

**Statements against racism, xenophobia, intolerance and the political parties
adopting such positions**

made by

**His Beatitude Ieronymos II, Archbishop of Athens and All Greece and Primate of
the Autocephalous Orthodox Church of Greece**

and

Most Rev. Metropolitan and Bishops of the Church of Greece

His Beatitude Ieronymos II, Archbishop of Athens and All Greece

“The Church loves all people, including non-Christians and black and white, It loves all,
treads its path and needs no protectors”.

(30/10/2012, visit of HB Ieronymos II, Archbishop of Athens, to the Medical Center of Social
Solidarity, in the area of Ambelokipi, Athens, Greece)

Most Rev. Pavlos, Metropolitan of Sissanion and Siatista

“I have left the issue of ‘Golden Dawn’ or rather of ‘black night’, actually, for the end.

It is indeed deplorable that some so-called ‘Christian activists’ should have identified
themselves with ‘Golden Dawn’ to defend Christ.

The same Christ, I suppose, Whom “Golden Dawn” persecutes, offends and humiliates on a
daily basis and does so in the persons of refugees, immigrants and even children.

Could it be that you, my dear Christians, forgot the word of Christ that: *‘Inasmuch as ye have
done it unto one of the least of these my brethren, ye have done it unto me’*?

Is man not in the image of God, whoever this man may be? Is a migrant or a refugee not a
least of the brethren of Christ?

Is he or she not the “neighbour” of the parable of the Good Samaritan? According to the
view of ‘Golden Dawn’, then, the Samaritan should perhaps have thrown the wounded Jew
out, when he saw him; would this have made a “Good” Samaritan of him, maybe? I wonder.

Any embrace or favour extended by a Christian, or worse, by a clergyman, to ‘Golden Dawn’,
is a sign of horrible confusion and annulment of faith.

No one should trifle with issues that may not be trifled with. The Word of God is of absolute and eternal validity.

The issue of refugees and the concomitant problems left to grow by an incompetent political leadership is one thing and the absolute value of the human person is quite another.

We may not annul the truth of God to resolve our own problems. On the contrary, it is these problems that were caused because we replaced the truth of God with our arrogance and light-mindedness.

Let us stand well, then! Let us stand in reverence!’ The leading thread is the will of Christ and not the arbitrary or supposedly smart acts of men!”

(14/10/2012, Interview to the “Romfea” Greek religious news site)

Most Rev. Anthimos, Metropolitan of Thessaloniki

“I do not accept brutal treatment towards immigrants”. When asked by extremists why he feeds immigrants, he answered: “It is the commandment of the Gospel”.

(28/10/2012)

Most Rev. Ignatios, Metropolitan of Demetrias and Almyros

“Christ did not discriminate on the grounds of colour, gender, nationality or religion. Racism does not merely constitute for our fatherland one of the symptoms of a society in crisis and decline. On the contrary, it is a direct threat to one of the principal factors that helped preserve the Greek nation unscathed, despite the constant Symplegades reserved for it by history in the course of many centuries.

A fundamental attitude of Hellenism was diachronically the ability to enter into dialogue with all things different, to receive any components useful to it and to inculcate its culture and ethos into peoples whose paths crossed with its own, even as its conquerors, thus compensating for any numerical disadvantage on the battlefield as well for the superior social and administrative organisation of friends or foes.”

(26/10/2012, Interview to the weekly Greek Newspaper “Ependytis” [Investor])

Most Rev. Dionysios, Metropolitan of Korinthos

“The Church cannot be against immigrants or foreigners... We shall not play anyone’s game; regardless of whether they are affiliated with the right or with the left. Extremes do not benefit anyone”

(28/10/2012, Interview to the Greek Sunday newspaper “Eleftheros Typos [Free Press]”

Most Rev. Chrysostomos, Bishop of Dodoni

“We have no right to throw the immigrants entering our country into the Caeadas chasm. Whoever behaves in a racist or xenophobic manner is absolutely in no way related to Orthodoxy. This is because it is unexceptionally true that we see the image of God even in the least of our brethren”.

(25/10/2012, Interview to the “Day and Night” e-magazine of the “Amen” Greek religious news site)

Most Rev. Ierotheos, Metropolitan of Nafpaktos

“The Church is against racism and violence. We are in favor of love, faith and unity of society, “The only competent authority for illegal immigration is the State”.

Most Rev. Nikolaos, Metropolitan of Phthiotis

“All human beings are our brothers. The Church respects all political parties and notably the legal ones and cannot condemn any of them! The Church condemns the parties that are not in accord with the Gospel and the teaching of the Church. We ought to behave as Christians. Extremes are of no benefit to anyone.”

Most Rev. Chrysostomos, Metropolitan of Halkis

“We are all children of God”.

Most Rev. Chyssostomos, Metropolitan of Messenia

It is important to point out that this political-religious formation cannot constitute an instantaneous event or a form of expression; on the contrary, it has been growing for some time and it has been investing in all kinds of conservatism in order to put down its mark and to express its role within Greek society whenever and wherever its mouthpieces have appeared as unsolicited saviors undertaking at the same time the action of saving ‘the lost’. However, a question arises: Since when did the worshipers of Antiquity and of the twelve Olympians start to confess and to advocate faith in Jesus Christ? Or how is it possible for them to connect violence with the Christian Cross and faith with an ideology of slogans? It seems that we have moved from social racism to para-religious idealism.”

(25/10/2012, Interview to the Greek Newspaper “Ethnos” [Nation])

Most Rev. Ioannis, Metropolitan of Langada, Liti and Redini

The witness provided today by the Church worldwide proves the authenticity of its work. Wherever there is an Orthodox Christian Church, there too is found the witness of love and charity, which embraces all, with no partiality to particular persons. Since the phenomenon of migration preoccupies the whole world, we deem that our Holy Mother Church of Christ has not only fully responded to this issue but its historic past with its multifarious pastoral work bears undeniable witness to the fullness of this response. The Great Church of Christ has organized charitable work worldwide and taken care of migrant brethren in Christ belonging not only to the same nation or religion but of all men and women, regardless of their religious or national origin. The Orthodox Church *“goes into all the world”* and proclaims the confession of Faith in the work bearing witness to its attitude of love for those laboring and burdened.

[...]

The pastoral ministration of the Church to brethren in distress and to the phenomenon of migration is an impartial one; it takes no account of their nationality or their religion. It is a ministration that fulfils the expression of love, confirms the exactness of the faith and contemplates the person of our Lord Jesus Christ suffering in the person of the migrant.

Accordingly, the Ministration of the Church on this sensitive issue constitutes an expression of the authenticity of its work, free of all those elements referring to decadent choices inspired by – and subject to – racial or nationalist courses of action, which at any rate do not respect nor show any consideration for the value of the human person or the value of a Christ-centred life, as this is dictated by the teachings of the Fathers and is lived within it in an error-free manner”.

(7/10/2015, <http://www.diakonima.gr>)