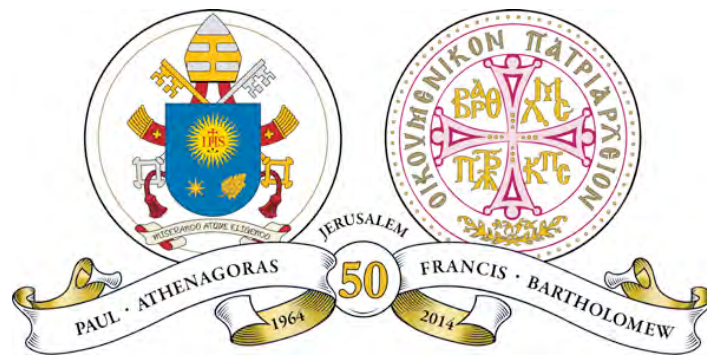




C O N T E N T S

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4. Bartholomew, Archbishop of Constantinople-New Rome and Ecumenical Patriarch
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Purpose of the Meeting Between Pope Francis and Ecumenical Patriarch Bartholomew in Jerusalem

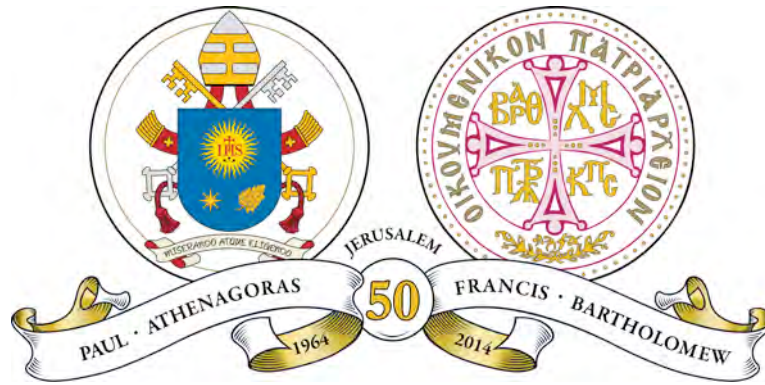
On Sunday, May 25, 2014, Ecumenical Patriarch Bartholomew and Pope Francis will meet at the Church of the Holy Sepulcher to commemorate a meeting in the Holy Land fifty years ago by their revered predecessors, Ecumenical Patriarch Athenagoras and Pope Paul VI.

The historic meeting in 1964 marked the beginning of a new era in the relations between the Churches of Rome and Constantinople, and indirectly between Roman Catholicism and Orthodoxy as a whole. The significance of that event can only be fully appreciated if placed against the background of a millennium branded with theological estrangement and mutual mistrust between the two great traditions of the Church.

The 1964 meeting in Jerusalem was the beginning of a long journey, which the succeeding generations were called to continue. Looking back at the fifty years after the event, both Churches can be grateful that a great deal has been achieved both in the "dialogue of love" (namely, the general exchanges and communications between their leaders and representatives) and in the "dialogue of truth" (namely, the official theological dialogues and conversations). The spirit of fraternal love and mutual respect has replaced the old polemic and suspicion. There is still a lot to be achieved and, indeed, the path seems to be long. This path, however, must be followed in spite of difficulties; there is no alternative.

The forthcoming meeting of Ecumenical Patriarch Bartholomew and Pope Francis in Jerusalem this coming May is expected to be a strong symbolic confirmation of the commitment and determination to continue the path which the two great Church leaders inaugurated half a century ago. Their contemporary witness is in the same spirit of love and faithfulness to the truth of the Gospel, as was transmitted to us by the great Fathers of the Church. Moreover, the problems facing humanity throughout the world call for cooperative leadership between these leaders of Christianity.

All of this makes the forthcoming meeting of Pope Francis and Ecumenical Patriarch Bartholomew in Jerusalem an event of great significance.



Pilgrimage Toward Unity: Athenagoras and Paul VI in Jerusalem (1964)

by John Chryssavgis

Excerpt from the book:
Dialogue of Love, Breaking the Silence of Centuries,
Fordham University Press

In January 1964, two Christian prelates broke a silence of centuries with a simple gesture of embrace and a few gentle words. A little-noticed historic meeting in Jerusalem between Ecumenical Patriarch Athenagoras and Pope Paul VI reflected the simple dominical prayer and commandment by Christ "that His disciples may be one" (John 17.21); but what began was a journey of exceptional transformation in the relations between the Roman Catholic and Orthodox Churches, two "sister churches," which had shared an entire millennium of common doctrine and spiritual tradition, followed by an entire millennium of division and alienation.

Thus, on January 5, 1964, Pope Paul VI met with Ecumenical Patriarch Athenagoras on the Mount of Olives. It was the first time the Western pontiff and the Eastern primate – the universal leader of the Western Church and the spiritual leader of the Eastern Church, the Pope of Rome and the Archbishop of New Rome – met face-to-face since 1438 at the Council of Florence. And the venue for the encounter was on the Mount of Olives, the very place where our Lord Jesus Christ, the Great High-Priest, addressed His Father on the night of His betrayal for the unity of His followers, boldly and passionately praying that "His disciples may be one," *ut unum sint*. (John 17.21)

First Steps to Transformation

Prior to this groundbreaking meeting of the two prelates fifty years ago, for many centuries the Eastern and Western Churches were not in formal contact and shared very little official communication, especially after what became known as the Great Schism of 1054. There were two brief occasions of encounter and dialogue regarding reunification during the thirteenth and fifteenth centuries, but these left behind feelings of bitterness rather than hopefulness, at least for the Orthodox Christians of the East. The estrangement was of course markedly accentuated and apparent after the tragic events of the Crusades in the late twelfth-early thirteenth century.

Upon learning of the announcement on January 6, 1963, of the imminent visit of Pope Paul VI to the Holy Land, Patriarch Athenagoras preached on the same day to a large congregation in a church of a local Istanbul neighborhood, where he was celebrating the Divine Liturgy for the feast-day of St. Nicholas on December 6 and joyfully explained the significance of this visit, observing that "it would be an act of divine providence if, on the occasion of the papal journey, the heads of all the holy Churches of Christ, in the East and West alike, of the three major Confessions were together to express contrition . . . tears . . . and prayers for the reconciliation of all people in accordance with His will."

The Melting Away of Silence

Thus ensued the historic meeting of the Pope and the Patriarch in Jerusalem on January 5, 1964, an encounter and event that was truly remarkable and momentous, albeit somewhat unexpected and unplanned. This was the first time in some 525 years – and only the second time in well over 1000, possibly even 1900 years! – that an Ecumenical Patriarch was meeting face-to-face with a Roman Pontiff. At the Council of Florence in 1438-39, Archbishop Joseph II of Constantinople met with Pope Eugene IV on March 8, 1438; the Patriarch was in attendance for most of the conciliar sessions, although he died in the final days of the council. During the previous effort toward reconciliation of the two churches, at the Council of Lyons in 1274, Ecumenical Patriarch Joseph was not in attendance; indeed, that entire gathering was more a political than an ecclesiastical event, orchestrated by the Roman Pope in association with the Byzantine Emperor. Prior to the twentieth century, in fact, there were very few, if almost no face-to-face meetings between the two leaders of the Eastern and Western Church. Diplomatic encounters between the two sees were almost always enacted through representatives.

On January 5, 1964, at 9.30pm, the first contact was held in the Apostolic Delegation residence on the magnificent Mount of Olives, where the Pope awaited and received the Patriarch. The two leaders embraced one another in a gracious historical gesture that – to quote the official report submitted subsequently to the Holy and Sacred Synod on January 20, 1964 – "melted away centuries of silence between their respective Churches. A milestone and the dawn of a new Christendom was consecrated at that moment, when the attention of the entire Christian world was focused on the City of love and reconciliation, while the hearts of all well-intentioned people were beating in anticipation as they waited to hear the message of unity and fraternity in Christ." As they entered the formal reception hall hand-in-hand, the Pope took the throne on the left and signaled to the Patriarch to be seated on an identical throne on the right.

There followed a fourteen-minute private meeting, during which the two prelates understood that "it would take a long time for the wealth of impressions and emotions to be fully articulated." They promised to "deal openly with one another, to speak their minds honestly, to express their thoughts about the constitution of the church, even if one has evolved differently to the other in two or three points of doctrine." At the same time, both leaders recognized that they were faced with "a difficult task because of people's mentality and psychology," which would resist their ecumenical openings. Nonetheless, they pledged not to allow "questions of prestige and primacy, or matters related to discipline, honor, privilege and ambition" to interfere with their goal "to discern the truth," but rather "to cherish the church" (Athenagoras) and "to serve." (Paul VI)

Immediately afterward, the entourages of the two leaders were invited into the main hall, where Patriarch Athenagoras addressed the Pope in Greek (a French translation was read by the Chief Secretary of the Ecumenical Patriarchate); the Pope responded in French, addressing the assembly in a personal tone and offering a golden chalice to the Patriarch as a symbol of the unity that they seek in common. The first meeting concluded with the recital of the Lord's Prayer in Greek and Latin.

A second meeting was held at 10am on the following day, January 6, 1964, in the summer residence of the Patriarch of Jerusalem on the momentous Mount of Olives, where upon his return from Bethlehem Pope Paul visited Patriarch Athenagoras. It is on this sacred mountain ridge – famous from the time of Alexander the Great in the fourth century BCE – that prophets are buried, where Jesus wept over Jerusalem (Luke 19.41) and regularly withdrew for prayer (Luke 22.39-40), as well as where he set out on his entry to Jerusalem as King of Israel seated on a donkey (John 12.12-19), spent the night of His betrayal (Matt. 26.35-46) and later ascended to heaven (Acts 1.9-12). And it is on this mountain that tradition predicts the second coming of Christ will take place.

The two leaders held a private conference for ten minutes; once more, a few minutes of personal conversation broke a silence of centuries. After this, the Pope addressed the Patriarch in the presence of

their respective entourages. The Patriarch offered a gold encolpion (pectoral medallion) and a special cross to the Pope, the latter being a souvenir from the recent millennial celebrations on Mount Athos in the summer of 1963. The meeting was sealed by the recital of the seventeenth chapter of St. John's Gospel by the two leaders as well as the repetition of the Lord's Prayer in Latin and Greek. Finally, the two prelates exchanged an embrace on the terrace and blessed the crowds, which had gathered in the garden below. At 4pm, the Pope departed for Rome, while the Patriarch left for Bethlehem at 11am in order to concelebrate the Feast of the Nativity with Patriarch Benedictos of Jerusalem in the ancient basilica of Bethlehem according to the Julian calendar adhered to in the Holy Land.

In their joint communiqué, the two Church leaders declared: "As two pilgrim-prelates, with our eyes fixed on Jesus Christ, the source of unity and peace, we pray that this encounter will prove to be a sign and foretaste of many similar occasions in the future, for the glory of God and the enlightenment of all humanity. After a silence of so many centuries, we have met here today with a mutual desire to fulfill the will of our Lord and promulgate the ancient truth of His Gospel entrusted to the Church." (January 6, 1964)

A Dialogue of Love Begins

Over the next ten days, the two prelates exchanged an additional four written communications, something inconceivable only six months earlier. Thus, the historical "dialogue of love" – a term coined by Metropolitan Meliton of Chalcedon – between Patriarch Athenagoras and Pope Paul VI established the basis for gradually and honestly breaking down barriers of centuries. This was followed a little less than two years later – in another joint declaration, which was read publicly at St. Peter's during the Second Vatican Council and in the Patriarchal Church at the Phanar – with the unprecedented "mutual lifting of the anathemas" on December 7, 1965, when the same two prelates "removed from both the memory and the midst of the Church the sentences of excommunication" dating back to 1054.

In turn, this was followed within two years by the establishment of a paramount and hitherto uninterrupted tradition, namely the exchange of formal annual delegations at the respective Patronal Feasts of the two "sister churches," which first commenced in 1969 – in Rome on June 29 for the feast of Saints Peter and Paul and in Istanbul on November 30 for the feast of St. Andrew the Apostle. These momentous initiatives were the prelude to and culminated almost a decade later with the creation – during the papal visit to the Phanar on November 30, 1979 – of the joint international commission for theological dialogue between the Roman Catholic Church and the Orthodox Church. Thus, the Holy See and fourteen autocephalous Orthodox Churches commenced the official theological "dialogue of truth" on May 29, 1980, during the tenure of the late Ecumenical Patriarch Demetrios, and the successor to Pope Paul VI, the late Pope John Paul II. Thus began "a dialogue on an equal footing," the process for examining jointly, diligently and openly the doctrinal differences between our two sister Churches.

May 2014: A Reaffirming Embrace

Relations between the two "sister churches" have improved so dramatically – and, despite setbacks in regional circumstances and tensions in theological dialogue – that communication and contact between regional and global leaders as well as even between local parishes and individual practitioners are today almost taken for granted. Nonetheless, the personal and spontaneous decision by His All-Holiness Ecumenical Patriarch Bartholomew to attend the inaugural mass of the current Pope Francis in St. Peter's Square on March 19, 2013, sent commentators scurrying to the history books. The media inaccurately presented the event as completely unprecedented in the history of the two Churches since the schism that separated eastern and western Christendom in the eleventh century.

Athenagoras and Paul VI were great visionaries; their "great spirits could see into the future." (Wisdom of Sirach 48.24) Another important step toward "reconciliation of full communion" will take place on May 25, 2014, with the encounter between Pope Francis and Ecumenical Patriarch Bartholomew.

For the full version of this article please log on to www.apostolicpilgrimage.org/historicmeeting



VISITS OF ECUMENICAL PATRIARCHS TO ROME AND POPE TO THE ECUMENICAL PATRIARCHATE

The official meetings of the Primates of the Churches have always been ecclesiastical events of great importance, for the reinforcement, and hopefully, the restoration of the unity of faith in the nexus of love. Such visits are in accordance with the commandment of the Divine Founder of the Church, our Lord Jesus Christ.

The Ecumenical Patriarchate, with its open and ecumenical spirit, developed a series of ecumenical initiatives of historical importance in the well-known Encyclicals of 1902, 1904 and 1920. These encyclicals aimed at the unity of all Christians in the communion of faith and sacraments. These initiatives of the Ecumenical Patriarchate have led to a Theological Dialogue of the Orthodox Church with the sister Roman-Catholic Church "on equal terms."

It has been the goal that beyond all other fraternal gestures, the mutual visits of Popes to Constantinople and Ecumenical Patriarchs to Rome have marked a new era in the relations between the two Churches. It has helped in the understanding of the people of God, that there be effort, from both sides, for the achievement of the unity, so "that all may be one", according to the words of the Lord in His High Priestly Prayer (John: 17)

THE VISITS OF THE POPES OF ROME TO CONSTANTINOPLE DURING THE FIRST MILLENNIUM

During the first millennium, there were no visits of the Primate of Constantinople to Rome, because New Rome had become the capital of the Empire.

- The visit of Pope Agapetus of Rome to Constantinople (536)
- The visit of Pope Vigilius of Rome to Constantinople (547)
- The visit of Pope Constantine of Rome to Constantinople (711)

THE EFFORTS FOR UNIFICATION OF THE TWO CHURCHES AFTER THE SCHISM (1054)

- The journey of Patriarch Joseph of Constantinople to Italy (1438-1439)
- The first contacts of Patriarch Athenagoras with the Roman-Catholic Church.

- The Meeting of the Ecumenical Patriarch Athenagoras with the Pope Paul VI in Jerusalem (5-6 January 1964)
- The visit of Pope Paul VI to the Ecumenical Patriarchate (25 July 1967)
- The visit of the Ecumenical Patriarch Athenagoras to the Church of Rome (26-28 October 1967)
- The visit of Pope John Paul II of Rome to the Ecumenical Patriarchate (29-30 November 1979)
- The visit of the Ecumenical Patriarch Demetrios to the Church of Rome (3-7 December 1987)
- The First Visit of Ecumenical Patriarch Bartholomew to the Church of Rome (27-30 June 1995)
- The Second Visit of Ecumenical Patriarch Bartholomew to the Church of Rome (23-25 January 2002)
- The Third Visit of Ecumenical Patriarch Bartholomew to the Church of Rome (28 June - 2 July 2004)
- The Fourth Visit of Ecumenical Patriarch Bartholomew to the Church of Rome (26-27 November 2004)
- The Journey of His All-Holiness, Ecumenical Patriarch Bartholomew to the Church of Rome for the funeral service of Pope John Paul II of Rome (7-8 April 2005)
- The Visit of Pope Benedict XVI of Rome to the Ecumenical Patriarchate (November 29 - December 1, 2006)
- Ecumenical Patriarch Bartholomew attends Interfaith Peace Summit hosted by Pope Benedict XVI in Naples (21 October 2007)
- Ecumenical Patriarch Bartholomew visits Pope Benedict XVI at the Vatican (6 March 2008)
- Ecumenical Patriarch Bartholomew visits Pope Benedict XVI at the Vatican (28-30 June 2008)
- Ecumenical Patriarch Bartholomew participated in the XII Ordinary General Assembly of the Synod of Bishops at the Sistine Chapel (18 October 2008)
- Ecumenical Patriarch Bartholomew attends Interfaith Peace Summit hosted by Pope Benedict XVI in Assisi (27 October 2011)
- The Visit of His All-Holiness, Ecumenical Patriarch Bartholomew to the Church of Rome on the Occasion of the 50th Anniversary of Vatican Council II (10-11 October 2012)
- The Journey of His All-Holiness, Ecumenical Patriarch Bartholomew to the Church of Rome for the inaugural mass of Pope Francis (19-20 March 2013)
- The Apostolic Pilgrimage of Pope Francis and His All-Holiness, Ecumenical Patriarch Bartholomew to Jerusalem to commemorate the 50th anniversary of the historic meeting between Pope Paul VI and Ecumenical Patriarch Athenagoras (25-26 May 2014)

For a detailed version please visit:

www.apostolicpilgrimage.org/historic-meetings-popes-patriarchs



BARTHOLOMEW

Archbishop of Constantinople-New Rome
and Ecumenical Patriarch (1991-present)

His All-Holiness, BARTHOLOMEW, Archbishop of Constantinople – New Rome and Ecumenical Patriarch is the 270th successor of the 2,000 year-old local Christian Church founded by St. Andrew the Apostle. As a citizen of Turkey, Ecumenical Patriarch Bartholomew's personal experience provides him a unique perspective on the continuing dialogue among the Christian, Islamic and Jewish worlds. He works to advance reconciliation among Catholic, Muslim and Orthodox communities, such as in former Yugoslavia, and is supportive of peace building measures to diffuse global conflict in the region.

As Archbishop of Constantinople and New Rome, Ecumenical Patriarch Bartholomew occupies the First Throne of the Orthodox Christian Church and presides in a fraternal spirit among all the Orthodox Primate. The Ecumenical Patriarch has the historical and theological responsibility to initiate and coordinate actions among the Churches of Alexandria, Antioch, Jerusalem, Russia, Serbia, Romania, Bulgaria, Georgia, Cyprus, Greece, Poland, Albania, The Czech Land and Slovakia, Finland, Estonia, and numerous archdioceses in the old and new worlds. This includes the convening of councils or meetings, facilitating inter-church and inter-faith dialogues and serving as the primary expresser of Church unity as a whole. As Ecumenical Patriarch he transcends every national and ethnic group on a global level and today is the spiritual leader of approximately 250 million faithful worldwide.

The Greek Orthodox Church of America was founded as an Archdiocese of the Ecumenical Throne in 1922. As such, the Archdiocese of America is an eparchy of the Ecumenical Patriarch. The Greek Orthodox Archdiocese is blessed to have as its Primate ad Patriarchal, His Eminence Archbishop Demetrios, who was elected Archbishop in 1999 by the Holy and Sacred Synod of the Ecumenical Patriarchate.

In his person, Ecumenical Patriarch Bartholomew represents the memory of the life and sacrifice of the martyred Orthodox Church of the 20th Century. After ascending the Ecumenical Throne in 1991, he journeyed throughout the Orthodox and non-Orthodox world bringing a message of restoration and renewed hope. He has presided over the restoration of the Autocephalous Church of Albania and Autonomous Church of Estonia, and as been a constant source of spiritual and moral support to those traditionally Orthodox countries emerging from decades of wide scale religious persecution behind the Iron Curtain. The Ecumenical Patriarch is a living witness to the world of Orthodoxy's painful and redemptive struggle for religious freedom and to the innate dignity of humankind.

Ecumenical Patriarch Bartholomew strives earnestly to prepare the Orthodox Church for its continuing role as a mediator between East and West. In his capacity as Ecumenical Patriarch, he has three times convened the leaders of the self-governing Orthodox Churches around the globe, challenging them to vigorously pursue solutions to the challenges of the new millennium, for example, by categorically condemning nationalism and fanaticism. Together with His Holiness Pope John Paul II, Ecumenical Patriarch Bartholomew has supported progress toward the reconciliation of the Roman Catholic and Orthodox Christian Churches.

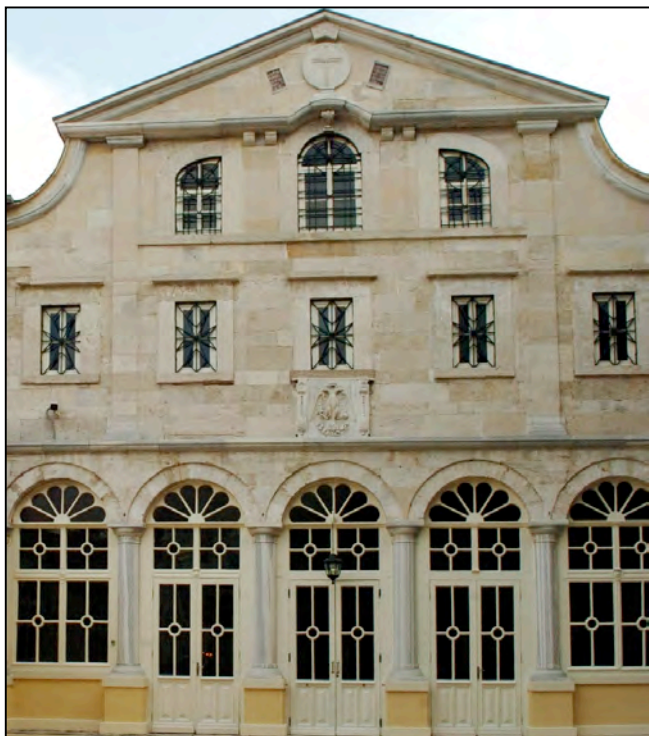
Ecumenical Patriarch Bartholomew's roles as the primary spiritual leader of the Orthodox Christian world and a transnational figure of global significance continue to become more vital each day. He co-sponsored the Peace and Tolerance Conferences in Istanbul (1994 and 2006) bringing together Christians, Muslims and Jews. Most noted are his efforts in environmental awareness, which have earned him the title "Green Patriarch." He has organized environmental educational seminars in co-sponsorship with His Royal Highness Prince Philip, and international, scientific environmental symposia on Patmos (1995) and around the Black Sea (1997), along the Danube River (1999), on the Adriatic Sea (2002), in the Baltic Sea (2003), on the Amazon River (2006), in the Arctic 2007), and on the Mississippi River (2009). These endeavors, together with his inspiring efforts on behalf of religious freedom and human rights, rank Ecumenical Patriarch Bartholomew among the world's foremost apostles of love, peace and reconciliation for humanity, a reason for which he was awarded the Congressional Gold Medal by the U.S. Congress.

FOR A COMPREHENSIVE BIOGRAPHY VISIT:

<http://www.apostolicpilgrimage.org/el/patriarch-bartholomew-biography>



THE ECUMENICAL PATRIARCHATE is the highest see and holiest center of the Orthodox Christian Church throughout the world. It is an institution with a history spanning seventeen centuries, during which it retained its see in Constantinople (present-day Istanbul). It constitutes the center of all the local Orthodox Churches, heading these not by administration but by virtue of its primacy in the ministry of pan-Orthodox unity and the coordination of the activity of the whole of Orthodoxy.



The Sacred Patriarchal Church of St. George in the Phanar
photo Dimitrios Panagos

The function of the Ecumenical Patriarchate as center par excellence of the life of the entire Orthodox world emanates from its centuries-old ministry in the witness, protection and outreach of the Orthodox faith. The Ecumenical Patriarchate therefore possesses a supra-national and supra-regional character. From this lofty consciousness and responsibility for the people of Christ, regardless of race and language, were born the new regional Churches of the East, from the Caspian to the Baltic, and from the Balkans to Central Europe. This activity today extends to the Far East, to America and Australia.

Orthodox Christians on all continents, which do not fall under the jurisdiction of the autocephalous (independent) or autonomous (semi-independent) Churches, fall under the direct jurisdiction of the Ecumenical Patriarchate.

The most important of the autocephalous Churches are the ancient **Patriarchates of Alexandria, Antioch and Jerusalem** (together with the ancient Archdiocese of Mt. Sinai), the **Patriarchates of Russia, Serbia, Romania, Bulgaria and Georgia**, as well as the **Churches of Cyprus, Greece, Poland, Albania, and the Church of the Czech Lands and Slovakia**. The Autonomous Churches include those of Finland and of Estonia. Consequently, the Orthodox Churches in Europe, America, Australia and Britain, which are not under the jurisdiction of the aforementioned autocephalous Churches, lie within the jurisdiction of the Ecumenical Patriarchate. All Orthodox feel that they are constituents of one essentially spiritual community, wherein “when one member suffers, so do all.” It is a true sense of unity in diversity.

Apostolic Succession of the Great Church of Christ

(listing of Name, years served)

Saint Andrew the Apostle, founder	
† Stachys the Apostle, 38-54	
† Onesimus, 54-68	
Polycarp I, 71-89	
Plutarch, 89-105	
Sedekion, 105-114	
Diogenes, 114-129	
Eleutherius, 129-136	
† Felix, 136-141	
Polycarp II, 141-144	
Athenodorus (Athenogenes), 144-148	
Efzois, 148-154	
Laurence, 154-166	
Alympius (Olympius), 166-169	
Pertinax, 169-187	
Olympian, 187-198	
Mark I, 198-211	
Philadelphus, 211-217	
Cyriacus I, 214-230	
† Castinus, 230-237	
Eugenius I, 240-265	
† Titus, 242-272	
Dometius, --	
Rufinus I, 284-293	
Probus, 303-315	
† Metrophanes I, 306-314	
† Alexander, 314-337	
† Paul I, 337-339, 341-342, 346-351	
Eusebius of Nicomedia, 339-342	
Macedonius I, 342-346, 351-360	
Eudoxius (of Antioch), 360-370	
Evagrius, 370	
Demophilus, 370-380	
† Gregory I of Nazianzen, 379-381	
Maximus the Cynic, 380	
† Nectarius, 381-397	
† John I Chrysostom, 398-404	
† Arsacius, 404-405	
† Atticus, 406-425	
† Sisinius, 426-427	
Nestorius, 428-431	
† Maximian, 431-434	
† Proclus, 434-446	
† Flavian, 446-449	
† Anatolius, 449-458	
† Gennadios I, 458-471	
Acacius, 472-489	
Fravitas, 489	
Euphemius, 489-495	
† Macedonius II, 495-511	
Timothy I, 511-518	
† John II, 518-520	
† Epiphanius, 520-535	
Anthimos I, 535-536	
† Menas, 536-552	
† Eutychius, 552-565, 577-582	
† John III the Scholastic, 565-577	
† John IV the Fasting, 585-595	
† Cyriacus (Cyril), 595-606	
† Thomas I, 607-610	
Sergius I, 610-638	
Pyrrhos, 638-641, 654	
Paul II, 641-653	
Peter, 654-666	
† Thomas II, 667-669	
† John V, 669-675	
† Constantine I, 675-677	
† Theodore I, 677-679, 686-687	
† George I, 679-686	
† Paul III, 687-693	
† Callinicus I, 693-705	
† Cyrus, 706-711	
John VI, 712-714	
† Germanos I, 715-730	
Anastasius, 730-754	
Constantine II, 754-766	
Nikitas I, 766-780	
Paul IV, 780-784	
† Tarasios, 784-806	
† Nikiforos I, 806-815	
Theodotos I Kassiteras, 815-821	
Antonius I Kassimatis, 821-836	
John VII Grammatikos, 836-842	
† Methodius I, 842-846	
† Ignatius I, 846-858, 867-877	
† Photios I, 858-867, 877-886	
† Stephanos I, 886-893	
† Antonios II Kauleas, 893-901	
† Nicholas I Mysticos, 901-907, 912-925	
† Euthymios I, 907-912	
† Stephanos II, 886-893	
† Tryphon, 928-931	
Theophylaktos, 931-956	
† Polyeuktos, 956-970	
Basil I Skamandrinos, 970-974	
Antonios III the Studite, 974-980	
† Nicholas II Chrysovergis, 984-995	
Sisinius II, 996-999	
† Sergius II, 999-1019	
† Efstathius, 1020-1025	
Alexius Stoudite, 1025-1043	
Michael I Kiroularios, 1043-1059	
† Constantine III Leichoudis, 1059-1063	
† John VIII Xifilinos, 1063-1075	

Apostolic Succession of the Great Church of Christ

† Kosmas I of Jerusalem, 1075-1081	Sophronios I, 1463-1464
Efstratius Garidas, 1081-1084	Gennadios II (3rd time), 1464
Nicholas III the Kyrdiniates, 1084-1111	Joasaph I, 1465-1466
John IX Ieromnemon, 1111-1134	Mark II, 1466
† Leo Styppis, 1134-1143	Symeon I (1st time), 1466
Michael II the Kourkouas, 1143-1146	† Dionysios I, 1467-1471
Kosmas II the Atticus, 1146-1147	Symeon I (2nd time), 1471-1475
Nicholas IV Mouzalon, 1147-1151	Raphael I, 1475-1476
Theodotos II, 1151-1153	† Maximos III, 1476-1481
Neophytos I, 1153	Symeon I (3rd time), 1482-1486
Constantine IV Chliarinos, 1154-1156	Nifon II (1st time), 1486-1488
Luke Chrysovergis, 1156-1169	† Dionysios I (2nd time), 1488-1490
Michael III, 1170-1177	Maximos IV, 1491-1497
Chariton Eugeniotis, 1177-1178	Nifon II (2nd time), 1497-1498
Theodosius Vorradiotis, 1178-1183	Joachim I (1st time), 1498-1502
Basil II Camateros, 1183-1186	Nifon II (3rd time), 1502
Nikitas II Mountanis, 1187-1189	Joachim I (2nd time), 1504
Leontius Theotokitis, 1189-1190	Pachomios I (2nd time), 1504-1513
Theodosius III or Disitheus, 1190-1191	Theoliptos I, 1513-1522
George II Xifilinos, 1191-1198	Jeremias I, 1522-1545
John X Camateros, 1198-1206	Joannicios I, 1526
Michael IV Autoreianos, 1207-1213	Dionysios II, 1546-1556
Theodore II the Peaceful, 1213-1215	Joasaph II, 1556-1565
Maximos II, 1215	Metrophanes III (1st time), 1565-1572
Manuel I Charitopoulos, 1215-1222	Jeremias II (1st time), 1572-1579
Germanos II, 1222-1240	Metrophanes III (2nd time), 1579-1580
Methodius II, 1240	Jeremias II (2nd time), 1580-1584
Manuel II, 1240-1255	Pachomius II, 1584-1585
† Arsenios Autoreianos, 1255-1260, 1261-1267	Theoliptos II, 1585-1586
Nikiforos II, 1260-1261	Jeremias II (3rd time), 1587-1595
Germanos III, 1267	Matthew II (1st time), 1596
† Joseph I, 1267-1275, 1282-1283	Gabriel I, 1596
John XI Vekkos, 1275-1282	Theopanes I, 1597
Gregory II, 1283-1289	Meletius I Pigas (overseer), 1597-1598
† Athanasius I, 1289-1293, 1304-1310	Matthew II (2nd time), 1598-1602
John XII, 1294-1304	Neophytos II (1st time), 1602-1603
Nifon I, 1311-1315	Matthew II (3rd time), 1603
John XIII Sweet, 1316-1320	Raphael II, 1603-1607
Gerasimos I, 1320-1321	Neophytos II (2nd time), 1607-1612
Isaias, 1323-1334	Cyril I Lucaris (overseer), 1612
John XIV Kaletas, 1334-1347	Timothy II, 1613-1620
Isidore I, 1347-1349	Cyril I (2nd time), 1620-1623
† Kallistos I, 1350-1354, 1355-1363	Gregorios IV, 1623
Philotheos Kokkinos, 1354-1355, 1364-1376	Anthimos II, 1623
Makarios, 1376-1379, 1390-1391	Cyril I (3rd time), 1623-1633
Neilos, 1380-1388	Cyril II (1st time), 1633
Antonius IV, 1389-1390, 1391-1397	Cyril I (4th time), 1633-1634
† Kallistos II Xanthopoulos, 1397	Athanasius III (1st time), 1634
Matthew I, 1397-1410	Cyril I (5th time), 1634-1635
Euthymios II, 1410-1416	Cyril II (2nd time), 1635-1636
Joseph II, 1416-1439	Neophytos III, 1636-1637
Metrophanes II, 1440-1443	Cyril I (6th time), 1637-1638
Gregory III Mammias, 1443-1450	Cyril II (3rd time), 1638-1639
Athanasius II, 1450-1453	Parthenius I, 1639-1644
Gennadios II the Scholar (1st time), 1454-1456	Parthenius II (1st time), 1644-1646
Isidore II, 1456-1462	Joannicios II (1st time), 1646-1648
Gennadios II (2nd time), 1462	Parthenius II (2nd time), 1648-1651

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Joannicius II (2nd time), 1651-1652	Sophronios II, 1774-1780
Cyril III (1st time), 1652	Gabriel IV, 1780-1785
Athanasius III (2nd time), 1652 (15 days)	Prokopios, 1785-1789
Paisios I (1st time), 1652-1653	Neophytos VII (1st time), 1789-1794
Joannicius II (3rd time), 1653-1654	Gerasimos III, 1794-1797
Cyril III (2nd time), 1654 (14 days)	† Gregory V (1st time), 1797-1798
Paisios I (2nd time), 1654-1655	Neophytos VII (2nd time), 1798-1801
Joannicius II (4th time), 1655-1656	Callinicus IV (1st time), 1801-1806
† Parthenius III, 1656-1657	† Gregory V (2nd time), 1806-1808
Gabriel II, 1657 (8 days)	Callinicus IV (2nd time), 1808-1809
Parthenius IV (1st time), 1657-1662	Jeremias IV, 1809-1813
Dionysios III, 1662-1665	Cyril VI, 1813-1818
Parthenius IV (2nd time), 1665-1667	† Gregory V (3rd time), 1818-1821
Clement, 1667	Eugenius II, 1821-1822
Methodius III, 1668-1671	Anthimos III, 1822-1824
Parthenios IV (3rd time), 1671-1673	Chrysanthos, 1824-1826
Dionysios IV (1st time), 1671-1673	Constantios I, 1830-1834
Gerasimos II, 1673-1674	Constantios II, 1834-1835
Parthenius IV (4th time), 1675-1676	Gregory VI (1st time), 1835-1840
Dionysios IV (2nd time), 1676-1679	Anthimos IV (1st time), 1840-1841
Athanasius IV, 1679 (12 days)	Anthimos V, 1841-1842
James (1st time), 1679-1682	Meletius III, 1845
Dionysios IV (3rd time), 1682-1684	Anthimos VI (1st time), 1845-1848
Parthenius IV (5th time), 1684-1685	Anthimos IV (2nd time), 1848-1852
James (2nd time), 1685-1686	Germanos IV (2nd time), 1852-1853
Dionysios IV (4th time), 1686-1687	Anthimos VI (2nd time), 1853-1855
James (3rd time), 1687-1688	Cyril VII, 1855-1860
Callinicus II (1st time), 1688	Joachim II (1st time), 1860-1863
Neophytos IV, 1688-1689	Sophronios III, 1863-1866
Callinicus II (2nd time), 1689-1693	Gregory VI (2nd time), 1867-1871
Dionysios IV (5th time), 1693-1694	Anthimos VI (3rd time), 1871-1873
Callinicus II (3rd time), 1694-1702	Joachim II (2nd time), 1873-1878
Gabriel III, 1702-1707	Joachim III (1st time), 1878-1884
Neophytos V, 1707	Joachim IV, 1884-1886
Cyprian I (1st time), 1707-1709	Dionysios V, 1887-1891
Athanasius V, 1709-1711	Neophytos VIII, 1891-1894
Cyril IV, 1711-1713	Anthimos VII, 1895-1897
Cyprian I (2nd time), 1713-1714	Constantine V, 1897-1901
Kosmas III, 1714-1716	Joachim III (2nd time), 1901-1912
Jeremias III (1st time), 1716-1726	Germanos V, 1913-1918
Paisios II (1st time), 1726-1732	Meletius IV, 1921-1923
Jeremias III (2nd time), 1732-1733	Gregory VII, 1923-1924
Seraphim I, 1733-1734	Constantine VI, 1924-1925
Neophytos VI (1st time), 1734-1740	Basil III, 1925-1929
Paisios II (2nd time), 1740-1743	Photios II, 1929-1935
Neophytos VI (2nd time), 1743-1744	Benjamin, 1936-1946
Paisios II (3rd time), 1744-1748	Maximos V, 1946-1948
Cyril V (1st time), 1748-1751	Athenagoras, 1948-1972
Paisios II (4th time), 1751-1752	Dimitrios, 1972-1991
Cyril V (2nd time), 1752-1757	BARTHOLOMEW , 1991-present
Callinicus III, 1757	
Seraphim II, 1757-1761	
Joannicius III, 1761-1763	
Samuel I (1st time), 1763-1768	
Meletius II, 1768-1769	
Theodosios II, 1769-1773	
Samuel I (2nd time), 1773-1774	



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