

ACT

Of the Lifting and Abrogation of the Formerly Granted Patriarchal and Synodical Tomos of the Date, March 8, 1908 concerning the Churches in the Diaspora

MELETIOS
BY THE MERCY OF GOD ARCHBISHOP OF CONSTANTINOPLE
NEW ROME AND ECUMENICAL PATRIARCH

Of the statutes concerning ecclesiastical administration and disciplinary order in the world, which are for the benefit of existing needs and for benefit in the future, it is clear that that no matter what they change, if it should happen (these should never completely be changed), but [only] when the need and benefit appear, and dictate this.

Therefore, since our Great Church of Christ arrived to a former [conclusion] due to reasons of providence and the contemporaneous circumstances, She transferred by Synodical Decision and Act in the year 1908, the management of Her canonical right of supreme spiritual power and protection over the Greek Orthodox Communities in the Diaspora and, which were outside the established boundaries of the Most Holy Orthodox Autocephalous Churches, to the Most Holy Church of the Kingdom of Greece, as unto a beloved sister, supposing that more easily, it would be able to suitably and beneficially take care of the spiritual governance of the aforementioned communities, but from action and experience, it was already evident that the goal of that contemporaneous arrangement was not achievable nor attainable; in fact the opposite – an anomaly has sprung up, able to occasion harmful confusion in the Communities and in the entire canonical order of the Church. For this reason, our Modesty, together with the Most Reverend and Right Honorable Metropolitans, our beloved brothers and co-celebrants in the Holy Spirit, was obliged to conduct a synodical investigation and study anew the question of the dependency and administration of the Orthodox Communities in the Diaspora, as Churches, in accordance with the canons and order of the Holy Orthodox Church, belonging under the supreme jurisdiction and responsibility of the our Most Holy, Apostolic, and Patriarchal Ecumenical Throne. For reasons of a then timely necessity and for good order, She deposited the Greek-speaking [communities] under the governance of the Holy Synod of the Kingdom of Greece as a trustee; [but] having discussed this need in Synod, we have formed the judgement and have decided by the Holy Spirit to determine the following: since the objective of the transfer (by *oikonomia*) to the Church of Greece, by a model of a command for the justification of the governance of the Greek Orthodox Communities in the Diaspora has not prospered; since they have neither preserved nor executed the defined limits of the assignation, as distinctly stated in the Patriarchal and Synodical Tomos that was released on the date, March 8, 1908. Since already then current occasions and circumstances had vanished, and from them, a serious reason had continued, and what is more important, since from the transfer a variety of canonical anomalies sprang up, disturbing the unity of Ecclesiastical Administration; for this reason our Holy Great Church of Christ, by Her inviolable right to manage and conduct by Her own authority the canonical authority belonging to Her from the sacred canons and the Ecclesiastical order, in which is included the ecclesiastical supervision of those outside and in the diaspora of Orthodox Communities, and from a responsibility of beneficial foresight, She lifts and abrogates what was granted in the formerly stated Patriarchal

and Synodical Tomos, dated March 8, 1908, inscribed on page 108 of the special Codex in the Patriarchate, which decision was publicized to the Communities by the Patriarchal Encyclical, dated April 21, 1908 with Protocol Number 3498, concerning the assignation to the Church of Greece of the right to govern the Greek Orthodox Communities in the diaspora, with all relevant concessions in the decision, written in the formerly granted Tomos, and She reinstates immediately complete and intact Her ruling canonical rights, and immediate supervision and governance – without exception – of all Orthodox Communities found outside the boundaries of each of the Autocephalous Churches, whether in Europe, or America, or anywhere else; bringing them immediately under the immediate Ecclesiastical dependence and guidance, and determines those that arise thereafter will belong only to Her and from Her possess the validity of their Ecclesiastical formation and actuality, as appointed, requesting and obtaining, in accordance with the order, to commemorate the name of the Patriarch in them [the Communities].

Furthermore, the present Patriarchal and Synodical Act being manifest and certified, and recorded in the Sacred Codex of the Great Church of Christ, is in full effect and force from this day, and we command that an equal and identical copy be published in the official organ of the Ecumenical Patriarchate, “Ecclesiastical Truth.”

In the Year of our Salvation 1922, the 1st of the Month of March; Indiction 5.

†The Patriarch of Constantinople MELETIOS declares

† Nicholas of Caesarea

† Basil of Nicaea

† Gregory of Chalcedon

† Germanos of Amaseia

† Polycarp of Neocaesarea and Kotyora

† Apostolos of Rhodes

† Gervasios of Ancyra

† Nicodemus of Varni

† Smaragdos of Iliopolis

† Agathangelos of Forty Churches

† Joachim of Metra and Athyra