

Kýrie Eléison

Published by St. Michael Press Publishing Co.,
a subsidiary of www.stmichaelacademy.org
Vol. 6, No. 1 – April 2011
Archbishop + Haralambos, President, CEO
Editor – Deacon John H. Vesey
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The Unity Prayer of Jesus God in the Flesh

By Metropolitan Archbishop + Haralambos

Beware of the Pharisees and their traditions that pre-empted what Jesus Christ wanted to do. Being God in the Flesh, He had nothing to prove to anyone. He spoke the Word of Truth and He spoke in Spirit and in Truth. However, even in His time, the Pharisees were so profoundly embedded with traditions, and these were so indelibly



Jesus Christ – God in the Flesh

placed upon their spirits that they couldn't understand some of His actions and even His words. He received opposition on all sides. In fact, He had come to minister to the sick and they were against that. In other words, let all people who are ill meet together and let them be corrupt and go to hell in their sins; yet Christ was there to prevent that.

What Is Happening Now?

The same thing is happening today. We are gaining a Pharisaic attitude with our rituals, with the placing of our hearts. God accepts only one kind of heart – a contrite heart – which has been achieved because of the repentance of your sins. Now, if you don't think you have committed any sins – and you can go smoothly through your spiritual life without the provisions of Christ – you are wrong. Those are the Seven Sacraments that you still enjoy in the church.

But don't confuse the Seven Sacraments with the philosophy of the Church today. The Church today – the True Church of Christ – probably would be more acceptable if it were in the right place. Because you cannot deny the Power of the Holy Spirit. We also know

that Christ, in Saint John, Chapter 17, prayed for unity, and you have to ask yourself why there is so much disunity? It's because they have lost the fervor and the meaning of why Christ even existed and came to earth – to be an example for us.

What bothers me today is that the Church not only is still in it Pharisaic mode, but that it's making enough mistakes where it's not coming as the Church Militant and it's not coming against those who would DEMOTE Christ. We have become very complacent, because of what do we don't say and do. We say: They believe in a God, too. Their Allah is God. That's not true, but that is what we say.

What The Holy Spirit Teaches Us.

Let me demonstrate to you what I believe the Holy Spirit is teaching us and what He is having us relearn is our positions. This is quite clear: You cannot demote Christ from His Godly Throne. While He walked the earth, He was God in the Flesh. If you can't say that, you are splitting the Trinity and if you split the Trinity you aren't where you should be in our Christian faith.

How do you demote Christ? One way is by calling Him a prophet. He wasn't just a prophet. He was God in the Flesh. And when He prayed the Unity Prayer, He prayed to Himself, or the Father: You in Me and Me in You were one and the same. He was declaring that for our benefit.

That of course is what happens today when you speak of Islam and even the Judaic faith that we seem to want to compromise our faith as believers of Christ being God in the Flesh.

Another way you can demote Christ is by becoming an antithesis to the Truth and Faith, and you do this by accepting an anti-christos – a substitute Christ. By

making an anti-christos, you have demoted Him and taken Him away from His Kingly position and throne as God, having come down from the full meaning that He came down here to earth. He came here for what purpose? To correct the sinners, to give them a different way of life and also to reveal Himself.

The Revelation Of God.

The Revelation of God is astounding to me, especially when you really believe what He was and what He did. The fact that He came down from His heavenly throne and that it was God actually lowering Himself to our level. He did this not only so we would understand, but so we would follow His example. He laid out all of the examples and that's the basis for the Gospel readings, especially the Gospel reading for today.

It was in Timothy where it pretty well lays out the contract of the Church, which was read today, and what is expected of us in the Church. The Gospel itself is nothing more than the actual action of God while He was here, and what He said. Stop and think about that. If God said those words, then those are the words that we should follow. So, anything that contradicts our Scripture – that we as Orthodox and we as believers – we need to make the world understand that our Divine Liturgy and the words that we pray are all taken from Holy Scripture.

They weren't man-made. Saint John Chrysostom did NOT generate and invent those words. He put them together in a man-made fashion so we could repeat them in the Divine Liturgy whenever we consecrate it. But they are all – and that includes the Catholic Church too – based on the Holy Scripture.

In that way, we are no different than our Protestant cousins who profess to believe in “Scripture only”. We are “Scripture only” too, because anything we invent – any passing, any holiday, any celebration that’s not in Scripture – is man-made and Pharisaic.

Therein lies the problem of the understanding and I think this an impediment to Christ’s Prayer of Unity of the Faith. I think it’s because if they can’t understand the importance of why we recognize and honor all of the Sacraments – and especially Holy Communion. I say Holy Communion because that’s an act of Unity, and the Body and Blood of our Savior Jesus Christ, and it’s why we partake of it. We do so, not just as a ritual, but the actual reality of it.

What puzzles me – and it certainly annoys me – is when I hear good faith Christians say, “It’s okay. They believe in a god. They believe in who they believe and call god, Allah.” That’s not God. In the original writings, He was called Theos, and in the original



Saint John

writings, it was Christ’s reference to the Father that identifies the God to whom we pray – not any other, and certainly not Mohammed. Christ identified the God to whom we should pray. We should do it – not just by our mouths – but by what we believe.

In Saint John Chapter 17, I believe He demonstrates that He is God. We identify God with Christ, so how can we possibly compromise that with other faiths? I mean, even with love in our hearts, our beloved Judaic believers, that the Messiah will come.

I have often said that we have two words that separate us. We believe He is going to RETURN and they believe He is COMING. That’s the best of the Judaic faith – they believe in a Messiah. That’s the heavy Orthodox Jew. Even Reformed Jews don’t believe in a Messiah. They believe in a Messianic Age.

Islam Demotes Jesus Christ.

That doesn’t bother me as much as I see the other rising menace in the background of Islam. Islam demotes Christ so they can elevate Mohammed. In fact, they put Mohammed on the same plane with Christ. And that is a total demotion of Christ’s position as God in the Flesh. And that is the anti-christos’ spirit that Saint Paul very pointedly, honestly and eloquently said – because he knew the spirit of iniquity was existing for that purpose.

So, how do we come about a Unity Position in the Church or the Body of Christ? Obviously that’s the Work of the Holy Spirit. But how can we help? We can’t help by using all of our rubrics and rituals and Pharisaic traditions. We can only do it by staying precisely in the Word of God. Precisely. By doing this, we can show them that our services – especially our Divine Liturgy service –

are totally, 100 percent Scriptural. It is not made by Saint John Chrysostom. God used him as a vessel. But every word and every meaning that Saint John Chrysostom wrote in the Divine Liturgy comes from Holy Scripture. It's not merely Orthodox, it is the True Faith.

Respect For The Catholic Church.

That means we must even respect the Catholic Church, even all that they say in their Mass, are the Words of God; they come from Scripture. They say it in a different way, and therein lies the traditional difference between Orthodoxy and Catholicism. But you have to understand something. It was the interpretation of certain words that caused the division in 1054.



Saints Peter and Paul

The same words existed. They believed that the words in Scripture about Peter established the Throne and the Bishop in Rome being pre-eminent to all the other Patriarchates. That doesn't bother me one way or another. They are all Patriarchs. They all believe in Christ. I'd rather list the things which

we do agree with one another, rather than the things on which we differ.

It doesn't bother me one bit that their Mass is different than our Divine Liturgy. It's still a consecration. It's still a recognition of the Body and Blood of Christ. So who are we to think that we have the only way? I don't believe that and I don't believe Heaven believes that, and it's certainly a DIS-UNITING concept to say that we are right and they are wrong. How about the areas where we are all right together? We all believe in the Seven Sacraments, which means we both believe in Baptism and Confession. Perhaps we do it in a different way, but so what? The end justifies the means.

It's just like Christ. He did things totally different than the Pharisees and Sadducees. He introduced the issues with His own directness. That's why they really didn't like Him. They probably would have accepted Him as the Messiah had He done it their Pharisaic way. But He did it in such a plain fashion that they couldn't believe that. He was the Son of God and that He was the Messiah. He was so "common ground" that they couldn't accept Him. He "hung around" with the sinners in the "bowels of Jerusalem".

Did it make sense for God to come down to this earth, take on the formality of the flesh, if He wasn't directing Himself to those who knew Him the most? Those who had the pure heart and were in right with God weren't in need as much as some of those who weren't. It's the same way today. There are so many who are in need and we hold ourselves up as holier than thou.

Be Careful As Orthodox Christians.

We must be very careful as Orthodox Christians in believing that we are the only way. It really bothers me when I

see a monk or someone taking on a Pharisaic viewpoint and who tries to use the Canons. By the way, the Scriptures do NOT contain the Canons. The Canons are generated from the Scripture. We should not get that mixed up. For a monk from a monastery saying he would not allow his children to take communion from another because it's "non-canonical" is absurd. What man can judge another man? Why do we say this one is canonical and that one isn't? That's the biggest sin in Orthodoxy, judging one another and using the Canons to prove a point – when the Canons were nothing more than guide posts.

When you go on Highway One, you come to a lot of guide posts so you don't get off the road. The Canons are guide posts to aid and assist us in maintaining the Truth in Christ, the Truth of Scripture and the Truth of our beliefs. They are not the judgment. That is a sin that Christ will remove.

What is Canonical Law?

It is not important or relevant to be accepted by Canonical Law. It's still a Law of Pharisees. Period. It's the Holy Spirit Who can judge you. In fact, everything that has been added to our Church hasn't altered it from being divided. I don't know of a Church that is more divided than the Orthodox Church. Ethnicity does this. Being judgmental does this when it comes from Bishops and Archbishops.

We Need A Spirit of Unity.

There is no spirit of Unity. It is completely against what the Lord prayed for in Saint John, Chapter 17. It is against what God desired – for us to be one. We probably are worse off because we think we're more right than those who are outside of the faith – because they don't know any better. They even

use us as an example – well, if you are so united and you are so right, why have you created such division within your own faith? There are more than 23,000 different segments of the Christian faith.

It's scary to think that those who came before us decided to take these positions and declare these other faiths as being right, even though they are of satan. If God would have taken that position, if Jesus would have acted like that, can you imagine what it would be like? Had Jesus been judgmental, and had said, if you don't accept it totally like this, can you imagine? I constantly read in Scripture that when He healed, He said, go and sin no more. So I think He's really saying that your difference, or your indifference to me, or an indifference to the Gospel of the Old Testament, is your sin, but go and sin no more. He always related it to sin. He always relates it to indifference and differences as sin.

Read Saint John, Chapter 17, Then Read It Again.

So we too need to know that if we come against what is written in Saint John, Chapter 17, and if we are an instrument in any way and come against God's Prayer to the Throne – no matter our background or that we say, I was brought up this way – if we come against God's Prayer to the Throne for Unity, we are really working for satan. Oh, we might still be in the Church, but satan has invaded our thoughts, our minds and certainly our prayers. This gives satan an inroad, a foot in the door, and we can't let satan do that.

I don't think you can read Saint John, Chapter 17 enough because it is a prayer from God to God. Nowhere do I see any prerequisites and standards being set in that prayer. He doesn't say, Lord let them be one, if they believe this way or

that way. Or let them be one if they make sure they have the Sacraments this way. He did not introduce – in any manner or form – a mode of operation of the Sacraments. He did not say, let them be one, if they do this, this and this. But the Church has taken this, and this and this, and this and this, and it has done this for 2,000 years, all of these prerequisites to make you feel that you are either in or out of the Body of Christ.

How ridiculous! Especially when we all have different gifts from the Holy Spirit to contribute to the fullness of the Body of Christ. We are different, so does God say we all must possess the same gifts? No, He makes it really clear that the Holy Spirit has given out different gifts that the Body of Christ needs. Let me tell you the one thing it needs more than anything else – that you do it in the Spirit of Unity, not in the spirit of “Well, I know it all,” or the spirit of “I’m right and you’re wrong.” I think there is goodness in each and every person who believes that Jesus Christ existed on this earth.

Don’t Demote Jesus Christ.

Unfortunately, if you cannot accept Him as God, you are demoting Him. You can’t say that Jesus Christ was just a man; He was man and God. He went out like God and He will return like God, and therein lies the real issue. When He returns, He will correct everything. But I wish Jesus would miraculously say, there are no denominations, that there is no Orthodox, there is no Catholic; it’s only those who believe in Me, and here I am. That time is going to come, and when He returns He’s going to absolve all of these indifferences that are with us.

So why don’t we get on the band wagon now, and be more in Unity of what He wanted and not what we want. Jesus Christ asked the Father for Unity. He wanted it. And there isn’t a priest or a bishop or an archbishop, even in our Orthodox faith, who doesn’t believe that theirs is the one. I don’t believe that’s of Christ. That’s the spirit of man that has done all it can to demote what Christ was. Christ was Christ for everyone. He was Jesus Christ to everyone. You could either accept or reject Him.

You Must Believe in Him.

I don’t know anywhere in Scripture where He set up any kind of a prerequisite to believe in Him. Either you believe in Him as the Son of God or you don’t. As He spoke to Peter when Peter told Him that He was the Son of God, Jesus said, No man has given this to you; you received this from the Holy Spirit. That’s what we need to receive – the Spirit of Unity and love for one another, and to love God with all of our heart, mind and spirit, and to love our fellow man.

If we do this, we will meet Scripture and the requirement of being a Christian. All the rest is Pharisaic and judgmental. If you believe in Jesus Christ and you love your God and love your neighbor as yourself – with all your heart, mind and spirit – Jesus said that’s the Holy Spirit, and what the Words of Holy Scripture point out. It’s that simple. And love one another. You can’t have Unity unless you love one another. But we find so much fault with one another because it’s different than how we believe. That was never a prerequisite with Jesus. He was everything to everyone.

In the Name of the Father, and of the Son and of the Holy Spirit.

The Unity Prayer of Jesus

Saint John 17: 1 These words spake Jesus, and lifting up his eyes to heaven, and said: Father, the hour is come, glorify thy Son, that thy Son may glorify thee. [2] As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. [3] And this is eternal life, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent. [4] I have glorified thee on the earth; I have finished the work which thou gavest me to do. [5] And now glorify, O Father, thou me with thine own self with the glory which I had with thee, before the world was. [6] I have manifested thy name unto the men whom thou hast given me out of the world: thine they were, and thou gavest them to me; and they have kept thy word. [7] Now they have known that all things whatsoever thou hast given me, are of thee: [8] For I have given unto them the words which thou gavest me; and they have received them, and have surely known that I came out from thee, and they have believed that thou didst send me. [9] I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine: [10] And all mine are thine, and thine are mine; and I am glorified in them. [11] And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou has given me; that they may be one, as we are. [12] While I was with them, I kept them in thy name; those that thou gavest me have I kept, and none of them is lost, but the son of perdition, that the scripture might be fulfilled. [13] And now I come to thee; and these things I

speak in the world, that they may have my joy filled in themselves. [14] I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. [15] I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil. [16] They are not of the world, even as I am not of the world. [17] Sanctify them through thy truth: thy word is truth. [18] As thou hast sent me into the world, even so have I also have sent them into the world. [19] And for their sakes I sanctify myself, that they also might be sanctified might through truth. [20] Neither I pray for these alone, but for them also which shall believe on me through their word; [21] That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. [22] And the glory which thou gavest me, I have given them; that they may be one, even as we are one: [23] I in them, and thou in me; that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast also loved me. [24] Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me; for thou lovest me before the foundation of the world. [25] O righteous Father, the world hath not known thee; but I have known thee: and these have known that thou hast sent me. [26] And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me, may be in them, and I in them.

Is Catholic-Orthodox Unity in Sight?

BY EDWARD PENTIN *September 14, 2009*



Pope Benedictine XVI with then-Metropolitan Kirill in December 2007.

(CNS/Reuters)

The Catholic Archbishop of Moscow has given a remarkably upbeat assessment of relations with the Orthodox Church, saying unity between Catholics and Orthodox could be achieved “within a few months.”

In an interview today in Italy’s *Corriere della Sera* newspaper, Archbishop Paolo Pezzi said the miracle of reunification “is possible, indeed it has never been so close.” The archbishop added that Catholic-Orthodox reunification, the end of the historic schism that has divided them for a millennium, and spiritual communion between the two churches “could happen soon, also within a few months.”

“Basically we were united for a thousand years,” Archbishop Pezzi said. “Then for another thousand we were

divided. Now the path to rapprochement is at its peak, and the third millennium of the Church could begin as a sign of unity.” He said there were “no formal obstacles” but that “everything depends on a real desire for communion.”

On the part of the Catholic Church, he added, “the desire is very much alive.” Archbishop Pezzi, 49, whose proper title is Metropolitan Archbishop of the Mother of God Archdiocese in Moscow, said that now there are “no real obstacles” on the path towards full communion and reunification. On issues of modernity, Catholics and Orthodox Christians feel the same way, he said: “Nothing separates us on bioethics, the family, and the protection of life.”

Also on matters of doctrine, the two churches are essentially in agreement.

“There remains the question of papal primacy,” Archbishop Pezzi acknowledged, “and this will be a concern at the next meeting of the Catholic-Orthodox Commission. But to me, it doesn’t seem impossible to reach an agreement.”

Prospects for union with the Orthodox have increased markedly in recent years with the election of Pope Benedict XVI, whose work as a theologian in greatly admired in Orthodox circles. Benedict is also without the burden of the difficult political history between Poland and Russia, which hindered Polish Pope John Paul II from making as much progress as

he would have liked regarding Catholic-Orthodox unity.

Relations have also been greatly helped by the election of Patriarch Kirill I earlier this year as leader of the Russian Orthodox Church, which is by far the largest of the national churches in the Orthodox Church. As the former head of the Moscow Patriarchate’s department for external relations, Kirill met Benedict on several occasions before and after he became Pope, and the Russian Orthodox Patriarch is well acquainted with the Roman Curia and with Catholicism.

Response to Edward Pentin’s article on Orthodox-Catholic Unity

Posted by Anca on Monday, Jan 11, 2010
8:30 PM (EST):

Great news! I am Orthodox but I see the unity with Rome as a historical and moral step. We have so much in common. At the beginning the Church was one.

Posted by Lauren on Tuesday, Jan 19, 2010
11:48 PM (EST):

This is incredible news! I am a Roman Catholic and I cannot wait for this to happen! I still don’t understand the hold up. The two sister churches are both Holy, Catholic, and Apostolic. However, we are not yet ONE Holy, Catholic, and Apostolic Church. It saddens me to see that so few people in my country know what the Orthodox Church is and exactly how special it is to Rome and the rest of the world. It also pains me to see that to this day people are persecuting the Roman Church for things that are untrue (ex: People say the Pope is the King of the

Catholic Church when in reality he is known as the “first among equals” meaning the Pope was once counted as a Patriarch.) I really hope people will realize how much we need each other.

Posted by Carlos on Wednesday, Feb 17, 2010 4:59 PM (EST):

I’m Roman Catholic, however, I recently read in an Orthodox winter newsletter that alluded to a possible reunification between the Catholic Church and the Orthodox. I’m so excited! I’ve prayed a lot for this.

With thousands of Anglican (bishops and priests) coming into communion with the RCC next month, and then hopefully a reunion with the Orthodox Church not far ahead in the distant future, perhaps other protestant denominations can follow the lead... so that we can be “One” as Christ intended!

Posted by William Bean on Wednesday, Apr 21, 2010 9:46 PM (EDT):

I was reared Roman Catholic, lost my faith during the turbulent sixties-early seventies, returned to Christ in the mid-nineteen seventies as an evangelical/Protestant/restorationist Christian, and now am an Eastern Orthodox Christian with an ex-Protestant wife and four living grandchildren. I want very much to reunite with the Catholic Church, the richness of which I never properly appreciated in my youth. HELP!!!

Posted by Andrew Soliman on Sunday, May 9, 2010 2:42 PM (EDT):

I am an Orthodox Coptic Christian and I can't wait till we unite again. In order for Evil to get to us it is easier for him to break us down. I believe that Evil has separated us and it is the love that Jesus has taught us over and over again that will bring us together. All we can do is pray and God always answers.

Posted by Michael Weus on Friday, Jun 25, 2010 4:47 PM (EDT):

"Your Will be done on earth as it is in Heaven." We must repent and learn to trust God completely. We ought to be humble and acknowledge that we are dust in order to truly glorify our Father, through our Savior Jesus His Son, by the grace of the Holy Spirit. "I appeal to you, brethren, by the name of our Lord Jesus Christ, that all of you agree and that there be no dissensions among you, but that you be united in the same mind and the same judgment." (1 Cor 1:10 RSV) If the Church, the Body of Christ is divided it is because love and humility is lacking. Jesus left us with one Church. "Your

Will be done on earth as it is in Heaven." We must repent and learn to trust God completely. We ought to be humble and acknowledge that we are dust in order to truly glorify our Father, through our Savior Jesus His Son, by the grace of the Holy Spirit. "I appeal to you, brethren, by the name of our Lord Jesus Christ, that all of you agree and that there be no dissensions among you, but that you be united in the same mind and the same judgment." (1 Cor 1:10 RSV) The first step is to unify the dates of Easter, out of pure love for Jesus, so that every Christian heart is united in the Passion and the Resurrection of our Lord, with one mind, on one date, and then trust the Holy Spirit totally to do the rest in us.

Posted by Vince on Monday, Jan 17, 2011 8:04 PM (EDT):

I am a Maronite catholic which is an Eastern Catholic church that is in Full Communion with Rome. We Have an eastern liturgy yes Our belief system is in full unity with the Western church. I pray that unity happens soon.

Please Pray For Us And Our Entities And Dependencies; Who Are Under Spiritual Protection and Omophorion of Metropolitan Archbishop + Haralambos

We ask that you join in praying for us and our entities and dependencies.

- The Archdiocese Office for the Holy Ukrainian Orthodox Archdiocese Autocephalic Church in Exile A/K/A St. Michael Evangelical Orthodox Church, Inc. – West Palm Beach, Florida – **Metropolitan Archbishop + Haralambos.**
- Metropolitan Archbishop + Haralambos, Grand Prelate of St. Michael International, and member of the Magisterium of the Byzantine Order of the Holy Sepulchre (O.B.S.S.) in Malta.
- Archdiocesan Liaison Fr. Stephanos Vlahopoulos. Also Knight Chevalier of the O.B.S.S.
- Holy Theotokos Monastery and Shrine, West Palm Beach, Florida. Metropolitan Archbishop + Haralambos, Deacon John Vesey, Deaconess Lois Bouchlas, Deaconess Anne Vesey and Deaconess Joy Ebersole.
- St. Michael Academy of Eschatology – West Palm Beach, Florida – Dean Deaconess Anna.
- St. Michael Academy/Museum, West Palm Beach, Florida – Museum Curator Deaconess Joy Ebersole.



Holy Theotokos – Blessed Mother

- Holy Theotokos Shrine in Jensen Beach, Florida.
- Christian Historical Treasure Museum and Children’s Outreach – Fort Pierce, Florida – Metropolitan Archbishop + Haralambos.
- St. Michael Academy – Ghana, West Africa – Evangelist Joseph Andoh.
- St. Francis of the Woods – Coyle, Oklahoma – Fr. Robert Adair, Knight Chevalier, O.B.S.S. and Deacon Christopher Contreras.

- St. Nektarios and Panagia Soumela Greek Orthodox Church – Clearwater, Florida – Fr. Theophanis Lemonakis.
- Holy Resurrection Orthodox Church – Denver, Colorado – Fr. Paul Constantine Warhola, also a Knight Chevalier, O.B.S.S., and Deacon Mason John Farrow.
- SS Peter and Paul Chapel – Bismarck, North Dakota – Fr. Robert P. Hubal. Also Knight Chevalier, O.B.S.S.
- St. Nectarios Monastery and Shrine in Fairview Park, Ohio – Metropolitan Archbishop + Germanos. Also Knight Chevalier, O.B.S.S.
- Clearfield County, Pennsylvania – Sub-Deacon Cole Wilson
- Ukrainian Orthodox Church of Ohio – Columbus, Ohio – Archpriest Michael Kirkland.
- Visiting celebrant St. Michael Shrine Chapel – Tarpon Springs, Florida.



Jesus Christ – God in the Flesh

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- Prayer partner St. Simeon Orthodox Renewal Center – Miramar, Florida – Rev. Archimandrite Eusebius Stephanou.
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