



Orthodox Ohrid Archbishopric
Holy Metropolis of Veles and Povardarje

To
the Holy Synod of Bishops of the
Macedonian Orthodox Church
which dwells in schism with the
Orthodox Church

Brothers Bishops,

If you consider that you are doing well for the Church by compromising our humbleness, then you may as well continue doing this in an even more untrue and vulgar manner than until now. You have released so many untruths through to the public that they will be harmful to the Church for many years to come. Since you have forgotten that the bishop is a catholic person, that according to the canons of the Church he is thoroughly protected and for the exact reason that if his name is tainted the entire Church is tainted. It is our duty as an exarch of the Ohrid Archbishopric to remind you that you have gone too far. You have gone too far in the roughness, the violence, the deceits, but especially in your inhumanity and the canonical offences you have done. You probably think that because you have no canonical unity with the Orthodox Church, you have the right to discard all the canons of the Church? So far you have only been schismatics, but by discarding the canons you are also becoming heretics.

First you violated the canons with the decision to “terminate” our humbleness’ “working relations” with the Macedonian Orthodox Church, which uncanonical gesture proved that you do not differ yourself from the management of a pyjama-producing factory. They are not obliged to preserve the canons of the Church, however, you have given your oath to do it. If by any chance you are not familiar with what you are obliged to know, we would like to use this opportunity to remind you for the second time that the banishment of the bishop from his cathedra without a trial is thoroughly disagreeable with the canons of the Church of God.

The history of the Church has proven that one uncanonical decision generates many others and this is exactly what happened with your uncanonical decision. It led you into a different situation, unknown to the canonical field of the Church, for you gave the Metropolis of Veles and Povardarje to the HSB of the MOC while the Metropolis is neither emptied nor widowed, because its Metropolitan is neither deceased nor is he under a prohibition to officiate, nor has he been convicted. This is by far unseen, but with you everything is possible, so it will probably happen as in the anecdote with the priest who said that it was also possible to celebrate the Liturgy with plum brandy, and not only with wine. You quickly realised that this doesn’t work and that your invention is ineffective in practice, thus you appointed an administrator of the Metropolis, the Metropolitan Timothy. He, on the other hand,

probably ashamed and aware that all these actions are against the Church and against the canons of the Church, presented himself as a sort of a coordinator and not an administrator. He invented a term completely unknown to the ecclesiology and the ancient canonic law of the Church, and by doing that he involuntarily showed the identity of the Church he belongs to. Just like the political parties in the Parliament have their coordinators, so does the schismatic Church, which acts as a political party itself by setting its own coordinators.

However to make things worse, this coordinator, acts neither as a coordinator nor as an administrator, but as a chosen and enthroned Metropolitan of the Metropolis of Veles and Povardarje. Within a period of two months he already ordained three priests, a practice that shouldn't be applied even by the administrator of the emptied diocese. He changed the holy antimnoses signed by our humbleness and replaced them with his own. It is the biggest proof that he surpassed the authorisations even of an administrator, but the problem does not lie within him. The Metropolitan Timothy is a person with limited abilities, a Serb, who in order to gain powers, renounced his nationality, but he still hasn't learnt how to speak Macedonian. It is a problem if everybody in the Synod thinks like him. And it seems they do. If there were a difference in opinions, then it would have been known by now.

You have created an image among the orthodox Churches that you are unstable people, people who don't know what they want and who easily retrieve their signatures. How long will you remain in a schism for ethnophiletistic reasons? Is there anything in this world worth more than the salvation and the union with God? And in the schism, my brothers, there is no salvation because there is no Holy Spirit. We didn't invent this; this is a teaching of the Church from the most ancient times, a teaching of St. Cyprian of Cartage and St. Augustin of Hippo. Do not forget that your responsibility is far greater than the one of the priests or the laymen, and far greater than the one of the politicians and the presidents of countries, so you better start behaving like bishops.

God is our witness that we write all this with best intentions, however it is up to your good will how you will interpret this and once and for all enter the Church or still remain outside its borders.

Your Brother,

Metropolitan of Veles and Povardarje
and exarch of Ohrid

+John