

Via e-mail: km@km.dk

St. George of Ioannina Greek Orthodox Parish of Roskilde Application
for recognition as a religious community

1st Question: The applicant (the ward / religious community you want recognized)

Name: St. George of Ioannina Greek Orthodox Parish of Roskilde
Address: Toldbodgade 7, 4000 Roskilde, Copenhagen, Denmark
Tel .: +46735303591
E-mail: metropolitancleopas@gmail.com
CVR No.: N/A

2nd Question: Is the applicant publicly recognized, approved or registered in another Nordic country?

Yes No

(See attached Appendixes 1, 2, & 3)

The Holy Metropolis of Sweden and All Scandinavia has registered in Sweden & Norway.

3rd Question: Is the applicant connected to international organizations or to one parent organization?

Yes No

(See attached Appendix 4)

The Holy Metropolis of Sweden and All Scandinavia is comprised of Sweden, Norway, Denmark, Iceland & Greenland, and its see is based in Stockholm. It was established on August 12, 1969 by the Ecumenical Patriarchate, through the issuing of a Patriarchal and Synodical Tome.

The Ecumenical Patriarchate is also known as the Patriarchate of Constantinople or the Great Church of Christ in Constantinople. Its creation goes back to the year 38, the year in which the Church was founded in the ancient city of Byzantium by Saint Andrew, the "First-called among the Apostles."

The Patriarchate of Constantinople is the spiritual center of the Orthodox Church. It is seen as the Mother Church by the ancient Patriarchates of Alexandria, Antioch, Jerusalem, by the younger autocephalous Churches of Russia, Serbia, Romania, Bulgaria, Georgia, Cyprus, Greece, Poland and Albania, and Ukraine, as well as by the autonomous churches of Czechoslovakia, Finland and Estonia.

The Patriarch of Constantinople is considered as the highest authority of the Eastern Orthodox Church. Since the sixth century, he bears the title of Archbishop of Constantinople, New Rome, and Ecumenical Patriarch. As "primus" (first) bishop of the Orthodox Church, the Ecumenical Patriarch undertakes various initiatives of Pan-Orthodox character, while coordinating relations between the other Churches of the Orthodox Communion, as well as relations between Orthodoxy as a whole and other Christian Churches or World Religions. Thus, he convokes and presides over councils and Pan-Orthodox meetings; consecrates the Myrrh (chrism) for all Orthodox Churches; grants autocephalous status to local churches which have become mature enough to be elevated to that ecclesiastical rank. The ecumenicity of the Patriarchate of Constantinople has been ratified by two Ecumenical Councils: the second (Constantinople, 381) and the fourth (Chalcedon, 451). The primatial privileges of the Patriarch of Constantinople were also solemnly reconfirmed by the Council of Trullo in 691. These primatial prerogatives grant the Patriarchate of Constantinople the jurisdiction over all Orthodox Christians who live in countries where there is not a canonical, autonomous or autocephalous, Orthodox jurisdiction.

Other than the Archdiocese of Constantinople, the Ecumenical Patriarchate today comprises of four other Dioceses/Metropolises in Turkey (Chalcedon, Derci, Princes' Isles, Imbros and Tenedos). In Greece, the jurisdiction of the Ecumenical Patriarchate extends today over the Islands of the

Dodecanese, Crete, Mount Athos and, spiritually, over the Metropolises of Northern Greece. Moreover, following the recent emigration of Orthodox Christians from their native countries, this jurisdiction extends over various new dioceses created in Western Europe, the Americas, Australia and New Zealand.

The Ecumenical Patriarchate has performed a notable missionary task over the centuries, stretching from the conversion of Kievan Russia in the tenth century to the many missionary initiatives undertaken in the Far East during this century.

The Ecumenical Patriarchate is one of the most active centers of the modern ecumenical movement. As soon as 1902, it took the initiative of inviting all Orthodox Churches to take a stand on the possibility of renewing their contacts with other Christian bodies, including the Church of Rome, the Anglican Church and other Protestant denominations. As of then, contacts between the Patriarchate of Constantinople and non-Orthodox Churches have become both numerous and frequent. This attitude of openness culminated in the historic Encyclical of 1920 sent by the Ecumenical Patriarchate to all Christian Churches, calling their leaders to establish a closer relationship with each other. The concrete aim of this Encyclical was to promote the cause of Church unity by creating an organism called the League of the Churches of Christ, modelled after the League of Nations. It is generally recognized that the Encyclical of 1920 constituted one of the major factors which later brought to the creation of the World Council of Churches in 1948.

In the last decades the Ecumenical Patriarchate has promoted in particular the dialogue with the Church of Rome. Thus, today the Patriarchate, among other dialogical initiatives, leads the theological dialogues in progress with the Ancient Oriental Churches, the Church of Rome, the Churches of the Anglican Communion, the Churches of the World Lutheran Federation, the Reformed Churches, as well as with the monotheistic Religions of Judaism and Islam.

Moreover, the Ecumenical Patriarchate performs an intense activity within the framework of the recent ecological-environmental movement through the promotion of noteworthy Pan-Orthodox and ecumenical initiatives aiming at sensitizing its own faithful, and the world as well, on this important issue.

4th Question: Has the applicant a Homepage?

Yes No

If so, please provide the website address:

<https://www.facebook.com/metropolisofsweden1/>

5th Question: What is the purpose of the statutes? A copy of the articles of association must be attached as an annex in Danish, other Nordic language or English. The articles of association must state when, by whom and how these have been adopted.

(See attached Appendix 5)

6th Question: Which activities are performed to fulfill the purpose, eg. worship services, missionary activities, educational activities or anything else? Describe:

Through its local parishes, the Holy Metropolis of Sweden and All Scandinavia celebrates worship services regularly, according to the religious calendar of the Eastern Orthodox Church, as compiled by the Ecumenical Patriarchate of Constantinople. In addition to regular worship services (every Sunday, feast days of the Lord, the Virgin Mary (Theotokos), and saints, seasonal services), the Holy Metropolis provides a variety of ministries, including religious education, philanthropic support for the less fortunate, social support designed to promote fellowship and creatively engage our various demographic groups (i.e., youth, Ladies Benevolent Society), and support services for newly arrived migrants. These activities include luncheons, pilgrimages, outings, classes in Byzantine ecclesiastical music, iconography, cooking, folk dance, concerts, networking events, lectures, seminars, training sessions, and counseling, etc.

7th Question: Description of the organizational structure if it is different than described in the Articles of Association:

(See Attached Articles of Association / By-Laws, Appendix 5)

8th Question: Financial statements including income statement and balance

A copy of the most recent annual accounts that have been audited or reviewed by a registered or state-authorized auditor in accordance with Danish standards for auditing or review must be enclosed as an annex. In the case of **newly started associations**, if no annual accounts are available, a copy of the latest half-yearly accounts, revised or reviewed by a registered or state-authorized auditor must be enclosed in accordance with Danish standards for auditing or review.

(See attached Årsrapport for 2019 for the newly established *St. George of Ioannina Greek Orthodox Parish of Roskilde / St. Georg af Ioannina's Graesk-Ortodokse Menighed I Roskilde*: Appendix 6)

9th Question: Declaration on the number of adult members (aged 18 or over) with permanent residence in Denmark:

We declare that the St. George Greek Orthodox Parish in Roskilde, Denmark has 100 permanent members of permanent residence Denmark. All registrations are kept in the archives of the parish, available at your disposal.

10th Question: A creed or other text that refers to the religious basis and / or doctrine of religion, and which clarifies how the "worship" of the Faith Code is, and how this belief guides the members' ethics and morality.

The Holy Metropolis of Sweden and All Scandinavia, as an eparchy of the Ecumenical Patriarchate of Constantinople, adheres to the Nicene Creed, the doctrines of the Seven Ecumenical Councils of the Church of Christ, as well as the decisions of local councils and pan-Orthodox Councils, and the teachings of the Holy Fathers.

The Symbol of Faith (The Nicene Creed)

I believe in one God, Father Almighty, Creator of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all ages; Light of Light, true God of true God, begotten, not created, of one essence with the Father, through Whom all things were made. For us and for our salvation, He came down from heaven and was incarnate by the Holy Spirit and the Virgin Mary and became man. He was crucified for us under Pontius Pilate, and He suffered and was buried; He rose on the third day, according to the Scriptures. He ascended into heaven and is seated at the right hand of the Father; He will come again with glory to judge the living and dead. His Kingdom shall have no end. And in the Holy Spirit, the Lord, the Giver of life, Who proceeds from the Father, Who together with the Father and the Son is worshiped and glorified, Who spoke through the prophets. I believe in One, Holy, Catholic, and Apostolic Church. I acknowledge one baptism for the forgiveness of sins. I expect the resurrection of the dead, and the life of the age to come. Amen.

11th Question: Central religious texts (excerpt or description is sufficient in connection with larger textual traditions).

(See attached Appendix 7)

The Holy Scriptures are highly regarded by the Orthodox Church. Their importance is expressed in the fact that a portion of the Bible is read at every service of Worship. The Orthodox Church believes that the books of the Bible are a valuable witness to God's revelation. The Old Testament is a collection of forty-nine books of various literary styles which expresses God's revelation to the ancient Israelites. The Orthodox Church regards the Old Testament as a preparation for the coming of Christ and believes that it should be read in light of His revelation.

The New Testament is centered upon the person and work of Jesus Christ and the outpouring of the Holy Spirit in the early Church. The four Gospels are an account of Christ's life and teaching, centering upon His Death and Resurrection. The twenty-one epistles and the Acts of the Apostles are devoted to the Christian life and the development of the early Church. The Book of Revelation is a very symbolic text which looks to the return of Christ. The New Testament, especially the Gospels, is very important to Orthodoxy because here is found a written witness to the perfect revelation of God in the Incarnation of the Son of God, in the person of Jesus Christ.

The Holy Eucharist is the oldest experience of Christian Worship as well as the most distinctive. Eucharist comes from the Greek word which means thanksgiving. In a particular sense, the word describes the most important form of the Church's attitude towards all of life. The origin of the Eucharist is traced to the Last Supper at which Christ instructed His disciples to offer bread and wine in His memory. The Eucharist is the most distinctive event of Orthodox worship because in it the Church gathers to remember and celebrate the Life, Death, and Resurrection of Christ and, thereby, to participate in the mystery of Salvation.

In the Orthodox Church, the Eucharist is also known as the Divine Liturgy. The word liturgy means people's work; this description serves to emphasize the corporate character of the Eucharist. When an Orthodox attends the Divine Liturgy, it is not as an isolated person who comes simply to hear a sermon. Rather, he comes as a member of the Community of Faith who participates in the very purpose of the Church, which is the Worship of the Holy Trinity. Therefore, the Eucharist is truly the center of the life of the Church and the principal means of spiritual development, both for the individual Christian and the Church as a whole.

The central religious text of the Orthodox Christian Church is the Divine Liturgy, which is celebrated every Sunday and on weekdays, primarily during feast days. The structure of the Divine Liturgy remains the same, with Epistle and Gospel readings changing daily.

The most frequently celebrated Divine Liturgy in the Orthodox Church is the Divine Liturgy of St. John Chrysostom. It is celebrated on most Sundays during the calendar year (with the exception of the five Sundays of Great Lent) and most feast days held throughout the year. The English translation of this text is available here: <https://www.goarch.org/-/the-divine-liturgy-of-saint-john-chrysostom>. The Holy Metropolis of Sweden published a tri-lingual edition of this liturgy (Greek, English and Swedish) in the spring of 2019.

The Divine Liturgy of St. Basil the Great is also celebrated ten times during the year: on January 1, the feast of St. Basil, on the five Sundays of Great Lent, on the eve of Christmas and Theophany, on the former feasts when they occur on Sunday or Monday, on Holy Thursday, and on Holy Saturday. The English translation of this text is available here: <https://www.goarch.org/-/the-divine-liturgy-of-saint-basil-the-great>

The Liturgy of the Pre-Sanctified Gifts is celebrated on weekdays during Holy and Great Lent, with the exception of the feast of the Annunciation (March 25th), when the Divine Liturgy of St. John Chrysostom is celebrated. The English text of the Liturgy of Pre-Sanctified Gifts is available here: <https://www.goarch.org/-/the-lenten-liturgies>

Teachings of the Orthodox Church By Rev. Fr. Thomas Fitzgerald, Retrieved from <https://www.goarch.org/-/teachings-of-the-orthodox-church>

The Orthodox Church throughout the ages has maintained a continuity of faith and love with the apostolic community which was founded by Christ and sustained by the Holy Spirit. Orthodoxy believes that she has preserved and taught the Christian Faith, free from error and distortion, from the time of the Apostles. She also believes that there is nothing in the body of her teachings which is contrary to truth or which inhibits real union with God. The air of antiquity and timelessness which often characterizes Eastern Christianity is an expression of her desire to remain loyal to the authentic Christian Faith.

Orthodoxy believes that the Christian Faith and the Church are inseparable. It is impossible to know Christ, or to be considered a Christian, apart from the Church. It is in the Church that the Christian Faith is proclaimed and maintained. It is through the Church that an individual is nurtured in the Faith.

Revelation

God is the source of faith in the Orthodox Church. Orthodoxy believes that God has revealed Himself to us, most especially in the revelation of Jesus Christ, whom we know as the Son of God. This Revelation of God, His love, and His purpose, is constantly made manifest and contemporary in the life of the Church by the power of the Holy Spirit.

The Orthodox Faith does not begin with mankind's religious speculations, nor with the so-called "proofs" for the existence of God, nor with a human quest for the Divine. The origin of the Orthodox Christian Faith is the Self-disclosure of God. Each day, the Church's Morning Prayer affirms and reminds us of this by declaring, "God is the Lord and He has revealed Himself to us." While the inner Being of God always remains unknown and unapproachable, God has manifested Himself to us; and the Church has experienced Him as Father, Son, and Holy Spirit. The Doctrine of the Holy Trinity, which is central to the Orthodox Faith, is not a result of pious speculation, but of the overwhelming experience of God. The doctrine affirms that there is only One God, in whom there are three distinct Persons. In other words, when we encounter the Father, the Son, or the Holy Spirit, we are truly experiencing contact with God. While the Holy Trinity is a mystery which can never be fully comprehended, Orthodoxy believes that we can truly participate in the Trinity through the life of the Church, especially through our celebration of the Eucharist and the Sacraments, as well as the non-sacramental services.

Incarnation of Jesus Christ

Together with the belief in the Holy Trinity, the doctrine of the Incarnation occupies a central position in the teaching of the Orthodox Church. According to Orthodox Faith, Jesus is much more than a pious man or a profound teacher of morality. He is the "Son of God who became the Son of Man." The doctrine of the Incarnation is an expression of the Church's experience of Christ. In Him, divinity is united with humanity without the destruction of either reality. Jesus Christ is truly God who shares in the same reality as the Father and the Spirit. Moreover, He is truly man who shares with us all that is human. The Church believes that, as the unique God-man, Jesus Christ has restored humanity to fellowship with God.

By manifesting the Holy Trinity, by teaching the meaning of authentic human life, and by conquering the powers of sin and death through His Resurrection, Christ is the supreme expression of the love of God the Father, for His people, made present in every age and in every place by the Holy Spirit through the life of the Church. The great Fathers of the Church summarized the ministry of Christ in the bold affirmation, "God became what we are so that we may become what He is."

Scriptures

The Holy Scriptures are highly regarded by the Orthodox Church. Their importance is expressed in the fact that a portion of the Bible is read at every service of Worship. The Orthodox Church believes that the books of the Bible are a valuable witness to God's revelation. The Old Testament is a collection of forty-nine books of various literary styles which expresses God's revelation to the ancient Israelites. The Orthodox Church regards the Old Testament as a preparation for the coming of Christ and believes that it should be read in light of His revelation.

The New Testament is centered upon the person and work of Jesus Christ and the outpouring of the Holy Spirit in the early Church. The four Gospels are an account of Christ's life and teaching, centering upon His Death and Resurrection. The twenty-one epistles and the Acts of the Apostles are devoted to the Christian life and the development of the early Church. The Book of Revelation is a very symbolic text which looks to the return of Christ. The New Testament, especially the Gospels,

is very important to Orthodoxy because here is found a written witness to the perfect revelation of God in the Incarnation of the Son of God, in the person of Jesus Christ.

Tradition

While the Bible is treasured as a valuable written record of God's revelation, it does not contain wholly that revelation. The Bible is viewed as only one expression of God's revelation in the ongoing life of His people. Scripture is part of the treasure of Faith which is known as Tradition. Tradition means that which is "handed on" from one generation to another. In addition to the witness of Faith in the Scripture, the Orthodox Christian Faith is celebrated in the Eucharist; taught by the Fathers; glorified by the Saints; expressed in prayers, hymns, and icons; defended by the seven Ecumenical Councils; embodied in the Nicene Creed; manifested in social concern; and, by the power of the Holy Spirit, it is lived in every local Orthodox parish. The life of the Holy Trinity is manifested in every aspect of the Church's life. Finally, the Church, as a whole, is the guardian of the authentic Christian Faith which bears witness to that Revelation.

Councils and Creed

As Orthodoxy has avoided any tendency to restrict the vision of God's revelation to only one avenue of its life, the Church has also avoided the systematic or extensive definition of its Faith. Orthodoxy affirms that the Christian Faith expresses and points to the gracious and mysterious relationship between God and humanity. God became man in the person of Jesus Christ, not to institute a new philosophy or code of conduct, but primarily to bestow upon us "new life" in the Holy Trinity. This reality, which is manifest in the Church, cannot be wholly captured in language, formulas, or definitions. The content of the Faith is not opposed to reason, but is often beyond the bounds of reason, as are many of the important realities of life. Orthodoxy recognizes the supreme majesty of God, as well as the limitations of the human mind. The Church is content to accept the element of mystery in its approach to God.

Only when the fundamental truths of the Faith are seriously threatened by false teachings, then the Church acts to define dogmatically an article of faith. For this reason, the decisions of the seven Ecumenical Councils of the ancient undivided Church are highly respected. The Councils were synods to which bishops from throughout the Christian world gathered to determine the true faith. The Ecumenical Councils did not create new doctrines but proclaimed, in a particular place and a particular time, what the Church has always believed and taught.

The Nicene Creed, which was formulated at the Councils of Nicaea in 325 and of Constantinople in 381, has been recognized since then as the authoritative expression of the fundamental beliefs of the Orthodox Church. The Creed is often referred to as the "Symbol of Faith." This description indicates that the Creed is not an analytical statement, but that it points to a reality greater than itself and to which it bears witness. For generations, the Creed has been the criterion of authentic Faith and the basis of Christian education. The Creed is recited at the time of Baptism and during every Divine Liturgy.

12th Question: Description of the wedding ritual and others important rituals

(See attached Appendix 8)

The Orthodox Christian Church recognizes seven sacraments: 1) Baptism, 2) Chrismation, 3) Holy Communion, 4) Holy Orders, 5) Confession, 6) Holy Unction, 7) Marriage.

The Sacraments By Rev. Fr. Thomas Fitzgerald, Retrieved from <https://www.goarch.org/-/the-sacraments>

One of the best-known prayers of the Orthodox Church speaks of the spirit of God being "present in all places and filling all things." This profound affirmation is basic to Orthodoxy's understanding of God and His relationship to the world. We believe that God is truly near to us. Although He cannot be seen, God is not detached from His creation. Through the persons of The Risen Christ and the

Holy Spirit, God is present and active in our lives and in the creation about us. All our life and the creation of which we are an important part, points, to and reveals God.

There are special experiences in our corporate life as Orthodox Christians when the perception of God's presence and actions is heightened and celebrated. We call these events of the Church Sacraments. Traditionally, the Sacraments have been known as Mysteries in the Orthodox Church. This description emphasizes that in these special events of the Church, God discloses Himself through the prayers and actions of His people.

Not only do the Sacraments disclose and reveal God to us, but also they serve to make us receptive to God. All the Sacraments affect our personal relationship to God and to one another. The Holy Spirit works through the Sacraments. He leads us to Christ who unites us with the Father. By participating in the Sacraments, we grow closer to God and to receive the gifts of the Holy Spirit. This process of deification, or theosis, as it is known by Orthodoxy, takes place not in isolation from others, but within the context of a believing community. Although the Sacraments are addressed to each of us by name, they are experiences which involve the entire Church.

The Sacraments of the Orthodox Church are composed of prayers, hymns, scripture lessons, gestures and processions. Many parts of the services date back to the time of the Apostles. The Orthodox Church has avoided reducing the Sacraments to a particular formula or action. Often, a whole series of sacred acts make up a Sacrament. Most of the Sacraments use a portion of the material of creation as an outward and visible sign of God's revelation. Water, oil, bread and wine are but a few of the many elements which the Orthodox Church employs in her Worship. The frequent use of the material of creation reminds us that matter is good and can become a medium of the Spirit. Most importantly, it affirms the central truth of the Orthodox Christian faith: that God became flesh in Jesus Christ and entered into the midst of creation thereby redirecting the cosmos toward its vocation to glorify its Creator.

The Eucharist

The Holy Eucharist, which is known as the Divine Liturgy, is the central and most important worship experience of the Orthodox Church. Often referred to as the "Sacrament of Sacraments", it is the Church's celebration of the Death and Resurrection of Christ offered every Sunday and Holy day. All the other Sacraments of the Church lead toward and flow from the Eucharist, which is at the center of the life of the Church. The previous pamphlet in this series was devoted to the meaning and celebration of the Eucharist in the Orthodox Church.

Baptism

The Sacrament of Baptism incorporates us into the Church, the Body of Christ, and is our introduction to the life of the Holy Trinity. Water is a natural symbol of cleansing and newness of life. Through the three-fold immersion in the waters of Baptism in the Name of the Holy Trinity, one dies to the old ways of sin and is born to a new life in Christ. Baptism is one's public identification with Christ Death and victorious Resurrection. Following the custom of the early Church, Orthodoxy encourages the baptism of infants. The Church believes that the Sacrament is bearing witness to the action of God who chooses a child to be an important member of His people. From the day of their baptism, children are expected to mature in the life of the Spirit, through their family and the Church. The Baptism of adults is practiced when there was no previous baptism in the name of the Holy Trinity.

Chrismation

The Sacrament of Chrismation (Confirmation) immediately follows baptism and is never delayed until a later age. As the ministry of Christ was enlivened by the Spirit, and the preaching of the Apostles strengthened by the Spirit, so is the life of each Orthodox Christian sanctified by the Holy Spirit. Chrismation, which is often referred to as one's personal Pentecost, is the Sacrament which imparts the Spirit in a special way.

In the Sacrament of Chrismation, the priest anoints the various parts of the body of the newly-baptized with Holy Oil saying: "The seal of the gifts of the Holy Spirit." The Holy Oil, which is blessed by the bishop, is a sign of consecration and strength. The Sacrament emphasizes the truths that not only is each person a valuable member of the Church, but also each one is blessed by the Spirit with certain gifts and talents. The anointing also reminds us that our bodies are valuable and are involved in the process of salvation.

The Sacraments of initiation always are concluded with the distribution of Holy Communion to the newly-baptized. Ideally, this takes place within the celebration of the Divine Liturgy. This practice reveals that Orthodoxy views children from their infancy as important members of the Church. There is never time when the young are not part of God's people.

Confession

As members of the Church, we have responsibilities to one another and, of course, to God. When we sin, or relationship to God and to others distorted. Sin is ultimately alienation from God, from our fellow human beings, and from our own true self which is created in God's image and likeness.

Confession is the Sacrament through which our sins are forgiven, and our relationship to God and to others is restored and strengthened. Through the Sacrament, Christ our Lord continues to heal those broken in spirit and restore the Father's love those who are lost. According to Orthodox teaching, the penitent confess to God and is forgiven by God. The priest is the sacramental witness who represents both Christ and His people. The priest is viewed not as a judge, but as a physician and guide. It is an ancient Orthodox practice for every Christian to have a spiritual father to whom one turns for spiritual advice and counsel. Confession can take place on any number of occasions. The frequency is left the discretion of the individual. In the event of serious sin, however, confession is a necessary preparation for Holy Communion.

Marriage

God is active in our lives. It is He who joins a man and a woman in a relationship of mutual love. The Sacrament of Marriage bears witness to His action. Through this Sacrament, a man and a woman are publicly joined as husband and wife. They enter into a new relationship with each other, God, and the Church. Since Marriage is not viewed as a legal contract, there are no vows in the Sacrament. According to Orthodox teachings, Marriage is not simply a social institution, it is an eternal vocation of the kingdom. A husband and a wife are called by the holy Spirit not only to live together but also to share their Christian life together so that each, with the aid of the other, may grow closer to God and become the persons they are meant to be. In the Orthodox Marriage Service, after the couple have been betrothed and exchanged rings, they are crowned with "crowns of glory and honor" signifying the establishment of a new family under God. Near the conclusion of the Service, the husband and wife drink from a common cup which is reminiscent of the wedding of Cana and which symbolized the sharing of the burdens and joys of their new life together.

Holy Orders

The Holy Spirit preserved the continuity of the Church through the Sacrament of Holy Orders. Through ordination, men who have been chosen from within the Church are set apart by the Church for special service to the Church. Each is called by God through His people to stand amid the community, as pastor and teacher, and as the representative of the parish before the Altar. Each is also a living icon of Christ among His people. According to Orthodox teaching, the process of ordination begins with the local congregation; but the bishop alone, who acts in the name of the Church, can complete the action. He does so with the invocation of the Holy Spirit and the imposition of his hands on the person being ordained.

Following the custom of the Apostolic Church, there are three major orders, each of which requires a special ordination. These are Bishop, who is viewed as a successor of the Apostles, Priest and Deacon, who act in the name of the Bishop. Each order is distinguished by its pastoral responsibilities.

Only a Bishop may ordain. Often, other titles and offices are associated with the three orders. The Orthodox Church permits men to marry before they are ordained. Since the sixth century, Bishops have been chosen from the celibate clergy.

Anointing of the Sick (Holy Unction)

When one is ill and in pain, this can very often be a time of life when one feels alone and isolated. The Sacrament of the Anointing of the Sick, or Holy Unction as it is also known, remind us that when we are in pain, either physical, emotional, or spiritual, Christ is present with us through the ministry of his Church. He is among us to offer strength to meet the challenges of life, and even the approach of death.

As with Chrismation, oil is also used in this Sacrament as a sign of God's presence, strength, and forgiveness. After the reading of seven epistle lessons, seven gospel lessons and the offering of seven prayers, which are all devoted to healing, the priest anoints the body with the Holy Oil. Orthodoxy does not view this Sacrament as available only to those who are near death. It is offered to all who are sick in body, mind, or spirit. The Church celebrates the Sacrament for all its members during Holy week on Holy Wednesday.

Other Sacraments and Blessings

The Orthodox Church has never formally determined a particular number of Sacraments. In addition to the Eucharist she accepts the above six Mysteries as major Sacraments because they involve the entire community and are closely related to the Eucharist. There are many other Blessings and Special Services which complete the major Sacraments, and which reflect the Church's presence throughout the lives of her people.

13th Question: Description of the clergymen or marriages education

His Eminence Metropolitan Cleopas of Sweden and All Scandinavia, most honorable exarch of the Northern Lands, was born in Nea Smyrni, Athens in 1966. He studied Theology at the Universities of Athens, Thessaloniki, Durham (England), the Holy Cross Greek Orthodox School of Theology in Brookline, Massachusetts, Harvard Divinity School, and Boston University. He was ordained a Deacon and Presbyter by the ever-memorable Metropolitan Cleopas of Thessaliothis. He served as a clergyman in the Holy Metropolis of Thessaliothis, as well as the Holy Archdioceses of Thyateira and America, as well as a university professor at the Holy Cross Greek Orthodox School of Theology in Brookline, Queens College, and the University of Massachusetts. Nine of his studies have been published in Greek and English, as well as numerous papers in theological journals in Greece and abroad. He was elected Metropolitan of Sweden on May 5, 2014 and ordained to the episcopacy by His All-Holiness Ecumenical Patriarch Bartholomew on May 21, 2014.

The Holy Metropolis of Sweden and All Scandinavia Parishes & Clergy are as follows:

1. St. George Greek Orthodox Cathedral in Stockholm, Sweden.

Parish Priest: Protopresbyter Panagiotis Kostoulas. Deacon George Arvanitidis. Church mailing address: St. George Greek Orthodox Cathedral. Birger Jarlsgatan 92, 114 20 Stockholm, Sweden. Church office tel.: +4686123481. Parish priest's e-mail address: frpanagiotisk@gmail.com Parish priest's tel.: +46738990708.

2. Annunciation Greek Orthodox Metropolitan Church in Oslo, Norway.

Parish priest: Archimandrite Alexandros Loukatos. Deacon Maxime Lesage. Church mailing address: Annunciation Greek Orthodox Metropolitan Church. Thor Olsensgate 9, 0177 Oslo, Norway. Church office tel.: +4796831734. Parish priest e-mail address: loukatos.alexandros@gmail.com Parish priest's tel: +4746211075. Deacon's e-mail: maximelesage@gmail.com Deacon's tel: +4793664137.

3. St. Paul Greek Orthodox Parish in Uppsala, Sweden.

Parish Priest: Archimandrite Sosipatros Stefanoudis. Church mailing address: St. Paul Greek Orthodox Parish. Sysslomansgatan 46, 752 27 Uppsala, Sweden. Church office tel.: +4618532023. Parish priest's e-mail address: stefan70@hotmail.com Parish priest's tel.: +46735614845.

4. Holy Trinity Greek Orthodox Parish in Gothenburg, Sweden.

Parish Priest: Presbyter Petros Moralis. Church mailing address: Holy Trinity Greek Orthodox Parish. Sehlstedtgatan 10, 417 20 Göteborg, Sweden. Church office tel.: +4631510051. Parish priest's e-mail address: petrosmoralis@gmail.com Parish priest's tel.: +46728384341 Parish Website address: www.gokgbg.com

5. St. Nicholas Finnish Orthodox Parish in Stockholm, Sweden.

Parish Priest: Presbyter Nicholas Hammarberg. Church mailing address: St. Nicholas Finnish Orthodox Parish. c/o L. Jungström. Snickarevägen 1A, 191 40 Sollentuna, Sweden. Church office tel.: +4686121409. Church office e-mail address: info@ortodox-finsk.se

6. Apostle Cleopas Greek Orthodox Parish in Kalmar, Sweden.

Parish Priest: Protopresbyter Christos Letsios. Church mailing address: Apostle Cleopas Greek Orthodox Parish. Kungsgårdsvägen 2C, 39337 Kalmar, Sweden. Parish Priest Home address: Rev. Christos Letsios. Lybecksvägen 3 C, 39354 Kalmar, Sweden. Parish priest's e-mail address: despinaletsios@gmail.com Parish priest's tel.: +46762681414.

7. Entry of the Theotokos into the Temple Greek Orthodox Parish in Borås, Sweden.

Parish Priest: Protopresbyter Ioannis Nikolaidis. Church mailing address: Panagia Greek Orthodox Parish. Hässleholmens Kyrka. Våglångatan 3, 50246 Borås, Sweden. Parish priest's e-mail address: jeannicolaidis@hotmail.com Parish priest's tel.: +46725122139.

8. Sts. Constantine & Helen Greek Orthodox Parish in Jönköping, Sweden.

Parish Priest: Presbyter Dr. Nicholas Rigas. Church mailing address: Sts. Constantine & Helen Greek Orthodox Parish. Erik Dahlbergsgatan 10, 55337 Jönköping, Sweden. Church office tel.: +46729654678. Parish priest's e-mail address: rigas_nikolaos@yahoo.gr Parish priest's tel.: +46729654678.

9. St. Nectarios Greek Orthodox Parish in Stavanger, Norway.

Parish Priest: Archimandrite Alexandros Loukatos. Church mailing address: St. Nectarios Greek Orthodox Parish. c/o Annunciation Greek Orthodox Metropolitan Church. Thor Olsensgate 9, 0177 Oslo, Norway. Church office tel.: +4796831734. Parish priest's e-mail address: loukatos.alexandros@gmail.com Parish priest's tel.: +4746211075.

10. St. George of Ioannina Greek Orthodox Parish in Copenhagen, Denmark.

Parish Priest: V. Rev. Sosipatros Stefanoudis. Church mailing address: St. George of Ioannina Greek Orthodox Parish. (Katolsk Apostolisk kirke) Toldbodgade 7, 4000 Roskilde, Copenhagen. Parish Priest e-mail address: stefan70@hotmail.com Parish priest's tel.: +46735614845.

11. Apostle Andrew Greek Orthodox Parish in Malmö, Sweden.

Church mailing address: Apostle Andrew Greek Orthodox Parish. c/o Metropolis of Sweden. Birger Jarlsgatan 92, 114 20 Stockholm, Sweden. Parish Priest: V. Rev. Sosipatros Stefanoudis. Parish Priest e-mail address: stefan70@hotmail.com Parish priest's tel.: +46735614845.

12. St. Chrysostom of Smyrna Greek Orthodox Parish in Bergen, Norway.

Parish Priest: Archimandrite Alexandros Loukatos. Church mailing address: St. Chrysostom of Smyrna Greek Orthodox Parish. c/o Annunciation Greek Orthodox Metropolitan Church. Thor Olsensgate 9, 0177 Oslo, Norway. Church office tel.: +4796831734. Parish priest's e-mail address: loukatos.alexandros@gmail.com Parish priest's tel.: +4746211075.

13. St. Gerasimos of Cephalonia Greek Orthodox Parish in Trondheim, Norway.

Parish Priest: Archimandrite Alexandros Loukatos. Church mailing address: St. Gerasimos of Cephalonia Greek Orthodox Parish. c/o Annunciation Greek Orthodox Metropolitan Church. Thor

Olsensgate 9, 0177 Oslo, Norway. Church office tel.: +4796831734. Parish priest's e-mail address: loukatos.alexandros@gmail.com Parish priest's tel.: +4746211075.

14. Apostle Bartholomew Greek Orthodox Parish in Reykjavik, Iceland

Served in rotation by the Metropolis Clergy. Church mailing address: Apostle Bartholomew Greek Orthodox Parish. (Friðrikskapella in Reykjavik, Iceland) c/o Metropolis of Sweden. Birger Jarlsgatan 92, 114 20 Stockholm, Sweden. Metropolis tel.: +4686123481. Metropolis e-mail address: metropolisofsweden@gmail.com

15. St. Hallvard Orthodox Missionary Community in Oslo, Norway.

Parish Priest: Presbyter Olav (Ole) Petter Lerseth. Community's mailing address: Korsvollbakken 27, 0880 Oslo, Norway. Priest's tel.: +4740060975. Priest's e-mail address: f.olav@vikenfiber.no

16. Annunciation of the Virgin Mary Orthodox Missionary Community in Bergen, Norway.

Parish Priest: Presbyter Theodor (Tor) Vegard Svane. Community's mailing address: Sorlia 22, 5223 Nesttun, Norway. Priest's tel.: +4747248470. Priest's e-mail address: t.svane@icloud.com

17. Transfiguration of Christ Orthodox Missionary Community in Överkalix, Sweden.

Parish Priest: Presbyter Benedikt (Bengt) Pohjanen. Community's mailing address: Community's mailing address: Knusvägen 10, SE-95632 Överkalix, Sweden. Priest's tel.: +46705677529. Priest's e-mail address: bengt.pohjanen@sirillus.se

18. Saint Nicholas Hermitage in Rättvik, Sweden.

Hermitage Mailing Address: Sankt Nikolai Klostret. c/o: Metropolis of Sweden. Birger Jarlsgatan 92, 114 20 Stockholm, Sweden. Metropolis tel.: +4686123481. Metropolis e-mail: metropolisofsweden@gmail.com

14th Question: Any other information of interest to the application:

The Orthodox Christian Church dates back to the Apostolic Era and was founded on the Sunday of Pentecost. Its bishops trace their apostolic succession directly to the twelve Holy Apostles of Christ, with the spiritual leader of the Eastern Orthodox Church, His All-Holiness Ecumenical Patriarch Bartholomew, being the 270th and current Archbishop of Constantinople, New Rome, and Ecumenical Patriarch. His see was established by St. Andrew the Apostle, brother of St. Peter and first called among the Apostles. All canonical bishops of the Ecumenical Patriarchate, including the shepherd of the Holy Metropolis of Sweden and All Scandinavia, His Eminence Metropolitan Cleopas, are duly elected by the Holy Synod of the Ecumenical Patriarchate, with the blessings of the Ecumenical Patriarch. They receive their apostolic succession from him or his exarchs around the world, and report regularly to the Ecumenical Patriarchate regarding their ministry in the eparchies entrusted to them by the Church.

15th Question: Responsible contact person

1st person (in Sweden): His Eminence Archbishop/Metropolitan Cleopas of Sweden and All Scandinavia

Address: Holy Metropolis of Sweden and All Scandinavia

92 Birger Jarlsgatan, 11420 Stockholm, Sweden

Tel.: +46735303591

E-mail address: metropolitancleopas@gmail.com

2nd person (in Copenhagen, Denmark): Nikolaos Claus Englund Pedersen

Tel.: +4523629546

E-mail address: claus@englund.dk

contact person signature: _____

Date: January 30, 2020