The former wanted the "DEED" signed by the Communities, but the Communities rejected it. The Ambassador undertook to mediate, but after the coup in Greece he desisted.

At the same time reconciliatory initiatives were taken by individuals to call the factions together in a conference.
These efforts were suspended for a period because on a Friday evening on the 21st of April, 1967 a military coup imposed dictatorship in Greece.

Together with other organisations the established Greek Communities officially opposed the military Government in Greece, and thousands of Greeks in Sydney took part in public protest meetings.

The newspapers, the Hellenic Herald and Sunday press in Sydney and Neos Kosmos in Melbourne came out against the dictatorship. In an editorial the Hellenic Herald stated:

"The Hellenic Herald is a democratic newspaper as our readers are democratic .... We believe in democracy .... today the situation in Greece has changed dramatically. The people are no longer free .... .... The Greek people have not the right or the freedom to elect their own Government.

They are not protected by the constitution, because the constitution has been abolished. They are liable to arrest. They may be imprisoned without reason.

They may be executed without any trial.

Today the voice of the democratic Greece cannot be heard. The truth has been strangled by the fascists.

The Hellenic Herald will give all up to date information regarding our enslaved Greece". 9
In Melbourne the "Committee for the defence of Democracy in Greece" stated that, "It is an insult to chant the Royal 'TE DEUM' for King Constantine in the churches... ...for the honour of Greece, for our parents, for our brothers, for the Greek people, the Greek Community invite you to a mass meeting on Tuesday, 25th April.

ΧΡΗΣΤΟΙ ΑΝΕΣΤΗ 
CHRIST IS RISEN"

While we celebrate the resurrection and we wish each other joy and happiness in our homeland the dictatorship is crucifying democracy and our people".¹⁰

The Neos Kosmos alleged that Archbishop Ezekiel(*) had urged the Council of the Greek Orthodox Communities(**) of Melbourne and Victoria to publish a loyalty proclamation in favour of King Constantine and the "bloody fascist dictatorship".

(*) Archbishop Ezekiel sent a congratulatory telegram to the King Constantine. Due to the cessation of all communication with Greece for two days the Telegram remained in the Sydney post office where it was easily accessible to by Greek employees of the post office, who quickly disseminated the news. (Interview with Mr S. Savidis.)

(**) These Communities were Parish-Communities established by Archbishop Ezekiel.
The proclamation stated that,

We, the Council of the Greek Orthodox Community of Victoria state that:
- We are devoted to our King.
- We call all Greeks to be dignified and not to take part in any action which would make the Greek name ridiculous.
- We condemn the actions (meetings for democracy in Greece and other actions) of those members of the Greek Community who are motivated by anti-Greek feelings”.

The Neos Kosmos declared that this proclamation would remain a constant reminder of disgrace and shame. Ethnikon Vema in Sydney, Phos and Pyrsos in Melbourne also supported the Greek military Government. These three newspapers were closely aligned with the Archdiocese’s policy.

Officially and openly Archbishop Ezekiel eulogized the military regime of Greece on every anniversary of the new regime.

The following article and photo taken in 1973 from the Ethnikon Vema illustrates this attitude.

An official function was held in the TRIESTE HALL of Marrickville on April, 1973 to celebrate the rise to power of the military regime in Greece. At the official table were seated Archbishop Ezekiel, the Greek Consul General of Sydney and the owner of the Ethnikon Vema, Mr Peter Arony. Archbishop Ezekiel, the Greek
Consul and others addressed the gathering. The article states inter alia that:

"... last Sunday Archbishop Ezekiel in the Archdiocese's Church conducted an official ceremony (Doxology)...."
After the first period of resentment towards the military regime the Federation renewed its efforts to finalize an agreement with the Archdiocese. This was done despite the collaboration of Archbishop Ezekiel with the military Government in Greece.

A meeting between the executive of the Council of the Federation and Archbishop Ezekiel took place in Sydney. The Archbishop promised to present the Federation's proposals to the Patriarchate. 12

Another meeting was proposed between the Archbishop and the Federation's representatives in Melbourne on 26th November, 1967. 13

The main topics were, firstly, the recognition of the priests ordained by Archbishop Sergij. Secondly, the recognition of the sacraments which were performed by these priests. Thirdly, the recognition of the Communities' constitution by the Archdiocese. 14

Archbishop Ezekiel informed the Federation that the Patriarch had replied in a letter containing the conditions put forward by the Federation.
An invitation was extended to Mr Demetrios Elefantis, the president of the Federation, to come to Constantinople together with Archbishop Ezekiel for a meeting with the Patriarch.

This invitation caused disagreement within the Communities. The Greek Community of Adelaide made it known by telegram that it did not agree with Mr Elefantis departure for Constantinople.

The Sydney Community wanted Mr Elefantis be accompanied by another representative of the Federation.

In a Federal meeting in Melbourne the invitation to Mr Elefantis was discussed but the Communities were divided regarding the trip to Constantinople.

An explanation of this division was given by the president of the Greek Community of Sydney when he returned from Melbourne.

"We found that Melbourne had decided beforehand that the trip to Constantinople would take place. Therefore fearing a rift in the Federation we decided to propose the following solution, owing to the intransigent attitude of Melbourne ..."
"... The president of the Federation Mr D. Elefantis is authorized by the Federal Council to make the trip to the seat of the Patriarchate of Constantinople and to state the conditions which the Federation has handed over to Archbishop Ezekiel. These aim for the termination of the abnormal situation existing in relation to the ecclesiastical state of affairs in Australia. On his return, Mr Elefantis must make known to the Federal Council the views of his holiness the Patriarch, so that the Federal Council can decide whether the conciliatory efforts should be continued." 16

Mr Elefantis(*) departed for Constantinople late in February 1978.17

While Archbishop Ezekiel was in Constantinople he unexpectedly resigned(**) as Archbishop of the Greek Orthodox Church of Australia and New Zealand. All the reasons for his resignation have never been clarified apart from some obvious reasons such as health. Another was perhaps the fact that he had disagreed with the Patriarch regarding

(*) Mr D. Elefantis departed for Constantinople on Saturday 24th February, 1968. Archbishop Ezekiel was in Constantinople one week earlier.


Neos Kosmos 4th March 1968.
the fate of the priests who had been ordained by Archbishop Sergij.

The Patriarch wanted the priests to remain in the Church. Finally, Ezekiel aspired to the position of Patriarch of Alexandria, or Metropolitan of Solonica in Greece.

The Hellenic Herald reported that:

"Ezekiel active and dynamic, suffering from monkish stubbornness and less interested in Christian love, brought about a revolution in the Greek Communities by his dictatorial authoritarian Constitution. Indeed in the last 9 years we have seen a vast change through the erection of dozens of Churches. Despite this progress the Greek Church has remained monkish and retained a Byzantine mentality". 18

Neos Kosmos considered the resignation of Ezekiel as a victory not only of the established Greek Communities but as a victory of all Hellenism. 19

Archbishop Ezekiel left Australia, sad and disappointed on 5th April, 1968. 20

The president of the Federation informed the Communities that a new Archbishop would be appointed by the Patriarchate and he would implement the terms of agreement between the Communities and
The Greek Communities members of the Federation were very anxious about the discussions at Constantinople since their trust in Mr Elefantis handling of this complex matter was in question.

On 24th June, 1968 the Communities were informed by the president of the Federation that a meeting of the Federal Council would be convened on 14th July, 1968 in Sydney, to hear a report on the discussions which had taken place at Constantinople.

Neos Kosmos attacked the president for the delay in convening a meeting of the Federal Council, implying that the president praised the Patriarch and Archbishop Ezekiel.

In the meeting of the Federal Council on 14 July, 1968 the president of the Federation stated that, "His Holiness accepted the Federation's proposals which must be approved by the Holy Synod and we await the decisions of the Ecumenical Patriarchate, which will be delivered by the new Archbishop."
Elefantis(*) praised the Patriarch Athenagoras as a kind hearted, and hospitable man with a sense of humour, and said that the Patriarchate had paid all Mr Elefantis accommodation expenses during his stay in Constantinople.25 Available evidence suggests that the president of the Federation D. Elefantis had correspondence with the Patriarch.

A Patriarchal letter dated 6th August, 1968 confirms this and further informs him that the Exarch Metropolitan Philadelphias Iakovos would undertake to resolve the Greek Communities problems.

A photocopy of the Patriarchal letter is included in Appendix 11.

The Patriarch appointed the Metropolitan Iakovos as Exarch(**) in Australia in an attempt to find a solution to the situation and terminate any conflict.

(*) Hellenic Herald reported that Elefantis was impressed more by the Patriarch's compliments than by the discussions. Hellenic Herald 31st July 1968.

(**) Exarch - the title of a clergymen given power to temporarily handle the affairs of the Church in a province on a special mission. Metropolitan Iakovos had the title of Metropolitan Philadelphias, and he was expelled from Constantinople by Turkish authorities in 1964.
Metropolitan Iakovos arrived in Sydney on 28th October, 1968 and was received(*) hopefully by the Communities' leaders. 26

A second letter by the Patriarch to D. Elefantis paid him many compliments and announced the departure of the Exarch. A copy of this letter is included in Appendix 12.

While Ezekiel had never recognized the Federation, the Patriarch in the two letters had tacitly recognized it by treating Elefantis, as its head and as the chief negotiator on behalf of all member Communities. Therefore all future arrangements would be binding. Furthermore the Patriarch Athenagoras, knowing that Elefantis was easily flattered may have attempted to influence him through his letters.

Iakovos immediately started negotiations with the Federation on their proposals which had been submitted to the Ecumenical Patriarchate by D. Elefantis.

(*) The president of the Federation Mr D. Elefantis and the president of the Greek Community of Sydney Mr P. Gerontakos were present at the airport in Sydney. Hellenic Herald 30th October 1968.

(**) It is a supreme irony that only seven years previously Elefantis had been excommunicated by the Patriarch.
In a meeting on 15th December, 1968 in the seat of the Archdiocese in Sydney, both the Federal Council and the Metropolitan unanimously accepted the decisions of the Patriarchate.

A communique released to the Greek press announced the reconciliation of the Federation with the Archdiocese.

They congratulated the Greek press, the Greek people and the clergymen for their assistance. 27

One would have thought that after this communique the basic differences would have disappeared and the restoration of normal relations between the Federation and the Archdiocese would have been very close.

A rough translation of the communique (*) follows:

(*) The communique, unfortunately, proved later to be a vague statement premature and of superficial, frivolous and boastful expression.
COMMUNIQUE

"On the afternoon of 15th December, 1968 at the seat of the Orthodox Greek Archdiocese of Australia and New Zealand a meeting took place between his Grace the Metropolitan of Philadelphias Iakovos, Patriarchal Exarch and the Council of the Federation of Orthodox Greek Communities of Australia for discussion and settlement of the previous exchanges between the Ecumenical Patriarchate and the president of the Federation Mr. D. Elefantis during his visit there.

Following a lengthy introduction by the Patriarchal Exarch and exchanged of views, the decisions reached in Fanario (Constantinople) were unanimously accepted and it was left to the Patriarchal Exarch and Mr. D. Elefantis to negotiate details for the complete establishment of relations between the Archdiocese and the Communities of the Federation and to deal with the issues awaiting settlement.

Finally it was resolved by mutual agreement to inform the Ecumenical Patriarch, by telegram, of the historic event and that efforts be made for the final settlement to be realized as soon as possible ..."

The above Communique was signed by the Patriarchal Exarch and the President of the Federation.

A copy of the Greek text is included in Appendix 13.
This enthusiastic proclamation announcing the termination of nine years of turbulence in the Greek community of Australia resulted in a year-long suspension of earlier negotiations. A stage of agreement followed a stage of disagreement and vice versa. Meetings and proposals were seen by their actions and the recognition of the reconciliation by Archbishop Cyril. The decision of the meeting of 16th December 1969 by the Council and the demand made by the Church were not appropriate, but we can assume their content from this meeting and the presidency of the Green Community KLXI 825, Gerasakis, tabled at the Council meeting held on 19th December 1969. Extracts from the minutes of that meeting are provided in order to gain some light on the unexplained attitude of both parties. These described how differently they behaved when they were meeting together as opposed to when in private.

The triumphant announcement of reconciliation proved to be somewhat premature, due to the subsequent behaviour of the rival groups.
This enthusiastic proclamation announcing the termination of nine years of turbulence in the Greek community of Australia resulted in a year long marathon of endless negotiations. A stage of agreement followed a stage of disagreement and vice versa, indefinitely. A plethora of meetings and proposals made it impossible to follow their actions and their thoughts regarding their differences.

The most perplexing issue was the recognition of the priests who had been ordained by Archbishop Sergij and subsequently the regularization of the sacraments performed by them.

The minutes of the vital meeting of 15th December, 1968 between the Federal Council and the Exarch are not available, but we can assume their content from the report by the president of the Greek Community Mr. P. Gerontakos, tabled at the Council meeting held on 19th December 1968. Extracts from the minutes of that meeting are provided in order to cast some light on the unexplained attitude of both parties. These described how differently they behaved when they were meeting together as opposed to when in private.

The triumphant announcement of reconciliation proved to be somewhat premature, due to the subsequent behaviour of the rivals. The
reconciliation lasted only two days.

"The president of Sydney Community stated .... that as far as the Holy ceremonies are concerned, the Archbishop promised that they would be regularized by "DIVINE ECONOMY" though a definite solution has not yet been decided.

In connection with the situation of those priests who were ordained by Archbishop Sergij, Archbishop Iakovos insisted that the Holy Canons do not provide other than their re-ordaining, which could take place in private. Their names are given. In the course of the discussion Archbishop Iakovos asked for the alteration of the Communities constitutions.

The Sydney, Adelaide and Newcastle Communities stated they are opposed to changing their constitution. In continuation Archbishop Iakovos read extracts from the minutes of the discussions at the Patriarchate at Constantinople and owing to the opposition he met did not insist on the subject of the constitutions.

Finally the Archbishop requested that whatever is decided during the discussions between himself and the Communities' delegates be brought forward to a special general meeting of the members of the Communities. The Archbishop stated though that recognition of Archbishop Sergij would jeopardise the authority of the Patriarchate, and the chairman concluded, that no agreement has been reached, emphasizing that the Communities are for reconciliation and not surrender.

(*) Dispensation.
Mr Kotsornithis, the vice-president stated that Mr Elefantis has made another agreement and while during the morning's meeting (*) of the Federal Council he presented the situation differently in the afternoon's talks with the Archbishop his approach was changed. He added that the Patriarchate's objective has not changed and thus we have in front of us a hard struggle concluding that the Communities are for only a honourable reconciliation, but are not disposed to alter their own constitutions".28

At this meeting the Council also decided that at the next meeting of the Federal Council the Sydney delegation should request the reading of the minutes of the talks which had taken place at Constantinople.

Immediately after the meeting of the 15th December the president of the Federation, D. Elefantis, in a letter to the Exarch, dated 18th December, complained that the minutes of the Constantinople talks should have been sent the previous March. He also complained to the Exarch that confidential points of the talks at Constantinople and also at

(*) The meeting between the Federal Council and the Exarch, Archbishop Iakovos, held in the Archdiocese Sunday 2.00 pm 15th December, 1968. Before this meeting a preliminary meeting was held between the members of the Federal Council in the offices of the Sydney Community at 10.30 am.
the meeting on the 15th December were discussed in coffee houses and in the streets of the Greek suburbs. He referred to a Clergyman's Association which had expressed a desire to sabotage the reconciliation. Also Elefantis asked the Exarch how the pro-Archdiocese's newspapers, Ethnikon Vema, Pyrsos and Phos received the information about the re-ordinating of the priest.29

The president of the Federation sent a letter to the Patriarch informing him that the efforts for reconciliation had been sabotaged by the priests of the Archdiocese and by newspapers paid by the Greek Government and the Archdiocese.30

In a second letter to the Exarch Iakovos he alleged that three priests of the Archdiocese had visited the priests of the Melbourne Community and told them that Elefantis had signed an agreement at the Ecumenical Patriarchate for the re-ordination of the priests.31

In a meeting of the Federal Council in Adelaide on 27th January, 1969 the president of the Federation made a brief statement of the history of the negotiations. It was stated that the Exarch while in the meeting on 15th December, 1968 did not mention the re-ordination of the priests, a few days later in a telephone conversation he
demanded that the priests be ordained again.

He denied that in Constantinople he had signed minutes agreeing to terms that would bind the Communities to the obligations of the re-ordination of the priests. He added that:

"We will never accept the disgrace and humiliation of our Communities and our priests".

The minutes had inaccuracies and deficiencies and he stated that he would never sign such minutes. 32

The Federal Council decided to continue the efforts for conciliation with legal advice. (*)

In another meeting between the Exarch, the auxiliary Bishop Dionysios and the representatives of the Federation in Sydney on 2nd March, 1969 the terms of the reconciliation were once again discussed. The Exarch's statements concerning the priests made during the discussion were rather vague. He also introduced a new condition for the reconciliation. This was that the Patriarchate and the Archdiocese should both be recognised together, constitutionally, as the spiritual head of the Communities. 33

(*) The Federal Council decided to appoint as its legal adviser the lawyer of the Greek Community of Sydney.
In a new meeting of the Federal Council in Melbourne on 4th May, 1969 the Communities presented its own proposals for the negotiations. Also in the meeting a letter from the legal adviser of the Federation to the legal adviser of the Greek Community of Melbourne was read. After a long discussion about the proposals of terms of the Communities the Federal Council formed a common draft of five conditions as a basis for an agreement with the Exarch. It was decided to put forward these terms to the Councils of the Communities, and after that the legal advisers could finalise the terms. 34

A letter by the Federation addressed to the Metropolitan Iakovos dated 12th June, 1969 puts forward the fundamental conditions for a reconciliation. The letter is included in Appendix 14.

The Federation presented its proposals at a meeting between the Archbishop Iakovos on 15th June, 1969 2.15 pm in Melbourne in the offices of the Archdiocese. 35 In this meeting the Exarch agreed that the Communities' priests should be sent to him to meet him in Melbourne so that he could place them under the Archdiocese. The meeting between the priests and the Exarch was to take place Wednesday 25th of June. On Wednesday 25th early in the afternoon, the Exarch Iakovos had a telephone conversation with the president of the Federation Mr D. Elefantis and told him that
the representatives of the Federation had misunderstood him and he was adamant about the re-ordination of the Communities priests.\textsuperscript{36}

Despite the Exarch's telephone warning the priests, escorted by the president of the Federation went to meet the Exarch. He welcomed them saying that the only way to resolve their case was to be re-ordained.

The president of the Federation replied that, while Archbishop Ezekiel was politically bankrupt after eight years, the Exarch had dismally failed after only eight months.\textsuperscript{37}

The Melbourne newspaper Neos Kosmos attacked the Exarch stating that while he had agreed to accept the priests under the Archdiocese without re-ordination he received them with cynicism.\textsuperscript{38}

On 25th June, 1969 in a public statement said inter alia that:
"... As you know one of the main aims of my mission here as Patriarchal Exarch according to the protocol which has been signed by the Ecumenical Patriarchate and Mr. D. Elefantis, and according to the directions which had been given me, was to find a solution and to obtain desirable reconciliations. Unfortunately... some of the "Old" Communities did not show the necessary (indispensable) understanding. Therefore, the old situation has not changed and consequently their celebrants acting as clergymen are not recognised by any Orthodox Church or authority and their sacraments of marriage and baptisms have no ecclesiastical or legal basis". 39

However, the newspaper Sunday Press of 29th June claimed that the Exarch, and the Communities had previously come to an agreement that the disputed position of the priests should be regularized by a simple blessing, "Divine Economy" (KAT 'OIKONOMIAN), so that there would be no "winners or losers". 40

In its editorial Sunday press in its publication of 6th July, 1969 writes:
"That the reconciliation would not have succeeded despite the independent actions of the Archbishop Iakovos, because the Archdiocese's priests did not support him. The priests of the Archdiocese's churches wanted to preserve the "monopoly" of the sacraments. They wanted to perpetuate the conflict, and then with the support of the junta Government in Greece all the invalid sacraments could be re-performed by the Archdiocese's priests for great monetary profit".

The editor concludes that, in his opinion, the reconciliation would not be achieved since the terms of the agreement would lead the Communities to their unconditional surrender to the Archdiocese.41

Dr Tsounis adds to the confusion of the issue by stating that:

"The faithful leaders of the Archdiocese's churches were aware that, once recognised, the Federation Communities stood to gain greatly in strength and prestige". 42

The newspaper "Free Press" in Melbourne cast the responsibility for the failure on the irreconcilable people who trod on the document "protocol", signed by the Patriarchate and Elefantis. They alleged that the "protocol" included the re-ordination of the priests.43
The Greek Community of Sydney challenged the Exarch to publish the "protocol". 44

The president of the Federation Mr D. Elefantis stated that no such agreement had ever been signed. 45

The Exarch gave an interview to the Hellenic Herald and when he was asked about the "protocol" he was unable to prove that Elefantis had signed any binding document "protocol". He presented the journalist with typed pages purporting to be the document "protocol". However, when he was asked to show the official document with the signature of Elefantis he cunningly replied that "Elefantis gave his word which was better than signatures." 46

The president of the Greek Community of Newcastle N. Karatzas stated that Archbishop Ezekiel while in Athens, Greece, had learned of the agreement between the Exarch and the Federation and immediately did everything in his power to sabotage the reconciliation. 47

The Exarch, according to the Hellenic Herald, had at the last minute received advice from an unknown authority, not to accept the priests, and to boycott the reconciliation in order to pave the way for Ezekiel's re-appointment. 48
Two factions developed within the Archdiocese's ranks. One in favour and the other against the reinstatement of Ezekiel.

The Archdiocese was ranked by disagreement and each faction abused the other through the newspapers.

The clergymen who opposed Archbishop Iakovos scheme met in Melbourne 23rd of June and decided to oppose the plan of reconciliation. The hard core against reconciliation surreptitiously sent the Archmandrite Ierotheos Kourtesis(*) to Constantinople to facilitate the return to Australia of Archbishop Ezekiel. At the same time a movement by Ezekiel's supporters had sent telegrams and petitions to the Patriarchate asking for his reinstatement.

On 12th August, 1969 the Holy Synod of the Patriarchate of Constantinople re-elected Archbishop Ezekiel as Archbishop of Australia.

(*) Archmandrite Ierotheos Kourtesis was the leader of the pro-Ezekiel faction. Newspaper Phos led the other function against Ezekiel's return, despite its support of the Archdiocese's policy.
In Sydney the newspaper Sunday Press headed a campaign against Ezekiel's return and sent a telegram to the Minister of Immigration Mr Bill Sneden, asking him to deny Ezekiel an entry permit into Australia. An article on the front page Sunday Press attacked Ezekiel's re-appointment with the head line:

EZEKIEL UNDESIRABLE\(^52\)

In Melbourne an attack came from the newspaper Phos attacked Archbishop Ezekiel in this violent article.

"Known already for his medieval perceptions his intemperate despotism, his tragic extremes and his monkish animosity his return would imply that he comes an an avenger butcher and sacrificer of Greek Orthodox people. The idolatrous altar of his egomania serve the most base human weaknesses for his patrons". (*) \(^53\)

Telegrams of protest were sent by some Church - Communities to the Patriarchate and the Greek Government. \(^54\)

(*) This is the most pertinent part of the article. It was rumoured in Sydney that the Greek Consul Mr P. Rellas and the auxiliary Bishop Dionysios conspired against Ezekiel's re-instatement.
The Exarch officially announced by encyclical that the Holy Synod of the Ecumenical Patriarchate elected him on 12th August as Metropolitan of Germany and an Exarch of central Europe. The same Synod re-elected Ezekiel as Archbishop of the Archdiocese of Australia and New Zealand. ⁵⁵

Archbishop Ezekiel sent an encyclical from Fanary(*) to the Greek Communities announcing his re-election. The encyclical(**) was conciliatory and he promised to forget the past. ⁵⁶

(*) Fanarion was the suburb of Constantinople where the Ecumenical Patriarchate had its seat in the last century of the Turkish occupation a class of Greek people which was considered to be the political aristocracy of the Greek Nation in this suburb was formed. They were known as "Fanariotes".

They served the Ecumenical Patriarchate as clergymen and later the Ottoman Empire in high offices of the State. They behaved arrogantly towards their fellow countrymen.

Both the high ranking clergymen and "Fanariotes", forming the establishment, collaborated with the Turkish authorities.

They considered the Patriarch the supreme leader of all ecclesiastical and ethnic affairs. As Ethnarh.


(**) The Hellenic Herald satirized the encyclical because Ezekiel alleged that he obeyed the voice of God and went on to accept his re-election.

In a letter to the Patriarchate the Federation stated that they considered Ezekiel's appointment to be a deliberate provocation because Ezekiel had been the creator of the split within the Greek community in Australia. They stated that his re-appointment would perpetuate the conflict. 57

Archbishop Ezekiel arrived at his seat in Sydney on 24th September 1969. 58

The Federation approached the Archbishop for new talks, but Ezekiel once again demanded a change in the constitution of the Communities, the re-ordination of priests, Holy myron (oil) for all baptisms and re-marriage of all people who had their weddings performed by the priests ordained by Archbishop Sergij. 59 The Federation found Archbishop Ezekiel's demands to be unacceptable to the Communities. 60
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36. Minutes. Greek Orthodox Community of N.S.W., 26th June, 1969.


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57. Correspondence File. Federation of the Greek Orthodox Communities of Australia. Letter of the Federation to the Patriarch, 5th September, 1969.
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CHAPTER 10

FORMAL ESTABLISHMENT OF AN
AUTOCEPHALIC GREEK ORTHODOX CHURCH OF AMERICA AND AUSTRALIA

After the unsuccessful mission in Constantinople, the subsequent fruitless efforts of Exarch Iakovos, and the new hard line policy of Archbishop Ezekiel, the Federation turned again to the solution of an alternative ecclesiastical head. The Communities leaders' opinion was that Ezekiel was playing a waiting game and was allowing the endless negotiations to continue in order to bolster his own position and to bankrupt the Communities. (*)

They suspected that his plan was, from his strengthened position to force the dissident Communities into full surrender.

At this time the leaders of the Adelaide Community were negotiating with the leader of an Autocephalic Greek Orthodox Church in America Archbishop Spyridon Ermogenous and invited him to Australia. 1

Archbishop Spyridon who was ordained a Bishop in America by non Greek Orthodox Bishops, and whose Apostolic succession was disputed, arrived in Adelaide

(*) The Federation Communities were besieged by the new churches.
in February, 1970 where the seat of the Archbishop was. It was the Archbishop's desire to stay in Adelaide because his family was there and they had invited him to Australia.²

On 28th July, 1970 his application for residency was approved by the Immigration Department granting him resident status in Australia.³

The Ecumenical Patriarchate in a letter to the Archdiocese immediately after the granting of residency status declared Spyridon to be uncanonical.⁴ In encyclical the Archdiocese stated that Spyridon Ermogenous was not canonically ordained by Bishops with Apostolic succession.⁵

Spyridon produced his ordination certificate proving that the Bishops who ordained him belonged to the canonical Ukranian Autocephalic Orthodox Church. A copy of the ordination certificated is included in Appendix 15.

Despite the aforesaid obstacles the Federation proceeded to appoint Spyridon as Archbishop of the Autocephalic Greek Orthodox Church of America and Australia incorporated.⁶
The Adelaide Community was the first Community to join the Autocephalic Church.

"The first Community to join the Church is the Greek Orthodox Community of South Australia Inc. and the first representatives to the committee of the Church shall be the present president and the vice-president of the Greek Orthodox Community of South Australia Inc." 7

On 12th June, 1970 the Autocephalic Greek Orthodox Church was recognized by the authorities of South Australia. (*) It must be emphasized that while the Certification of Incorporation of an Association gave the Autocephalic Church a legal recognition this act in no way affected its canonical status. Consequently this Church remained schismatic.

As can be seen from the above document the Adelaide Community sought to circumvent the Federal Attorney General's involvement following the earlier difficulties experience in the Archbishop Photios case. They were able to do this by registering their Church under the Companies Act of South Australia.

(*) See the Certificate of Incorporation of an Association.
I hereby certify that AUTOCEPHALIC GREEK ORTHODOX CHURCH OF AMERICA & AUSTRALIA INCORPORATED

is incorporated under the provisions of the Associations Incorporation Act, 1956-1965

Given under my hand and seal at Adelaide, in the State of South Australia,

this 12th day of June 1970.

[Signature]

Deputy Registrar of Companies
The Sunday Press published the official registration of the Autocephalic Church. Excerpts from the front page of Sunday Press with comments and photo of the Archbishop Spyridon are included in Appendix 16.

It is noteworthy that the president of the Federation Mr Demetrios Elefantis(*) did not welcome the appointment of Archbishop Spyridon. In a meeting of the Federal Council on 23rd November, 1970 in Sydney during which Elefantis was absent, the Council stated that the Federation president's actions undermined the struggle of the Communities and that he was opposed to the spirit of the establishment of an Autocephalic Church. The Federal Council passed a resolution of no confidence in the president of the Federation and also asked the Melbourne Community to replace Elefantis and appoint another delegate for the next Federal Conference.

(*) The president of the Federation Mr D. Elefantis in many articles denounced Ezekiel as being responsible for the arrival of Archbishop Spyridon. Also he accused Ezekiel of mocking the Communities. Neos Kosmos 17th June and 18th October 1970.

(**) The priests were secretly re-ordained in Melbourne. The priest of St. Andrews Church, Sydney which belonged to the Federation (Hellenic Orthodox Association see p.213) said that he was re-ordained. Because he had accepted re-ordination he was dismissed by the Federal Council. Minutes Greek Orthodox Community of N.S.W. 2nd December 1970.
Archbishop Ezekiel unexpectedly submitted again three basic terms for reconciliation:

A. To place the Communities priests under the Archdiocese according to the orders of the Holy Synod of the Patriarchate with utmost "Divine Economy".

B. To recognize the Communities constitution except for the articles of ecclesiastical dependence.

C. To recognize the sacraments which had been performed by the Communities priests.

After Ezekiel's new proposals the Greek Community of Melbourne convened an extra-ordinary general meeting of the members of the Community to discuss the terms and to decide the Community's return to Archdiocese.

Ezekiel's changing attitude was considered a manoeuvre to undermine the movement for an Autocephalic Church.

At the extra-ordinary general meeting on 13th December, 1970 the majority of the members decided to accept Ezekiel's propositions and to return to Archdiocese.
In a caustic article in Neos Kosmos(*) Mike Tsounis condemned the decision of the Melbourne Community to return to the jurisdiction of the Archdiocese. He stated that the Archdiocese would remain a center of the reactionary forces and a fascist tool. He stated that the conditions constituted a plot to trap the Communities. The decision was a backward step in the struggle for the democratization of the administration of the Parish-Communities. The decision would offer Ezekiel an advantage at a time when he was in a precarious position. Tsounis also stated that there had been secret negotiations between Elefantis and Ezekiel at the time when the Autocephalic Church was about to be recognized by the Australian authorities. These negotiations were a blow for the Federation struggle.12

The leaders of the Federation interpreted the Melbourne Community action as the outcome of secret negotiations between the president and the Patriarch

(*) Neos Kosmos supported the reconciliation but not the changing of the constitution. They suggested that the Melbourne Community should follow the strategy of the Sydney Community which while constitutionally unbound, was still under Archdiocese's jurisdiction. Neos Kosmos 17th December 1970.
during Mr D. Elefantis(*) visit to Constantinople.

The Melbourne Community's separate decision constituted a great set back in relations between the dissident Communities, and broke down the united front approach that the Federation had previously presented towards the Archdiocese's policy.

It was considered by the other Communities to be a betrayal of the struggle against the "medieval minded Ezekiel". Subsequently strong pressure was placed by the other Communities onto the Greek Community of Sydney to sever relations with the Archdiocese and to join the Autocephalic Church under Spyridon.

They wanted to launch a counter attack in order to bring about a balance of power after the capitulation of the Melbourne Community. At a special

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(*) During his stay in Constantinople Mr D. Elefantis was influenced by the Patriarch's flattery and hospitality. Hellenic Herald 31st July 1968. Furthermore during an interview the then president of the Greek Orthodox Community of Sydney, Peter Gerontakos, expressed the opinion that Mr D. Elefantis was indeed a God fearing person of conservative views. The welcome reception extended to Mr Elefantis during his visit to the Ecumenical Patriarchate gave him the opportunity to start talks. These were began with the view that a reconciliation with the Archdiocese would benefit the Melbourne Community under the prevailing conditions.
meeting of the Sydney Greek Community Elefantis was accused of conspiring with Archbishop Ezekiel to enslave the Communities and the Greek migrants. The president of Adelaide Greek Community Nickolas Manos, who was present at the meeting, stressed that the success of the establishment of the Autocephalic Church in Australia would greatly depend on the alliance with the Sydney Community. Under increasing pressure the Council of Sydney Community wished to confirm its solidarity with the other Communities. They convoked an extra-ordinary general meeting on the 21st February, 1971 and produced the following resolution.

"That the Council is directed to proceed with all necessary actions for the annexation of the Community of N.S.W. to another Church head and call a special general meeting within three months for the recognition of a new Archbishop".

On 6th June of the same year another extra-ordinary general meeting took place which directed the Council.

"To prepare the ground for the annexation of the Community to a new religious leadership".
A. THE "DIOCESE" OF N.S.W.

In New South Wales the Autocephalic Church under Archbishop Spyridon was strengthened by Archmandrite Chrysostomos Alemangos who abandoned the Archdiocese and placed himself under Spyridon. Archmandrite Alemangos had previously served as priest of the church of the Holy Cross in Wollongong, New South Wales, under the jurisdiction of the Greek Orthodox Archdiocese.

He was a zealot monk-clergyman whose background was the monastery of Mount Athos in Greece. He reacted violently when, during Pope Paul's visit to Sydney Archbishop Ezekiel participated in the Ecumenical prayer services in Sydney Town Hall on 2nd December, 1970, in the presence of Pope Paul A.16

Archmandrite Alemangos alleged that the 33rd Holy Canon of the local (provincial) Synod of Laodekeia forbid co-prayer with heretics.17 (*) Also the 45th Holy Canon of the Holy Apostles forbib co-prayer with heretics and schismatics.18 (**)

(*) This local Synod took place in the Metropolis of Pakatikis of Frygia, Asia Minor, in the City of Laodekeia close to Syria in 364 A.D. Constantinos Garpola Pedalion "Rudder" (Athens 1841), p. 244.

(**) Roman Catholics are considered to be schismatics by Orthodoxy. Orthodox zealots considered them to be heretics as well. Such strong pronouncements are a measure of the fanaticism felt by some Orthodox clergy.
He denounced Archbishop Ezekiel publicly, through the Greek press, as a follower of Rome (a Latinize) and a violator of the Holy Canons. On 23rd April, 1971 he placed himself under the spiritual jurisdiction of the Autocephalic Church.

Alemangos(*) was ordained as Bishop of New South Wales on 25th April, 1971 in Adelaide by Archbishop Spyridon and Bishop Demetrius of the Free Serbian Orthodox Church.

A new church of St Nektarios was erected in Wollongong by the Independent Greek Orthodox Community of Illawarra and Bishop Alemangos was appointed as the rector of the church. See contemporary article and photograph in Appendix 17.

Alemangos defection from the Archdiocese created a temporary but explosive situation within the Archdiocese.

(*) Archimandrite Ezekiel Petritsis in a long article in the Hellenic Herald criticized Alemangos stating that Archbishop Ezekiel had never had sacramental communion with Pope Paul in a church but simply a meeting in prayer. Hellenic Herald 14th December 1970.
Archbishop Ezekiel was angered and mobilized some ecclesiastical authorities to condemn Alemangos. (*)

A letter to Archbishop Ezekiel from the Holy Community of the Sacred Mount of Athos condemned Alemango's apostasy from the canonical Church.

Letters from the Holy Synod of the Church of Greece, and from the Metropolitan of Solonica (Greece) also condemned Alemangos. Moreover a letter from the Dean of the faculty of Theology of Salonica University, on behalf of the professors of the faculty, requested his return to the canonical Church. Archbishop Makarios of Cyprus also sent a letter condemning the actions of Spyridon.  

(*) Archmandrite Chrysostomos Alemangos, after his ordination as a Bishop was known as Bishop Alemangos, or simply Alemangos. He is a graduate of Theology of Salonica University.

(**) Archbishop Ezekiel was quoted privately as describing Cypriot clergymen to be lacking in ecclesiastical conscience. (Bearing in mind that Archbishop Photios and Archbishop Spyridon were both Cypriots).

All letters have been published in the edition of Ethnikon Vema of 27th June 1972, p. 4 and 5.
With the ordination of Bishop Alemangos the question of recognition of ceremonies carried out by clergy of the Autocephalic Church gained paramount importance. Bishop Alemangos took the initiative and sent a letter to the deputy Premier of the military Government of Greece Stylianos Patakos, asking him why the sacraments of marriage and baptism performed by the clergymen of the Old Calendar(*) were not recognized by the Greek authorities.

The deputy Premier, naively replied to Bishop Alemangos in a letter dated 25th September, 1972 that such sacraments were indeed valid according to an earlier encyclical No 24952 issued on 5th April, 1969 of the Greek Ministry of Interior.24

The contents of the following hand written letter by the Greek deputy premier and addressed to Archbishop Ezekiel presume earlier protest by the Archbishop. A rough translation of the letter follows:

(*) Bishop Alemangos was ordained as a Bishop by Archbishop Spyridon and Bishop Demetrios, both ordained by Bishops belonging to the Old Calendar. The sacraments of marriage and baptism was recorded (regularly) with the Greek registry offices.
"Deputy Premier,

Your Grace,

The letter which I sent to the defrocked Archmandrite Alemangos a few months ago was based on my inaccurate impression that he was ordained canonically as a Bishop. Of course I do not know the man at all and I simply replied to him as a titled person. I derived his titles from his letter head which was addressed to me, not knowing that the titles had no value or official status with the Ecumenical Patriarchate or the Orthodox Church.

Enclosed please find a Government statement which defines exactly, our official and responsible attitude to the matter". 25

A photocopy of the original letter in Greek follows:
The Greek Consulate in Sydney had already made a statement that the sacraments performed by Alemangos were invalid.\textsuperscript{26}

The controversial issue of the recognition of marriages performed by the priests of the rebel Communities had reached its climax in 1972. The animosity between the Archdiocese and the Federation was mostly focussed on the area of the canonicity of the priests and their performed marriages. Indeed, for the Archdiocese the canonicity of marriages was used as a most powerful propaganda weapon against the Autocephalic Church. The uncanonical nature of the marriages was the Federation's "Achilles Heel".

The struggle between the rivals had degenerated to the level of a sacred war on the sacraments! Already the Federation had received official legal advice from Athens in 1963 stating that, according to article 1367 of the Greek civil codex, the only recognized marriage in Greece was the religious marriage performed only by canonical and not by unfrocked priest of the Eastern Orthodox Church.\textsuperscript{27}
At times when the Archdiocese faced difficulties, particularly, in the periods when the Federation attempted to institutionalize an ecclesiastical authority the Greek Government interfered through their diplomatic representatives in favour of the Archdiocese. The statement below by the General Consulate of Greece in Sydney, was an instance of clear and open interference in the internal affairs of the Greek community. Its aim was to spread fear, and threaten to blackmail the people who intended to have their marriages performed in the churches which were not recognized by the Archdiocese. Part of the statement that follows is a loose translation from the Greek original.

"ROYAL GENERAL CONSULATE OF GREECE IN SYDNEY
ANNOUNCEMENT"

".... The marriages performed by Spyridon Ermogenous, Chrysostomos Alemangos, John Coumpi, Stylianos Stenos, Elia Alevizos, Nicholas Despinoudis, John Pokias, Spyridon Vounasis, Athanasius Marrinakis, Daniel Karamanlis, George Gonis and Andrew Nenes, despite their recognition by the Australian authorities are invalid according to Greek legislation, because the above mentioned people.... are not recognized by the Ecumenical Patriarchate as Orthodox clergymen....."

A) The children who are born from such invalid marriages are illegitimate.
B) Relationships created between persons who were married in this way are considered illegitimate and in case of accidental death none of them, or their children can claim inheritance of the estate left by the deceased in Greece. It must be pointed out that the same is in force even for those who obtain Australian citizenship.

C) Participants in such marriage arrangements deciding to return to Greece and wishing to abandon their partner and any of their children can do so legally and are able to enter freely into a new marriage'. 28

The last three paragraphs of the statement in Greek follows:

a) Τά τέκνα τά ὄποια γεννώνται ἀπὸ ἀνυπόστατον γάμον εἶναι ἐξώγαμα.

β) Δὲν δημιουργεῖται καμία προσωπικὴ ἢ περιουσιακὴ σχέσις μεταξὺ τῶν προσώπων τά ὄποια ἐτέλεσαν τοιοῦτον γάμον καὶ εἰς περίπτωσιν θανάτου τοῦ ἕνου δὲν θὰ δύναται ὁ ἕτερος, ἢ τά τέκνα τῶν νὰ διεκδικήσουν δικαίωμα κληρονομικὰ ἐπὶ τῆς περιουσίας τῆς ὥριαν κατέληπν ὁ θανάτῳ ἐν Ἑλλάδι. Πρέπει νὰ σημειωθῇ ὅτι τὸ ἑδὸν λαθεύει καὶ δὲ ἄσος ἀπέκτησαν τὴν αὐτοταλιανὴν ἑθνογένειαν διὰ πολιτογραφήσεως δάσος ὁφορά τὰ ἐν Ἑλλάδι περιουσιακὰ τῶν στοιχεῖα.

γ) Ἐκάτερος τῶν συζύγων ἢτοι τὴν εὐχέρειαν, ἐπιστρέφων εἰς τὴν Ἑλλάδα, νὰ ἐγκαταλείψῃ «σύζυγον» καὶ τέκνα, χωρὶς νὰ υπέχει ἐκ τοῦ λόγου τούτου καμίαν ὀπολύτως νομικὴν εὐθύνην δυνάμενος καὶ νὰ τελέσῃ ἐλευθέρως νέον γάμον.
The social implications and public consequences are made clear by a letter which we place here written by Mrs Sylvia McNell. It was published in the Hellenic Herald in February, 1972 and emphasizes the problem.

"LIVING IN SIN..."

Dear Sir,

I am writing to you in reference to your leading article on page one of 9th February, which stated that children born in Australia of Greek parents are illegitimate, depending on who married the parents.

Well, I'm an Australian of British descent married to a wonderful Greek husband. We had no religious ceremony at all, we married at the Registrar's Office. Since then my husband has become naturalized. Surely the Greek Government would recognize our marriage and daughter? When we save enough money we plan to go to Greece. So as you can see, the question is pertinent.

May I ask what right the Greek Consul has to interfere in the internal Government of Australia?

As the marriages are recognized by the Australian Government isn't it a little ridiculous of the Greek Consul to issue such a statement?

I know the Greek Government needs the support of the Orthodox Church, but isn't it enough to confine itself to politics, which is a shifting and changeable "science", Theology should be left to theologians who should know more about the subject than politicians.

Religion has always been a subject of controversy and governments are not wise to interfere with the freedom of worship.

Perhaps I am putting my foot in it and speaking out of turn. But I do feel that such a stupid and illogical statement should be revoked and an apology issued to all the people the Greek Consul has accused of "Living in Sin."

Isn't the Greek Consul a diplomat? How does he think statement will affect relationships between Greece and Australia?

Thank you for writing the article in English as it is felt more than if my husband tried to interpret it for me. I hope you will continue to write occasionally in English.

Yours faithfully,

SYLVIA MCNEIL  SYDNEY.

E.N.: The "Hellenic Herald" has added to its Editorial Staff a Sydney University Arts Graduate who will write in English every Wednesday.

OTHER LETTERS TO THE "HERALD" PAGE 4.
The president of the Federation, Nicholas Manos, (*) and president of the Greek Orthodox Community of Adelaide, a solicitor himself, established connections with the Australian authorities in order to gain assistance from the Australian Government in solving this problem.

A statement of the Federation (memorandum) made on 23rd February, 1972 reveals in detail the tension and the extensiveness of the whole problem.

A copy of the statement is included in the Appendix 18.

The controversy surrounding the legality of holy sacraments carried out by the clergy to the Autocephalic Church did not deter it from putting its house in order.

Indeed the Bishops of the Autocephalic Church, Archbishop Spyridon, Bishop Chrysostomos Alemangos and Bishop Demetrios formed a "Synod" in Sydney on 31st October, 1972.

(*) Nicholas Manos, a Stipendiary Magistrate in South Australia, is still president of the Greek Community of Adelaide.
The "Synod" proclaimed as invalid the unfrocking of the Archmandrite Meletios Panagiotou by the Synoic Ecclesiastical Court of the Greek Church of Greece.

The "Synod" in turn defrocked two priests who had deserted them for the official Church and who had been re-ordained by Archbishop Ezekiel. (*) 29

Archmandrite Meletios Panagiotou was appointed by the "Synod" to the Independent Greek Orthodox Community of Illawarra in Wollongong, as priest of the church of St. Nectarios; Bishop Alemangos as Bishop of New South Wales was transferred to Sydney and served as rector in the church of the "St. Apostles" in Stanmore, Sydney.

(*) The two priests were Nicholas Bozikis and Zacharias Dardaneliotis, both ordained by the head of the Autocephalic Church, Archbishop Spyridon.
During the climactic steps of confrontation between the Federation and the Archdiocese, leading to the establishment of the Autocephalic Church, a separate crisis was developing within the ranks of the Archdiocese this time in Melbourne.

A large number of Parish-Communities frustrated by the Archbishop's policies and authoritarian attitude protested violently and adopted activities approaching revolt.

It was widely circulated that the assistant Bishop of Melbourne Aristarchos and the General Consul for Greece in Melbourne staunchly supported the movement for independent action.  

Archbishop Ezekiel publicly admitted the existence of problems within the Episcopal domain of Melbourne, however he refuted any suggestion of an intended removal of Bishop Aristarchos from Australia. The Archbishop's public comments tend to confirm the view that elements of rebellion indeed existed within the ranks of the Archdiocese in Melbourne and that Bishop Aristarchos played some part. It is also noteworthy that Bishop Aristarchos was eventually transferred to his much less significant seat in Perth in a manner
reminiscent of the earlier transfer of the assistant Bishop Dionysios to New Zealand. (*)

Despite the collective action of 15 Parish-Communities in Melbourne to establish an independent body, which would develop into a Federation of Greek Orthodox Communities and Brotherhoods, their attempts proved unsuccessful. However simmering continued in their relations with the Archbishop until his ultimate departure from Australia.

The significance of the described events should not be underrated since they demonstrate the weaknesses within Ezekiel's own system of administration of Parish-Communities of which he was the "architect and builder".

The establishment of the Parish-Communities, with their inherent ingredients of democratic process in their administration, was probably a historical necessity. Against a background of suspicions, held

(*) In January 1970 the Ecumenical Patriarchate resolved that New Zealand should become a separate Metropolis. Assistant Bishop Dionysios was appointed as its first Metropolitan. His promotion to a position of much less significance and authority could be conceived as a penalty for his participation in the movement to avert the reappointment of Ezekiel as Archbishop of Australia in 1969.
by the Greek settlers, towards the clergy as to matters of property it is conceivable that Ezekiel wished to avoid portrayal of his motives as none other than pastoral. There is evidence that Ezekiel as early as 1961, had set in motion a plan to place Parish churches under a property trust in the name of the Archdiocese. The implementation of such a plan would guarantee the Archdiocese ownership on all properties at all times. Furthermore such an arrangement would prevent any challenge by would-be rebellious lay committees in the future.

It is not surprising that Ezekiel's successor, with the advantage of hindsight, has focussed his attention on the significance of the institution of Parishes which provides that church property title is registered in advance with the Church authority. This issue will be further expanded in chapter 12.
REFERENCES - CHAPTER 10

1. Minutes. Greek Orthodox Community of N.S.W. 11th December 1969.

2. Ibid. 14th May 1970.


6. Constitution of the Autocephalic Greek Orthodox Church of America and Australia. Article 2(a), p. 2.

7. Constitution of the Autocephalic Greek Orthodox Church of America and Australia. Article 2(b), p. 2.


15. Ibid. 6th June 1971.


18. Ibid. p. 29.


23. Correspondence File. The Autocephalic Greek Orthodox Church of America and Australia. Ethnikon Vema 27th June 1972.

24. Correspondence File. The Autocephalic Greek Orthodox Church of America and Australia. Hellenic Herald 14th June 1972.

25. Correspondence File. The Autocephalic Greek Orthodox Church of America and Australia. Ethnikon Vema 3rd October 1972.


29. Minutes. Autocephalic Greek Orthodox Church of America and Australia. 31st October 1972.


CHAPTER 11
THE REVOLT OF THE GREEK ORTHODOX COMMUNITY OF SYDNEY

Early in 1973 following the election of the Labor Party in Government the Autocephalic Church was recognized as a denomination by the Federal Attorney-General. A copy of a letter to the secretary of the Autocephalic Church confirming the recognition of the Church as a denomination under the marriages act 1961-1966 is included in the Appendix 19.

This recognition was considered to be a defeat for the Archdiocese. The Autocephalic Church had now acquired equality with the Archdiocese under Australian Law.¹

It is known that Ezekiel had exercised strong pressure on previous Governments to prevent the recognition of any other Greek Orthodox Church as a denomination.

Up to 1973 the policy of the Sydney Greek Community was to appease the hardliners of the Federation and the Community militants, in order to avert a split with the Archdiocese. Meanwhile the military Government of Greece was replaced by another military order after the massacre of students in the Polytechnic school of Athens on the 17th November, 1973.²
Despite the indignation of the Greek people over the slaughter of the students the Archdiocese continued to collaborate with the new military Government. On the other hand the Federation Communities organized protest demonstrations against the Greek junta. The Autocephalic Church issued a proclamation condemning the bloody actions of the military regime.

A memorial service was held for the slain students in St. Apostles church performed by Bishop Alemangos.³

The Bishop's attitude was appreciated by supporters of the Autocephalic Church and many congratulatory telegrams and letters were sent. A typical telegram to Bishop Alemangos follows:

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PE 0774  X2A3292 -
AUSTRALIAN NATIONAL UNIVERSITY ACT 37 12.13P
ARCHBISHOP CHRYSOSTOMOS
264 STANMORE RD 77
STANMORE NSW

YOUR EXCELLENCY I CONGRATULATE YOU HEARTILY ON YOUR
CHRISTIAN HUMANE STANDS IN CONDEMNING THE BARBARISM AGAINST
GREEK STUDENTS AND GREEK PEOPLE COMMITTED BY DICTATOR PAPADOPOULOS
... DOCTOR M. TSOUNIS AUSTRALIAN NATIONAL UNIVERSITY
(264) 16
```
These developments gave the leaders of the Federation the opportunity to condemn Archbishop Ezekiel once again as a supporter of a bloody regime. By that time there were new Community elections and the old Council was replaced with another willing to enforce the earlier resolution of the extra-ordinary general meeting on 6th June, 1971 to break away from the Archdiocese. The majority of the members of the newly elected Council felt the obligation to seek a solution which would enhance the cause of the Federation after the defection of the Melbourne Community.

The events in Greece and Archbishop Ezekiel's attitude towards the new regime strengthened the determination of the radicals to split with the Archdiocese.

Under extra pressure by the leaders of the Federation the Community Council of Sydney faced a dilemma. The Federation issued an ultimatum "either you join the Autocephalic Church or we'll dissolve it". Also, the Melbourne Community's policy, as a member of the Federation, was that the institution of the Autocephalic Church should be preserved as a means of maintaining a balance in the ecclesiastical affairs of the entire Greek Community.
Archbishop Ezekiel, in a desperate effort to avert the secession by the Community of Sydney sent a letter to the Council requesting new talks. The events that followed indicate that Ezekiel's request was ignored and the Council of the Community in an extra-ordinary meeting on 6th March 1974 decided by a majority that "the Community place its churches under the Autocephalic Greek Orthodox Church of America and Australia".

The president and vice-president of the Community disapproved and wished to dissociate themselves from such a decision. As a result they offered their resignation from office.

The newly elected president and vice-president were instructed to execute the orders of the Council.

The Council's decision caused a public upheaval within the Greek community and the Greek press was also very critical condemning the decision.

The Hellenic Herald in an editorial stressed that, "while the struggle of the Community of Sydney against the champion of the Greek junta, Archbishop Ezekiel, is justified, the placing of the Community under the spiritual jurisdiction of an illegitimate Church is wrong".
The Ethnikon Vema was more aggressive in its attitude and in a hostile article entitled, "The enemies of our religion" attacked the Community's decision, stating that: "This secession creates civil war between the Greek Orthodox people in Australia. The Community leaders are communist controlled. They break thousands of years of tradition and give our sacred churches, which were erected by our pious fathers, over to uncanonical and unfrocked clergymen."

The newspaper New Country also vehemently condemned the split and stated that the people were demanding that their historical churches remain under the mother Orthodox Church as inherited from their fathers.

In contrast to the mainstream of criticism by the editorials of the Greek newspapers a letter written by G.L. which was published in the newspaper Hellenic Voice on 10th April, 1974 gives a sample of how the Archdiocese was regarded by the people who supported the Community.

"The decision of the Greek Community to place its churches under the ecclesiastical jurisdiction of the Independent Church led to a great upheaval within the Greek Community. Who is responsible? Everyone knows that the guilty one is Archbishop Ezekiel. All of us know of Ezekiel's relations with the junta ..."

The struggle of the Communities against Ezekiel is a struggle of the progressive and democratic forces against the junta."
The contents of this letter clearly emphasized the political rather than the religious and social consideration in justifying the split.

On Friday afternoon, 5th April, dramatic developments commenced with the dismissal of the priest of St Sophia Cathedral by the Council of the Community. Members of the Council personally announced his dismissal and demanded the keys of the church on the spot. The priest had changed the lock of the church without the permission of the Community. On Lazarous Saturday 6th April, 1974 one week before Greek Easter, the new priest of the church Reverend Athas Marinakis, went to St Sophia Cathedral in order to perform a mass. At the same time the dismissed priest arrived at the church with two other priests of the Archdiocese, escorted by a large number of pro-Archdiocese adherents from other churches. A fight erupted between the two parties right in front of the altar of the Cathedral. The priests proceeded to beat each other wildly with crosses and cencers and other holy items. The Community priest, Reverend Athas Marinakis, was forced to leave the church in fear and the priests of the Archdiocese performed services in an electrified atmosphere. Meanwhile fight took place outside the church and police intervened in
order to avert further violence between the opponents. 16

The drama climaxed on Sunday morning when two priests of the Archdiocese, Archmandrite Stephanos and Archmandrite Gervasios tried to enter St Sophia Cathedral and found the Church locked and guarded by a group of Community adherents. 17

Inside the church, services which marked the start of the Orthodox Holy Week were being performed by the Archbishop Spyridon, Bishop Alemangos and priests of the Autocephalic Church. 18

About 800 loyal members of the Archdiocese gathered outside of the Cathedral. 19

At the same time, at a temporary altar in front of the locked church the activist priests of the Archdiocese Archmandrite Stephanos and Archmandrite Gervasios performed church services.

The following photographs from Greek newspapers illustrate the events.
ΕΠΕΣΕ ΕΥΛΟ
ΣΤΗΝ ΑΓ. ΣΟΦΙΑ

Κυμικοτραγικά γεγονότα έ- 
lαθαν χώρα στόν Καθεδρικόν 
Ναό τής 'Αγίας Σοφίας χθές 
Κυριακή καί προχθές Σάββα- 
tον.

Τά γεγονότα πού έκβατον τήν 'Ελληνική 
'Εκκλησία καί μάζε ταπεινόντοντά 
εἰς τήν Αυ-
τερρία διήρκαν τό 
Σάββατο 
προϊ 
όταν 
τό 
Ευποθίο 
τῆς 
Χοινήτης 
σφαλμέ 
τέρας 
τό 
Βέλη 
νά 
ποθήτα 
ἐἰς 
τόν 
Καθεδρικόν 
Ναό τῆς 
'Α-
γίας 
Σοφίας 
τόν 
'Ερά 
τῆς 
'Ανεξαρτή 
'Ελληνικής 
'Εκκλησίας 
τῆς 
Αυτερρίας 
κ. 
Μαρινάκη 
πού 
ήλ 
πό 
τήν 
'Αδελά 
καί 
κορυφόθηκαν 
χθές 
Κυριακή.

"Υποβάθμισε λειτουργία με συμμετοχή τῆς 
κοινότητας...."

"Κλέφτες καί διστο νόμοι..."

"Βραχιόνες εκεί, μεταξύ 
άλλων είπε:
Σήμερα χωράει καί μή 
χιουροεύθηκαν, έπω έκλι 
μέ γιά νά προσευχηθού 
μέ καί εύγοιμα ο Θεός 
νά μάς φωτία καί έμα 
καί τό 
άλλος τός... 
προβλέπει!" 
Μαζί με 
άλλους δυο 
ερείς τῆς "Αρχιεπισκοπῆς

...μεταξύ τῶν 
ύποστηρικτῶν τῆς 
ἀποσκιρτῆσεως 
καί τῶν 
ἀντιθεμένων

Παπάδες 
κτυπήθηκαν
ΤΗΝ ΑΝΑΣΤΑΣΗ

...ΤΟ ΦΟΒΑΤΑΙ Η ΑΣΤΥΝΟΜΙΑ

'Από τον ολόγυρο της 'Αγιας Σοφίας ή άγια διαμάχη έφθασε χθες στα δικαστήρια. Το Δικαστήριο της Κοινότητος κατήγγειλε τον 'Αρχιεπίσκοπο Κοσμά, ιερέα και τους ιεράρχους τους. Η δικαστική απόφαση ήταν αποδοχή της ανακήρυξης του ανατροφία της Αγίας Σοφίας.

ΛΕΠΤΟΜΕΡΕΙΕΣ
ΣΤΗΝ ΒΥΣΙΛΙΔΑ

'Εκεί που έδησε ο θρησκευτικός φαναστικός ΔΕΣΙΑ, αντιφασιστές συμπλέονται στη σκηνή της έκκλησης. ΚΑΤΑ τον πολιτικό παραβίατο της με τη χρήση των δικαιωμάτων του... (περισσότερα στη σελίδα 271...).
New rival groups arrived holding holy icons and chanting Hymns. Community supporters, according to Ethnikon Vema, led by members of the communist organization "ATLAS", arrived at the Cathedral shouting extremist slogans vilifying the official Church authorities.  

Scuffles and fights developed between the rival factions and wild scenes took place, between the opponents. Hysterical screams, bashings and shouted imprecations against the Community leaders abounded and pandemonium erupted outside the church during which people were even stripped naked!

See photograph.

The two parties later summoned one another. The Archbishop Ezekiel proposed that "St Sophia Cathedral be closed until after Easter, and also that the company (the Community) must not dismiss his ordained priests".

The Council rejected Archbishop Ezekiel's proposals and decided:

A) Any person seeking admission to the Cathedral at or about the time appointed for services will not be admitted if,
ΤΕΙΣΣΕΡΑ χαρακτηριστικά στιγμιότυπα από τα έπειθέντα στην 'Αγία Σοφία, που δείχνουν το πάθος και την αγανάκτηση των ευρωπαίων της. Η ρακή του λαού θα φέρει την δραγά του θεού στα κεφάλια εκείνων που τόλμησαν να κλείσουν τις θύρες του Όρκου του παραδίδοντάς τον εις χείρας αναξίων και απτικών.

(ΟΙ ΦΩΤΟΓΡΑΦΙΕΣ ΑΝΗΚΟΥΝ ΣΤΟ Η χ Μ Ρ Σ T U D I O 323 DOWLING ST., DARLINGHURST — 31-7398).

ΦΩΝΗ ΛΑΟΥ ΟΡΓΗ ΘΕΟΥ!
1) He is behaving or threatening to behave in a disorderly manner.

2) On or since Saturday 6th April, 1974 he has been observed behaving in a disorderly manner in or near the Cathedral.

B) As to persons admitted to the Cathedral who thereafter behave in a disorderly manner, the police shall be requested to have them removed from the Cathedral and grounds.23

On Tuesday night, 9th April, 1974 a special meeting the Mixed Council of the Archdiocese under the chairmanship of the Archbishop Ezekiel decided:

To continue the legal action against the Community in order to prevent it from dismissing the priest of the Cathedral, Reverend Dimitrakos.24

The judicial struggle continued until the afternoon of Thursday 11th April, 1974, before Easter, when the Court decided that:

(1) The Defendants Dimitrakos, Gervassios, Karavanazis, Petretzis and Papanasstassiou be restrained from
(a) conducting any religious services in St Sophia's Cathedral.

(b) entering the said Cathedral except with the permission of the company;

(c) interfering in any way with religious services conducted in or upon the said property by persons authorized by the Plaintiff;

(d) interfering in any way with the free access to and from the said property;

(e) inciting or encouraging any of the acts referred to in (a) - (d).

(2) Liberty to apply to the Court to have the injunctions varied or dissolved be reserved generally;

(3) No order against Mr. C. Tzanetides and Mrs. Tzanetides nor against the defendant Kambaris.

(4) No order against Archbishop Ezekiel, but liberty to apply to the Court reserved.

(5) Leave to apply to the Court be reserved in favour of the Plaintiffs named in the second summons if:
(i) there is interference by the Plaintiff in free access to and from the Cathedral;

(ii) there is interference by the Plaintiff with the use of the Cathedral for public worship;

(iii) the Cathedral is closed except in accordance with the usual practice.

(iv) the Plaintiff or its members incite violence or any of the acts referred to in (i) - (iii).

His Honour then approved the following tests for the admission of worshippers into the Cathedral:

(1) Any person seeking admission to the Cathedral at or about the time appointed for service will be admitted unless

(a) he is behaving or threatening to behave in a disorderly manner.

or

(b) being a person as to whom there is a doubt whether he will behave in a disorderly manner, he is asked "Do you wish to engage in public worship in the service to be conducted by Bishop Alemangos or Fr. Marinakis",
and does not answer "Yes".

(2) Otherwise, resort to the Cathedral should be free.

(3) A person seeking admission to the Cathedral should not be excluded from worship merely because he has been observed on or since Saturday 6th April, 1974 to behave in a disorderly manner in or near the Cathedral.

(4) Persons admitted to the Cathedral who thereafter behave in a disorderly manner shall be dealt with by the Police, if at all.

(5) Persons seeking admission to the Cathedral otherwise than to participate in the service to be conducted by Bishop Alemangos or Fr. Marinakis or with intent to disrupt this service may be excluded by the Plaintiff. (*)

(*) Orders given by His Honour Mr Justice Wootten on 11th April, 1974.
The Council of the Community on 30th April, 1974 passed a resolution recognizing Archbishop Spyridon as its spiritual head. 25

A post audit of events after the annexation of the St. Sophia Cathedral to the Autocephalic Church indicated that the Community lacked popular support and consequently the financial viability of the Church was in doubt. The Community therefore was hesitant in placing the two other churches under the Autocephalic Church.

The described ecclesiastical status of the Community with churches belonging to the two antagonistic Church bodies has survived to the present time.

Following the court decision the main body of the Cathedral's congregation broke away and formed their own Parish, the "St Sophia and her daughters". They rented a Methodist Church in Paddington where they have held services since 2nd June, 1974.

Soon after the annexation of St Sophia Cathedral by the Autocephalic Church more than
fifty members of the Greek Community signed a requisition to convene a special general meeting.(*)

They wished to dismiss the three special resolutions which had been passed in an extra-ordinary general meeting on 6th June, 1971 enabling the Community to break away from the Archdiocese.

It is on the basis of these resolutions that the Community placed St Sophia Cathedral under the jurisdiction of the Autocephalic Church.

A special meeting of the Council resolved to convene a special general meeting on 16th June, 1974.26

(*) According to article 47 of the constitution of the Greek Community

"The Council may whenever they think fit and shall if required in writing by not less than fifty members of the Community convene a special meeting. Every such requisition shall express the object of the meeting proposed to be called and shall be left with the Secretary and thereupon a special meeting shall be convened by the Council to be held within sixty days from the date of the receipt of such requisition. If the Council shall neglect to convene such meeting the requisitionists may themselves do so". Articles of Association of the Greek Orthodox Community of N.S.W. Article 47 p. 15.
On 5th June, 1974 Archbishop Ezekiel sent a letter to the members of the Council of the Greek Community. In this letter he made mention of a number of actions towards reconciliation made since his reinstatement and repeated once again his desire to discuss the Community's views.

He emphatically stated that: "I definitely feel the necessity to tell you that my soul suffers because of the continuation of this division and I continue to consider your defection and the breaking away of St Sophia Cathedral from the Archdiocese as a great blow against the unity and peace of Hellenism ..." 27

This letter was the last document of Archbishop Ezekiel to be sent to the Greek Community and the other Federation Communities. It was indeed his "Swan Song".

On 16th June, 1974 the special general meeting was held and by an overwhelming majority the members of the meeting expressed their confidence in the Council of the Community, and they ratified the special resolutions of the general meeting of 6th June, 1971. 28
Meanwhile political developments and
dramatic events overseas were destined to influence
the local scene. On 15th July, 1974 a military coup
d'etat toppled Archbishop Makarios from the presidency
of the Cypriot Republic. The Autocephalic Church
placed itself behind president Makarios and participated
in demonstrations in Sydney outside the Greek Consulate
on 16th July.

A photo published by the Sydney Morning
Herald and Greek newspapers follows, showing demonstrations
led by Bishop Alemangos.

Ezekiel avoided taking a stand in protesting
against the overthrow of Makarios most likely in an
attempt to ingratiate himself with the Greek Junta,
which by all accounts were responsible for the coup in
Cyprus.

Following the coup in Cyprus, major events
took place in rapid succession. On 20th July, 1974
Turkish troops invaded Cyprus under the pretext that
their Cypriot compatriots were in danger as a result
of the coup. The relations between Greece and Turkey
deteriorated and reached a crisis level and brink
of war.
Στιγμιότυπο από την διαδήλωση υπέρ του Μακαρίου, που έλαβε χώραν προσβες ξεκίνησε από το Ελληνικόν Προσευκτικόν του Συλλέγειον. Στο πρώτο πλάνο ο προέδρος της Κυπριακής Ανσφάλειάς του Συλλέγειον κ. Κωνστάς Μουρνέχης. Δίπλα του ο Επίσκοπος κ. Άλεξανδρος.

A demonstration against the coup in Cyprus outside the Greek Consulate in Sydney yesterday.
At the climax of this crisis the military regime in Greece disintegrated and the Junta was replaced by a political Government headed by Mr C. Karamanlis.

Shortly after the fall of the Junta Archbishop Ezekiel was recalled by the Patriarchate. On Tuesday 27th August, 1974 the Archbishop left Australia for good to take up his new appointment as Metropolitan Pisidias. It is noteworthy that his new position was titular only. It is difficult to objectively analyse the events leading to the removal of Ezekiel by the Patriarchate. However the events of St Sophia and his failure to gain credibility as a genuine reconciliator must have played a key role in his recall.

Whether the fall of the military regime in Greece played any part on his demission, bearing in mind his close and lengthy association with the Junta, will remain a puzzle.

The man whose name had become synonymous with agitation, disorder and upheaval left Australia and even at the last minutes was still the center of a characteristic quarrel. By sheer coincidence the president of the Greek Community and the Bishop of the Community, Alemangos, were in the airport.
The adherents of Archbishop Ezekiel attacked and abused Bishop Alemangos and the president of the Community.33

After an exchange of abuse between the rivals, Ezekiel hastily disappeared from the departure lounge, entering the corridor towards the aeroplane without exchanging the traditional farewell embraces. Ironically the Greek Consul General was present and witnessed the scene!

Yet Archbishop Ezekiel performed an immense task and left behind a very powerful and well organized Greek Orthodox Church. He was a dynamic, untiring, uncompromising, unyielding prelate.

Archbishop Ezekiel will be judged by history for his achievement in establishing more than fifty churches and Communities throughout Australia at the expense of a deeply divided and polarized Greek Community.

A new Archbishop of the Greek Orthodox Church of Australia the Metropolitan of Militonpolis Stylianos was elected on 13th of February, 1975 by the ecumenical Patriarchate. The new Archbishop arrived in Sydney on 15th April, 1975.
REFERENCES - CHAPTER 21

1. Palladius Herald, 31st November 1873.

2. Palladius Herald, 31st November and 18th November 1874.

3. Palladius Herald, 28th November 1874.

4. Correspondence from Various Church Communities of E.S.N. in response to Bishop Ezekiel in the

5. Minutes of the Council of E.S.W. 6th March


10. Australian Volante. 16th April 1878.

REFERENCES - CHAPTER 11


4. Correspondence File. Greek Orthodox Community of N.S.W. Letter of Archbishop Ezekiel to the Greek Community. 3rd April 1974.


23. Minutes. Greek Orthodox Community of N.S.W
   10th April 1974.


25. Minutes. Greek Orthodox Community of N.S.W.
   30th April 1974.

26. Ibid. 22nd May 1974.

27. Correspondence File. Greek Orthodox Community
   of N.S.W. Letter of Archbishop Ezekiel
   to the Greek Community. 5th June 1974.

28. Minutes of General Meetings. Greek Orthodox Community
   of N.S.W. 16th June 1974.


33. New Wave. Greek Newspaper published in Sydney
   29th August 1974.
CHAPTER 12
THE PRESENT ECCLESIASTICAL SITUATION
IN SYDNEY

I) CHURCHES LOYAL TO THE ADMINISTRATIVE AUTHORITY OF
THE ARCHDIOCESE (*)

A: THE CHURCH PARISH-COMMUNITY INSTITUTION

Archbishop Ezekiel had proceeded unrestrained, to erect new churches. Frequently he utilized already existing structures under the control of the Archdiocese, in order to implement his broad plan of ethnic adjustment to the new administrative system of the Archdiocese constitution.

1) THE GREEK ORTHODOX PARISH-COMMUNITY OF ROSE BAY,
"SAINT GEORGE"

This Parish-Community was recognized by the Archdiocese in 1959 and by the State Government in 1960. The church was ready for services by 1962.


Also from an interview with the very Rev. Stephanos Pappas, Vicar - General of the Archdiocese.
In this parish two Greek afternoon schools, a Sunday school, a Greek Orthodox Youth Society, an Orthodox book shop, a women's charitable society, a church choir and an Orthodox mission, are functioning.

The establishment of Parish-Community of "Saint George" has special significance since it was the result of initiative taken by local lay people to create an autonomous organization, without encountering resistance by the central Greek Orthodox Community of N.S.W. nor the Archdiocese.

2) **THE GREEK ORTHODOX PARISH-COMMUNITY OF PARRAMATTA "SAINT JOHN"**

This Parish-Community was established in 1960. Originally a house was converted into a church and was used until 1965 when a larger church was built. The Community has two Greek afternoon schools and four Sunday schools as well as a charitable society.

3) **THE GREEK ORTHODOX PARISH-COMMUNITY OF KINGSFORD "SAINT SPYRIDON"**

This Parish-Community was established in 1960 in the area where the Greek Orthodox Community of Sydney originally intended to build a Church. (*) In 1961 a small church building was erected and later in 1970 along side the old church, a magnificent new church was built. The Community has 9 afternoon schools, a Sunday school, a Greek dance school and two soccer teams. The Community publishes a bi-monthly magazine and also has a charitable society.

(*) See details p. 146.
4) THE GREEK ORTHODOX PARISH-COMMUNITY OF MARRICKVILLE
"SAINT NICHOLAS"

In 1961 a Parish-Community was formed in Marrickville and as was done in Parramatta originally, a house was used as a church. In 1965 another magnificent Greek Orthodox Church was built in this area. The Community has five Greek afternoon schools and a Sunday school.

5) THE GREEK ORTHODOX PARISH-COMMUNITY OF LEICHHARDT
"SAINT GERA SIMOS"

This community was established in 1962. The Greek Community of Sydney had unsuccessfully tried to erect a church in this very year, prior to the Archdiocese's action. (*) The Community has four Greek afternoon schools and a Sunday school.

6) THE GREEK ORTHODOX PARISH-COMMUNITY OF CROWS NEST SYDNEY, "ARCHANGEL MICHAEL"

This was established in 1962 though the church services were conducted in a Methodist church in Crows Nest. In 1969 a new large church was built. The Community has three Greek afternoon schools and a Sunday school.

(*) See p.176 for details.
7) THE GREEK ORTHODOX PARISH-COMMUNITY OF BANKSTOWN
"SAINT EUPHEMIA"

This Parish-Community was established in 1963 and in 1964 a converted house was used as a church until 1970. Then a church as well as a school was built on a block of land alongside the old church which was demolished. The Community has five Greek afternoon schools and a Sunday school.

8) THE GREEK ORTHODOX PARISH-COMMUNITY OF BELMORE AND DISTRICT, "ALL SAINTS"

This was established in 1964, and a beautiful church was built in this area in 1969. Previously the church services had taken place in a small Anglican Church. The Community has four Greek afternoon schools and a Sunday School. It has a charitable association, a successfully functioning amateur theatrical group and a soccer team.

9) THE GREEK ORTHODOX PARISH-COMMUNITY OF KOGARAH
"THE RESURRECTION OF CHRIST"

A church was erected by this Community in 1965 and again a house was converted into a church for services. Today a large church exists to service the Kogarah Greek community. It has nineteen Greek afternoon schools, four Sunday schools and a youth society. It has a very active and powerful charitable
society which has played a very important role in supporting and strengthening the Community.

10) THE GREEK ORTHODOX PARISH-COMMUNITY OF BURWOOD AND DISTRICTS, "SAINT NEKTARIOS"

This was established in 1967 when a Methodist church was bought, modified and decorated to adjust it to the Orthodox style. It has eleven Greek afternoon schools, a Sunday school and a ladies charitable society which promotes Parish activities.

11) THE GREEK ORTHODOX PARISH-COMMUNITY OF LIVERPOOL "SAINT RAPHAEL NICHOLAS AND IRENE"

This was established in December 1967 and in 1969 a new church was built. It has four Greek afternoon schools and two Sunday schools.

12) THE GREEK ORTHODOX PARISH-COMMUNITY OF ST. MARY'S "SAINT DEMETRIOS"

This was established in 1970 and 1971 a converted house was used as a church until 1975. In a block of land alongside the old church a new church was built. It has one Greek afternoon school and a Sunday school.
B: ARCHDIOCESAN CHURCHES AND PARISHES

While the Parish-Community concept provides for the church property to be purchased and administered by the Community as a company, the Parish church is the property of the Archdiocese and its administration controlled by the same authority.

1) THE CATHEDRAL OF THE "ANNUNCIATION OF OUR LADY"

In 1967 the Archdiocese bought a complex from the Church of England. It constituted a church, a hall and a separate residential property and was situated at 242 Cleveland Street, Redfern. The church is considered to be the Archdiocese Cathedral. The property was used by Archbishop Ezekiel as his residence and for the Archdiocese's offices. It has one Greek afternoon schools and Sunday school.

2) THE GREEK ORTHODOX PARISH OF "SAINT CONSTANTINE AND HELEN"

A church also was bought by the Archdiocese in 1969 and altered to Orthodox taste. It had been owned by the Methodist Church and was situated in 376 King Street, Newtown. It has one Greek afternoon school and one Sunday school.
3) THE GREEK ORTHODOX PARISH OF "SAINT SOPHIA AND HER THREE DAUGHTERS FAITH, HOPE AND LOVE"

This Parish was formed by a splinter congregation devoted to the Archdiocese when the Greek Orthodox Community of Sydney annexed the St Sophia Cathedral under the Autocephalic Church, (*) in April, 1974. They rented the Methodist village church at the corner of Oxford and Newcombe Streets, Paddington, and since that time have held services there. It has one Greek afternoon school and a Sunday school.

All the above Parish-Communities and Archdiocese churches and Parishes were established and the buildings erected during Archbishop Ezekiel's era. He managed with his enormous energy to establish, besides these churches fifty others throughout Australia. This immense ecclesiastical accomplishment portrayed Ezekiel as a uniquely powerful figure. Regardless of the tactics Ezekiel used to achieve his goal he must be considered an extraordinary man.

The institution of the Parish-Community by which the Archdiocese imposed a new administrative system on ecclesiastical affairs was criticized by Ezekiel's successor, the present Archbishop Stylianos. In the Archdiocese "Our Ecclesiastical problem in Australia" it is stated, in its English text that:

(*) See details pp. 293-302.
"The Parish-Community of the restricted and strictly-controlled number of members, as it was shaped about 20 years ago. The Church building and the remaining property although bought with the financial contribution of all the believing Orthodox people of the area, are controlled only the restricted number of the registered and financially-in-order members, who vote and are voted into the Church Committee for the time being.

This type of Parish-Community, which is the most widespread, was perhaps an inevitable historical necessity owing to the situation of the Greeks here twenty years ago.....

is contrary to Tradition because it introduces the form of a company, with the danger that the Church, built with the contributions of the many faithful to the Glory of God and the Sanctification of the faithful, can be distorted in the hands of a few impious people into a house of trade or political tribune and as an instrument, if they succeed as members of the Company, to obtain the majority in the administration. The examples of this deviation are known and still constitute open wounds which do not need to be named...

In the described Parish-Community type the Ecclesiastical Authority is for the time being sometimes considered a foreign and hostile body because the legal covering and protection of the relations between the Central Administration and the particular ecclesiastical units, are missing "(*)

(*) For further details see 'Our Ecclesiastical problem in Australia' pp 54-57
For the Archbishop the most ideal model of ecclesiastical organization is the Parish type. As defined in "Our Ecclesiastical Problem in Australia" under the heading of PARISH it is stated that:

"By registering in advance the title of the Church directly with the Church Authority, which is neither a person nor group of people nor a Company, it is guaranteed that the Church building will remain a church and will not run the risk of departing from its sacred function and mission. The Archdiocese of Australia is a sacred institution which binds together all Greek people and belongs to all Greek people of the Fifth Continent. Therefore, the title is registered in the Archdiocese of Australia, which remains for ever with our people and which is our people, while the Archbishops, Bishops, Priests, Presidents, Trustees and all other persons leave or pass away ...

The moneys and all management of the Parish are in the hands of the Church Committee under the direct supervision of Ecclesiastical Authority ..."(*)

While the Archbishop goes to great length to promote the merits of the Parish institution he does not provide information on fundamental issues such as:-

- The limits of responsibility and authority of the church committees.

(*) For further details see "Our Ecclesiastical problem in Australia" pp 54-57.
- Procedures leading to the formation of such committees, and whether these are elected by the parishioners or appointed by the Archdiocese.

- Does the registration of the title of the church directly with the Church authority implies that other properties not intended for worship are excluded from the Church authority's ownership?

- Does the church authority, as the title holder of the church property, have the power to sell the said property despite the original undertaking not to depart from "its sacred function and mission"?

Since Archbishop Stylianos coming to power the following parishes have been established.

1. THE GREEK ORTHODOX PARISH OF "ST. ANDREW"
   20 Whart Road, Gladesville.

2. THE GREEK ORTHODOX PARISH OF "ST. CATHERINE"
   13-15 Tunbridge Street, Mascot.

3. THE GREEK ORTHODOX PARISH OF ST. PARASKEVE"
   135 Kildara Road, Blacktown.

4. THE GREEK ORTHODOX PARISH OF "ST. STEPHEN'S"
   666-668 New Canterbury Road, Hurlstone Park.
Also we witness the establishment of two monasteries.

1. THE "ST. GEORGE OF THE MOUNTAIN"
North Springwood, N.S.W.

2. THE MONASTERY OF "THE TRANFIGURATION OF OUR LORD"
175 Bayview Avenue, Earlwood, N.S.W.

Abbot of the Monastery is its founder the Vicar-General of the Archdiocese Reverend Stephanos Pappastasiou. A very active and educated clergyman.

Throughout Australia the Archdiocese extends its authority over 105 churches, and 100 clergymen.

Two auxiliary Bishops help in the administration of Archdiocese work, one in Victoria and in South Australia.

Archbishop Stylianos, a highly educated clergyman, has been unable to remain aloof from violent confrontation which however involved not the traditional opponents, members of the Federation of the Greek Orthodox Communities of Australia, but members of his own group, the Parish-Communities created by his predecessor.
ARCHBISHOP STYLIANOS
The Archbishop, who now sits on the hot seat of the Greek Orthodox Church of Australia, is still under probation and any attempt to judge his performance would be premature.

The Greek Orthodox Church of Australia, despite its turbulent history, remains a strong ecclesiastical organization and exerts a powerful influence not only in the religious domain but also in the cultural, welfare and educational developments in the entire Greek community.

It can achieve its objectives by a network of Parish-Communities and its priests who act as full time organizers.

Its welfare activities include the running of Greek welfare centres, caring for the aged and the very young. Furthermore recent evidence suggests that the Church has broadened its spectrum of interests and activities and this is confirmed by its representation in the movement for peace and nuclear disarmament.
II) CHURCHES BELONGING TO THE GREEK ORTHODOX COMMUNITY OF NEW SOUTH WALES (*)

The established Community in Sydney apart from the two old churches, the Holy Trinity and St Sophia Cathedral has another three churches.

1. **THE DORMITION OF THE THEOTOKOS**
   360 Abercrombie Street, Redfern.

   This church was erected in 1959 with the blessing and the assistance of the late Metropolitan Theophylactos.

2. **SAINT ANDREW'S CHURCH**
   21 Church Street, Camperdown.

3. **THE CHURCH OF ST. PETER AND PAUL**
   264 Stanmore Road, Stanmore.

   This was bought by the Greek Community in 1969. The Community has also 52 afternoon schools, a child care centre, a neighbourhood centre and a part-time welfare officer.

(*) Information has been provided by Con Polydoropoulos, Organizing secretary of the Greek Orthodox Community of New South Wales.
In contrast to the new administrative system proposed by the Archdiocese the institution of the already established Communities is criticized by Archbishop Stylianos who argues that:

"To this type belongs the kind of every political-oriented Community, whose administration, in the last analysis, is not interested in achieving the common sacred aims for which the pious pioneers of the past established the Community with the Church as its centre, but for the prevalence of opposing political parties or groups and for the development of political programmes. In the first rank of this clearly worldly and political campaign, usually come, directly and indirectly, leaders of political organizations, therefore their cooperation with the Church Authority is condemned in advance. The reason is that political parties will not accept the non-political, above-party, God established institution of the Church, but they see it only as an instrument of fulfilling their ideological pursuits, regardless of whatever the party policy is, right, left or centre. It is absolutely beyond doubt that this type of ecclesiastical organization is clearly a detraction and profanation of our holy and sacred affairs. In this case, the sooner the notions, Community as a worldly structure on the one hand, and Parish as a Church unit on the other, are distinguished, the better it will be for all of us."

An objective analysis of events which belong to the Greek Community of Sydney recent history would reveal that some of the criticisms expounded by Archbishop Stylianos are not without foundation.
The Community is a broadly based organization with multiple objectives and institutionalized democratic processes. As such it would be reasonably expected that its members would be motivated by a broad spectrum of interests. Because of its own unique character and unlimited scope it has an implied, however abstract perception, among the Greeks as a symbol of everything Greek. It would be therefore inconceivable to expect the Community to become an exclusive club for any one group of members without running the risk of the Community losing its own identity.

Looking at the Community of Sydney, down its history lane, one witnesses numerous occasions where one group of members attempted to impose their views upon the rest. In some cases the antagonism was the result of parochialism (ethnotopikismos) in others it had connotations of a class struggle. However antagonism solely based along political party lines is a recent phenomenon.

It may be said that Ezekiel's active anti-communism has introduced a new dimension in the life of the organization.

The Greek Community in the pre-Ezekiel era had accommodated a broad spectrum of political views and colours without suffering any structural
weaknesses or failing to meet its many objectives.

Members belonging to the left of the political spectrum had actively participated in the Community's affairs at all levels without difficulty or prejudice. In fact there is evidence which suggests that the left declined to increase its representation in the administration of the Community and had no ambitions to control it.

Ezekiel's anti-communism was an invitation to the left for an open confrontation and the Community became a political arena. It was inevitable that a polarization would occur within the Community ranks and a significant degree of alienation would ensue on the part of the non politically committed members. The left increased its representation and consolidated its position within the Community.

While the battle of the Community with Ezekiel was building up momentum a new phenomenon occurred, this time within the ranks of the left. A split had taken place and two left factions were created along party lines. World political developments in the socialist camp appeared to have a direct impact on the local scene.
A new dimension was introduced in the Community affairs, it was a battle of supremacy fought between two left wing factions. The emphasis was thus redirected and instead of defending the Community against the threat imposed by the Archbishop it became obvious that the real issue was how one faction would defeat and displace the other.

The present status of the Greek Community of Sydney has all the ingredients of a monopoly of power exercised by one of the political groups controlled by the extreme left(*) and has gradually become an exclusive club. The Community is at the crossroads and running a grave risk of losing its identity.

(*) Elections were held on 6th November 1983 at the Greek Orthodox Community of N.S.W. following a bitter campaign staged by two factions. The faction which won the elections was an alliance between supporters of the Socialist Party of Australia (S.P.A.) and members of the Panhellenic Socialist Movement (PA.SO.K.). The opposite camp included those members opposing the monopoly of power by the extreme left but were ironically supported by the "ATLAS" club whose members were traditionally identified with the left ideology.

The supporting evidence includes public announcement by Radio Station 3GR in Melbourne that the ticket of S.P.A. supported by the PA.SO.K. won the elections and thus defeated the ticket of the right wing supported by the renegades of the socialist movement. It is widely known that those responsible for the 3GR broadcasts were linked with S.P.A.

Further evidence of a close link between S.P.A. PA.SO.K. and the Community which was given wide publicity, was contained in a letter, by the general secretary of the S.P.A. P.D. Symon to the secretary of PA.SO.K., dated 17th November, 1982.
It is significant that comrade Steve Mavrantonis, named in the letter, was a member of the Council of the Greek Orthodox Community of N.S.W. and indeed held the post of the general secretary while holding a high position in S.P.A.

Nick Karakatsanis, also named in the said letter, is now director of Press office of the Greek Consulate in Sydney and was at the time a member of PA.SO.K. and also vice-president of the Greek Orthodox Community of N.S.W.

The contents of that letter of 17th November, 1982 were published in the Greek newspaper "O KOSMOS" and a photocopy is given below:

"O KOSMOS", 27th October, 3rd November and 10th November, 1983.

The Autocephalic Greek Orthodox Church, under the spiritual leadership of Archbishop Spyridon has about 12 churches in its jurisdiction, throughout Australia. In addition a separate church functions in Sydney, owned and administrated by Bishop Alemangos. The church "St. Anargyri" situated at 28, Hercules Street, Dulwich Hill is a self dependent church and does not owe alligiance to the broaden Autocephalic Church.
CONCLUSION

The events from 1898 to 1975 can be divided into four distinct periods each distinguished by the Church varying role to gain power over the increasing numbers of Greek migrants, according to the prevailing conditions.

The first period from 1898 to 1924 was characterized by the powerful emotional needs of the migrating Greeks for religious expression and their initiative to erect an Orthodox church. No Greek Orthodox authority showed any pastoral missionary interest in serving the early Greek settlers in Sydney. The Greek Community however, despite the indifference of the Orthodox Church authorities proceeded to recognize the Church of Greece as its spiritual head. During this period parochialism prevailed and the central ecclesiastical figure was the bearded priest practising traditional Orthodoxy.

The years 1924 to 1928 may be considered a brief second period characterized by the attempt to establish the metropolis as the central Church authority for the first time.

The Greek pioneers who were responsible for the establishment of the early Communities failed to consider the effects of the historical development
of an institutionalized Church, particularly its role during the period of massive migration to come. There was a strong reaction against the establishment of the Metropolis by the Sydney and Melbourne Communities. The lay Council suspected that the Metropolitan would challenge their absolute jurisdiction over Communities affairs and would impose financial obligations upon them.

The anti-Metropolitan bias of the council and the Metropolitan's efforts to change the existing constitution combined to cause constant friction in the relations between them, leading to a schism within the Greek community of Sydney. The attempt of the then Metropolitan to impose Church authority failed due to the anti-Metropolitan bias which was further aggravated by his actions and his character.

The Greeks gravitated towards the institution of the Community-church and shaped their political, social and religious life around it.

The third period, from 1928 to 1959, was one of reconciliation of the two rival organizations resulting from the schism of 1926. These were identified as the anti-Metropolitan party of the Greek Orthodox Community of Sydney and the Metropolitan's supporters of St Sophia Cathedral.
During this period the entire Greek community was identified with the Community-church institution which was considered by the Metropolis to be not only a secular but also a religious organization within the jurisdiction of the Church. Until that time all the Greek Communities had been formed with defined religious aims and the title "Orthodox" was always used. Accordingly the Metropolis demanded rights over the Greek Community's religious affairs from time to time and some tentative steps were made towards the extension of Church power but no substantial changes resulted.

The ecclesiastical leadership proved from its inception, to be inadequate to cope with the heavy demand for religious, social, educational support resulting from the massive post world war II migration from Greece. Up to 1959 the institution of the Metropolis and the Metropolitan played a cosmetic role only. The church buildings were the property of the Community; the church personnel and priests were appointed and dismissed by the lay Council of the Community; and most importantly, the Metropolitan depended financially on the Communities. He acted as a mere ceremonial figure head while the real power was exercised by the lay Communities. There was, however, mutual tolerance between the Metropolis and the Communities despite their conflicting interests.
The appointment of Archbishop Ezekiel in 1959 represents the beginning of the fourth period when the Church assumed a dynamic role, determined to impose its authority. The Patriarchate had long perceived the historical necessity for a new organic structure of the Greek community in Australia, based on the successful American prototype. The fatal accident of Metropolitan Theophylactos served as an opportunity to appoint a suitable person to impose the new order. The mass migration made Australia a new important ecclesiastical domain yielding substantial increase in congregations, political power, prestige and revenues which the Patriarchate desperately needed for its domestic and global needs. Such an achievement was destined to enhance the Patriarchate's Ecumenical status. However the Patriarchate was confronted with a Community Church institution, which had evolved through a process of social change, and which disputed the new role of the Church on community matters. As a result the Church's attempt to impose an authoritarian system of control inevitably posed a challenge to the Greek Community. The Archdiocese deprived the Community of the right to any further ecclesiastical expansion, while simultaneously the Metropolitan proceeded to establish Parish-Communities under his jurisdiction.
While the establishment of Parish-Communities by the Archdiocese may have served the Greek migrants demographically such policy resulted in divisions within the Greek community throughout Australia.

The conflict was based on disputes over administrative rather the theological issues. The lay Communities never argued against the spiritual and pastoral mission of the Church, but they insisted that the Archdiocese should respect their constitutional rights.

The main objective of the Archdiocese was the ecclesiastical expansion of the Parish-Community prototype. The members of the Federation of the Greek Communities also competed with the expansionist policy of the Archdiocese by the establishment of other churches.

The dispute inevitably led to a deep polarisation within the Greek Communities. As a result the rivalry assumed a political character which gave the opportunity to some extreme politically motivated elements to participate in the dispute.

Those of the right wing leanings favoured the Archdiocese while those of the left leaned towards the Communities.
It must be stressed that the political activists represented a small minority with the great mass of Greeks vacillating between the two poles without any political affiliation.

Their choice of a place to worship was based on convenience rather than partisanship.

The divisions within the Greek communities and the political polarisation was used by the Archbishop to fight his opponents on political grounds. He was strongly supported by the Greek diplomatic representatives in Australia.

The global Orthodoxy exhibited an exceptional unity in its attempt to identify the Archdiocese as the only canonical Greek Orthodox authority in Australia. None of the canonical Orthodox Churches consented to accept any of the dissident Communities under their spiritual jurisdiction.

This period is characterized by exaggeration, fanaticism, and prejudice which intensified the antagonism.

The anti-communist campaign of the Archbishop revitalised political passions of the Greek migrants and gave an ideological character to his policy.
What motivated the Archbishop to adopt the anti-communist policy is uncertain, however at a time when the newly arrived Greek migrants were just recovering from the effects of the civil war and the political anomaly in Greece his campaign proved successful. The new migrants feared that any involvement in Community matters in their new country could make them vulnerable to persecution upon their return to their country of origin in the future.

The ecclesiastical antagonism absorbed a large part of community activity and attracted the public interest. The term "PAPADO-KOINOTIKA", broadly translated a "CLERGY-COMMUNITY" and used to describe the dispute, became synonymous to political debate.

Greeks either actively or passively were identified with one or the other of the rival groups. The pro-Archdiocese followers were called "DESPOTIKOI" and the pro-Community adherents "KOINOTIKOI".

The secessions of the Communities were retaliatory actions and an expression of rejection of the Archdiocese policy without serious consideration given to the consequences. These actions led to an impasse which led to the unsuccessful attempt to establish an Autocephalic Church under the Archbishop Photios.
Gradually the Parish-Communities developed into local centres of influence for the Greek migrants by offering a venue for religious, educational, cultural and social life.

The established Communities lost their traditional status, authority and power and were assigned the title of "OLD" or "CENTRAL" Communities.

The Archdiocese gained power and became more uncompromising in its relations with the established Communities.

Further fruitless negotiations between the rival sides led to the Federation of the Greek Communities seeking a solution by the establishment of an Autocephalic Church recognized by the Australian authorities. It is noteworthy that the newly established Church did not comply with the provisions for the establishment of an Autocephalic Church denomination as provided by the Canonical practice of the Eastern Orthodox Church.

The establishment of a separate Church was the result of an initiative taken by the Federation of Greek Communities to satisfy the ecclesiastical needs of its member Communities. However the new Church lacked the structural integrity of an autonomous Church organization and rather reflected
the Federation's ecclesiastical posture. The Archbishop Spyridon of the Autocephalic Greek Orthodox Church of America and Australia is an employee of the Federation and the priests are employees of the various member Communities.

The Independent Greek Orthodox Diocese of N.S.W. is an unregistered organization and its only church Saint Anargyri is owned by Bishop Alemangos who has weak links with Archbishop Spyridon. Except for the official Greek Orthodox Archdiocese of Australia no other Greek Orthodox Church is recognized by any Orthodox authority.

As a result of a lengthy and exhaustive struggle against the Archdiocese the Federation of the Greek Orthodox Communities of Australia has weakened to such a degree that found it impossible to fulfil its original obligations and was forced to contain its activities in the running of the Autocephalic Church.

The presence and the influence of the left within the management committee of the Community increased during the seven years of military dictatorship in Greece. During that period the Community became a pioneer in the anti-dictatorial movement. Archbishop Ezekiel's open support of the military government encouraged the most radical elements
in the Community camp to pursue an uncompromising policy towards the Archdiocese with its ultimate objective being for the Community to secede from the spiritual jurisdiction of the Archdiocese.

The decision of the Community to submit to the ecclesiastical jurisdiction of the Autocephalic Church served political rather than ecclesiastical motives. Subsequent events indicate that such radical action was an untimely abortive rebellion without grassroot support and contrary to the general interests of the Community. On the other hand it could also be interpreted as an expression of solidarity, intended to soothe the dissenting Communities of Newcastle and Adelaide, members of the Federation threatening the dissolution of the Autocephalic Church unless Sydney joined their ranks.

The incorporation only of St Sophia Cathedral into the Autocephalic Church may be described as a mature political move which prevented the Community from absolute ecclesiastical isolation. The rebellion of the Greek Orthodox Community of N.S.W. marked the beginning of the end of the ecclesiastical conflict in Sydney, the outcome of which would favour the Archdiocese.
In Sydney today two predominant institutions have emerged, one is identified with the old established Greek Orthodox Community and the other with the recently established Parish-Community. The established Greek Community is fully administered by a lay Council without participation of the clergy, while in the Parish-Communities the clergy plays a dominant role in administration with the lay Council given a less significant part.

Despite the stated objectives of both of these institutions to provide religious services and to strive for preservation of the Orthodox faith, factual evidence indicates that these institutions are also identified with social, educational and cultural expressions of Greek migrants. Consequently neither of these institutions can be considered exclusively ecclesiastical. There is an overlap in areas of responsibility for clergy and laymen which render difficult the definition of their corresponding roles. Both organizations function under the provisions of the Companies act and on a number of occasions the Courts were called upon to define the limits of their jurisdiction.

Beyond these two Community institutions exists the Church, as an administrative authority with its own hierarchical structure and as a spiritual institution of the Orthodox faith and tradition.
As an administrative authority the Church constitutes an indivisible organic synthesis. It functions on a national scale exerting an influence which varies from state to state according to the prevailing conditions.

The Greek migrant in Australia isolated from his customary Greek environment feels insecure and seeks to acquire a new collective identity through the locally established Greek institutions.

The functionality of the Church with the communal expression of faith, worship and tradition constitutes the foundation for the development of a collective Greco-Orthodox character which identifies the Greek community and differentiates it from the broader social environment by a distinct life style.

In the absence of a central authoritative body in Australia to represent the Greek community throughout the nation the Church assumed an ethno-centric or more appropriately Greco-centric role. Such attitude may be compared to the ethnarchic role of the Church which has prevailed in the Greek regions during the Turkish occupation.
There is no doubt that the Orthodox Church in Australia with its rich spiritual treasures and its functional purpose shall pave the way for future generations to retain their religious identity. However, a critical dilemma exists as to whether the Greek Orthodox Church shall preserve its Hellenic identity in the future. While at present the ethnicity and language identify each ethnic Orthodox Church in Australia, it is inevitable that time will erode these vital characteristics.

The adoption of the English language by the Greek Orthodox Church may become necessary as a means of communication with the coming generations. Such a step would not seriously affect the preservation of the cultural heritage of the congregation.

It is conceivable however that the adoption of the English language by the Orthodox Churches could accelerate a process of integration of all existing ethnic Orthodox Churches into one Australia wide Orthodox denominational institution. In such an event the role of the Church as a forum for the preservation of the cultural identity of each ethnic Orthodox group could be seriously challenged.

The pace of the evolutionary change will certainly depend on the choice of options made by the future generations.
APPENDIX A
THE ATTITUDE OF THE GREEK PRESS TOWARDS
THE ARCHDIOCESE

The Greek press in the Greek community of Sydney played a very decisive and influential role in moulding public opinion.

The oldest surviving Greek newspaper in Australia is the Ethnikon Vema (The National Tribune) which was first published in Sydney in 1922. Ethnikon Vema from the very beginning was a supporter of the Church and in principal it supported the Greek Government of the time.

The second Greek newspaper the "Hellenic Herald" in Sydney was first published by four men - John Stilson, Alex Grivas, George Marselos and Cosmas Kassimatis. The first edition came out on 16th November 1926.

The Hellenic Herald gave unlimited media support to the Community in the critical decade of the 1930's. In 1927 it was adopted as "the official organ of the Greek Community of New South Wales".

The Hellenic Herald became the most influential newspaper in the Greek community of Sydney.
Alex Grivas, a vigorous journalist, popularized the Hellenic Herald with his caustic and stimulating articles. He never let an opportunity pass to lampoon or to criticize.

The Hellenic Herald was presenting a strong anti-authoritarian policy. The basic targets for criticism were: the person of the Metropolitan, the clergy and the Greek Consuls, rather than the Institutions they represented. This policy reflected the editor's personality. Grivas was a strongly anti-clergy man but, peculiarly, was also an active member of the Church, a controversial figure who rejoiced in attacking the clergy and at the same time enthusiastically chanting in the churches. The clergy regarded him as a gutter journalist who was merely attempting to raise circulation by playing on the anti-clerical impulses of the Greek people.


Alex Grivas, until his death on 27th January 1963, (*) was considered to be the Archbishop's most irreconcilable adversary. The irony is that Grivas, as an old critic of the left and of the Atlas club, became the feared opponent of an outspoken antileftist Archbishop. He expounded the

(*) Alex Grivas was murdered at the age of 72 together with a Greek woman by her Bulgarian husband. Hellenic Herald 31st January 1963.
Community's policy and was invited to all the Federation meetings, giving advice and leadership.

Another three newspapers were published in Melbourne the most important being Neos Kosmos, "New World", a left wing paper which was first published in 1957 and had the largest circulation in Melbourne. Together with the Hellenic Herald they reacted against the "American System" of the Archdiocese.

The term "American System" as prescribed by the new constitution of the Archdiocese had originated from an article in "Neos Kosmos".

Two smaller newspapers, Pyrsos and Phos operated in Melbourne.


Phos, "Light", was first published in Melbourne in 1936 and closed in July, 1973.² Both papers were extremely right wing and supporters of the Archdiocese.
Another small, but vigorous weekly newspaper was "Kyriake", Sunday Press which commenced publication on 9th August, 1959. This was the most aggressive publication yet established attacking personally Archbishop Ezekiel. The editor, Lambis Paschalidis was closely identified with the paper's views. There was no issue in which it did not attack the Archbishop and his policy. However when the paper changed hands it lost support due to new editorship and closed in 1974.

Another paper was later published in Sydney in 1963 "Nea Patris" "New Country". Its policy was moderate.

Today in Sydney some of these papers are still circulating. Ethnikon Vema published bi-weekly still expresses the same policy.

The Hellenic Herald now is the only daily Greek newspaper in Australia and "Nea Patris" (New Country) publishes once a week.

The Hellenic Herald and Nea Patris, both controlled by one owner, follow a policy of personally attacking Archbishop Stylianos. This attack is based more on personal differences rather than political.
REFERENCES - APPENDIX A


APPENDIX B

CENSUS TABLES 1981

The following census tables refer to Greeks born in Greece but do not include Greeks who were born outside Greece such as Turkey, Egypt and other countries. However these census tables include people born in Cyprus of which approximately 80% are of Greek descent and belong to the Greek Orthodox Church.

Additional census tables make reference to the religious distribution of the people migrated from Greece and Cyprus to Australia.

The Orthodox Cypriots upon arrival to Australia automatically placed themselves under the ecclesiastical jurisdiction of the Greek Orthodox Church of Australia.
<table>
<thead>
<tr>
<th>YEAR OF CENSUS</th>
<th>MALE</th>
<th>%</th>
<th>FEMALE</th>
<th>%</th>
<th>TOTAL</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>1891</td>
<td>241</td>
<td>94.5%</td>
<td>14</td>
<td>5.5%</td>
<td>255</td>
<td>100%</td>
</tr>
<tr>
<td>1901</td>
<td>357</td>
<td>91%</td>
<td>35</td>
<td>9%</td>
<td>392</td>
<td>100%</td>
</tr>
<tr>
<td>1911</td>
<td>764</td>
<td>93%</td>
<td>58</td>
<td>7%</td>
<td>822</td>
<td>100%</td>
</tr>
<tr>
<td>1921</td>
<td>1,393</td>
<td>88%</td>
<td>186</td>
<td>12%</td>
<td>1,579</td>
<td>100%</td>
</tr>
<tr>
<td>1933</td>
<td>2,347</td>
<td>80%</td>
<td>593</td>
<td>20%</td>
<td>2,940</td>
<td>100%</td>
</tr>
<tr>
<td>1947</td>
<td>3,410</td>
<td>73.5%</td>
<td>1,225</td>
<td>26.5%</td>
<td>4,635</td>
<td>100%</td>
</tr>
<tr>
<td>1954</td>
<td>5,988</td>
<td>65%</td>
<td>3,187</td>
<td>35%</td>
<td>9,175</td>
<td>100%</td>
</tr>
<tr>
<td>1961</td>
<td>15,380</td>
<td>57%</td>
<td>11,371</td>
<td>43%</td>
<td>26,751</td>
<td>100%</td>
</tr>
<tr>
<td>1966</td>
<td>25,792</td>
<td>53%</td>
<td>22,702</td>
<td>47%</td>
<td>48,494</td>
<td>100%</td>
</tr>
<tr>
<td>1971</td>
<td>28,098</td>
<td>52%</td>
<td>25,548</td>
<td>48%</td>
<td>53,646</td>
<td>100%</td>
</tr>
<tr>
<td>1976</td>
<td>27,235</td>
<td>51.37%</td>
<td>25,780</td>
<td>48.63%</td>
<td>53,015</td>
<td>100%</td>
</tr>
<tr>
<td>1981</td>
<td>24,605</td>
<td>51.30%</td>
<td>23,360</td>
<td>48.70%</td>
<td>47,965</td>
<td>100%</td>
</tr>
</tbody>
</table>

AUSTRALIAN BUREAU OF STATISTICS N.S.W. OFFICE
TABLE 2

This table provides statistical information on people born in Greece who were counted in the 1981 census of population by the Australian Bureau of Statistics on 30 June 1981. The information shows where they are largely concentrated.

<table>
<thead>
<tr>
<th>MAJOR LOCATIONS</th>
<th>GEOGRAPHIC DISTRIBUTION BIRTHPLACE (BPL) POPULATION IN CENTRE</th>
<th>As a Percentage of Population in Centre</th>
<th>As a Percentage of BPL Population in State</th>
<th>As a Percentage of BPL Population in Australia</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>NOS</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sydney</td>
<td>43,055</td>
<td>1.5</td>
<td>89.8</td>
<td>29.4</td>
</tr>
<tr>
<td>Newcastle</td>
<td>899</td>
<td>0.4</td>
<td>1.9</td>
<td>0.6</td>
</tr>
<tr>
<td>Wollongong</td>
<td>1,431</td>
<td>0.7</td>
<td>3.0</td>
<td>1.0</td>
</tr>
<tr>
<td>Melbourne</td>
<td>69,048</td>
<td>2.7</td>
<td>95.5</td>
<td>47.1</td>
</tr>
<tr>
<td>Geelong</td>
<td>499</td>
<td>0.4</td>
<td>0.7</td>
<td>0.3</td>
</tr>
<tr>
<td>Brisbane</td>
<td>3,108</td>
<td>0.3</td>
<td>74.1</td>
<td>2.1</td>
</tr>
<tr>
<td>Gold Coast</td>
<td>172</td>
<td>0.1</td>
<td>N.A</td>
<td>0.1</td>
</tr>
<tr>
<td>Adelaide</td>
<td>11,862</td>
<td>1.3</td>
<td>83.5</td>
<td>8.1</td>
</tr>
<tr>
<td>Perth</td>
<td>3,773</td>
<td>0.5</td>
<td>87.8</td>
<td>2.6</td>
</tr>
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<td>Hobart</td>
<td>593</td>
<td>0.5</td>
<td>75.5</td>
<td>0.4</td>
</tr>
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<td>Darwin</td>
<td>1,144</td>
<td>2.0</td>
<td>87.7</td>
<td>0.8</td>
</tr>
<tr>
<td>Canberra</td>
<td>1,602</td>
<td>0.7</td>
<td>99.8</td>
<td>1.1</td>
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<tr>
<td>Remainder of BPL Population in Australia</td>
<td>9,439</td>
<td>N.A</td>
<td>N.A</td>
<td>6.4</td>
</tr>
<tr>
<td>TOTAL</td>
<td>146,625</td>
<td>N.A</td>
<td>N.A</td>
<td>100%</td>
</tr>
<tr>
<td>RELIGION</td>
<td>NSW</td>
<td>VICT</td>
<td>QLD</td>
<td>SA</td>
</tr>
<tr>
<td>----------</td>
<td>-----</td>
<td>------</td>
<td>-----</td>
<td>----</td>
</tr>
<tr>
<td></td>
<td>NOS</td>
<td></td>
<td>NOS</td>
<td></td>
</tr>
<tr>
<td>CHRISTIAN</td>
<td>45,120</td>
<td>94.1</td>
<td>66,530</td>
<td>92.1</td>
</tr>
<tr>
<td>BUDDHIST</td>
<td>3</td>
<td>+</td>
<td>1</td>
<td>+</td>
</tr>
<tr>
<td>HEBREW</td>
<td>14</td>
<td>+</td>
<td>14</td>
<td>+</td>
</tr>
<tr>
<td>MUSLIM</td>
<td>50</td>
<td>+</td>
<td>394</td>
<td>0.5</td>
</tr>
<tr>
<td>OTHER</td>
<td>2,778</td>
<td>5.8</td>
<td>5,330</td>
<td>7.4</td>
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<tr>
<td>TOTAL</td>
<td>47,965</td>
<td>100.0</td>
<td>72,269</td>
<td>100.0</td>
</tr>
</tbody>
</table>
GEOGRAPHIC DISTRIBUTION OF PERSONS BORN IN GREECE

TOTAL POPULATION: 146,625

FIGURE 1

PROPORTION OF TOTAL AUSTRALIA POPULATION: 0.1%

PROPORTION OF TOTAL OVERSEAS-BORN POPULATION: 4.6%
TABLE 4

This table provides statistical information on people born in Cyprus who were counted in the 1981 census of population by the Australian Bureau of Statistics on 30 June 1981. The information shows where they are largely concentrated.

<table>
<thead>
<tr>
<th>MAJOR LOCATIONS</th>
<th>GEOGRAPHIC DISTRIBUTION</th>
<th>BIRTHPLACE (BPL) POPULATION IN CENTRE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>NOS</td>
<td>As a Percentage of Population in Centre</td>
</tr>
<tr>
<td>SYDNEY</td>
<td>8,157</td>
<td>0.3</td>
</tr>
<tr>
<td>NEWCASTLE</td>
<td>85</td>
<td>+</td>
</tr>
<tr>
<td>WOLLONGONG</td>
<td>374</td>
<td>0.2</td>
</tr>
<tr>
<td>MELBOURNE</td>
<td>9,912</td>
<td>0.4</td>
</tr>
<tr>
<td>GEELONG</td>
<td>80</td>
<td>0.1</td>
</tr>
<tr>
<td>BRISBANE</td>
<td>819</td>
<td>+</td>
</tr>
<tr>
<td>GOLD COAST</td>
<td>73</td>
<td>+</td>
</tr>
<tr>
<td>ADELAIDE</td>
<td>1,657</td>
<td>0.2</td>
</tr>
<tr>
<td>PERTH</td>
<td>290</td>
<td>+</td>
</tr>
<tr>
<td>HOBART</td>
<td>40</td>
<td>+</td>
</tr>
<tr>
<td>DARWIN</td>
<td>228</td>
<td>0.4</td>
</tr>
<tr>
<td>CANBERRA</td>
<td>140</td>
<td>0.1</td>
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<tr>
<td>Remainder of BPL Population in Australia</td>
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<td>TOTAL</td>
<td>23,332</td>
<td>N.A</td>
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</table>
### TABLE 5

<table>
<thead>
<tr>
<th>RELIGION</th>
<th>NSW NOS</th>
<th>%</th>
<th>VICT NOS</th>
<th>%</th>
<th>QLD NOS</th>
<th>%</th>
<th>SA NOS</th>
<th>%</th>
<th>WA NOS</th>
<th>%</th>
<th>TAS NOS</th>
<th>%</th>
<th>NT NOS</th>
<th>%</th>
<th>ACT NOS</th>
<th>%</th>
<th>NOS</th>
<th>%</th>
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</thead>
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<td>CHRISTIAN</td>
<td>7,091</td>
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<td>7,510</td>
<td>71.2</td>
<td>1,045</td>
<td>1.0</td>
<td>1,651</td>
<td>92.4</td>
<td>269</td>
<td>67.3</td>
<td>-</td>
<td>-</td>
<td>226</td>
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<td>120</td>
<td>86.3</td>
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<td>77.0</td>
</tr>
<tr>
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<td>3</td>
<td>+</td>
<td>4</td>
<td>+</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
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<td>-</td>
<td>-</td>
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<td>-</td>
<td>-</td>
<td>-</td>
<td>4</td>
<td>+</td>
</tr>
<tr>
<td>HEBREW</td>
<td>6</td>
<td>0.1</td>
<td>13</td>
<td>0.1</td>
<td>5</td>
<td>0.4</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>27</td>
<td>0.1</td>
</tr>
<tr>
<td>MUSLIM</td>
<td>1,200</td>
<td>13.4</td>
<td>2,142</td>
<td>20.3</td>
<td>29</td>
<td>2.5</td>
<td>24</td>
<td>1.3</td>
<td>64</td>
<td>16.0</td>
<td>7</td>
<td>0</td>
<td>4</td>
<td>1.6</td>
<td>3</td>
<td>2.2</td>
<td>3,474</td>
<td>14.9</td>
</tr>
<tr>
<td>OTHER</td>
<td>658</td>
<td>7.3</td>
<td>884</td>
<td>8.4</td>
<td>101</td>
<td>8.6</td>
<td>112</td>
<td>6.3</td>
<td>67</td>
<td>16.8</td>
<td>0</td>
<td>0</td>
<td>17</td>
<td>6.9</td>
<td>16</td>
<td>11.5</td>
<td>1,864</td>
<td>8.0</td>
</tr>
<tr>
<td>TOTAL</td>
<td>8,958</td>
<td>100.0</td>
<td>10,553</td>
<td>100.0</td>
<td>1,180</td>
<td>100.0</td>
<td>1,787</td>
<td>100.0</td>
<td>400</td>
<td>100.0</td>
<td>70</td>
<td>0</td>
<td>247</td>
<td>100.0</td>
<td>139</td>
<td>100.0</td>
<td>23,333</td>
<td>100.0</td>
</tr>
</tbody>
</table>
GEOGRAPHIC DISTRIBUTION OF PERSONS BORN IN CYPRUS

TOTAL POPULATION: 23,332

FIGURE 2

PROPORTION OF TOTAL AUSTRALIA POPULATION: 0.2%

PROPORTION OF TOTAL OVERSEAS-BORN POPULATION: 0.7%
ΤΑ ΕΠΙΣΜΗΑ ΤΗΛΕΓΡΑΦΗΜΑΤΑ ΤΗΣ ΑΥΤΟΚΕΦΑΛΟΥ ΕΛΛΗΝΙΚΗΣ ΟΡΘΟΔΟΞΟΥ ΕΚΚΛΗΣΙΑΣ ΗΝΩΜΕΝΩΝ ΠΟΙΕΤΩΝ ΚΑΙ ΚΑΝΑΔΑ ΠΡΟΣ ΤΙΝ ΕΝΗΜΕΡΩΤΗ ΚΟΙΝΟΤΗΤΑ Δ. Ν. ΟΓΓΑΛΙΑΣ

Κατά την διάρκεια της απόστολιν της Δ. Σ. Συμβουλίου της Κοινοτήτος, κατά την παρελθόν, έδωσαν, ευχαρίστημα, όρμησε την Α. Σ. της Μητροπολίτου Βασιλίου Α. Σ. ο Μητροπολίτης Βασίλειος με τον Βασίλη Α. Σ. ο Μητροπολίτης Βασίλειος έδωσε το κατά

130 King Street—SYDNEY
Πρόεδρος Ελληνικής Εκκλησίας Αμερικής και Καναδά

New York—14th St.
Πρόεδρος Ελληνικής Εκκλησίας Αμερικής και Καναδά

ΙΕΡΑ ΜΗΤΡΟΠΟΛΙΣ ΗΝΩΜΕΝΩΝ ΠΟΙΕΤΩΝ ΚΑΙ ΚΑΝΑΔΑ

BOston—LowELL, MAss.

APPENDIX 1
POLICEMAN STATIONED outside the Greek Orthodox Church, Bourke Street, City, yesterday morning. When 200 who arrived for Mass found that trustees' agents within had locked the doors, some shouted, "Lynch them!"

**Police At Church**

**Five Men Locked Two Nights In Greek Church**

**Take Possession After Factions Quarrel**

Five men have been locked in the Greek Church, Bourke Street, since Saturday night.

They took possession of the church after a dispute between the trustees and the committee.

Supporters of the trustees, they took blankets and food into the building and slept on the floor on Saturday night and last night.

They changed the locks on the doors so that the members of the committee would not be able to enter.

Police were called on Saturday night when it appeared that a fight would break out.

They were on watch all day yesterday and last night.

The church is one of the two Greek Orthodox churches in Sydney at which the Duke of Kent and the Duchess, who is a Greek, will worship when they are in Australia.

**Reading By Altar Light**

- The men who have taken possession of the church would not unlock the doors last night.
- Interviewed through the keyhole, one said, "We are here with the sacred pictures and images and we are safe."
- "We read by the light of the altar."

**Shouts Of 'Lynch Them'**

Two hundred worshippers arrived at the church for Mass yesterday morning.

When they heard that the trustees' men had barred them out, some shouted, "Lynch them!"

Archbishop Timotheos, who refused to celebrate the Mass because of the trustees' action, pleaded with them not to do violence.

The church has been split into two factions.

One supports the trustees and the new church committee set up in June.

The other supports Archbishop Timotheos, Timotheos, the clergy, and the old committee.

**Violated Precincts**

A priest of the church, the Rev. Father G. Demopoulos, said last night:

"These men who have taken possession of the church have violated the sacred precincts.

"How could we celebrate the Mass in such dreadful circumstances? These men have violated the House of God."

The chairman of the trustees, Dr. G. J. Tahmoukidis, said:

"We have acted constitutionally and the Mass should have been celebrated.

"The Archbishop evidently does not understand British law."

"If the Archbishop does not celebrate the Mass next Sunday, the trustees will take steps to find a priest who will.

**Trouble For 10 Years**

"We may be able to secure an Anglican priest.

"The old committee, headed by Mr. George Comini, stayed in office 18 months longer than it should have.

"A new committee was elected. When the old committee refused to stand down, the trustees had no alternative but to take this action."

Dr. Tahmoukidis said that there had been trouble in the Greek Church in Sydney since the erection of the Greek Cathedral in Dowling Street, 18 years ago.

"Our church in Bourke Street has been built for 45 years, and the church in Dowling Street, which is a limited company, is heavily in debt," he added.

**Talk-Off Legal Action**

"The Archbishop, the priests, and the old committee want the two churches united into one."

"But the trustees of the Bourke Street church are not going to allow their church to be pawned to pay the debts of the new church."

"I met the Archbishop this morning to discuss the position."

"Two lawyers representing the two factions in the church were present at the interview."

"I understand that the Archbishop's party is going to take legal action."

"But the trustees' position is perfectly sound legally."

**May Take House Away**

Dr. Tahmoukidis added: "The men in the church will stay there until the old committee hands over the church properly and the church's books.

"The trustees own the Archbishop's house at the back of the church."

"Unless he bows to the trustees and accepts the position, we may have to take the house from him."

A supporter of the Archbishop, priests, and the old committee said last night:

"The men who have taken possession represent only 127 out of a community of 1,000.

"They have taken possession against the Archbishop."

Archbishop Timotheos said he was too disturbed last night to be interviewed.
ΕΛΛΗΝΙΚΟΝ  ΑΝΤΙΚΟΜΟΥΝΙΣΤΙΚΟΝ
ΚΟΜΙΤΑΤΟΝ ΑΥΣΤΡΑΛΙΑΣ

1"
"Ελληνες συμπατριώτες γυναίκες και άνδρες, ήμεις έχουμε ζητήσει "Ελληνες κατά την μακραίνων ιστορίαν μας πιστεύουμε ε είσ θρήνας πατρίδες της Ελλάδος, θρησκεύσεως από την Τρίτη για την αυτοδιάλυση του Αυστραλιανού Κομιτάτου. Ευχαριστούμε την προσωπική σας συμμετοχή και συμπεριλαμβάνεται το "Ελληνικό Κομιτάτον Αυστραλίας" ως ένα από τα περιφερειακά τους." Στην ομιλία, ο Πρόεδρος ονομάζει το "Ελληνικό Κομιτάτον Αυστραλίας" το "Ομοσπονδιακό Κομιτάτον Αυστραλίας".

Ως τσοφτς, οι υπουργοί της Ελληνικής Δημοκρατίας μας επικοινωνούν με την κοινωνική διαδικασία και επικοινωνούν με την κοινωνική διαδικασία. Οι Ελληνες έργαζονται στην επικοινωνία και στην κοινωνική διαδικασία. Οι Ελληνες έχουν διαλόγους με την κοινωνική διαδικασία. Οι Ελληνες εργάζονται στην επικοινωνία και στην κοινωνική διαδικασία.

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Αυτό αποτελεί μια ισχυρή συμμετοχή της Ελληνικής Δημοκρατίας στην κοινωνική διαδικασία και στην κοινωνική διαδικασία.

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Η ΜΥΣΤΙΚΗ ΑΛΛΗΛΟΓΡΑΦΙΑ ΙΕΖΕΚΙΗΛ - ΑΣΦΑΛΕΙΑΣ
ΟΙ "ΠΡΟΟΔΕΥΤΙΚΕΣ ΕΠΙΛΟΓΕΣ" ΤΟΥ ΣΥΛΛΟΓΙΣΤΑΤΟΥ, ΟΙ "ΑΡΝΗΤΑΙ ΤΗΣ ΟΡΘΟΔΟΞΙΑΣ" ΚΑΙ "ΠΟΛΙΤΙΚΗ ΚΑΤΑΣΤΑΣΗΣ"

Η Αρχιεπισκοπή Οργανοθέτησης και Η γλείτεντε ερέθισμε για την προπολιτοδοσία από την εξώθηση της Ελληνικής Εκκλησίας με τον Άρη Αριστείδην, οποίος έδωσε καθηγητή της Ελληνικής Εκκλησίας και έμεινε στον Ελληνικό Διαφημιστικό Σύλλογο Ελληνισμού και Αθλητικής Κοινότητας.

Ο Αρχιεπίσκοπος Καραϊσκάς έδωσε σήμα στον Ελληνικό Διαφημιστικό Σύλλογο Ελληνισμού και Αθλητικής Κοινότητας για την προστασία της Ελληνικής Εκκλησίας από την εξώθηση της Ελληνικής Εκκλησίας με τον Άρη Αριστείδην, οποίος έδωσε καθηγητή της Ελληνικής Εκκλησίας και έμεινε στον Ελληνικό Διαφημιστικό Σύλλογο Ελληνισμού και Αθλητικής Κοινότητας.

Ο Άρης Αριστείδης έδωσε σήμα στον Ελληνικό Διαφημιστικό Σύλλογο Ελληνισμού και Αθλητικής Κοινότητας για την προστασία της Ελληνικής Εκκλησίας από την εξώθηση της Ελληνικής Εκκλησίας με τον Άρη Αριστείδην, οποίος έδωσε καθηγητή της Ελληνικής Εκκλησίας και έμεινε στον Ελληνικό Διαφημιστικό Σύλλογο Ελληνισμού και Αθλητικής Κοινότητας.

Η γλείτεντε ερέθισμε για την προπολιτοδοσία από την εξώθηση της Ελληνικής Εκκλησίας με τον Άρη Αριστείδην, οποίος έδωσε καθηγητή της Ελληνικής Εκκλησίας και έμεινε στον Ελληνικό Διαφημιστικό Σύλλογο Ελληνισμού και Αθλητικής Κοινότητας.

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Τοπέρ θεός ἄρεσθήσοις κυρίων, προσδόξω
καὶ γενέσθαι ὑμᾶς.

ὁ Βορεώντωρ Ὀρθοδόξων
Εὐαγγελισάτω καὶ πολλάκις ηὐθεῖα.

κύριος ἡ Ἐυαγγελιστὴν ἡμᾶς.

Αρχι有色金属.

Γραμματεύς Κύριου.

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καὶ γενέσθαι ὑμᾶς.
APPENDIX 5.
Ο χρόνος της θρησκείας έφητε και ο Προφήτης Χριστός άφησε την αποκατάσταση του Εκκλησίας και την σωματική της αναστάσεις. Ο Χριστός έφησε τον Κύριο της Αποκάλυψης και η Αγία Ιερά Τριάδα παρέδωσε στον Χριστό την εκκλησία. Ο Χριστός έκανε την εκκλησία εκ της Εκκλησίας, η οποία είναι το πραγματικό σώμα του Χριστού. Ο προφήτης Χριστός έμεινε πάντα στην Αγία Ιερά Τριάδα, και η Αγία Ιερά Τριάδα έμεινε στον Χριστό. Ο Χριστός έκανε την εκκλησία εκ της Εκκλησίας, συνεχίζοντας την αποκατάσταση της Εκκλησίας. Η εκκλησία είναι το σώμα του Χριστού.
HEROES OF THE SPECIAL ACTION OF THE PRESIDENTS OF THE ORTHODOX COMMUNITIES IN AUSTRALIA

PRESENT: The President of the Federation of the Greek Orthodox Communities in Australia, Mr. Nicholas Kambouris; the President of the Greek Orthodox Community of New South Wales, Mr. D. Telonis; the President of the Greek Orthodox Community of Melbourne & Victoria, Mr. J. G. Tassos; the Vice-President of the Federation, Mr. A. Zarafinos, the Vice-President of the Greek Orthodox Community of Melbourne & Victoria, Mr. D. Telonis; and the Secretary General of the Federation, Mr. K. Koumakis.

At the opening of the meeting, Mr. Kambouris, President of the Federation, expressed the urgent need of holding such a meeting and he was followed by the President of the Greek Orthodox Community of New South Wales, Mr. D. Telonis, who referred to the state of the relations between the Greek Orthodox Community of New South Wales and the Federation of Australia, which are satisfactory. Mr. J. G. Tassos, President of the Greek Orthodox Community of Victoria, addressed the meeting on the state of relations between the Greek Orthodox Communities in Victoria and the Greek Orthodox Communities in Australia.

The President of the Greek Orthodox Community of Melbourne & Victoria, Mr. D. Telonis, as well as the Secretary General of the Federation, Mr. K. Koumakis, were in agreement with the President of the Greek Orthodox Community of New South Wales, Mr. D. Telonis, that the Federation of Greek Orthodox Communities in Australia, under the leadership of the President of the Federation, Mr. Nicholas Kambouris, is now in existence.

The President of the Federation, Mr. Nicholas Kambouris, addressed the meeting on the state of relations between the Greek Orthodox Communities in Australia and the Federation of Greek Orthodox Communities in Australia.

A resolution was referred to the committee by the President of the Federation, which was adopted, following the resolution of the President of the Federation, Mr. Nicholas Kambouris.

The President of the Federation, Mr. Nicholas Kambouris, addressed the meeting on the state of relations between the Greek Orthodox Communities in Australia and the Federation of Greek Orthodox Communities in Australia.

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Unfrocked!

SYDNEY BISHOP OUSTED

An archbishop has been unfrocked by the Greek Orthodox Church in Sydney.

He is Archbishop Photios of Vaucluse.

The unfrocking was announced in an encyclical to the 150,000 members of the Greek community in Australia by Archbishop Ezekiel, head of the Greek Orthodox faith in Australia and New Zealand.

Archbishop Ezekiel, who lives at Woollahra, said today that last Saturday he had received a telegram from Patriarch Athenagoras of Constantinople.

Dispute

"Even if the Holy Synod expelled me I would still have the right of appeal."

In reply to this, Archbishop Ezekiel said the decision to unfrock Archbishop Photios was valid because it was made by the Holy Sacred Synod.

The decision must be respected by all the faithful and the clergy, he said.

If Archbishop Photios felt he had any rights he should appeal to the Patriarchate in Constantinople.

Greek community leaders in Sydney said the announcement of the unfrocking highlighted a bitter dispute among the Greek community in Australia.

They said Archbishop Photios had arrived recently at the invitation of the Confederation of Greek Communities in Sydney, Melbourne, Adelaide and Newcastle.

These represented eight churches which had rebelled against the authority of Archbishop Ezekiel.

Rebelling

They said the rebel churches, which were registered as companies, had property and assets worth about A$1 million. These were at stake in the dispute between the two sections.

The editor of the Hellenic Herald, Mr. A. Courilios, said today that three churches in Sydney, three in Melbourne, one in Adelaide and one in Newcastle had rebelled against Archbishop Ezekiel.

ARCHBISHOP PHOTIOS

He is Archbishop Photios of Vaucluse.

The telegram read:

"Holy Sacred Synod has expelled Photios from the Church. Advise all holy acts of his null and void."

Archbishop Photios, a former Metropolitan of Paphos, Cyprus, said today the Patriarch was wrong in expelling him.

"Even if I were under the jurisdiction of his Holiness I was wrong because he should have called the Holy Synod together and given me a chance to submit my defence."

Support

He said he had stated in encyclicals and in the pulpit many times that he had no intention of interfering in finance or administration.

The National Tribune, another Greek newspaper in Sydney, supports Archbishop Ezekiel.

In a special article yesterday it said: "In our city an unfrocked clergyman has made contact with the opponents of the Archdiocese. "We are advised to prepare to organise the enemies of the Archdiocese and even of the Holiness of the Patriarch, to create incidents and hate in what should be a quiet and dignified community."

The National Tribune said the only solution was for Archbishop Photios to desert imme-
ΑΝΕΚΔΗΡΟΧΨΗ Η ΑΝΕΞΑΡΤΗΤΟΣ ΟΡΘΟΔΟΞ ΕΛΛΗΝΙΚΗ ΕΚΚΛΗΣΙΑ ΑΥΣΤΡΑΛΙΑΣ
ΕΠΕΚΥΡΩΘΗ ΥΠΟ ΤΗΣ ΙΕΡΑΣ ΣΥΝΟΔΟΥ

ΑΔΕΛΑΙΔΑ 1-5 Νοεμβρίου — "Η Ανεξάρτητης Ελληνική Ορθόδοξη Εκκλησία Αυστραλίας ανέκρυψε έπισημένης ελεύθερη Συνόδος τον Ιούνιο στο Μελβούρνη.

Η Συνόδος θα είναι σε όλη την Αυστραλία και θα οργανώνεται από την Ανεξάρτητη Ελληνική Ορθόδοξη Εκκλησία Αυστραλίας.

Η Συνόδος θα διεξαχθεί σε διάφορες περιοχές της Αυστραλίας και θα επικεντρωθεί σε θέματα και ζητήματα αφορούσαν την ανεξαρτησία της Εκκλησίας, την ελευθερία της Εκκλησίας, τον θρόνο του Πατριάρχη και την απονόμηση δικαιωμάτων.

Το στόχο της Συνόδου είναι να αναζητήσει και να επικεντρώσει την προσοχή στην ανεξαρτησία και να επιχειρήσει να ενοποιηθεί έπειτα με την Εκκλησία που επικεντρώνεται στην Αυστραλία.

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Ο ΦΩΤΙΟΣ
ΣΤΟ ΣΥΓΝΕΥ
ΡΗΓΜΑ ΣΤΟ ΦΕΟΥΔΟ ΤΟΥ ΙΕΖΕΚΙΗΛ - Η ΑΝΕΞΑΡΤΗΤΗ
ΕΚΚΛΗΣΙΑ ΕΓΚΑΘΙΣΤΑΤΑΙ ΚΑΙ ΣΤΟ ΣΥΓΝΕΥ - Ο ΑΡΧ
ΦΩΤΙΟΣ ΧΟΡΟΣΤΑΤΕΙ ΤΗΝ ΚΥΡΙΑΚΗ ΣΕ ΙΔΙΟΚΤΗΣΙΑ
The Holy War
Out of the ghettos

By Brian Johns

Now it is a Holy War bitterly dividing the 250,000 Greeks in parishes, clubs and communities from Cairns to Perth — but eventually the theological, political and legal disputes surrounding His Eminence Archbishop Ezekiel, Archbishop of the Greek Orthodox Church in Australia, New Zealand and all Oceania, might be merely some of the trace marks of a minority group leaving its ghettos.

Both Archbishop Ezekiel's supporters and his antagonists recognise that the Holy War, with its church lock-outs, communications, defrocking of priests, running legal battles and murmurs of physical violence, is partly buttressed by the frustrations and intensities of a semi- enclosed community.

The liveliest battleground is in Sydney. Archbishop Ezekiel's episcopal seat. His most vociferous and resourceful opponents, the 1000 members of the Greek Orthodox Community of New South Wales, control three inner city churches (of Sydney's 13) including the Church of the Holy Trinity at Surry Hills, which, established in 1896, was the first Orthodox Church in Australia. However, the Archbishop has other firmly entrenched opponents controlling churches in Newcastle, Melbourne, Adelaide and among a number of country communities.

For the great majority of the 18,000 Greek migrants arriving in Australia each year — mainly to Melbourne and Sydney — the church is the centre-point of contact. It helps them find jobs, accommodation, smooths their difficulties with secular officialdom, provides their social outlets, as well as marrying them and baptising their children. The Greeks may be apathetic in their religious practice — one estimate is that only 20 per cent are regular in their duties — but, as with the early Catholic migrants, the church serves as their beleaguered social outpost in forbidding environment.

As it is now, so it was in the early days. The Churches were established largely on lay initiative by Greek migrants isolated in a strange community. Tied to the Mother Church by the loosest of temporal bonds, the communities developed their own pattern of administration. They incorporated themselves as companies, each administering their own finances. At no stage did the communities welcome episcopal or clerical efforts to get the communities to adopt a unified approach.

The first breach between the laity and the clergy occurred in 1926 when a pioneer Orthodox Ordinary, Bishop Christopher, was locked out of the Holy Trinity Church in 1926 by dissident
parishioners. This dispute resulted in the building of the Cathedral Church of Sancta Sophia at Darlinghurst, the second of the three churches figuring in the current stage of the Holy War. The split was not healed until 1945 when the Churches of the Holy Trinity and Sancta Sophia were united as the Greek Orthodox Community of New South Wales—a misleading name inasmuch as it, even now, only takes in the three churches.

This community is probably the richest in Australia. According to its last balance sheet it has assets worth close on £109,500 and its income last year from church collections, stipends and other sources was more than £28,000.

The 35-year-old president of the community, makes it clear that in his view the dispute is that of the folly fighting clericalism. He claims that the community has no desire to challenge Archbishop Ezekiel's spiritual authority, but merely wants to prevent him exercising dictatorial rights over the community's temporal affairs. However, it is a matter of record that his Greek Orthodox Community of New South Wales was only prevented by an order of the Equity Court last year, sought by a follower of the Archbishop Ezekiel, from permitting a defrocked Orthodox Bishop, Archbishop Photos, from officiating at services in the three Sydney churches under the community's control.

Supporters of Archbishop Ezekiel instituted the court action, which flowed from an attempt to change the community's constitution soon after the Archbishop's appointment early in 1959. Archbishop Ezekiel, now 54, has spent 22 years of his pastoral life in the United States—six years as a bishop with a diocese embracing 13 US States and parts of Canada. At the same time he continued on the staff of the Greek Orthodox Theological Seminary at Brookline, Massachusetts, lecturing in philosophy and theology.

Archbishop Ezekiel's attempt to change the constitution of the dissident Greek Community of NSW was apparently part of an overall plan to go ahead with establishing an integrated system of communities, which his predecessor, Archbishop Theophylias, who had served in Australia from 1928, had hopefully foreshadowed just before his death in a car accident.

The integration moves inevitably reopened the faction fighting. Ostensibly the issues were constitutional—arguments over the temporal rights of the fiercely independent communities. But because of the close nature of the community's religious and political contentions were quickly thrust into the fray. Although even the participants find this hard to estimate, it seems that the social gulf between the arriving migrants and the long-established members of the Greek community spurred the strife along.

Archbishop Ezekiel's supporters point out that the Community of NSW, with its 1000 members, is only a small percentage of the Church's adherents in the State. Both sides agree that most of the 1000 members are migrants who have come to Australia since the war. The Archbishop has challenged this community to open the membership to the "mass of the Greek Orthodox Christians and not to continue to restrict membership":

A firm supporter of Archbishop Ezekiel, the Greek Consul-General in Sydney, Mr P. Relias, alleged last week that there were five members of the Communist Party on the 20-member executive and claimed that there were 50 Party members among the community with "about 200 sympathisers".

Meanwhile, Archbishop Ezekiel has been developing the church space. When he arrived there were 19 priests, there are now 30, and he has plans to open a minor seminary next year for eight or 10 young candidates for the priesthood. At the moment there is not an Australian-born priest serving the 89 parishes or communities, and only two have received part of their education in Australia (both are graduates of Melbourne University.)

For all the intrigue and strife in this Holy War, both camps have been shouting the necessity for an Australian Church. So, there is no chauvinistic excuse for the outsider to be upset.

The Bulletin, November 6, 1965
Πρόκειται για γραμματικά σφάλματα και αμφιβολίες. Μπορείτε να προσθέσετε ακριβείς πληροφορίες για την κατάσταση και την κατεύθυνση στην οποία έχετε διερευνηθεί οι παραπάνω σημειώσεις;
'Αριστοτέλες κόρης Αλκήνης της Ληστής, ο γόργως τῆς Αμφι-
δίας εἰς τὰν Ἀχαΐαν Παρθένοι Λυστραλάμας, τέκνον τῆς Ἀρ-
τέμης Ἀγαπητήν τῆς ἑυαίτριας, χάρις εὐταδέως Αμφι-
δίας καὶ οἰκήμην παρὰ τῆς.

Ἀλκήνης ἀδελφὸς ἀδελφῶν ὑδίως της καὶ ἐν συνήργης τοῖς ὑ-
δίαις καὶ Ἀρτέμης Συνόδου, τό ἀπὸ τοῦ μνήμος ὡς τυφλο-
ωτῆς ἀγαπητῆς Αμφιδίας, ἀναφερομένης εἰς τὸ ἀμφι-
λόγητα τῶν ἐν ὑπερελέξι ἀκλήνης καὶ τῆς Αμφιδίας αὐτῆς συ-
τήρητο καὶ ἀποξενοῦσα καὶ ἀράμπολαιν, ὡς ἄλλον ὡς ὄνω-
πόσον ἐπὶ ἀπόντιον τῆς ἑλληνικῆς συνήργης ἑνὸς αὐτῆς, κατὰ τὴν ἐνταῦθα ἔλευσιν αὐτῆς.

Ἄγαριστοῦσος Ἀρτέμης ἤτα τὸ γράμμα καὶ τὰ συνάφες ὡς ἀρ-
λόγεα, γνωρίζομεν αὐτῇ, ὅτι μέλλει τοι ἐπιλεξὶ τῆς ἐπιλύσεις-
τῶν ἀπαφελοῦστων τῆς Ἀρτέμης Ἀρχιπελισκοῦ Ἀμφιδίας καὶ άρ-
ας Ἡλεάνδρις ὁ ἑρχόμενος λέαι συντάξικας αὐτῶν. Ἡλεῖ-
νήδας Ἐπιφανείας Ἠλεάνδρης καὶ Ἰάνως.

'Επὶ παζτοις ἀπονέμοντες αὐτῆς ὀλόθρυμον τῆς Πατριαρχικῆς
ἡμῶν ἐυλογίαν, ἐπικαλούμεθα ἐπ' αὐτήν τῆς χάριν τοῦ ὕεος καὶ τὸ
ἀπειρον αὐτοῦ ἔλεος.
Έντιμότατε κ.Δημήτριε Ἐλεφάντη, Προέδρε τῆς Ἑσδεδήμου
νικῆς Κοινότητος Δελβούρνης καὶ Βικτωρίας καὶ Πρόεδρε τῆς ὣμος
όμιος τῶν Κοινοτήτων, τέχνον ἐν Κυρίῳ ἁγαπητῶν τῆς ἡμῶν ἑτεριστη-
tοιο, χάρις εἰς τῇ ὑμετέρα Ἐντιμότητι καὶ εἰρήνη παρὰ θεοῦ.

Κειμένως ἔχαρημεν κομισάμενοι τὴν ἑπίστολήν τῆς ὑμετέρας ἀν-
ητής Ἐντιμότητος. Διότι διατηροῦμεν θερμὴν τὴν ἀνάμνησιν τῆς
ἐλευθερίας ὑμῶν ἐνταῦθα καὶ διότι εὐρομέν ὑμᾶς ὡς ἵστας τερον ὑμι-
τριώτην ἡμῶν.

Καθολικῶς ἔχαρημεν ὡς ἐν ἁπαντήσωμεν ὑμῖν, διότι ἐπρόκειτο,
chants ἐν τῷ μεταξὺ ὅ Τερότατος καὶ ἀγαπητός ἡμῖν ἡμετροπολί-
tης Φιλαδελφείας κ. 'Ἰάκωβος, ὡς Πατριαρχὸς Ἑξαρχῆς.

"Ὡς ἀνέλαβε τὸ ταξείδιον τοῦτο καὶ εἴμεθα βέβαιοι, ὅτι θε-
τε ὑποδεχθῆς αὐτὸν δεόντως καὶ θά βοηθήσετε ἔνα διεξαγάγῃ καὶ-
tὴν ἱερὰν αὐτοῦ ἀποστολήν, συμφώνως πρὸς τάς δοθεῖσας αὐτῷ ὅθη-
νς, στηριζομένας εἰς τὴν συνάντησιν καὶ τάς συνομιλίας μεθ' ὑμῶν ἐν-
tαῦθα.

Τὰ κράτιστα δ' αἰτοῦμεθα τῇ ὑμετέρᾳ Ἐντιμότητι παρὰ θεοῦ. Ἡ
χάρις καὶ τὰ ἀπειρον ἔλεος εἰς μετ' αὐτῆς καὶ τῶν ἁγαπητῶν ὑ-
ων αὐτῆς.

[Signature] Νοεμβρίου καταγραφή Χρ.

APPENDIX 12
Τό ἀπόγευμα τῆς ἁυρωπης, Ἰούνιου 1968 εἰς τήν ἐδραν τῆς Ἐργυρούμενης Αρχιεπισκοπής Αυστραλίας καὶ Νέας Ζηλανδίας ἔπραγματοποιήθη σύσκεψις μεταξύ τοῦ Εκκλησιαστικοῦ Μητροπολίτου Φιλαδέλφειας κ. Ιερώμου, Πατριαρχικοῦ Εξάρχου καὶ τοῦ Ομοσπονδιακοῦ Συμβουλίου τῆς Ἐργυρούμενης Αρχιεπισκοπής Αυστραλίας καὶ τῶν ἀντιλαγῶν τῆς Εὐρώπης καὶ ἐνδόττων ἐκ τῆς βασικῆς τῶν ἀνταλλαγμάτων ἐν τῇ Οἰκουμενικῇ Πατριαρχείῳ καὶ τῆς ἐκκλησίας καὶ τῶν ἀντιπροσώπων τῆς Ἐκκλησίας τῆς Ομοσπονδίας καὶ τῆς ἐκκλησίας τῆς Οἰκουμενικῆς Πατριαρχείου.

'Ἐν τῇ Ἰερᾶ Ἀρχιεπισκοπῇ, τῇ Ἰούνιῳ Εξάρχου τοῦ 1968

'Ὁ Πατριαρχικὸς Εξάρχος ὁ Ὁρόσεως τῆς Ομοσπονδίας

APPENDIX 13
Federation of the Greek Orthodox Communities of Australia

O莫斯ондиа Еллинικών Ορθόδοξων Κοινοτήτων Αυστραλίας

168-170 Lonsdale Street, Melbourne, 3000 — Telephone: 32 1422

12.6.1969

His Grace the Bishop Iakovos.

His Grace,

The Federation of Greek Communities believes that a solution to the rift between the Archdiocese and the Communities lies in building, understanding and co-operation and trust between the parties and therefore suggests "that both agree to co-operate and together in a spirit of mutual trust which will lay a realistic basis for eventual co-operation."

As it would be necessary that a joint public statement be made for both our peoples we suggest the following:

"The Archdiocese and the Communities in an endeavour to resolve their differences have agreed to co-operate together on a basis of mutual trust and understanding in the belief that working together in mutual trust will eventually solve any problems between them and agree:

1. The Communities will look to Archdiocese for spiritual leadership.
2. The Archdiocese will respect the Constitutions and Constitutional rights of the Communities.
3. The Archdiocese will recognise the priests of the Communities as being valid priests and the Weddings, Christenings and other ceremonies past and present of these priests, as being valid ceremonies by dispensation.

We realise that various problems will arise from time to time but all can be resolved with understanding.

Yours faithfully,

The President

[D. Melantis]

The Hon. Secretary

[And. Sordinis]

APPENDIX 14
GRAMMATA

WHEREAS

The Reverend Archbishop Spyridon
by the will of Our Lord and Savior Jesus Christ has been
found worthy to be consecrated to the Apostolic Office
of a Bishop of the Holy Eastern Orthodox Church and
whereas the Reverend Archbishop Spyridon
having been canonically elected and nominated and having
duly performed his profession of Faith in Chicago
on the 23rd day of February 1969,

THEREFORE

be it known to all men that we undersigned Bishops of the
Ukrainian Autocephalous Orthodox Church in the United
States of America have, by the Power of the Holy Spirit,
according to the rites and ceremonies of the Holy Eastern
Orthodox Church, duly consecrated Archbishop Spyridon
to be Bishop of the
Orthodox parishes in America

In Testimony that this consecration took place
in St. Mary's Cathedral on the 23rd
day of February A.D. 1969.

We sign this Grammata

[Signature]

APPENDIX 15
ΑΥΤΟΚΕΦΑΛΟΣ

Ο διαγωνισθείς ως Αρχιεπίσκοπος ΑΜΕΡΙΚΗΣ και ΑΥΣΤΡΑΛΙΑΣ κ.Σπυρίδων

ΦΩΤΟΓΡΑΦΙΑ: Π. ΤΖΑΝΕΘΗ

με την αυτοκράτειρα διπλή άπαντηση τίθεται με τέλος στην άποδειξη των Καθεδρών και της ομολογίας και αποδειχτέων των Καθεδρών και των δικαίων των Καθεδρών, η ίδια αποδείκνυται της απάντησης των δικαίων της ομολογίας και αποδειχτέων των Καθεδρών.

Το γεγονός αυτό δε Μουρού της Αυτοκρατορίας διαφημίζει στοιχεία και εισήγηση και καταστροφική τον ιστορικό και την κοινή της έννοια της Αυτοκρατορίας, διότι η Ιστορική αναστολή και οι πατριάρχες δεν μπορούν να αποδειχθούν στις ομολογίες και τις επιστολές της Αυτοκρατορίας.

μετά την καταπληκτική αναίρεση από την έννοια της Αυτοκρατορίας, πιστεύω ότι δε Μουρού της Αυτοκρατορίας διαφημίζει στοιχεία και εισήγηση και καταστροφική τον ιστορικό και την κοινή της έννοια της Αυτοκρατορίας, διότι η Ιστορική αναστολή και οι πατριάρχες δεν μπορούν να αποδειχθούν στις ομολογίες και τις επιστολές της Αυτοκρατορίας. ΑΣΟΥ ΚΑΤΑΚΙΑ, η οποία δεν στην έννοια της διαφημίζει παραλλαγή της ιστορικής και δεν μπορεί να αποδειχθεί διότι η ιστορική αναστολή και οι πατριάρχες δεν μπορούν να αποδειχθούν στις ομολογίες και τις επιστολές της Αυτοκρατορίας.

Το εξέταση εμπεμπτικόν εγγράφων, το πεπειγόντος προς τον υπολογισμό της τελευταίας προς τον πειστηριό - γι' αυτόν, είχε ας είχε.

ASSOCIATIONS AND COMPANIES ACT,
CERTIFICATE OF INCORPORATION
OF AN ASSOCIATION
GIVEN UNDER MY HAND AND SEAL
AT ADELAIDE IN THE STATE OF SOUTH AUSTRALIA, THIS 12TH OF JUNE 1970
ΟΝΟΜΑΤΙΚΗ Τ.Μ. TROUSDALE
DEPUTY REGISTRAR OF COMPANIES
CHURCH NAMED

Group nears goal

St Nektarios will be the name of a new Greek Orthodox Church in Wollongong.

The Greek Orthodox Church of the Illawarra Independent Community is building the church at 39 Atcheson St.

About one-third of the church is already built on the foundation of an existing house. A foundation stone ceremony for the extension of the church will be held on Sunday after church service, at about 11.30 a.m.

Bishop Alemanigos will conduct the service.

The bishop, known before as Fr Chrysostomos Alemanigos, was elevated to the position of bishop last year by Archbishop Spyridon, of Adelaide.

- Archbishop Spyridon elevating Archimandrit Chrysostomos Alemanigos to the rank of Bishop in Adelaide. Also present is Bishop Dimitrios, of the Free Serbian Orthodox community.

Since April last year the Greek Orthodox Community has been divided. Archbishop Spyridon being the spiritual leader of the Greek Orthodox Church of the Illawarra Independent Community.

Spiritual leader of the Greek Orthodox Church community (with the Greek Orthodox Church in Stew- art, SA), is Archbishop Ezekiel, Greek Orthodox Primate of Australia and Oceania.
You may or may not be aware of the church division in the Greek Communities which has existed for about 12 years. Very briefly, the difference arose out of the attempt by the Archdiocese of the "official" Greek Orthodox Church of Australia and New Zealand to obtain control over the lay administration of the State Greek Communities - a comparison of the Archdiocese Communities and our own Communities, which now work in perfect harmony in conjunction with our Independent Church, is best appreciated by reading the respective Constitutions. After 10½ years of fruitless negotiation we established another Greek Orthodox Church with the assistance of Archbishop Spyridon of America. During the 10½ years prior to his arrival we were assisted by Archbishop Sergi of the Byelorussian Orthodox Church who ordained priests for us.

The name of our Church is Autocephalic Greek Orthodox Church of America and Australia Inc., to which we belong by choice and not by compulsion. It is a Christian Church of the Eastern Orthodox Faith.

Our Church was officially formed in June 1970 and we are still awaiting recognition as a denomination by the Federal Attorney-General. Our Archbishop, bishop, and priests have Section 30(2) licences to conduct marriages in Australia.

The so-called "official" church (the Archdiocese of Australia and New Zealand) has as its head the Patriarchate in Constantinople and has from time to time over the past 12 years publicly stated that all of our religious ceremonies (including weddings, baptisms, funerals, etc.) were invalid. We threaten legal action and the announcements become sparse and not of much effect. The announcements were based on two points:

1. That the Patriarchate did not recognise our priests as valid priests of the Orthodox faith;
2. As a consequence of (1) the Greek law did not recognise the marriages as being valid.

Recently, and more so since it has become only a matter of time before our Church is recognised as a denomination by the Federal Attorney-General, the campaign on the invalidity of marriages and illegitimate children has been stepped up. The "official" Archdiocese has allowed or persuaded the Embassy and Consuls to raise the matter and the Archdiocese conducts its own "follow-up" campaign.

The Greek press in Australia recently contained public announcements from the Sydney Consulate stating that:

1. Certain named priests in Australia were not recognised as priests as far as Greek law was concerned and that consequently any marriages performed by them in Australia involving Greeks or Australians (born of Greek parents) were void from the beginning, as far as Greece was concerned.

2. Registry Office marriages of Greeks in Australia and of Australians (born of Greek parents) were void from the beginning.

The result is:

(a) Persons married in our Churches have considerable passport problems and, if they are not Australian citizens, either have to go to an "official" priest to "zize" their "invalid" marriage or to proceed to Greece in their unmarried names as an unmarried couple with illegitimate children.

(b) A couple "married" in Australia are free to remarry anyone in Greece as soon as they set foot in that country. Either party may desert the other with impunity.

(c) Our children are called illegitimate and are treated as such by Greek law.

APPENDIX 18
It can be seen from the above that marriages in our Churches and in Australian Registry Offices are declared invalid ab initio.

Thousands of people are affected, including Australians born of Greek parents and Australians (or other nationalities) who marry Greeks. We understand, although we are not certain, that this also includes Greeks who marry in any Church of whatever religion whether Protestant, Catholic or otherwise.

The situation is purely a mockery of Australian law and, according to the "official" Archdiocese, all those responsible in permitting or conducting such marriages are perpetrating a fraud on the couples being married and on their future children. This situation is obviously intolerable and immediate steps should be taken to rectify it.

If the Greek authorities are not prepared to rectify the situation without delay, then the Australian Government should threaten to take the following steps and to implement them if necessary:

I. To withdraw the authorisation to marry from those persons in Australia whom the Greek Government recognises;

II. Invoke the provisions of the Crimes Act regarding seditious libel (Section 24C) since the statements are calculated to promote feelings of ill-will and hostility between different classes of Her Majesty's subjects so as to endanger the peace, order or good government of the Commonwealth.

III. Such other steps as may be necessary in order to rectify this state of affairs.

In addition, the Federal Government must immediately legislate to forbid any other form of marriage certificate than that provided by the Registry Office (for religious or non-religious marriages). This would prevent the so-called "validating" or "second" marriage which is proved by the Archdiocese furnishing the parties with a "new" marriage certificate signed "on behalf of" the original "invalid" priest by some person from the Archdiocese.

We sincerely fear and expect disturbances to flare up now that the issue has burst after festering so long. It is religious discrimination at its worst. Whilst we feel that the Greek Government would be sympathetic to the problem, there is no doubt that the "official" Greek church will do its utmost to preserve the status quo and to use the Greek law to further its own monopolistic and dictatorial reign. This is why we feel that only pressure will achieve the desired result.

We shall shortly be making representations to all Parliamentarians, all other denominations, all Australian Universities and student organisations, the Trade Union Movement, all housewives' and women's associations throughout Australia, the World Council of Churches and the Good Neighbour Council.

APPENDIX 18
Dear Sir,

As you were informed by the Attorney-General, the Autocephalous Greek Orthodox Church of America and Australia was declared under section 26 of the Marriage Act 1961-1966 to be a recognized denomination for the purposes of the Act. The proclamation containing the declaration was published in the Commonwealth Gazette on 15 February 1973.

As a result of the declaration under section 26, the Church may now nominate persons for registration under section 29 of the Act as authorized marriage celebrants. I should therefore be glad if you would inform me of the name and address of the nominating authority of the Church in each State and Territory in which the Church intends to nominate persons for registration as marriage celebrants. These details will be forwarded to the Registrar of Ministers of Religion in each such State and Territory, to whom such nominations of persons in the State or Territory concerned should be directed.

As you are aware, several ministers of your Church have been individually authorized to solemnize marriages under section 39(2.) of the Marriage Act. At a later date action will be taken to revoke these authorizations, but only after you have notified details of the nominating authorities of the Church and these persons have been nominated and registered as celebrants - assuming that the Church wishes their authority to continue.

Yours faithfully,

(C.C. CREWELL)
for Secretary

Mr. N.E. Kangas, O.M.N.,
Secretary,
Autocephalous Greek Orthodox Church
of America and Australia,
263 Franklin Street,
A.L.A.C. 5000
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