

# Can Holy Synod Vote Fairly Under Pressure from Constantinople?

By [Sophia Iliadi](#)

Global Research, October 06, 2019

Region: [Europe](#), [Middle East & North Africa](#)

Theme: [History](#)

*Since Kyriakos Mitsotakis was elected Prime Minister, the Church of Greece can breathe a bit freely. Threat of expelling faith from state education system blew over, as did the financial cuts for civilian services provided by the church.*

However, there is another problem, long-standing and very serious one. It's called the New Lands - ecclesiastical territories within the boundaries of Greece - namely Crete, the Dodecanese Islands, and northern Greece - that belonged to the Ecumenical Patriarchate until 1928, but are administered by the Holy Synod of the Greek Church now. That is, bishops of corresponding dioceses canonically report to the Ecumenical Patriarch, but form a part of the Standing Holy Synod of the Church of Greece.

This situation is jeopardized by the fact that the Old Greece and New lands are unjustly represented in parity in representation in the Holy Synod. There [are](#) 64 metropolises, titular metropolises and titular dioceses under the Archbishop of Athens and all Greece and 36 metropolises of the New Lands. However, the latter are disproportionally represented by 6 of the 12 bishops of the Standing Holy Synod.

Of course, that wouldn't be so much a problem, if this situation didn't prompt another Local Church to use it as a leverage of control over our autocephalous Church. Unfortunately, it did: there is nothing easier than lobbying via those under your control when they are overrepresented in the governing body.

For example, as Metropolitan Seraphim of Kythira [wrote](#) for Vima Orthodoxias, in January this year, the New Lands hierarchs received letters from the Phanar explaining that they should agree to the bestowal of autocephaly to the so-called Orthodox Church of Ukraine which formally took place on January 6. So, being under the reign of another Local Church Primate, that is His All-Holiness Patriarch Bartholomew of Constantinople, these bishops voted respectively.

In contrast, among members of the Holy Synod who represent the Old Greece, only one believed the Patriarch of Constantinople has the rights in question! The remaining five metropolitans from the Old Greece and the oldest members of the Standing Synod were more cautious about recognizing unlimited rights for Constantinople.

It clearly shows that bishops of the New Lands are constrained in their decisions by the Phanar that use them as a tool against the autocephalous Orthodox Church. Being equal to other bishops who serve in Greece, they don't enjoy the same freedom of thought and can't act accordingly to their conscience. Seems unfair, doesn't it?

\*

Note to readers: please click the share buttons above or below. Forward this article to your email lists. Crosspost on your blog site, internet forums. etc.

*Sophia Iliadi is a freelance blogger from Athens, currently based in US.*

*Featured image is from the author*

The original source of this article is Global Research  
Copyright © [Sophia Iliadi](#), Global Research, 2019

---

**[Comment on Global Research Articles on our Facebook page](#)**

**[Become a Member of Global Research](#)**

Articles by: [Sophia Iliadi](#)

**Disclaimer:** The contents of this article are of sole responsibility of the author(s). The Centre for Research on Globalization will not be responsible for any inaccurate or incorrect statement in this article. The Centre of Research on Globalization grants permission to cross-post Global Research articles on community internet sites as long the source and copyright are acknowledged together with a hyperlink to the original Global Research article. For publication of Global Research articles in print or other forms including commercial internet sites, contact: [publications@globalresearch.ca](mailto:publications@globalresearch.ca)  
[www.globalresearch.ca](http://www.globalresearch.ca) contains copyrighted material the use of which has not always been specifically authorized by the copyright owner. We are making such material available to our readers under the provisions of "fair use" in an effort to advance a better understanding of political, economic and social issues. The material on this site is distributed without profit to those who have expressed a prior interest in receiving it for research and educational purposes. If you wish to use copyrighted material for purposes other than "fair use" you must request permission from the copyright owner.

For media inquiries: [publications@globalresearch.ca](mailto:publications@globalresearch.ca)