



The contribution of the Orthodox Church in realizing peace, justice, freedom, fraternity and love between peoples, and in the removal of racial and other discriminations.

Finding constant inspiration in this expectation and foretaste of the Kingdom of God, the Church cannot remain indifferent to the problems of humanity in each period. On the contrary, she shares in our anguish and existential problems, taking upon herself—as the Lord did—our suffering and wounds, which are caused by evil in the world and, like the Good Samaritan, pouring oil and wine upon our wounds through words of *patience and comfort* (Rom 15:4; Heb 13:22), and through love in practice. The word addressed to the world is not primarily meant to judge and

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This multidimensional social service enables the Church to cooperate with various relevant social institutions.

2. Competition and enmity in the world introduce injustice and inequitable access among individuals and peoples to the resources of divine creation. They deprive millions of people of fundamental goods and lead to the degradation of human person; they incite mass migrations of populations, and they engender ethnic, religious, and social conflicts, which threaten the internal cohesion of communities.

3. The Church cannot remain indifferent before economic conditions that negatively impact humanity as a whole. She insists not only on the need for the economy to be grounded upon ethical principles, but that it must also tangibly serve the needs of human beings in accordance with the teaching of the Apostle Paul: *By laboring like this, you must support the weak. And remember the words of the Lord Jesus, that he said, 'It is more blessed to give than to receive' (Acts 20:35).* Basil the Great writes that *each person should make it his duty to help those in need and not satisfy his own needs (Moral Rules, 42. PG 31, 1025A).*

4. The gap between rich and poor is dramatically exacerbated due to the financial crisis, which normally results from the unbridled profiteering by some representatives of financial circles, the concentration of wealth in the hands of the few, and perverted business practices devoid of justice and humanitarian sensitivity, which ultimately do not serve humanity's true needs. A sustainable economy is that which combines efficiency with justice and social solidarity.

5. In light of such tragic circumstances, the Church's great responsibility is perceived in terms of overcoming hunger and all other forms of deprivation in the world. One such phenomenon in our time—whereby nations operate within a globalized economic system—points to the world's serious identity crisis, for hunger not only threatens the divine gift of life of whole peoples, but also offends the lofty dignity and sacredness of the human person, while simultaneously offending God. Therefore, if concern over our own sustenance is a material issue, then concern over feeding our neighbor is a spiritual issue (Jm 2:14-18). Consequently, it is the mission of all Orthodox Churches to exhibit solidarity and administer assistance effectively to those in need.

6. The Holy Church of Christ, in her universal body—embracing in her fold many peoples on earth—emphasizes the principle of universal solidarity and supports the closer cooperation of nations and states for the sake of resolving conflicts peacefully.

7. The Church is concerned about the ever-increasing imposition upon humanity of a consumerist lifestyle, devoid of Christian ethical principles. In this sense, consumerism combined with secular globalization tends to lead to the loss of

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9. Even as the Church proceeds to preach and realize her salvific mission for the world, she is all the more frequently confronted by expressions of secularism. The Church of Christ in the world is called to express once again and to promote the content of her prophetic witness to the world, grounded on the experience of faith and recalling her true mission through the proclamation of the Kingdom of God and the cultivation of a sense of unity among her flock. In this way, she opens up a broad field of opportunity since an essential element of her ecclesiology promotes Eucharistic communion and unity within a shattered world.

The ecological crisis, which is connected to climate change and global warming, makes it incumbent upon the Church to do everything within her spiritual power to protect God's creation from the consequences of human greed. As the gratification of material needs, greed leads to spiritual impoverishment of the human being and to environmental destruction. We should not forget that the earth's natural resources are not our property, but the Creator's: *The earth is the Lord's, and all its fullness, the world, and those who dwell therein* (Ps 23:1). Therefore, the Orthodox Church emphasizes the protection of God's creation through the cultivation of human responsibility for our God-given environment and the promotion of the virtues of frugality and self-restraint. We are obliged to remember that not only present, but also future generations have a right to enjoy the natural goods granted to us by the Creator.

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+ pascualos

12. Over the last years, we observe an immense development in the biological sciences and in corresponding biotechnologies. Many of these achievements are considered beneficial for humankind, while others raise ethical dilemmas and still others are deemed unacceptable. The Orthodox Church believes that the human being is not merely a composition of cells, bones, and organs; nor again is the human person defined solely by biological factors. Man is created in the image of God (Gen 1:27) and reference to humanity must take place with due respect. The recognition of this fundamental principle leads to the conclusion that, both in the process of scientific investigation as well as in the practical application of new discoveries and innovations, we should preserve the absolute right of each individual to be respected and honored at all stages of life. Moreover, we should respect the will of God as manifested through creation. Research must take into account ethical and spiritual principles, as well as Christian precepts. Indeed, due respect must be rendered to all of God's creation in regard to both the way humanity treats and science explores it, in accordance to God's commandment (Gen 2:15).

14. The Church's special pastoral care for young people represents an unceasing and unchanging Christ-centered process of formation. Of course, the pastoral responsibility of the Church also extends to the divinely-granted institution of family, which has always been and must always be founded on the sacred mystery of Christian marriage as a union between man and woman, as reflected in the union

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of Christ and His Church (Eph 5:32). This is especially vital in light of attempts in certain countries to legalize and in certain Christian communities to justify theologically other forms of human cohabitation that are contrary to Christian tradition and teaching. The Church hopes for the recapitulation of everything in the Body of Christ, it reminds every person coming into the world, that Christ will return again at His Second Coming *judging the living and the dead* (1 Pet 4, 5) and that *His Kingdom shall have no end* (Lk 1:33)

15. In our times, just as throughout history, the prophetic and pastoral voice of the Church, the redeeming word of the Cross and of the Resurrection, appeals to the heart of humankind, calling us, with the Apostle Paul, to embrace and experience *whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report* (Phil 4:8)—namely, the sacrificial love of Her Crucified Lord, the only way to a world of peace, justice, freedom, and love among peoples and between nations, whose only and ultimate measure is always the sacrificed Lord (cf. Rev 5:12) for the life of the world, that is, endless Love of God in the Triune God, of the Father, and of the Son, and of the Holy Spirit, to whom belongs all glory and power unto the ages of ages.

† Bartholomew of Constantinople, Chairman

† Theodoros of Alexandria

† Theophilos of Jerusalem

† Irinej of Serbia

† Daniel of Romania

† Chrysostomos of Cyprus

† Ieronymos of Athens and All Greece

† Kyrillos Pavlou
† Theodoros
† Theophilos
† Irinej
† Daniel
† Chrysostomos
† Ieronymos

† Sawa of Warsaw and All Poland

† Sawy i wszystk

† Anastasios of Tirana, Durres and All Albania

† Anastasi i Tiranë
† αναστασιος της Τυρανής και όλων της Αλβανίας

† Rastislav of Presov, the Czech Lands and Slovakia

† Rastislav

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† Leo of Karelia and All Finland
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† Stephanos of Tallinn and All Estonia

† Stefanos of Tallinn and All Estonia
† Στεφάνος της Ταλίνης και όλων της Εσθονίας

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† John of Pergamon
† Ιωάννης της Περγάμης

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† Elder Archbishop Demetrios of America
† Πατριάρχης Αμερικής

† Augustinos of Germany

† Augustinos of Germany
† Αβραάμ της Γερμανίας

† Irenaios of Crete

† Irenaios of Crete
† Ιρηνάιος της Κρήτης

† Isaiah of Denver

† Isaiah of Denver
† Ισαΐας της Ντένβερ

† Alexios of Atlanta

† Alexios of Atlanta
† Αλεξάνδρος της Ατλάντα

† Iakovos of the Princes' Islands

† Iakovos of the Princes' Islands
† Ιακώβος των Πριγκιπέσων

† Joseph of Proikonnisos

† Meliton of Philadelphia

† Emmanuel of France

† Nikitas of the Dardanelles

† Nicholas of Detroit

† Gerasimos of San Francisco

† Amphilochios of Kisamos and Selinos

† Amvrosios of Korea

† Maximos of Selyvria

† Amphilochios of Adrianopolis

† Kallistos of Diokleia

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† Job of Telmessos

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 † Μελίτων Φιλαδέφειας
 † Εμμανουήλ Γαλλίας
 † Νικήτας Δαρδανελών
 † Νικόλαος Δετρόιτ
 † Γεράσιμος Σαν Φρανσίσκο
 † Αμφιλόχιος Κισάμου και Σελίνου
 † Αμβρόσιος Κορέας
 † Μάξιμος Σελύβριας
 † Αμφιλόχιος Αδριανούπολης
 † Καλλίστος Διοκλείας
 † Αντώνιος Ηιεράπολης
 † Γιώργος Τελμεσσός

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† Jean de Харіуполі

† Gregory of Nyssa, Head of the Carpatho-Russian Orthodox in the USA

† Bishop Gregory of Nyssa

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† Ιωνάθαν της Καμπάλα

† Seraphim of Zimbabwe and Angola

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† Sergios of Good Hope

† Σεργίου της Καλής Ελπίδας

† Athanasios of Cyrene

† Αθανάσιος της Κυρήνης

† Alexios of Carthage

† Αλεξάνδρος της Καρχήνης

† Ieronymos of Mwanza

† Ieronymos Mwanza

† George of Guinea

† George of Guinea

† Nicholas of Hermopolis

† Nicholas of Hermopolis

† Dimitrios of Irinopolis

† Dimitrios of Irinopolis

† Damaskinos of Johannesburg and Pretoria

† Damaskinos of Johannesburg and Pretoria

† Narkissos of Accra

† Narkissos of Accra

† Emmanouel of Ptolemaidos

† Emmanouel of Ptolemaidos

† Gregorios of Cameroon

† Gregorios of Cameroon

† Nicodemos of Memphis

† Nicodemos of Memphis

† Meletios of Katanga

† Meletios of Katanga

† Panteleimon of Brazzaville and Gabon

† Panteleimon of Brazzaville and Gabon

† Innokentios of Burudi and Rwanda

† Innokentios of Burudi and Rwanda

† Crysostomos of Mozambique

† Crysostomos of Mozambique

† Neofytos of Nyeri and Mount Kenya

† Νεοφυττός

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† Aristarchos of Constantine

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† Theophylaktos of Jordan

† Θεοφύλακτος Ἰορδάνου

† Nektarios of Anthidion

† Νεκτάριος Ἀνθιδίου

† Philoumenos of Pella

† Φιλομένος Πέλλης

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† Јован Охридски и Скопски

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† Амфилохије Монтенегарски и Приморски

† Porfirije of Zagreb and Ljubljana

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† Lukijan of Budim

† Лукијан Будимски

† Longin of Nova Gracanica MWA

† Лонгин Новоградски

† Irinej of Backa

† Hrizostom of Zvornik and Tuzla

† Justin of Zica

† Pahomije of Vranje

† Jovan of Sumadija

† Ignatije of Branicevo

† Fotije of Dalmatia

† Athanasios of Bihac and Petrovac

† Joanikije of Niksic and Budimlje

† Grigorije of Zahumlje and Hercegovina

† Milutin of Valjevo

† Maksim in Western America

+ Irinej in Australia and New Zealand

Ст. Ботки Шенер

En. *[Signature]*

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Eu. A. Haezel

Гармаша

+ B. 3. X Thurs

Capitaine



† David of Krusevac

† Jovan of Slavonija

† Andrej ^{of} in Austria and Switzerland

† Sergije of Frankfurt and ^{all} Germany

† Ilarion of Timok

+ Jovan Crkvenich

+ Andrej

H. Crkvenich

+ Sr. Miron

Ilarion

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† Laurentiu of Sibiu and Transylvania

† Andrei of Vad, Feleac, Cluj, Alba, Crisana and Maramures

† Irineu of Craiova and Oltenia

† Ioan of Timisoara and Banat

† Iosif in Western and Southern Europe

† Serafim ^{of} Germany and Central Europe

Teofan, MAB

Laurentiu M.A

Andrei

Irineu

Ioan

Iosif, of Western and Southern Europe

+ Serafim

† Nifon of Targoviste

† Irineu of Alba Iulia

† Ioachim of Roman and Bacau

† Casian of Lower Danube

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† Nicolae in America

† Sofronie of Oradea

† Nicodim of Strehaia and Severin

† Visarion of Tulcea

† Petroniu of Salaj

† Siluan in Hungary

† Siluan in Italy

† Timotei in Spain and Portugal

+ Nifon
+ Irineu

+ Ioachim ARB.
+ Casian
al Dunării de Jos
+ Timotei

+ Nicolae a celor
din America
+ Sofronie al Oradei
+ Nicodim al Severinului
si Strehaiei
+ Visarion

+ Petroniu al Salajului
+ Siluan, Episcopul Episcopiei
Ortodoxe Romane din Ungaria
+ Siluan al Episcopiei Ort. Ro.
a Italiei
+ Timotei al Ep. Ort. Ro.
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† Chrysostomos of Kyrenia

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† Neophytos of Morphou

† Vasileios of Constantia and Ammochostos

† Nikiphoros of Kykkos and Tillyria

Varlaam Ploiesteanul

Emilian Lovisteanul

Ioan Casian de Vicina

† Γεώργιος Παφός

† Χρυσόστομος Κίτιον
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† Νεόφυτος Μόρφου

† Βασίλειος Κωνσταντίας Αμμοχόστου

† Νικηφόρος Κυκκώ και Τιλυρίας

† Isaias of Tamassos and Oreini

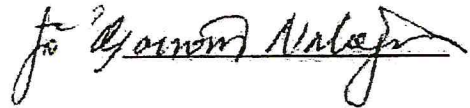


† Barnabas of Tremithousa and Lefkara

† Christophoros of Karpasias



† Nektarios of Arsinoe



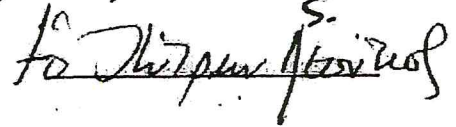
† Nikolaos of Amathus



† Epiphánios of Ledra



† Leontios of Chytron



† Porphyrios of Neapolis



† Gregory of Mesaoria

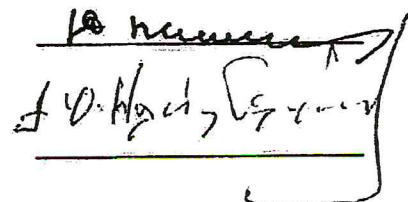


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† Chrysostomos of Peristerion



† Germanos of Eleia

† Alexandros of Mantinea and Kynouria

† Μαντινέας καὶ Κυνουρίας

† Ignatios of Arta

† Ἀρταίου, Ὀρεστιάδος καὶ Σουφλίου

† Damaskinos of Didymoteixon, Orestias and Soufli

† Alexios of Nikaia

† Νίκαιας καὶ Ἀγίου Βλασίου

† Hierotheos of Nafpaktos and Aghios Vlasios

† Νάπακτου καὶ Ἀγίου Βλασίου

† Eusebios of Samos and Ikaria

† Σάμου καὶ Ἰκαρίας

† Seraphim of Kastoria

† Καστοριάς καὶ Ἀρδανίου

† Ignatios of Demetrias and Almyros

† Δημτριάδος καὶ Ἀλμυρού

† Nicodemos of Kassandreia

† Κασσανδρείας καὶ Ἀρδανίου

† Ephraim of Hydra, Spetses and Aegina

† Ἑφραίμ Ἁγίου Βλασίου καὶ Ἀγίου Νικολάου

† Theologos of Serres and Nigrita

† Σερρών καὶ Νιγρίτας

† Makarios of Sidirokastron

† Σιδιροκάστρου καὶ Ἀρδανίου

† Anthimos of Alexandroupolis

† Ἀλεξανδρουπόλεως καὶ Ἀρδανίου

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† Chrysostomos of Messenia

† Athenagoras of Ilion, Acharnon and Petroupoli

† Ioannis of Lagkada, Litis and Rentinis

† Gabriel of New Ionia and Philadelphia

† Chrysostomos of Nikopolis and Preveza

† Theoklitos of Ierissos, Mount Athos and Ardameri

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† Abel of Lublin and Chelm

† Jacob of Bialystok and Gdansk

† George of Siemiatycze

† Paisios of Gorlice

† Barnabas of Neapolis and Stavroupolis
 † Chrysostomos of Messenia
 † Athenagoras of Ilion, Acharnon and Petroupoli
 † Ioannis of Lagkada, Litis and Rentinis
 † Gabriel of New Ionia and Philadelphia
 † Chrysostomos of Nikopolis and Preveza
 † Theoklitos of Ierissos, Mount Athos and Ardameri

† abp SIMON
 † Abp Abel
 † abp Jacob
 † bishop George
 † Bishop Paisios

Delegation of the Church of Albania

† Joan of Koritsa

† Joani i Koritës

† Demetrios of Argyrokastron

~~† Demetrios~~

† Nikolla of Apollonia and Fier

† Nikolle

† Andon of Elbasan

† Andon Elbasan

† Nathaniel of Amantia

† Nathanaël i Amantës

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† Asti Bylisit

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† Michal

† Isaiah of Sumperk

† Izaiáš

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