



ΙΕΡΑ ΕΠΑΡΧΙΑΚΗ ΣΥΝΟΔΟΣ

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ΜΑΚΑΡΙΟΣ

ἐλέω Θεοῦ Ἀρχιεπίσκοπος τῆς Ἀγιωτάτης Ἀρχιεπισκοπῆς Αὐστραλίας, ὑπέρτιμος καί Ἐξαρχος πάσης Ὠκεανίας, τοῖς Θεοφιλεστάτοις Χωρεπισκόποις καί Ἐπισκόποις, τῷ εὐαγεῖ κλήρῳ, ταῖς μοναστικαῖς ἀδελφότησι, τοῖς Προέδροις τῶν ἐντίμων Ἐκκλησιαστικῶν Συμβουλίων καί Φιλοπτῶχων Ἀδελφοτήτων, τοῖς διδάσκουσι καί τοῖς διδασκομένοις ἐν τοῖς Σχολείοις, τοῖς ἐργαζομένοις ἐν τοῖς φιλανθρωπικοῖς καθιδρύμασι καί παντί τῷ χριστεπωνύμῳ πληρώματι τῆς ἐν Αὐστραλίᾳ Ὁρθοδόξου Ἐκκλησίας, χάρις εἴη καί εἰρήνη παρὰ τοῦ Σωτῆρος Χριστοῦ.

Τιμιώτατοι Ἀδελφοί συνεπίσκοποι καί ἀγαπητά μου παιδιά,

Κατά τή Συνοδική Συνεδρία τῆς 24^{ης} καί 25^{ης} τοῦ περασμένου Ἀπριλίου, ὅπως ἔχετε ἤδη πληροφορηθεῖ καί ἀπό τό σχετικό Δελτίο Τύπου, ἐξετάστηκε ἐπισταμένως ἀπό τήν Ἱερά Ἐπαρχιακή Σύνοδο ἡ μετάφραση τοῦ Νέου Συντάγματος τῆς Ἀρχιεπισκοπῆς μας στήν ἀγγλική γλῶσσα καί τό τελικό κείμενο ἀπεστάλη πρὸς τό Οἰκουμενικό Πατριαρχεῖο γιά ἔγκριση ἀπό τήν Ἁγία καί Ἱερά Σύνοδο. Ἐχθές, 10^η Ἰουνίου ἐ.ἔ. λάβαμε ἀπό τόν Παναγιώτατο τήν ἐπικύρωση καί τῆς ἀγγλικῆς μεταφράσεως, τήν ὁποία μαζί μέ τό πρωτότυπο ἑλληνικό κείμενο εὐρίσκομαι στήν εὐχάριστη θέση νά σᾶς κοινοποιήσω, ἐντελλόμενος τήν πιστή τήρηση τῶν διατάξεών του. Μέ τόν τρόπο αὐτό ὁλοκληρώθηκε, ὁ ἱστορικός κύκλος τῆς θεσπίσεως τοῦ θεμελιώδους αὐτοῦ καταστατικοῦ κειμένου, τό ὁποῖο ἀποτελεῖ τομή στήν ἐκκλησιαστικά πράγματα τῆς Πέμπτης Ἡπείρου καί ἀδιαμφισβήτητα προσδιορίζει τό μέλλον τῆς Τοπικῆς μας Ἐκκλησίας γιά τά ἐπόμενα χρόνια.

Ὅπως προβλέπει τό ἴδιο τό Σύνταγμα, τόσο τό ἑλληνικό πρωτότυπο, ὅσο καί ἡ ἀγγλική μετάφραση εἶναι ισόκυρα κείμενα ἀλλά σίγουρα ἡ μετάφραση στήν ἀγγλική γλῶσσα θά διευκολύνει ἀρκετά στήν κατανόηση τοῦ περιεχομένου ἀπό τά ἀγγλόφωνα μέλη τοῦ ποιμνίου μας καί κυρίως ἀπό τίς Ὁμοσπονδιακές καί Πολιτειακές Ἀρχές τῆς χώρας πού ζοῦμε. Ἡ μετάφραση ὑπῆρξε καρπός ἐντατικῆς προσπάθειας καί μεθοδικῆς ἐπιστημονικῆς ἐργασίας ὑπό εἰδικῆς Συνοδικῆς

Ἐπιτροπῆς, προεδρευομένης ὑπὸ τοῦ Θεοφιλεστάτου Ἐπισκόπου Ἀδελαΐδος κυρίου Σιλουανοῦ. Ἐκφράζω γιὰ μία ἀκόμη φορά τόσο πρὸς τὸν Θεοφιλέστατο Πρόεδρο τῆς Ἐπιτροπῆς ὅσο καὶ πρὸς τὰ λοιπὰ μέλη τὴν εὐγνωμοσύνη καὶ τὴν εὐχαριστία μου, διότι τὸ ἀποτέλεσμα, ἀπὸ πάσης ἀπόψεως, εἶναι ἄρτιο καὶ ἐξίσου ἄριστο μέ τὸ πρωτότυπο.

Ἐπιθυμῶ, ἐπίσης, ἐκ μέρους τῶν μελῶν τῆς Ἱερᾶς Ἐπαρχιακῆς Συνόδου, τῶν λοιπῶν Θεοφιλεστάτων Ἐπισκόπων, τοῦ ἱεροῦ Κλήρου καὶ ὅλου τοῦ πληρώματος τῆς καθ' ἡμᾶς Ἱερᾶς Ἀρχιεπισκοπῆς Αὐστραλίας νὰ καταθέσω τὴν καρδιακὴ μου εὐγνωμοσύνη καὶ τὴν βαθύτατη εὐχαριστία μου πρὸς τὸν Παναγιώτατο Οἰκουμενικὸ Πατριάρχη κ.κ. Βαρθολομαῖο, διότι ἡ ὁλοκλήρωση τῆς διαδικασίας τῆς ἐγκρίσεως τοῦ Συντάγματος κατέστη δυνατὴ χάρις στὴ δική του ἀποφασιστικότητα, στὴν ὀξυδέρκεια ἀλλὰ καὶ στὴν εὐρύχωρη καρδιά του, πού γνωρίζει μόνο νὰ εὐεργετῇ, νὰ συνδράμει καὶ νὰ συμπαρίσταται.

Ἡ καλύτερη ἀπόδειξη τῆς εὐχαριστίας καὶ τῆς εὐγνωμοσύνης μας πρὸς τὸν Παναγιώτατο καὶ πρὸς τὸ Οἰκουμενικὸ μας Πατριάρχειο θὰ εἶναι ἡ πιστότητά μας στό νέο Σύνταγμα, ἡ ἐνότητα ἐντὸς τῆς Ἱερᾶς Ἀρχιεπισκοπῆς, ἡ ὁμόνοια, ἡ συνεργασία καὶ ἡ ὑπέρβαση τῶν προβλημάτων, τῶν διαιρέσεων καὶ τῶν δυσκολιῶν τοῦ παρελθόντος, πού ὅλους μᾶς ταλαιπώρησαν, μᾶς πίκρναν καὶ ἔθεσαν ἐμπόδια, τὰ ὁποῖα, μέ τὴ βοήθεια τοῦ Θεοῦ, ξεπερνοῦμε καὶ πορευόμαστε στὴ δεύτερη ἑκατονταετία τῆς Τοπικῆς μας Ἐκκλησίας μέ αἰσιοδοξία καὶ νέες πιὸ εὐοίωνες προοπτικές σ' ἓναν κόσμον πού ἀλλάζει ραδγαία καὶ δραματικά.

Ἀκριβῶς, αὐτὴν τὴ νέα προοπτικὴ τῆς ἐνότητος καὶ τῆς συμπορεύσεως ἔρχεται νὰ ὑπηρετήσῃ τὸ νέο Σύνταγμα, τὸ ὁποῖο ἀντικατέστησε τὸ προηγούμενον τοῦ ἔτους 1959, πεπαλαιωμένο πλέον καὶ ξεπερασμένο ἀπὸ τὴν ἐποχὴ καὶ τίς σύγχρονες ἀνάγκες τῆς Ἐκκλησίας. Ἡ πλέον θεμελιώδης καὶ ρηξικέλευθη τομὴ πού εἰσήγαγε τὸ σύγχρονον αὐτὸ Σύνταγμα ὑπῆρξε ἡ ἴδρυση τῶν Ἐπισκοπῶν Καμπέρας, Μελβούρνης, Πέρθς, Ἀδελαΐδος, Βρισβάνης καὶ Χώρας καὶ ἡ συνακόλουθη σύσταση τῆς Ἱερᾶς Ἐπαρχιακῆς Συνόδου. Δέν πρόκειται γιὰ μιὰ ἀπλὴ ἀλλαγὴ στὴ διοικητικὴ δομὴ καὶ διάρθρωση τῆς Ἐκκλησίας μας ἀλλὰ γιὰ μιὰ βαθύτερη καὶ οὐσιαστικὴ στροφὴ πρὸς τὴν κανονικότητα καὶ τὴν ἐκκλησιαστικότητα. Πλέον, οἱ ἀποφάσεις γιὰ τὰ μείζονα ζητήματα τῆς Ἱερᾶς Ἀρχιεπισκοπῆς Αὐστραλίας δέν εἶναι ὑπόθεση μόνον τοῦ Ἀρχιεπισκόπου, ἀλλὰ λαμβάνονται συνοδικῶς, δηλαδὴ ἀγιοπνευματικῶς, μετὰ ἀπὸ πολλὴ μελέτη καὶ διεξοδικὴ πραγμάτευση ἀπὸ ὅλους τοὺς Ἐπισκόπους, οἱ ὁποῖοι μεταφέρουν στό Ἱερό Σῶμα τὸν παλμό καὶ τὴ γνώμη τοῦ κλήρου καὶ τοῦ λαοῦ τῆς κάθε Ἐπισκοπῆς. Ὅλες οἱ διατάξεις δὲ τοῦ Συντάγματος βασίζονται στοὺς Ἱερούς Κανόνες τῶν Ἁγίων Οἰκουμενικῶν καὶ Τοπικῶν Συνόδων.

Μέ τις παραπάνω πατρικές μου σκέψεις για μία ακόμη φορά αναπέμπω
δοξολογία καί αἶνο πρὸς τό Παράκλητο Πνεῦμα, τοῦ Ὁποίου τή δροσίζουσα
φλόγα ἡ Ἱερὰ Ἀρχιεπισκοπή Αὐστραλίας μεταλαμβάνει συνεχῶς, σᾶς καλῶ
ὅλους σέ εὐχαριστήριο προσευχή πρὸς τόν Κύριο μας γιά τίς πολλές Του
εὐεργεσίες καί σέ ἱκετήριο δέηση ὑπέρ υἰγείας καί μακροημερεύσεως τοῦ
Παναγιωτάτου Οἰκουμενικοῦ ἡμῶν Πατριάρχου κ. κ. Βαρθολομαίου, τοῦ ὁποίου
σήμερα ἐορτάζουμε τά ὀνομαστήρια.

 Ἐν Σύννεῦ, τῇ 11ῃ Ἰουνίου 2025,
Ὁ Ἀρχιεπίσκοπος

† Ὁ Αὐστραλίας Μακάριος,
Πρόεδρος τῆς Ἱερᾶς Ἐπαρχιακῆς Συνόδου



Αριθμ. Πρωτ. 589

ΣΥΝΤΑΓΜΑ
ΤΗΣ ΙΕΡΑΣ ΑΡΧΙΕΠΙΣΚΟΠΗΣ ΑΥΣΤΡΑΛΙΑΣ
ΥΠΟ ΤΗΝ ΚΑΝΟΝΙΚΗΝ ΔΙΚΑΙΟΔΟΣΙΑΝ
ΤΟΥ ΟΙΚΟΥΜΕΝΙΚΟΥ ΠΑΤΡΙΑΡΧΕΙΟΥ ΚΩΝΣΤΑΝΤΙΝΟΥΠΟΛΕΩΣ

Α'. ΓΕΝΙΚΑΙ ΔΙΑΤΑΞΕΙΣ
ΑΡΘΡΟΝ 1
Τερά Ἀρχιεπισκοπή Αὐστραλίας

1. Ἡ Ἑλληνορθόδοξος Ἀρχιεπισκοπή Αὐστραλίας ιδρύθη διά Πατριαρχικοῦ καί Συνοδικοῦ Τόμου ὑπό τῆς Ἀγίας καί Τεράς Συνόδου τοῦ Οἰκουμενικοῦ Πατριαρχείου τό ἔτος 1924 ὡς «Τερά Μητρόπολις Αὐστραλίας», μετωνομάσθη τό 1947 εἰς «Τεράν Μητρόπολιν Αὐστραλίας καί Νέας Ζηλανδίας», τό δέ ἔτος 1959 ἀνυψώθη εἰς Ἀρχιεπισκοπήν.
2. Ἡ Τερά Ἀρχιεπισκοπή Αὐστραλίας εἶναι ἐκκλησιαστική ἐπαρχία, ὑπαγομένη κανονικῶς εἰς τόν Ἀγιώτατον Ἀποστολικόν Πατριαρχικόν Οἰκουμενικόν Θρόνον.
3. Διαφυλάττουσα ἀπαρασαλεύτως τήν Ἀγίαν Γραφήν καί τήν Τεράν Παράδοσιν, ἡ Τερά Ἀρχιεπισκοπή Αὐστραλίας κυβερνᾶται συμφώνως πρός τοὺς θείους καί ἱερούς Κανόνας, ὡς οὗτοι ἐκυρώθησαν ὑπό τῶν Ἀγίων Οἰκουμενικῶν Συνόδων, ἔτι δέ καί πρός τήν μακραίωνα κανονικήν πρᾶξιν καί τήν Τεράν Παράδοσιν, ἥτις ἐξεφράσθη ἐξαιρέτως διά τῶν ἀποφάσεων τῆς Ἀγίας καί Τεράς Συνόδου τοῦ Οἰκουμενικοῦ Πατριαρχείου, σύν τούτοις καί πρός τάς διατάξεις τοῦ παρόντος, κανονικῶς κεκυρωμένου, Συντάγματος καί τοὺς συνωδὰ τούτῳ ἐκδοθησομένους Κανονισμούς.
4. Μέλη τῆς Τεράς Ἀρχιεπισκοπῆς Αὐστραλίας εἶναι οἱ Ὀρθόδοξοι Χριστιανοί, οἱ κανονικῶς βαπτισθέντες καί οἱ ἐνταχθέντες δι' οἰουδήτινος κανονικοῦ τρόπου εἰς τό σῶμα αὐτῆς, ἀνεξαρτήτως ἐθνικῆς καταγωγῆς.

ΑΡΘΡΟΝ 2
Συγκρότησις τῆς Τεράς Ἀρχιεπισκοπῆς

1. Ἡ Τερά Ἀρχιεπισκοπή Αὐστραλίας, ἔχουσα ἔδραν ἐν Σύδνεϋ, ἐκτείνεται γεωγραφικῶς εἰς ἅπασαν τήν ἡπειρον τῆς Αὐστραλίας, ὡς καί εἰς τὰ ἐδάφη τῆς Ὠκεανίας, τὰ περιλαμβάνοντα τήν Αὐστραλασίαν, τήν Μικρονησίαν καί τήν Πολυνησίαν.

2. Ἡ Ἱερά Ἀρχιεπισκοπή Αὐστραλίας εἶναι Νομικόν Πρόσωπον, ἀναγνωρισμένον ὑπὸ τῶν κοινοπολιτειακῶν καί πολιτειακῶν Ἀρχῶν ἐν τῷ προσώπῳ τοῦ Ἀρχιεπισκόπου («corporation sole»). Αὕτη διοικεῖται ὑπὸ τῶν ἐκκλησιαστικῶν ὀργάνων αὐτῆς, ἥτοι τοῦ Ἀρχιεπισκόπου, τῆς Ἱερᾶς Ἐπαρχιακῆς Συνόδου καί τοῦ Consolidated Trust, συμφώνως καί τῇ σχετικῇ κρατικῇ νομοθεσίᾳ.
3. Διὰ τὴν τελεσφόρον διοίκησιν τῆς Ἱερᾶς Ἀρχιεπισκοπῆς Αὐστραλίας καί τὴν διαποίμανσιν τοῦ Ὁρθοδόξου ποιμνίου, αὐτὴ διαρθρώνεται εἰς Χωρεπισκοπάς, εἰς τὰς ὁποίας διακονοῦν Χωρεπίσκοποι ὡς Ἐπίτροποι τοῦ Ἀρχιεπισκόπου, τηρουμένων τῶν κανονικῶν δικαίων αὐτοῦ ὡς τοῦ μόνου Ποιμενάρχου εἰς ἅπασαν τὴν ἐκκλησιαστικὴν δικαιοδοσίαν αὐτοῦ.
4. Αἱ Ἱεραὶ Ἐπισκοπαί, πλὴν τῆς ἀμέσου Ἀρχιεπισκοπικῆς Περιφερείας τοῦ Σύδνεϋ, εἶναι αἱ ἑξῆς:
 - α'. ἡ Ἱερά Ἐπισκοπή Καμπέρας, μέ ἑδραν τὴν Καμπέραν.
 - β'. ἡ Ἱερά Ἐπισκοπή Μελβούρνης, μέ ἑδραν τὴν Μελβούρνην.
 - γ'. ἡ Ἱερά Ἐπισκοπή Πέρθης, μέ ἑδραν τὴν Πέρθην.
 - δ'. ἡ Ἱερά Ἐπισκοπή Ἀδελαΐδος, μέ ἑδραν τὴν Ἀδελαΐδα.
 - ε'. ἡ Ἱερά Ἐπισκοπή Βρισβάνης, μέ ἑδραν τὴν Βρισβάνην.
 - ς'. ἡ Ἱερά Ἐπισκοπή Χώρας, μέ ἑδραν τὸ Νόρθκοουτ.
5. Ἐν τῷ Παραρτήματι τοῦ παρόντος Συντάγματος καταγράφονται τὰ ὅρια ἐκάστης Ἐπισκοπῆς. Οἰαδήποτε μεταβολὴ τοῦ ἀριθμοῦ ἢ τῶν γεωγραφικῶν ὁρίων καί τῆς ἑδρας τῶν Ἐπισκοπῶν γίνεται κατόπιν εἰσηγήσεως τῆς Ἱερᾶς Ἐπαρχιακῆς Συνόδου, ὑποβαλλομένης πρὸς κρίσιν καί ἀπόφασιν εἰς τὸ Οἰκουμενικὸν Πατριαρχεῖον.
6. Ὁ Ἀρχιεπίσκοπος μνημονεύει εἰς τὴν Θεῖαν Λειτουργίαν τοῦ ὀνόματος τοῦ Οἰκουμενικοῦ Πατριάρχου, οἱ δὲ Ἐπίσκοποι μνημονεύουν τοῦ ὀνόματος τοῦ Ἀρχιεπισκόπου. Κατὰ τὴν χρεῖαν τοῦ ἀρχιεπισκοπικοῦ Θρόνου, μνημονεύεται ὁ Οἰκουμενικὸς Πατριάρχης.
7. Ἡ σφραγὶς τῆς Ἱερᾶς Ἀρχιεπισκοπῆς Αὐστραλίας φέρει εἰς τὸν ἐξωτερικὸν κύκλον αὐτῆς «Οἰκουμενικὸν Πατριαρχεῖον – Ecumenical Patriarchate», εἰς δὲ τὸν ἐσωτερικὸν κύκλον «Greek Orthodox Archdiocese of Australia» καί εἰς τὸ κέντρον αὐτῆς τὸ ἔμβλημα τῆς Ἀρχιεπισκοπῆς.
8. Ἡ σφραγὶς τῆς Ἱερᾶς Ἐπαρχιακῆς Συνόδου φέρει εἰς τὸν ἐξωτερικὸν κύκλον αὐτῆς «Οἰκουμενικὸν Πατριαρχεῖον – Ecumenical Patriarchate», εἰς δὲ τὸν ἐσωτερικὸν κύκλον «Ἱερά Ἐπαρχιακὴ Σύνοδος Ἀρχιεπισκοπῆς Αὐστραλίας» καί εἰς τὸ κέντρον αὐτῆς τὸ ἔμβλημα τῆς Ἀρχιεπισκοπῆς.
9. Ἡ σφραγὶς ἐκάστης Ἐπισκοπῆς φέρει εἰς τὸν ἐξωτερικὸν κύκλον αὐτῆς «Greek Orthodox Archdiocese of Australia», εἰς δὲ τὸν ἐσωτερικὸν κύκλον «Diocese of» καί εἰς τὸ κέντρον αὐτῆς τὸ ἔμβλημα τῆς Ἀρχιεπισκοπῆς.

Β'. Η ΙΕΡΑ ΕΠΑΡΧΙΑΚΗ ΣΥΝΟΔΟΣ

ΑΡΘΡΟΝ 3

Λειτουργία τῆς Συνόδου

1. Ἡ Ἱερὰ Ἐπαρχιακὴ Σύνοδος, τηρουμένων ἀπαρασαλεύτως τῶν κανονικῶν δικαίων τοῦ Οἰκουμενικοῦ Θρόνου, εἶναι τό κύριον ἐκκλησιαστικόν ὄργανον διοικήσεως τῆς Ἱερᾶς Ἀρχιεπισκοπῆς Αὐστραλίας καί συγκροτεῖται ἐκ τοῦ Προέδρου αὐτῆς, Ἀρχιεπισκόπου Αὐστραλίας, καί ἐκ τῶν Χωρεπισκόπων τῆς Ἱερᾶς Ἀρχιεπισκοπῆς.
2. Ἡ Ἱερὰ Ἐπαρχιακὴ Σύνοδος συνεδριάζει ἐν τῇ ἐν Σύδνεϋ ἔδρᾳ τῆς Ἱερᾶς Ἀρχιεπισκοπῆς Αὐστραλίας, ἢ καί ἀλλαχοῦ, ἐντός τῶν ὁρίων αὐτῆς, καί συγκαλεῖται ὑπὸ τοῦ Προέδρου αὐτῆς, ἐπὶ τῇ βάσει καταρτιζομένης ὑπ' αὐτοῦ ἡμερησίας διατάξεως, τακτικῶς δις τοῦ ἔτους, κατὰ τὴν περίοδον τοῦ Πεντηκοσταρίου καί κατὰ τὸν μῆνα Ὀκτώβριον, ἐκτάκτως δέ ὡσάκις οὗτος κρίνει εὐλογον ἢ ζητηθῇ τοῦτο ἐγγράφως, διὰ συγκεκριμένον λόγον, ὑπὸ τῆς πλειονότητος τῶν μελῶν τῆς Συνόδου. Εἰς τὴν τελευταίαν περίπτωσιν, ὁ Πρόεδρος ὀφείλει νὰ συγκαλέσῃ τὴν Σύνοδον, ἄνευ ἑτέρου, ἐντός δεκαπέντε ἡμερῶν.
3. Ἡ Ἱερὰ Ἐπαρχιακὴ Σύνοδος συγκαλεῖται ἐκτάκτως καί ὡσάκις ἤθελε ζητήσει τοῦτο τό Οἰκουμενικόν Πατριαρχεῖον, τό ὅποιον, εἰς τὴν περίπτωσιν αὐτήν, δύναται ἵνα προτείνῃ θέματα συμπεριληπτέα ἐν τῇ ἡμερησίᾳ διατάξει.
4. Ἐάν ὁ Ἀρχιεπίσκοπος κωλύεται νὰ συγκαλέσῃ ἢ καί νὰ προεδρεύσῃ τῆς Συνόδου, αὕτη συγκαλεῖται καί προεδρεύεται ὑπὸ τοῦ ἔχοντος τὰ πρεσβεῖα ἀρχιερωσύνης Χωρεπισκόπου.
5. Ἡ Ἱερὰ Ἐπαρχιακὴ Σύνοδος εὐρίσκεται ἐν ἀπαρτίᾳ, ἐφ' ὅσον εἶναι παρόντες εἰς τὰς συνεδρίας αὐτῆς ὁ Πρόεδρος καί τό ἥμισυ τουλάχιστον τῶν Ἐπισκόπων - μελῶν αὐτῆς.
6. Ἡ συμμετοχὴ τῶν Χωρεπισκόπων εἰς τὰς ἐργασίας τῆς Συνόδου εἶναι ὑποχρεωτική, ἐκτός ἐάν ὑπάρχῃ σοβαρὸς ἀποχρῶν λόγος, τόν ὅποιον ὁ κωλυόμενος Ἀρχιερεὺς ὀφείλει νὰ γνωστοποιήσῃ εἰς τόν Πρόεδρον ἐγγράφως, πρὶν ἀπὸ τὴν ἡμερομηνίαν τῆς συγκλήσεως.
7. Δι' ἐπείγοντα ζητήματα ὁ Ἀρχιεπίσκοπος λαμβάνει πρωτοβουλίας πρὸς ἀντιμετώπισιν αὐτῶν, ἐνημερώνων σχετικῶς τὰ μέλη τῆς Ἱερᾶς Συνόδου, κατὰ τὴν ἐπομένην συνεδρίαν αὐτῆς.
8. Αἱ ἀποφάσεις τῆς Ἱερᾶς Ἐπαρχιακῆς Συνόδου λαμβάνονται διὰ πλειονοψηφίας. Ἐν περιπτώσει ἰσοψηφίας κρατεῖ ἡ γνώμη τοῦ Προέδρου αὐτῆς.
9. Τὰ Πρακτικά τῆς Ἱερᾶς Ἐπαρχιακῆς Συνόδου ὑπογράφονται ὑποχρεωτικῶς ὑπὸ τοῦ Προέδρου, ὑφ' ὅλων τῶν παρόντων Συνοδικῶν μελῶν καί τοῦ Ἀρχιγραμματέως. Εἰς περίπτωσιν διαφωνίας, δύναται ὁ διαφωνῶν Ἀρχιερεὺς νὰ καταχωρήσῃ τὴν γνώμην αὐτοῦ εἰς τὰ Πρακτικά.
10. Ὁ Πρόεδρος τῆς Ἱερᾶς Ἐπαρχιακῆς Συνόδου ὑποβάλλει μεθ' ἑκάστην συνεδρίαν ἑκθεσιν καί τὰ Πρακτικά τῷ Οἰκουμενικῷ Πατριάρχῃ πρὸς ἀξιολόγησιν.
11. Ἡ Ἱερὰ Ἐπαρχιακὴ Σύνοδος, τῇ προτάσει τοῦ Ἀρχιεπισκόπου, διορίζει τόν Ἀρχιγραμματέα καί τόν Ὑπογραμματέα αὐτῆς, ἐκ τῶν λογίων ἀγάμων κληρικῶν τῆς Ἱερᾶς Ἀρχιεπισκοπῆς. Ἀμφότεροι δέον νὰ γνωρίζουν ἀρίστως τὴν Ἑλληνικὴν καί τὴν Ἀγγλικὴν γλῶσσαν.

12. Τά τῆς λειτουργίας τῆς Ἱ. Ἐπαρχιακῆς Συνόδου ῥυθμίζονται δι' ἐσωτερικοῦ κανονισμοῦ, καταρτιζομένου ὑπ' αὐτῆς.

ΑΡΘΡΟΝ 4

Ἀρμοδιότητες τῆς Συνόδου

1. Ἡ Ἱερά Ἐπαρχιακή Σύνοδος ἔχει τὰς κάτωθι εὐθύνas καὶ ἀρμοδιότητας:
- α'. Μεριμνᾷ κατὰ πάντα διὰ τὴν ἐνότητα, τὴν καλὴν ὀργάνωσιν, διαποίμανσιν καὶ διοίκησιν τῆς Ἐκκλησίας τῆς Ἱ. Ἀρχιεπισκοπῆς, συμφώνως πρὸς τὰ Δόγματα καὶ τοὺς ἱερούς Κανόνας τῆς Ἐκκλησίας.
 - β'. Καλλιεργεῖ τὰς σχέσεις μετὰ τῶν λοιπῶν Ἐκκλησιῶν καὶ Ὁμολογιῶν καθὼς καὶ μετὰ τῶν θρησκευτῶν ἐν Αὐστραλίᾳ.
 - γ'. Μεριμνᾷ, διὰ τοῦ Προέδρου αὐτῆς, διὰ τὰς μετὰ τῶν ὁμοσπονδιακῶν καὶ πολιτειακῶν Ἀρχῶν σχέσεις.
 - δ'. Καταρτίζει τὸν κατάλογον τῶν πρὸς ἀρχιερατείαν ἐκλογίμων, συμφώνως πρὸς τὰ εἰδικώτερον ὀριζόμενα ἐν τῷ παρόντι Συντάγματι.
 - ε'. Μελετᾷ τὰς διὰ τοῦ Ἀρχιεπισκόπου ὑποβληθείσας αἰτήσεις τῶν ὑποψηφίων κληρικῶν καὶ ἀποφασίζει περὶ αὐτῶν.
 - ς'. Διορίζει τὰ μέλη τῶν Ἐπισκοπικῶν Δικαστηρίων ὡς καὶ τοὺς ἀνακριτὰς μετὰ τῶν ἀναπληρωτῶν αὐτῶν.
 - ζ'. Ἐγκρίνει τὴν ἴδρυσιν, ἐνοριῶν, ἱερῶν μονῶν, ἐκκλησιαστικῶν ὀργανισμῶν καὶ ἰδρυμάτων.
 - η'. Φροντίζει διὰ τὴν χρηστὴν διαχείρισιν τῆς κινητῆς, ἀκινήτου καὶ παντός ἄλλου εἶδους ἐκκλησιαστικῆς περιουσίας διὰ τοῦ Greek Orthodox Archdiocese of Australia Consolidated Trust.
 - θ'. Μεριμνᾷ διὰ τὴν πνευματικὴν κατάρτισιν, μόρφωσιν, στερέωσιν καὶ τελείωσιν ἐν τῇ πίστει τοῦ ποιμνίου, διὰ παντός προσφόρου ποιμαντικοῦ καὶ ἐκπαιδευτικοῦ μέσου, ἀξιοποιοῦσα καὶ ὅσα προσφέρει ἡ σύγχρονος τεχνολογία.
 - ι'. Φροντίζει διὰ τὴν συγκρότησιν τῆς Κληρικολαϊκῆς Συνελεύσεως καὶ ἀποφασίζει διὰ τὸν τόπον καὶ χρόνον διεξαγωγῆς αὐτῆς.
 - ια'. Ἀποφασίζει διὰ τὴν σύστασιν τῶν Συνοδικῶν Ἐπιτροπῶν καὶ ἐτέρων συμβουλευτικῶν ἢ γνωμοδοτικῶν ὀργάνων πρὸς τελεσφόρον διοίκησιν καὶ διαποίμανσιν τῆς Ἐκκλησίας, ἰδίᾳ πρὸς ἀντιμετώπισιν εἰδικῶν ἢ ἐκτάκτων καταστάσεων.
 - ιβ'. Ἀναλαμβάνει πρωτοβουλίας διὰ τὴν προστασίαν τοῦ φυσικοῦ περιβάλλοντος καὶ διὰ τὴν ποιμαντικὴν διαχείρισιν τῶν συγχρόνων προκλήσεων, αἵτινες ἀπορρέουν ἐκ τῶν ἐπιστημονικῶν καὶ τεχνολογικῶν ἐπιτευγμάτων.
 - ιγ'. Ἐκδίδει Συνοδικὰς Ἐγκυκλίους καὶ συντάσσει Κανονισμούς καὶ κανονιστικὰς ἀποφάσεις διὰ ὑποκείμενα αὐτῇ θεσμικά ὄργανα καὶ ἐκκλησιαστικά ἴδρύματα. Οἱ ὀριζόμενοι ἐν τῷ παρόντι Συντάγματι εἰδικοί Κανονισμοὶ ὑποβάλλονται πρὸς ἐπικύρωσιν εἰς τὸ Οἰκουμενικὸν Πατριαρχεῖον.

- ιδ'. Αποφαίνεται περί τῶν ὑποθέσεων τῆς Ἱερᾶς Ἀρχιεπισκοπῆς Αὐστραλίας περί τῶν ὁποίων δέν ὑπάρχει πρόνοια ἐν τῷ παρόντι Συντάγματι.
- ιε'. Ἀπευθύνεται, διά τοῦ Ἀρχιεπισκόπου, πρὸς τόν Οἰκουμενικόν Πατριάρχην καί τήν περί αὐτόν Ἀγίαν καί Ἱεράν Σύνοδον διά τήν ἀντιμετώπισιν μειζόνων ἐκκλησιαστικῶν ὑποθέσεων καί διά τήν αὐθεντικήν ἐρμηνείαν τῶν διατάξεων τοῦ παρόντος Συντάγματος.
2. Ἡ Ἱερά Ἐπαρχιακή Σύνοδος, καταρτίζει διά ψηφοφορίας ἐκ τοῦ καταλόγου τῶν πρὸς ἀρχιερατείαν ἐκλογίμων, τό τριπρόσωπον διά τήν ἐκλογήν τῶν Χωρεπισκόπων καί τῶν βοηθῶν Ἐπισκόπων κατὰ τὰ εἰδικώτερον ἀναφερόμενα ἐν τῷ παρόντι Συντάγματι.
3. Ἡ Ἱερά Ἐπαρχιακή Σύνοδος λειτουργεῖ ὡς ἐκκλησιαστικόν δικαστήριον, κατὰ τὰ εἰδικώτερον ἀναφερόμενα ἐν τῷ παρόντι Συντάγματι.
4. Ἡ Ἱερά Ἐπαρχιακή Σύνοδος κατὰ τήν τακτικήν συνεδρίαν τοῦ Ὀκτωβρίου, μελετᾷ καί ἀποφαίνεται περί τῶν ἐτησίων ἐκθέσεων, αἱ ὁποῖαι ὑποβάλλονται ὑπὸ τῶν Χωρεπισκόπων εἰς τόν Ἀρχιεπίσκοπον, περί τῶν πεπραγμένων καί τῆς ἐκκλησιαστικῆς καταστάσεως τῶν κατὰ τόπους Ἐπισκοπῶν, δυναμένη νά προτείνῃ ἢ ὑποδείξῃ αὐτοῖς τὰ δέοντα.

ΑΡΘΡΟΝ 5

Κατάλογος τῶν πρὸς ἀρχιερατείαν ἐκλογίμων

1. Ἡ Ἱερά Ἐπαρχιακή Σύνοδος καταρτίζει τόν κατάλογον τῶν πρὸς ἀρχιερατείαν ἐκλογίμων κατὰ τήν τακτικήν συνεδρίαν αὐτῆς τοῦ μηνός Ὀκτωβρίου καί ἀναθεωρεῖ αὐτόν ὡςάκις παραστῇ ἀνάγκη.
2. Διά τήν ἐγγραφὴν ἀγάμου τινός κληρικοῦ εἰς τόν κατάλογον τῶν πρὸς ἀρχιερατείαν ἐκλογίμων τῆς Ἱερᾶς Ἀρχιεπισκοπῆς Αὐστραλίας ἀπαιτοῦνται τὰ κάτωθι:
- α'. Νά ἔχῃ ὀρθῶς καί ὑγιῶς περί τήν ὀρθόδοξον πίστιν.
- β'. Νά ἔχῃ ὀρθόν ἐκκλησιολογικόν φρόνημα καί ἐγνωσμένην ἀφοσίωσιν εἰς τό Οἰκουμενικόν Πατριαρχεῖον.
- γ'. Νά ἔχῃ πνευματικὴν ὠριμότητα καί κατάλληλον θεολογικὴν μόρφωσιν.
- δ'. Νά ἔχῃ συμπεμπληρωμένον τό τριακοστόν πέμπτον (35) ἔτος τῆς ἡλικίας αὐτοῦ.
- ε'. Νά ἔχῃ δεκαετὴ εὐδόκιμον ἐκκλησιαστικὴν διακονίαν ἢ πενταετὴ διακονίαν εἰς διοικητικὴν θέσιν τῆς Ἱερᾶς Ἀρχιεπισκοπῆς Αὐστραλίας.
- ς'. Νά κέκτηται πτυχίου ἀνεγνωρισμένης Θεολογικῆς Πανεπιστημιακῆς Σχολῆς.
- ζ'. Νά κατέχῃ τήν Ἑλληνικὴν καί Ἀγγλικὴν γλῶσσαν.
3. Ἡ ἐγγραφὴ εἰς τόν κατάλογον γίνεται δι' ἀποφάσεως τῆς Ἱερᾶς Ἐπαρχιακῆς Συνόδου, κατόπιν προτάσεως τοῦ Ἀρχιεπισκόπου ἢ τινός τῶν μελῶν αὐτῆς, συνωδᾷ εἰδικοῦ Κανονισμοῦ, ἐγκεκριμένου ὑπὸ τῆς Ἱερᾶς Ἐπαρχιακῆς Συνόδου.

4. Ἡ ἐγγραφή εἰς τόν κατάλογον διενεργεῖται διά ψηφοφορίας καί ἀπαιτεῖται ἡ σύμφωνος γνώμη τοῦ Ἀρχιεπισκόπου καί τῶν δύο τρίτων τῶν παρόντων μελῶν.
5. Ὁ κατάλογος, μετά ἀπό κάθε ἀναθεώρησιν ὑπό τῆς Ἱ. Ἐπαρχιακῆς Συνόδου, ὑποβάλλεται εἰς τό Οἰκουμενικόν Πατριαρχεῖον, πρὸς ἐγκρισιν.

Ἄρθρον 6 **Συνοδικαί Ἐπιτροπαί**

1. Παρά τῇ Ἱερᾷ Ἐπαρχιακῇ Συνόδῳ καί τῇ ἀποφάσει αὐτῆς λειτουργοῦν Συνοδικαί Ἐπιτροπαί, συγκροτούμεναι ἐκ κληρικῶν καί λαϊκῶν. Αἱ Ἐπιτροπαί αὗται ἔχουν γνωμοδοτικόν χαρακτήρα.
2. Ἡ Ἱερὰ Ἐπαρχιακὴ Σύνοδος, κατὰ τὴν τακτικὴν συνεδρίαν αὐτῆς τὴν περίοδον τοῦ Πεντηκοσταρίου, ὀρίζει ὡς Πρόεδρον ἓνα ἐκ τῶν μελῶν αὐτῆς, ὡς Ἀντιπρόεδρον ἓνα ἐκ τῶν μελῶν τοῦ Ἀρχιεπισκοπικοῦ Συμβουλίου, καθὼς καί τὰ λοιπὰ μέλη ἐκάστης Συνοδικῆς Ἐπιτροπῆς. Ἡ θητεία τῶν μελῶν τῶν Συνοδικῶν Ἐπιτροπῶν εἶναι ἐνιαύσιος.
3. Ὁ ἀριθμὸς καί τό ἀντικείμενον τῶν Συνοδικῶν Ἐπιτροπῶν δύνανται νὰ μεταβάλλωνται κατὰ τὰ διαλαμβανόμενα εἰς εἰδικόν Κανονισμόν, ἐγκρινόμενον ὑπὸ τῆς Ἱερᾶς Ἐπαρχιακῆς Συνόδου.

Γ'. Ο ΑΡΧΙΕΠΙΣΚΟΠΟΣ

Ἄρθρον 7 **Ἐκλογή τοῦ Ἀρχιεπισκόπου**

1. Ὁ Ἀρχιεπίσκοπος ἐκλέγεται ὑπὸ τῆς Ἀγίας καί Ἱερᾶς Συνόδου τοῦ Οἰκουμενικοῦ Πατριαρχείου.
2. Εἰδικώτερον, ἅμα τῇ χηρείᾳ τοῦ Ἀρχιεπισκοπικοῦ Θρόνου, ὁ Πρωτοσύγκελλος τῆς Ἱερᾶς Ἀρχιεπισκοπῆς ἐνημερώνει ἐγγράφως τόν Οἰκουμενικόν Πατριάρχην καί τὴν Ἱεράν Ἐπαρχιακὴν Σύνοδον.
3. Καθήμενον Πατριαρχικοῦ Ἐπιτρόπου ἀναλαμβάνει, ὁ ὑπὸ τοῦ Οἰκουμενικοῦ Πατριάρχου διοριζόμενος Ἐπίσκοπος ἐκ τῶν μελῶν τῆς Ἱερᾶς Ἐπαρχιακῆς Συνόδου. Ὁ Πατριαρχικὸς Ἐπίτροπος ἀναλαμβάνει τὴν εὐθύνην τοῦ διοικητικοῦ ἔργου τῆς Ἀρχιεπισκοπῆς, μέχρι τῆς ἐκλογῆς τοῦ νέου Ἀρχιεπισκόπου, μὴ δυνάμενος νὰ προβῇ εἰς τινὰ ἀλλαγὴν προσώπων ἢ πραγμάτων.
(α) Εἰς περίπτωσιν χηρείας λόγῳ ἐκδημίας τοῦ Ἀρχιεπισκόπου, τῇ προσκλήσει τοῦ Πατριαρχικοῦ Ἐπιτρόπου, συνέρχονται εἰς ἑκτακτον σύσκεψιν ἅπαντα τὰ μέλη τῆς Ἱερᾶς Ἐπαρχιακῆς Συνόδου, διὰ νὰ ρυθμίσουν τὰ τῆς ἐξοδίου ἀκολουθίας, ἐνημερώνοντες σχετικῶς τὰ μέλη τοῦ Consolidated Trust καί τοῦ Ἀρχιεπισκοπικοῦ Συμβουλίου, τόν κλῆρον, τόν λαόν καί τὰς Ἀρχάς τοῦ Κράτους.

- (β) Ὁ Πατριαρχικός Ἐπίτροπος καί ὁ Πρωτοσύγκελλος τῆς Ἀρχιεπισκοπῆς ἔχουν τήν εὐθύνην τῆς διαφυλάξεως τῶν προσωπικῶν ἀντικειμένων καί περιουσιακῶν στοιχείων τοῦ ἐκλιπόντος.
4. Τά τῆς ἐνθρονίσεως τοῦ Ἀρχιεπισκόπου καί τῆς ἐξοδίου ἀκολουθίας αὐτοῦ καθὼς καί τῶν λοιπῶν Ἐπισκόπων τῆς Ἱερᾶς Ἀρχιεπισκοπῆς Αὐστραλίας καθορίζονται ὑπό εἰδικοῦ Κανονισμοῦ, ἐγκρινομένου ὑπό τῆς Ἱερᾶς Ἐπαρχιακῆς Συνόδου.

ΑΡΘΡΟΝ 8

Ἀρμοδιότητες τοῦ Ἀρχιεπισκόπου

1. Ὁ Ἀρχιεπίσκοπος διαποιμαίνει καί διακονεῖ τό ἐμπεπιστευμένον αὐτῷ ποιμνιον, ὡς Ἐξαρχος δέ τοῦ Οἰκουμενικοῦ Πατριαρχείου, ἐκπροσωπεῖ τόν Οἰκουμενικόν Πατριάρχην καί τήν Μητέρα Ἐκκλησίαν, καθ' ἅπασαν τήν Ἱεράν Ἀρχιεπισκοπὴν Αὐστραλίας.
2. Ὁ Ἀρχιεπίσκοπος εἶναι ὁ κανονικός Ποιμενάρχης τῆς Ἱερᾶς Ἀρχιεπισκοπῆς Αὐστραλίας, μετὰ τῆς ἐν τῷ Συνθρόνῳ ἐγκαθιδρύσεως, μνημονεύεται δέ ὑπό τῶν Ἐπισκόπων καί τῶν λοιπῶν κληρικῶν εἰς ἅπαντα τά ἱερά Μυστήρια καί τὰς Ἱερὰς Ἀκολουθίας, κατὰ τήν λειτουργικὴν τάξιν τῆς κατ' Ἀνατολὰς Ὁρθοδόξου Ἐκκλησίας.
3. Εἰδικώτερον, ὁ Ἀρχιεπίσκοπος ἔχει τήν εὐθύνην καί τήν ἀρμοδιότητα:
 - α'. Νά συγκαλῇ καί νά προεδρεύῃ τῆς Ἱερᾶς Ἐπαρχιακῆς Συνόδου.
 - β'. Νά διαβιβάσῃ εἰς τήν Ἁγίαν καί Ἱεράν Σύνοδον τοῦ Οἰκουμενικοῦ Πατριαρχείου, τό καταρτιζόμενον ὑπό τῆς Ἱερᾶς Ἐπαρχιακῆς Συνόδου τριπρόσωπον, ἐκ τοῦ καταλόγου τῶν πρὸς ἀρχιερατείαν ἐκλογίμων, διὰ τήν πλήρωσιν τῶν χηρευουσῶν Χωρεπισκοπῶν ἢ διὰ τήν ἐκλογὴν τῶν βοηθῶν παρ' αὐτῷ Ἐπισκόπων.
 - γ'. Νά χειροτονῇ πάντας τοὺς ὑπ' αὐτόν Ἐπισκόπους.
 - δ'. Νά ἐγκαθιστᾷ ἐν λειτουργικῇ συνάξει μετὰ τῆς Ἱερᾶς Ἐπαρχιακῆς Συνόδου τοὺς Χωρεπισκόπους εἰς τὰς κατὰ τόπους Ἐπισκοπὰς καί νά ἐνημερώνη διὰ σχετικῆς Ἐγκυκλίου τόν κλῆρον, τόν λαόν καί τὰς Ἀρχὰς τοῦ τόπου, καί δι' ἐκθέσεως τό Οἰκουμενικόν Πατριαρχεῖον.
 - ε'. Νά χειροτονῇ καί χειροθετῇ τοὺς κληρικούς τῆς Ἱερᾶς Ἀρχιεπισκοπῆς Αὐστραλίας ἢ νά ἀναθέτῃ χειροτονίας καί χειροθεσίας εἰς τοὺς Χωρεπισκόπους ἢ τοὺς βοηθοὺς Ἐπισκόπους αὐτοῦ.
 - ς'. Νά διορίζῃ καί νά χειροθετῇ τοὺς ἡγουμένους τῶν Ἱερῶν Μονῶν.
 - ζ'. Νά διορίζῃ, τό πρῶτον, ὅλους τοὺς κληρικούς τῆς Ἱερᾶς Ἀρχιεπισκοπῆς καί νά μεταθέτῃ τοὺς διακονοῦντας εἰς τήν ἄμεσον Ἀρχιεπισκοπικὴν Περιφέρειαν. Ὡσαύτως νά διορίζῃ τοὺς ἐκ μεταθέσεως κληρικούς μεταξὺ τῶν κατὰ τόπους Ἐπισκοπῶν.
 - η'. Νά χορηγῇ τήν κανονικὴν καί νόμιμον ἄδειαν ἀπουσίας τῶν Ἐπισκόπων. Νά χορηγῇ τήν κανονικὴν καί νόμιμον ἄδειαν ἀπουσίας τῶν λοιπῶν κληρικῶν, ὡσάκισ μεταβαίνουν ἐκτός τῶν ὁρίων τῆς Ἱερᾶς Ἀρχιεπισκοπῆς Αὐστραλίας.

- θ'. Νά ἐκδίδῃ τὰ κανονικά ἀπολυτήρια τῶν κληρικῶν.
- ι'. Νά ἀποφαίνεται περὶ τῶν αἰτήσεων τῶν πρὸς ἔνταξιν κληρικῶν ἐξ ἑτέρου ἐκκλησιαστικοῦ κλίματος εἰς τὴν Ἱερὰν Ἀρχιεπισκοπὴν, καθὼς καὶ περὶ τῶν αἰτήσεων τῶν πρὸς χειροτονίαν ὑποψηφίων κληρικῶν, ἐνημερώνων σχετικῶς τὴν Ἱ. Ἐπαρχιακὴν Σύνοδον.
- ια'. Νά ὀρίζῃ Πρωτοσύγκελλον ἔμπειρον, ἄγαμον καὶ μορφωμένον κληρικόν, εἰς τὸν ὁποῖον ἀναθέτει τὰς κατὰ τὴν κανονικὴν παράδοσιν προσήκουσας ἀρμοδιότητας.
- ιβ'. Νά πηγνύῃ θυσιαστήρια, νά ἐγκαινιάζῃ τοὺς ἱεροὺς ναοὺς εἰς ἅπασαν τὴν Ἱερὰν Ἀρχιεπισκοπὴν Αὐστραλίας καὶ νά ὑπογράφῃ τὰ ἱερά ἀντιμήνσια.
- ιγ'. Νά συγκαλῇ καὶ νά προεδρεύῃ τῶν Κληρικολαϊκῶν Συνελεύσεων καὶ τοῦ Ἀρχιεπισκοπικοῦ Συμβουλίου.
- ιδ'. Νά συγκαλῇ καὶ νά προεδρεύῃ τοῦ Greek Orthodox Archdiocese of Australia Consolidated Trust.
- ιε'. Νά διαβιβάζῃ, κατὰ τὴν κρίσιν του, τῷ Οἰκουμενικῷ Πατριάρχῃ τὴν ἀλληλογραφίαν τῶν παρ' αὐτῷ Ἐπισκόπων.
- ισ'. Νά ὑποβάλλῃ ἐτησίαν ἔκθεσιν εἰς τὸ Οἰκουμενικόν Πατριαρχεῖον ἐπὶ τῶν πεπραγμένων καὶ τῆς ἐν γένει ἐκκλησιαστικῆς καταστάσεως τῆς Ἱερᾶς Ἀρχιεπισκοπῆς Αὐστραλίας καὶ νά ἀποστέλῃ τὴν ὑπὲρ τῆς Μητροῦς Ἐκκλησίας ἐτησίαν λογίαν.
- ιζ'. Νά παρίσταται προσωπικῶς ἢ δι' ἀντιπροσώπου αὐτοῦ εἰς τὰς μετὰ τῶν ἑτεροδόξων καὶ ἄλλων θρησκευτικῶν ὀργανισμῶν ἐκδηλώσεις.
- ιη'. Νά ἐκπροσωπῇ τὴν Ἱερὰν Ἀρχιεπισκοπὴν Αὐστραλίας ἐνώπιον τῶν ὁμοσπονδιακῶν καὶ πολιτειακῶν Ἀρχῶν, συνεργαζόμενος μετ' αὐτῶν διὰ τὴν προώθησιν ἐκκλησιαστικῶν, ἐθνικῶν, κοινωνικῶν, μορφωτικῶν, πολιτισμικῶν καὶ εὐρυτέρου ἐνδιαφέροντος θεμάτων.
- ιθ'. Νά προεδρεύῃ τοῦ Συνοδικοῦ δικαστηρίου, ὡς ἀναλυτικώτερον διαλαμβάνεται εἰς τὰ περὶ τῆς ἀπονομῆς τῆς ἐκκλησιαστικῆς δικαιοσύνης ἄρθρα τοῦ παρόντος Συντάγματος.
- κ'. Νά ἐξαπολύῃ ἐγκυκλίους, πρὸς τὸ πλήρωμα τῆς Ἱερᾶς Ἀρχιεπισκοπῆς Αὐστραλίας.
- κα'. Νά προῖσταται τῶν συνοδικῶν καὶ ἀρχιερατικῶν συλλειτούργων.
- κβ'. Νά προεδρεύῃ τῆς Ἐφορίας τῆς Θεολογικῆς Σχολῆς τοῦ Ἁγίου Ἀποστόλου Ἀνδρέου καὶ νά ἀσκή τὴν πνευματικὴν ἐποπτείαν ἐπ' αὐτῆς.
- κγ'. Νά ἐκπροσωπῇ τὴν Ἱερὰν Ἐπαρχιακὴν Σύνοδον καὶ τὴν Ἱερὰν Ἀρχιεπισκοπὴν εἰς τὰ Μέσα Γενικῆς Ἐνημερώσεως ἢ νά ὀρίζῃ τὸν ἐκπρόσωπόν του πρὸς τοῦτο.
- κδ'. Νά παρέχῃ τὴν κανονικὴν ἄδειαν πρὸς τέλεσιν μυστηρίων καὶ πρὸς κατήχησιν τῶν προσερχομένων εἰς τὴν Ὁρθοδοξίαν.
- κε'. Νά προβαίνει εἰς τὴν διακρίβωσιν τῆς κανονικότητος τῶν συστατικῶν γραμμάτων ὧσων κληρικῶν προσωρινῶς διαμένουν ἐν τοῖς ὁρίοις τῆς Ἱερᾶς Ἀρχιεπισκοπῆς.
- κς'. Νά ὀρίζῃ τὸν Ἐπίτροπον τῶν χρεουουσῶν Ἐπισκοπῶν.

κζ'. Νά ἐνεργῇ, κατ' ἀκρίβειαν ἢ κατ' οἰκονομίαν, διά πᾶσαν ἄλλην περίπτωσιν, μή προβλεπομένην ὑπό τοῦ μετὰ χεῖρας Συντάγματος.

ΑΡΘΡΟΝ 9

Παραίτησις ἢ παύσις τοῦ Ἀρχιεπισκόπου

1. Ὁ Ἀρχιεπίσκοπος, κανονικῶς ἐκλεγείς καί ἐνθρονισθεὶς, εἶναι ἰσόβιος, πλήν τῶν κάτωθι περιπτώσεων:
 - α'. Ἐνεκα μεταθέσεως αὐτοῦ εἰς ἕτερον θρόνον.
 - β'. Λόγω χρονίου νοσήματος ἢ γήρατος, κωλύοντος αὐτόν νά ἐκτελῇ ἀπροσκόπτως τὰ καθήκοντα αὐτοῦ. Εἰς τήν περίπτωσιν αὐτήν, ὑποβάλλει οἰκιοθελῶς τήν παραίτησιν αὐτοῦ εἰς τόν Οἰκουμενικόν Πατριάρχην, διά τὰ περαιτέρω.
 - γ'. Ὁ Ἀρχιεπίσκοπος, εὐρισκόμενος τεκμηριωμένως εἰς ἀδυναμίαν ἐκπληρώσεως τῶν καθηκόντων αὐτοῦ, λόγω γήρατος ἢ ἀσθενείας, ἀπαλλάσσεται αὐτῶν ὑπό τῆς Ἀγίας καί Ἱερᾶς Συνόδου τοῦ Οἰκουμενικοῦ Πατριαρχείου.
2. Ἡ Ἱερά Ἀρχιεπισκοπή Αὐστραλίας, συμφώνως πρὸς τὰς ἀποφάσεις τῆς 11^{ης} Κληρικολαϊκῆς Συνελεύσεως (2013), συνεχίζει νά καταβάλλῃ ὁλόκληρον τόν μισθόν τοῦ Ἀρχιεπισκόπου, ἐν περιπτώσει παραιτήσεως ἢ ἀπαλλαγῆς ἢ μεταθέσεως αὐτοῦ εἰς ἐπαρχίαν μή δυναμένην οἰκονομικῶς νά καταβάλλῃ αὐτόν. Εἰς περίπτωσιν δέ διαμονῆς αὐτοῦ ἐν Αὐστραλίᾳ, ἡ Ἀρχιεπισκοπή παρέχει αὐτῷ κατοικίαν, καθὼς καί πᾶσαν ἄλλην φροντίδα, πρὸς ἀξιοπρεπῆ διαβίωσιν αὐτοῦ.

Δ'. ΟΙ ΕΠΙΣΚΟΠΟΙ

ΑΡΘΡΟΝ 10

Ἐκλογή τῶν Χωρεπισκόπων

1. Ἀμα τῇ χηρείᾳ Ἐπισκοπῆς τινος, Ἐπίτροπος ἀναλαμβάνει ὁ ὑπό τοῦ Ἀρχιεπισκόπου ὀριζόμενος Ἀρχιερεὺς, μή δυνάμενος νά προβῇ εἰς ἀλλαγὴν τινα προσώπων ἢ πραγμάτων ἐν τῇ χηρευούσῃ Ἐπισκοπῇ.
2. Ἐν περιπτώσει καθ' ἣν ὁ ἀρχιεπισκοπικὸς Θρόνος τελῇ ἐν χηρείᾳ, ἡ πλήρωσις τῆς χηρευούσης Ἐπισκοπῆς ἀναβάλλεται μέχρι τῆς ἐκλογῆς καί ἐνθρονίσεως τοῦ Ἀρχιεπισκόπου, χρεὴ δέ Ἐπιτρόπου ἀσκεῖ ὁ Πατριαρχικὸς Ἐπίτροπος τοῦ ἀρχιεπισκοπικοῦ Θρόνου ἢ ὁ ὑπ' αὐτοῦ ὀριζόμενος Ἐπίσκοπος.
3. Ὁ Ἀρχιεπίσκοπος ἀναλαμβάνει τήν εὐθύνην τῆς αὐθημερόν γραπτῆς ἀνακοινώσεως τῆς χηρείας τῆς Ἐπισκοπῆς εἰς τό Οἰκουμενικόν Πατριαρχεῖον, εἰς τὰ μέλη τῆς Ἱερᾶς Ἐπαρχιακῆς Συνόδου, εἰς τὰ μέλη τοῦ Consolidated Trust καί τοῦ Ἀρχιεπισκοπικοῦ Συμβουλίου, εἰς τόν κλῆρον καί τόν λαόν τῆς χηρευούσης Ἐπισκοπῆς, εἰς τὰς πολιτειακὰς Ἀρχάς τοῦ τόπου, καθὼς καί εἰς ὅλον τό χριστεπώνυμον πλήρωμα τῆς Ἀρχιεπισκοπῆς Αὐστραλίας.

4. Εἰς περίπτωσιν χηρείας λόγῳ ἐκδημίας τοῦ Χωρεπισκόπου, ὁ Ἐπίτροπος τῆς Ἐπισκοπῆς ἀναλαμβάνει τὴν εὐθύνην τῆς διαφυλάξεως τῶν προσωπικῶν ἀντικειμένων καὶ περυσιακῶν στοιχείων τοῦ ἐκλιπόντος.
5. Ἡ Ἁγία καὶ Ἱερὰ Σύνοδος τοῦ Οἰκουμενικοῦ Πατριαρχείου ἐκλέγει τοὺς Χωρεπισκόπους, ἐπὶ τῇ βάσει τριπροσώπου, καταρτιζομένου ὑπὸ τῆς Ἱερᾶς Ἐπαρχιακῆς Συνόδου.
 - (α) Ὁ Ἀρχιεπίσκοπος συγκαλεῖ τὴν Ἱερὰν Ἐπαρχιακὴν Σύνοδον, ἐντὸς τεσσάρων ἡμερῶν ἀπὸ τῆς χηρείας τῆς Ἐπισκοπῆς πρὸς καταρτισμὸν τριπροσώπου.
 - (β) Ἐν συνεχείᾳ, ἕκαστος Ἀρχιερεὺς ἀναγράφει μυστικῶς εἰς ψηφοδέλτιον τὸ ὄνομα τριῶν προσώπων ἐκ τοῦ καταλόγου τῶν πρὸς ἀρχιερατεῖαν ἐκλογίμων, συμπεριλαμβανομένων εἰς αὐτόν καὶ τῶν ὀνομάτων τῶν βοηθῶν Ἐπισκόπων. Οἱ τρεῖς πρῶτοι, ἐκ τοῦ ἀποτελέσματος τῆς ψηφοφορίας, συγκροτοῦν τὸ τριπρόσωπον. Εἰς περίπτωσιν ἰσοψηφίας εἰς τὴν τρίτην θέσιν, ὁ Ἀρχιεπίσκοπος προκρίνει ἓνα ἐκ τῶν ἰσοψηφισάντων.
 - (γ) Κατόπιν τούτων, ὁ Ἀρχιεπίσκοπος ὑποβάλλει τὸ καταρτισθὲν τριπρόσωπον εἰς τὴν Ἁγίαν καὶ Ἱερὰν Σύνοδον τοῦ Οἰκουμενικοῦ Πατριαρχείου, ἥτις προβαίνει εἰς τὴν πλήρωσιν τῆς χηρεούσης Ἐπισκοπῆς.
6. Τὰ ἀποτελέσματα τῆς ἐκλογῆς ἀνακοινοῦνται διὰ τοῦ Ἀρχιεπισκόπου εἰς τὸν νεοεκλεγέντα καὶ ἀκολουθεῖ ἡ τάξις τοῦ Μεγάλου Μηνύματος εἰς τὴν ἔδραν τῆς Ἱερᾶς Ἀρχιεπισκοπῆς Αὐστραλίας καὶ ἡ χειροτονία αὐτοῦ, ἐάν οὗτος δέν εἶναι Ἀρχιερεὺς.
7. Ἡ εἶδησις διὰ τὴν ἐκλογὴν καὶ ἐγκατάστασιν ἐκάστου Χωρεπισκόπου διενεργεῖται ὑπὸ τοῦ Ἀρχιεπισκόπου καὶ τῶν μελῶν τῆς Ἱερᾶς Ἐπαρχιακῆς Συνόδου.
8. Ἐκαστος Χωρεπίσκοπος, πρὸ τῆς ἀναλήψεως τῶν καθηκόντων του, μεταβαίνει μετὰ τοῦ Ἀρχιεπισκόπου εἰς τὸ Σεπτὸν τῆς Ὁρθοδόξου Ἐκκλησίας Κέντρον, διὰ νὰ λάβῃ τὴν εὐλογίαν τοῦ Οἰκουμενικοῦ Πατριάρχου καὶ τῆς Μητρὸς Ἐκκλησίας. Ἐν συνεχείᾳ, πραγματοποιεῖται ἡ ἐπίσημος ἐγκατάστασις αὐτοῦ εἰς τὴν ἔδραν τῆς οἰκείας Ἐπισκοπῆς, διὰ Θείας Λειτουργίας τελουμένης ὑπὸ τοῦ Ἀρχιεπισκόπου καὶ τῶν μελῶν τῆς Ἱερᾶς Ἐπαρχιακῆς Συνόδου.

ΑΡΘΡΟΝ 11

Ἀρμοδιότητες τῶν Ἐπισκόπων

1. Οἱ Χωρεπίσκοποι καὶ οἱ βοηθοὶ Ἐπίσκοποι ἐν τῇ Ἱερᾷ Ἀρχιεπισκοπῇ Αὐστραλίας εἶναι ἱεροκανονικῶς καὶ διοικητικῶς ὑποκείμενοι εἰς τὸν Ἀρχιεπίσκοπον.
2. Εἰδικῶς οἱ διακονοῦντες εἰς τὰς κατὰ τόπους Ἐπισκοπὰς ἐνεργοῦν ἐπιτροπικῶς (14^{ος} Δ΄ Οἰκουμενικῆς Συνόδου), διατηρουμένου, διὰ τὸν Ἀρχιεπίσκοπον ἀποκλειστικῶς, τοῦ κανονικοῦ δικαιώματος τοῦ Ποιμενάρχου καὶ ἐπαρχιοῦχου εἰς ἅπασαν τὴν δικαιοδοσίαν τῆς Ἱερᾶς Ἀρχιεπισκοπῆς Αὐστραλίας.

3. Ἐκαστος Ἐπίσκοπος, κατά τήν ἀρχήν τοῦ ἐκκλησιαστικοῦ ἔτους, ὑποβάλλει εἰς τόν Ἀρχιεπίσκοπον σχετικήν ἐκθεσιν περί τῶν πεπραγμένων καί τῆς ἐν γένει διακονίας αὐτοῦ.
4. Ἐκαστος Ἐπίσκοπος ὑποχρεοῦται νά παραμένῃ εἰς τόν τόπον τῆς διακονίας αὐτοῦ, ἐκτός ἐάν τελεῇ ἐν κανονικῇ ἀδείᾳ ἀπουσίας ἢ εὐρίσκηται εἰς ἐκκλησιαστικήν ἀποστολήν ἀνατεθεῖσαν εἰς αὐτόν ὑπό τοῦ Ἀρχιεπισκόπου.
5. Εἰδικώτερον, γνώμη, προτροπῇ καί ἀδείᾳ τοῦ Ἀρχιεπισκόπου, ἕκαστος Χωρεπίσκοπος, εἰς τά ὅρια τῆς Ἐπισκοπῆς εἰς ἣν διακονεῖ:
 - α'. Μερिमνᾶ θυσιαστικῶς διά τήν ἐκκλησιαστικήν ἐνότητα καί εἰρήνην.
 - β'. Χειροτονεῖ καί χειροθετεῖ κληρικούς.
 - γ'. Μεταθέτει τοὺς κληρικούς ἐντός τῶν ὁρίων τῆς Ἐπισκοπῆς εἰς ἣν διακονεῖ.
 - δ'. Συγκαλεῖ τὰς τοπικάς ἱερατικάς συνάξεις, κοινοποιῶν εἰς τόν Ἀρχιεπίσκοπον τήν πρόσκλησιν καί τήν θεματολογίαν αὐτῶν, εἰς περίπτωσιν δέ λήψεως ἀποφάσεων αὗται ὑποβάλλονται ὑποχρεωτικῶς εἰς τόν Ἀρχιεπίσκοπον, πρὸς τελικήν κρίσιν καί ἀπόφασιν.
 - ε'. Ἀσκεῖ τήν δικαστικήν ἐξουσίαν, ὡς Πρόεδρος τοῦ Ἐπισκοπικοῦ Δικαστηρίου, κατά τὰ εἰδικώτερον προβλεπόμενα ἐν τῷ παρόντι Συντάγματι.
 - στ'. Περιοδεύει τακτικῶς ἐντός τῶν ὁρίων τῆς Ἐπισκοπῆς εἰς ἣν διακονεῖ καί ἐποπτεύει πνευματικῶς, ἐξαιρέτως τοὺς κληρικούς, ἐπιτηρῶν τούτους διά τήν ἐκπλήρωσιν τῶν καθηκόντων αὐτῶν.
 - ζ'. Ἐπιλαμβάνεται τῶν μειζόνων ποιμαντικῶν ζητημάτων, τὰ ὅποια ὑπερβαίνουν τὰς εὐθύνas τῶν ἐφημερίων.
 - η'. Φροντίζει διά τήν ἀπρόσκοπτον καί εὐτακτον ἱερουργίαν τῶν ἱερῶν μυστηρίων καί τῶν λοιπῶν ἱεροπραξιῶν καί ἀκολουθιῶν.
 - θ'. Ἐκπροσωπεῖ τόν Ἀρχιεπίσκοπον καί τήν Ἱερᾶν Ἀρχιεπισκοπὴν ἐνώπιον τῶν πολιτειακῶν καί ἐπιτοπίων Ἀρχῶν.
 - ι'. Μερिमνᾶ διά τήν καλήν λειτουργίαν τῶν ἐκπαιδευτικῶν ἰδρυμάτων τῆς Ἐπισκοπῆς εἰς ἣν διακονεῖ καί διά τήν προώθησιν πασῶν τῶν πολιτισμικῶν πρωτοβουλιῶν, τῆς φιλανθρωπίας καί τοῦ κοινωνικοῦ ἔργου.
 - ια'. Μερिमνᾶ διά τήν ὁργάνωσιν καί τήν ἀποτελεσματικήν λειτουργίαν τοῦ Γραφείου τῆς Ἱερᾶς Ἀρχιεπισκοπῆς ἐν τῇ Ἐπισκοπῇ εἰς ἣν διακονεῖ, καθῶς καί διά τήν τήρησιν καί διαφύλαξιν τῶν ἀρχείων, διορίζων τό πρὸς τοῦτο κατάλληλον προσωπικόν, κατόπιν συνεννοήσεως μετὰ τοῦ Ἀρχιεπισκόπου καί τοῦ Γραφείου ἐπὶ τῶν Οἰκονομικῶν τῆς Ἱερᾶς Ἀρχιεπισκοπῆς.
 - ιβ'. Ἐχει τήν εὐθύνην τῆς χρηστῆς διαχειρίσεως τῶν προσόδων τῶν ἱερῶν ναῶν καί τῶν ἐκκλησιαστικῶν ἰδρυμάτων ἐν τῇ οἰκείᾳ Ἐπισκοπῇ, καθῶς καί τῶν πάσης φύσεως δωρεῶν, συμφώνως καί πρὸς τὰς εἰδικὰς διατάξεις, αἱ ὅποιοι διέπουν τό Greek Orthodox Archdiocese of Australia Consolidated Trust.
 - ιγ'. Εἰσηγεῖται τήν παῦσιν τοῦ προσωπικοῦ τῶν γραφείων τῆς Ἱερᾶς Ἀρχιεπισκοπῆς, ἐν τῇ Ἐπισκοπῇ εἰς ἣν διακονεῖ, ἐφαρμόζων καί τὰ ὑπὸ τοῦ νόμου προβλεπόμενα.

ιδ'. Διορίζει τά μέλη τῶν Διοικητικῶν Συμβουλίων τῶν ἐνοριῶν - κοινοτήτων καί τῶν Φιλοπτώχων Ἀδελφοτήτων, κοινοποιῶν τούς διορισμούς εἰς τόν Ἀρχιεπίσκοπον.

ιε'. Εἰσηγεῖται τήν ἵδρυσιν νέων ἐνοριῶν ὑποβάλλων σχετικῶς πρὸς τόν Ἀρχιεπίσκοπον καί τήν Ἱερὰν Ἐπαρχιακὴν Σύνοδον, διὰ τὰ περαιτέρω.

ιστ'. Χορηγεῖ τήν κανονικὴν καί νόμιμον ἄδειαν ἀπουσίας τῶν κληρικῶν, διὰ μετάβασιν ἐντὸς τῶν ὁρίων τῆς Ἱερᾶς Ἀρχιεπισκοπῆς Αὐστραλίας, καθὼς καί τήν κανονικὴν καί νόμιμον ἄδειαν ἀπουσίας τῶν ἐκκλησιαστικῶν ὑπαλλήλων καί τῶν ἐργαζομένων ἐν τῇ Ἐπισκοπῇ εἰς τὴν διακοινεῖ.

ΑΡΘΡΟΝ 12

Πρωτοσύγκελλος καὶ Βοηθοὶ Ἐπίσκοποι

1. Εἰς τὴν Ἱερὰν Ἀρχιεπισκοπὴν Αὐστραλίας, πλήν τῶν Χωρεπισκόπων, ἐκλέγονται καὶ ἕτεροι Ἐπίσκοποι, ὡς βοηθοὶ εἰς τὸ ἔργον τοῦ Ἀρχιεπισκόπου, οἵτινες ἔχουν εὐθύνas καὶ ἀρμοδιότητας καθοριζομένας ὑπ' αὐτοῦ.
2. Εἰς τὰς ἀποκλειστικὰς ἀρμοδιότητας τοῦ Ἀρχιεπισκόπου ἐμπίπτει καὶ ὁ διορισμὸς τοῦ Πρωτοσυγγέλλου τῆς Ἱερᾶς Ἀρχιεπισκοπῆς Αὐστραλίας, ὅστις, ὡς βοηθὸς Ἐπίσκοπος αὐτοῦ καὶ Ἐπίτροπος τῆς ἀμέσου Ἀρχιεπισκοπικῆς Περιφερείας, ἀναλαμβάνει κατ' ἀναλογίαν τὰς ὑπὸ τοῦ παρόντος Συντάγματος προβλεπομένας ἀρμοδιότητας τῶν Ἐπισκόπων τῶν διακονούντων εἰς τὰς κατὰ τόπους Ἐπισκοπὰς.
3. Ὁ ἐκάστοτε Πρωτοσύγκελλος ἐκπροσωπεῖ τόν Ἀρχιεπίσκοπον καί τὴν Ἀρχιεπισκοπὴν ἐνώπιον τῶν πολιτικῶν δικαστηρίων, ἀναλόγως καὶ τῶν ὑπὸ τῆς ὁμοσπονδιακῆς καὶ πολιτειακῆς νομοθεσίας ὀριζομένων, προεδρεύει δέ καὶ τοῦ Ἐπισκοπικοῦ δικαστηρίου τῆς ἀμέσου Ἀρχιεπισκοπικῆς Περιφερείας.
4. Ἡ ἐκλογή τῶν βοηθῶν Ἐπισκόπων διενεργεῖται ὑπὸ τῆς Ἀγίας καὶ Ἱερᾶς Συνόδου τοῦ Οἰκουμενικοῦ Πατριαρχείου, ἐπὶ τῇ βάσει τριπροσώπου καταρτιζομένου ὑπὸ τῆς Ἱερᾶς Ἐπαρχιακῆς Συνόδου ἐκ τοῦ καταλόγου τῶν πρὸς ἀρχιερατείαν ἐκλογίμων, συμφώνως πρὸς τὰ διαλαμβανόμενα περὶ τῆς ἐκλογῆς τῶν Χωρεπισκόπων.
5. Ἐκαστος βοηθὸς Ἐπίσκοπος, πρὸ τῆς ἀναλήψεως τῶν καθηκόντων του, μεταβαίνει μετὰ τοῦ Ἀρχιεπισκόπου εἰς τὸ Σεπτὸν τῆς Ὁρθοδόξου Ἐκκλησίας Κέντρον, διὰ νὰ λάβῃ τὴν εὐλογίαν τοῦ Οἰκουμενικοῦ Πατριάρχου καὶ τῆς Μητροῦς Ἐκκλησίας.

ΑΡΘΡΟΝ 13

Παραίτησις ἢ παῦσις τῶν Ἐπισκόπων

1. Ἐπίσκοπος, κανονικῶς χειροτονηθεὶς καὶ κατασταθεὶς ὑπὸ τοῦ Ἀρχιεπισκόπου εἰς συγκεκριμένην θέσιν, παραμένει εἰς αὐτήν, πλήν τῶν κάτωθι περιπτώσεων:

- α'. Ἐνεκα μεταθέσεως αὐτοῦ εἰς ἕτερον θρόνον ὑπὸ τῆς Ἀγίας καὶ Ἱερᾶς Συνόδου τοῦ Οἰκουμενικοῦ Πατριαρχείου.
- β'. Λόγω χρονίου νοσήματος ἢ γήρατος, κωλύοντος αὐτόν νά ἐκτελῇ ἀπροσκόπτως τὰ καθήκοντα αὐτοῦ. Εἰς τήν περίπτωσιν αὐτήν, ὑποβάλλει οἰκειοθελῶς τήν παραίτησιν αὐτοῦ εἰς τόν Ἀρχιεπίσκοπον, ὅστις παραπέμπει αὐτήν εἰς τήν Ἱεράν Ἐπαρχιακὴν Σύνοδον, ἣτις κρίνει καὶ ἀποφασίζει περὶ αὐτῆς. Τήν ἀπόφασιν ταύτην ὁ Ἀρχιεπίσκοπος ὑποβάλλει εἰς τό Οἰκουμενικόν Πατριαρχεῖον.
- γ'. Λόγω ἀδυναμίας ἐκπληρώσεως τῶν καθηκόντων αὐτοῦ, λόγῳ γήρατος ἢ ἀσθενείας, δύναται νά ἀπαλλαγῇ αὐτῶν ἐπὶ τῇ βάσει τεκμηριωμένης εἰσηγήσεως τοῦ Ἀρχιεπισκόπου καὶ μετ' ἀπόφασιν ἐπ' αὐτῆς τῶν δύο τρίτων τῶν παρόντων μελῶν τῆς Ἱερᾶς Ἐπαρχιακῆς Συνόδου. Τήν ἀπόφασιν ταύτην ὁ Ἀρχιεπίσκοπος ὑποβάλλει εἰς τό Οἰκουμενικόν Πατριαρχεῖον.
- δ'. Λόγω κανονικῶν παραπτωμάτων, τὰ ὅποια ἐκρίθησαν ὑπὸ τῆς Ἱερᾶς Ἐπαρχιακῆς Συνόδου, λειτουργούσης ὡς Συνοδικόν Δικαστήριον, κατὰ τὰ ὀριζόμενα ἐν τῷ παρόντι Συντάγματι. Εἰς τήν περίπτωσιν αὐτήν καταρτίζεται ὁ σχετικός φάκελλος μέ ἡτιολογημένην πρότασιν ἀπαλλαγῆς τῶν καθηκόντων τοῦ κρινομένου Ἐπισκόπου καὶ ὑποβάλλεται ὑπὸ τοῦ Προέδρου εἰς τήν Ἀγίαν καὶ Ἱεράν Σύνοδον τοῦ Οἰκουμενικοῦ Πατριαρχείου, πρὸς τελικὴν κρίσιν καὶ ἀπόφασιν.
2. Ἡ Ἱερά Ἀρχιεπισκοπὴ Αὐστραλίας ἀναλαμβάνει, μετ' ἀπόφασιν τῆς Ἱερᾶς Ἐπαρχιακῆς Συνόδου, τήν φροντίδα τῶν ἐν Αὐστραλίᾳ ἐφησυχάζόντων Ἐπισκόπων καὶ ἀποφασίζει περὶ τῆς καταβολῆς ἢ μὴ μηνιαίου οἰκονομικοῦ βοηθήματος εἰς αὐτούς.

Ε'. ΣΥΛΛΟΓΙΚΑ ΟΡΓΑΝΑ

ΑΡΘΡΟΝ 14

Κληρικολαϊκὴ Συνέλευσις

1. Ἡ Κληρικολαϊκὴ Συνέλευσις εἶναι πολυμελὲς συλλογικόν μικτόν ὄργανον τῆς Ἱερᾶς Ἀρχιεπισκοπῆς Αὐστραλίας, σκοπὸν ἔχον τήν συνδρομὴν εἰς τό ἐκκλησιαστικόν αὐτῆς ἔργον.
2. Ἡ Κληρικολαϊκὴ Συνέλευσις συγκαλεῖται ἀνά τετραετίαν καὶ προεδρεύεται ὑπὸ τοῦ Ἀρχιεπισκόπου, τὰ δέ περὶ τῆς συγκροτήσεως, τῆς λειτουργίας καὶ τῶν ἀρμοδιοτήτων αὐτῆς διαλαμβάνονται εἰς εἰδικόν Κανονισμόν, ἐγκρινόμενον ὑπὸ τῆς Ἱερᾶς Ἐπαρχιακῆς Συνόδου.

ΑΡΘΡΟΝ 15

Ἀρχιεπισκοπικόν Συμβούλιον

1. Τό Αρχιεπισκοπικόν Συμβούλιον εἶναι μικτόν ὄργανον ἔχον τήν εὐθύνην τοῦ σχεδιασμοῦ καί τῆς προαγωγῆς τοῦ ἔργου τῆς Ἱερᾶς Αρχιεπισκοπῆς Αὐστραλίας, ἐπ' ἀναφορᾷ πρὸς τήν Ἱεράν Ἐπαρχιακὴν Σύνοδον.
2. Τό Αρχιεπισκοπικόν Συμβούλιον συγκαλεῖται καί προεδρεύεται ὑπὸ τοῦ Αρχιεπισκόπου, τακτικῶς μὲν ἅπαξ τοῦ ἔτους, πρὸ τῆς συγκλήσεως τῆς Ἱερᾶς Ἐπαρχιακῆς Συνόδου, κατὰ τήν περίοδον τοῦ Πεντηκοσταρίου, ἐκτάκτως δέ κατὰ τήν κρίσιν τοῦ Προέδρου αὐτοῦ ἢ κατόπιν ἐγγράφου αἰτήματος τοῦ ἑνὸς τρίτου τῶν μελῶν αὐτοῦ.
3. Τὰ περί τῆς συγκροτήσεως, τῆς λειτουργίας καί τῶν ἀρμοδιοτήτων τοῦ Αρχιεπισκοπικοῦ Συμβουλίου ῥυθμίζονται ἐν εἰδικῷ Κανονισμῷ, ἐγκρινομένῳ ὑπὸ τῆς Ἱερᾶς Ἐπαρχιακῆς Συνόδου.

ΑΡΘΡΟΝ 16

Greek Orthodox Archdiocese of Australia Consolidated Trust

Τό Greek Orthodox Archdiocese of Australia Consolidated Trust ἔχει τήν εὐθύνην τοῦ οἰκονομικοῦ προγραμματισμοῦ, τῆς διαχειρίσεως, τοῦ ἐλέγχου καί τῆς ἐν γένει ἀξιοποιήσεως τῆς περιουσίας τῆς Ἱερᾶς Αρχιεπισκοπῆς Αὐστραλίας· λειτουργεῖ κατὰ τὰς διατάξεις τῆς ἀπὸ 23ης Νοεμβρίου 1994 Πράξεως τοῦ Κοινοβουλίου τῆς Νέας Νοτίου Οὐαλίας, ὑπ' ἀριθμ. 65, καί τὰς σχετικὰς τροποποιήσεις αὐτῆς.

ΑΡΘΡΟΝ 17

Φιλόπτωχος Ἀδελφότης

1. Ἐν τῇ Ἱερᾷ Αρχιεπισκοπῇ λειτουργεῖ Κεντρικὴ Φιλόπτωχος Ἀδελφότης, ἔχουσα παραρτήματα αὐτῆς εἰς πάσας τὰς Ἐπισκοπὰς, διὰ τήν φροντίδα τῶν ἐνδεῶν, τήν στήριξιν τῶν ἀπόρων οἰκογενειῶν, τήν βοήθειαν τῶν ἐν περιστάσεσι ὄντων καί τῶν πασχόντων, τήν ἐνίσχυσιν τῶν μαθητῶν καί φοιτητῶν καί ἐν γένει παντός προσώπου εὐρισκομένου εἰς ἐμπερίστατον κατάστασιν.
2. Ἐν ἐκάστη ἐνορίᾳ λειτουργεῖ Φιλόπτωχος Ἀδελφότης, πρόεδρος δέ αὐτῆς εἶναι ὁ ἐκάστοτε προϊστάμενος τοῦ ναοῦ.
3. Ἡ Κεντρικὴ καί αἱ ἐπὶ μέρους Φιλόπτοιχοι Ἀδελφότητες λειτουργοῦν ἐπὶ τῇ βάσει ἐσωτερικοῦ Κανονισμοῦ, ἐγκρινομένου ὑπὸ τῆς Ἱερᾶς Ἐπαρχιακῆς Συνόδου.

ΣΤ'. ΙΕΡΑΙ ΜΟΝΑΙ

ΑΡΘΡΟΝ 18

Ἱεραί Μοναί, ἡγούμενοι καί μοναχικὴ ιδιότης

1. Ἐκάστη Μονή δομεῖ τόν πνευματικόν αὐτῆς χαρακτήρα συμφώνως πρὸς τοὺς μοναχικούς κανόνας καὶ τὰ μοναχικά τυπικά, ὑπαγομένη εἰς τὴν ἐποπτείαν καὶ κρίσιν τοῦ Ἀρχιεπισκόπου, τοῦ «ἀγρυπνοῦντος ὑπὲρ τῶν ψυχῶν» τῶν ἐν αὐτῇ ἐνασκουμένων, ὅστις καὶ ἐλέγχει αὐτὴν διὰ τυχόν δογματικές, κανονικές, πνευματικές καὶ οικονομικές παρεκτροπὰς.
2. Ἐκάστη Μονή ρυθμίζει τὴν ὀργάνωσιν καὶ τόν ἐσωτερικόν αὐτῆς βίον, συντάσσουσα καὶ ψηφίζουσα ἐσωτερικόν Κανονισμόν, ὅστις ἐγκρίνεται ὑπὸ τῆς Ἱερᾶς Ἐπαρχιακῆς Συνόδου, τῇ εἰσηγήσει τοῦ Ἀρχιεπισκόπου.
3. Ἡ ἔνταξις εἰς τὴν μοναχικὴν ἀδελφότητα δοκίμου τινός γίνεται ἐφ' ὅσον οὗτος συμπληρώσῃ τό δέκατον ὄγδοον ἔτος τῆς ἡλικίας αὐτοῦ, τῆς αἰτήσεως αὐτοῦ κοινοποιουμένης εἰς τόν Ἀρχιεπίσκοπον. Ἡ περίοδος τῆς δοκιμασίας αὐτοῦ εἶναι τοῦλάχιστον τριετής, δυναμένης κατὰ τὴν κρίσιν τοῦ ἡγουμένου νά περιορισθῇ.
4. Ἡ πρόσκτησις τῆς μοναχικῆς ιδιότητος γίνεται διὰ μοναχικῆς κουρᾶς, συμφώνως πρὸς τὴν ἐν τῷ Εὐχολογίῳ τάξιν, τῇ κανονικῇ ἀδείᾳ τοῦ Ἀρχιεπισκόπου.
5. Διὰ τὴν ἐκλογὴν τοῦ ἡγουμένου ἀπαιτεῖται ἡ μονή νά ἔχῃ ἐγγεγραμμένους εἰς τό Μοναχολόγιον αὐτῆς τοῦλάχιστον τρεῖς μοναχοὺς, ἄλλως, ὁ Ἀρχιεπίσκοπος ὀρίζει αὐτόν. Εἰς ἀμφοτέρας τὰς περιπτώσεις ἀκολουθεῖ ὁ σχετικός διορισμός ὑπὸ τοῦ Ἀρχιεπισκόπου.
6. Τὰ περὶ τῶν περιουσιακῶν στοιχείων τοῦ προσερχομένου καὶ ἐντασσομένου εἰς τὴν Μονὴν μοναχοῦ ρυθμίζονται διὰ τῆς Διαθήκης αὐτοῦ ἢ δι' ἄλλου νομίμου τρόπου, κατὰ τὰ προβλεπόμενα ὑπὸ τῆς πολιτειακῆς νομοθεσίας. Οἱ μοναχοὶ κατὰ τὴν ἀκρίβειαν τῶν ἱερῶν Κανόνων ὀφείλουν νά εἶναι ἀκτήμονες.
7. Αἱ Μοναὶ δέον ὅπως συμβάλλωσιν μετὰ προθυμίας εἰς τό ἐκκλησιαστικόν ἔργον, συστοιχοῦσαι εἰς τὰς ὑποδείξεις τοῦ Ἀρχιεπισκόπου καὶ μὴ φέρουσαι προσκόμματα εἰς τό ἔργον τῶν ἐνοριῶν ἢ τό ποιμαντικόν καὶ διοικητικόν ἔργον τῶν κατὰ τόπους Ἐπισκόπων.
8. Διὰ πᾶσαν δραστηριότητα τῶν Ἱερῶν Μονῶν ἐν τῷ κόσμῳ ἀπαιτεῖται ἡ ἀδεια τοῦ Ἀρχιεπισκόπου καὶ τῶν ἀρμοδίων Χωρεπισκόπων. Τό αὐτό ἰσχύει καὶ διὰ τὴν διοργάνωσιν ἐκδηλώσεων ἐντός τῆς Μονῆς εἰς τὰς ὁποίας προβλέπεται ἡ συμμετοχὴ τοῦ λαοῦ.
9. Ἐν τοῖς ὁρίοις τῆς Ἱερᾶς Ἀρχιεπισκοπῆς Αὐστραλίας δύνανται νά λειτουργοῦν Πατριαρχικαὶ καὶ Σταυροπηγιακαὶ Μοναί, αἵτινες ἰδρύονται ὑπὸ μόνου τοῦ Οἰκουμενικοῦ Πατριάρχου, συνωδὰ ταῖς ἀρχαίῳθεν αὐτοῦ ἱεροκανονικαῖς προνομίαις. Τό παρόν Σύνταγμα οὐδέν διαλαμβάνει περὶ τῶν εἰρημένων Μονῶν, ὡς ἀπολειστικῶς ἐχουσῶν τὴν κανονικὴν τῶν ἀναφορὰν εἰς μόνον τόν ἐκάστοτε Οἰκουμενικόν Πατριάρχην, τοῦ παρόντος ἐδαφίου ἔχοντος διαπιστωτικόν καὶ οὐχὶ διαπλαστικόν χαρακτήρα.

Ζ'. ΕΝΟΠΙΑΙ

ΑΡΘΡΟΝ 19

Ἔνορῖαι

1. Ἡ ἐνορία, φανερούμενη, ἐν τόπῳ καὶ χρόνῳ, ὡς σῶμα Χριστοῦ, κατ' ἐξοχήν ἐν τῇ εὐχαριστιακῇ συνάξει, εἶναι ἡ πνευματικὴ μήτρα τῶν ἐν αὐτῇ διαβιούντων πιστῶν, ποδηγετουμένων εἰς τὴν κατὰ Θεὸν τελείωσιν ὑπὸ τῶν ὀριζομένων ὑπὸ τοῦ οἰκείου Ἀρχιερέως ἐφημερίων, τῶν πνευματικῶν αὐτῆς πατέρων δηλονότι.
2. Ἡ ἐνορία, ἔχουσα κέντρον τὸν ἱερόν ναόν, ἀποτελεῖ τὴν κανονικὴν ἀπαρχὴν τῆς ὁργανώσεως τοῦ ἐκκλησιαστικοῦ βίου. Αὕτη ἰδρύεται καὶ ὀριοθετεῖται, καταργεῖται καὶ συγχωνεύεται μεθ' ὁμόρου τινός τῇ ποιμαντικῇ προνοίᾳ τοῦ Ἀρχιεπισκόπου ἢ τῶν κατὰ τόπους Χωρεπισκόπων, κατόπιν ἐγκρίσεως τῆς Ἱερᾶς Ἐπαρχιακῆς Συνόδου.
3. Διὰ τὴν ἰδρυσιν νέας ἐνορίας ὑποβάλλεται εἰς τὸν Ἀρχιεπίσκοπον ἢ τὸν ἀρμόδιον Χωρεπίσκοπον ἐνυπόγραφος γραπτὴ αἴτησις τουλάχιστον πενήκοντα Ὀρθόδοξων Χριστιανῶν μιᾶς περιοχῆς, εἰς ἣν αἴτησιν ἐκτίθενται καὶ αἱ προκείμεναι ποιμαντικαὶ αὐτῶν ἀνάγκαι. Ὁ σχετικὸς φάκελος διαβιβάζεται διὰ τοῦ Ἀρχιεπισκόπου εἰς τὴν Ἱεράν Ἐπαρχιακὴν Σύνοδον, ἣτις τελικῶς ἀποφασίζει.
4. Ἡ ἐνορία ὀφείλει νὰ εἶναι εἰς ἀδιάσπαστον κοινωνίαν μετὰ τῆς προϊσταμένης αὐτῆς ἐκκλησιαστικῆς Ἀρχῆς, ἄλλως ἐπιβάλλονται τὰ ὑπὸ τῶν ἱερῶν Κανόνων προβλεπόμενα.
5. Ἡ προσχώρησις ἐνοριῶν ἢ κοινοτήτων ἐξ ἄλλης δικαιοδοσίας ἢ καὶ ἐκ τινος ἑτεροδόξου Ἐκκλησίας ἢ Ὁμολογίας γίνεται κατόπιν αἰτήσεως εἰς τὸν Ἀρχιεπίσκοπον, ὅστις, συντάσσων σχετικὴν ἔκθεσιν, τῇ διαγνώμῃ τῆς Ἱερᾶς Ἐπαρχιακῆς Συνόδου, παραπέμπει τὴν ὑπόθεσιν εἰς τὴν Ἀγίαν καὶ Ἱεράν Σύνοδον τοῦ Οἰκουμενικοῦ Πατριαρχείου πρὸς ἀπόφασιν.
6. Ἐκάστη ἐνορία δέον ὅπως ἔχη ἴδιον ναόν καὶ παρ' αὐτῷ ἐνοριακὰ κέντρα διὰ τὴν κατηχητικὴν, ποιμαντικὴν, φιλανθρωπικὴν, ἐκπαιδευτικὴν, πολιτισμικὴν καὶ κοινωνικὴν δρᾶσιν αὐτῆς.
7. Ἡ ἐνορία διοικεῖται ὑπὸ τοῦ Ἐκκλησιαστικοῦ Συμβουλίου, συγκροτουμένου ἐκ τοῦ προϊσταμένου τοῦ ἱεροῦ ναοῦ, ὅστις ἔχει καὶ τὴν εὐθύνην τοῦ Προέδρου, τῶν λοιπῶν κληρικῶν τοῦ ναοῦ καὶ ἑξ λαϊκῶν μελῶν (ἀνδρῶν καὶ γυναικῶν) διοριζομένων ὑπὸ τοῦ Ἀρχιεπισκόπου ἢ τῶν κατὰ τόπους Χωρεπισκόπων διὰ τριετὴ θητείαν. Ἡ Ἱερά Ἐπαρχιακὴ Σύνοδος δύναται, κατόπιν εἰσηγήσεως τοῦ Ἀρχιεπισκόπου ἢ τῶν ἀρμοδίων Χωρεπισκόπων νὰ προβῇ εἰς τὴν μεταβολὴν τοῦ ἀριθμοῦ τῶν λαϊκῶν μελῶν τοῦ Ἐκκλησιαστικοῦ Συμβουλίου ἢ εἰς τὴν διάρκειαν τῆς θητείας αὐτῶν διὰ εἰδικὰς περιπτώσεις, ὁμοίως δὲ δύναται νὰ ἀναθέσῃ τὴν προεδρίαν τοῦ Ἐκκλησιαστικοῦ Συμβουλίου εἰς δεδοκιμασμένον τῇ πίστει λαϊκὸν μέλος τῆς ἐνορίας. Ἀμα τῷ διορισμῷ αὐτῶν, οὗτοι, τῇ προσκλήσει τοῦ Προέδρου, συγκροτοῦνται εἰς σῶμα καὶ ἐκλέγουν τὸν γραμματέα καὶ τὸν ταμίαν ἐκ τῶν λαϊκῶν μελῶν.
8. Τὰ λαϊκὰ μέλη τοῦ Ἐκκλησιαστικοῦ Συμβουλίου, ὡς Ὀρθόδοξοι Χριστιανοί, δέον ὅπως διακρίνονται διὰ τὸ ἐκκλησιαστικὸν ἦθος, τὴν ἀφοσίωσιν

εἰς τὴν Ἐκκλησίαν καὶ τὴν πρόθυμον συμμετοχὴν αὐτῶν εἰς τὴν λατρείαν. Προσέτι ὀφείλουν νὰ συμπαρίστανται εἰς τὴν διακονίαν τῶν ἐφημερίων, νὰ μεριμνοῦν διὰ τὴν χρηστήν διοίκησιν καὶ τὴν οἰκονομικὴν εὐρωστίαν τῆς ἐνορίας, νὰ ἐπιδεικνύουν ἀδιάπτωτον ἐνδιαφέρον διὰ τὴν προώθησιν τῶν ποικίλων δράσεων αὐτῆς καὶ διὰ πᾶσαν ἐτέραν καλὴν συνδρομὴν εἰς τὸ ἔργον αὐτῆς.

9. Απαγορεύεται ὁ διορισμὸς συγγενῶν πρώτου βαθμοῦ εἰς τὸ ἴδιον Ἐκκλησιαστικὸν Συμβούλιον, ἐκτός ἀπὸ εἰδικὰς περιπτώσεις διὰ τὰς ὁποίας ἀπαιτεῖται ἡ ἄδεια τῆς Ἱερᾶς Ἐπαρχιακῆς Συνόδου.
10. Παραιτουμένου, παυσαμένου ἢ ἄλλως ἐκλιπόντος μέλους τινος τοῦ Ἐκκλησιαστικοῦ Συμβουλίου, ὁ Ἀρχιεπίσκοπος ἢ ὁ ἀρμόδιος Χωρεπίσκοπος διορίζει τὸν ἀντικαταστάτην αὐτοῦ. Ἡ θητεία τοῦ νέου μέλους διαρκεῖ ἕως τῆς λήξεως τῆς τρεχούσης τριετίας.
11. Τὸ Ἐκκλησιαστικὸν Συμβούλιον ὀφείλει νὰ ὑποβάλλῃ πρὸς ἔγκρισιν εἰς τὴν Ἱερὰν Ἀρχιεπισκοπὴν, ἐντὸς δύο μηνῶν πρὸ τοῦ τέλους ἐκάστου ἔτους, τὸν οἰκονομικὸν προϋπολογισμὸν καὶ, ἐντὸς δύο μηνῶν ἀπὸ τὴν ἀρχὴν ἐκάστου ἔτους, τὸν ἀπολογισμὸν τῆς ἐνορίας. Παραλλήλως ὀφείλει νὰ καταβάλλῃ τοὺς μισθοὺς τῶν ἐφημερίων καὶ τοῦ λοιποῦ προσωπικοῦ τοῦ ναοῦ, τὰς ἀσφαλιστικὰς δαπάνας, ὡς καὶ τὴν προβλεπομένην ἐτησίαν Λογίαν εἰς τὴν Ἱερὰν Ἀρχιεπισκοπὴν.
12. Αἱ ἀποφάσεις τοῦ Ἐκκλησιαστικοῦ Συμβουλίου λαμβάνονται πλειοψηφικῶς, μὴ ἐπιτρεπομένης τῆς παρεμβάσεως τῶν λαϊκῶν μελῶν εἰς τὸ ποιμαντικὸν καὶ λειτουργικὸν ἔργον τῶν κληρικῶν. Εἰς περίπτωσιν ἰσοψηφίας, ὁ προϊστάμενος κληρικός, εἴτε εἶναι Πρόεδρος εἴτε ὄχι, ἔχει τὴν κρατοῦσαν ψῆφον. Διὰ σημαντικὰς ὑποθέσεις, ἰδίως οἰκονομικῆς φύσεως, ὅπως ἐπὶ παραδείγματι ἡ σύναψις δανείου καὶ ἡ ἀποδοχὴ δωρεᾶς, τὸ Ἐκκλησιαστικὸν Συμβούλιον, διὰ τοῦ Προέδρου αὐτοῦ, ἀπευθύνεται εἰς τὸν Ἀρχιεπίσκοπον ἢ τὸν ἀρμόδιον Χωρεπίσκοπον, ὅστις καὶ ἐπιλαμβάνεται τοῦ θέματος.
13. Ἐκάστη ἐνορία δέον ὅπως τηρῇ λογιστικὰ βιβλία πρὸς καταγραφὴν τῶν προσόδων καὶ δαπανῶν. Τὰ λογιστικὰ βιβλία τῆς ἐνορίας ὑπόκεινται εἰς τὸν ἔλεγχον τῶν ὀρκωτῶν λογιστῶν τῆς Ἱερᾶς Ἀρχιεπισκοπῆς Αὐστραλίας. Προσέτι, οἱ ἐφημέριοι ὀφείλουν νὰ τηροῦν μετ' ἐπιμελείας τὰ βιβλία γάμων, βαπτίσεων καὶ κηδειῶν ὡς καὶ τὰ λοιπὰ ἀρχεῖα τῆς ἐνορίας.
14. Ὑπὸ τῶν ἐφημερίων ἐκάστης ἐνορίας ὁργανώνονται ὁμάδες νέων διὰ τὴν προώθησιν τοῦ κατηχητικοῦ ἔργου τῆς Ἐκκλησίας καὶ τὴν ἐμπέδωσιν τοῦ Ὁρθοδόξου πολιτισμοῦ.
15. Ἐν τῷ παρόντι Συντάγματι, ὑπὸ τὸν ὅρον «ἐνορία» νοεῖται, κατὰ τὸ ἐπιτρεπόμενον ὑπὸ τῆς νομοθεσίας μέτρον, καὶ πᾶσα συσσωμάτωσις προσώπων ἔχουσα κανονικὴν ἐξάρτησιν ἐκ τῆς Ἱερᾶς Ἀρχιεπισκοπῆς, γνωστὴ ὡς «κοινότης», εἴτε αὐτὴ λειτουργεῖ ὑπὸ τῷ νομικῷ καθεστῶς εταιρίας περιορισμένης εὐθύνης (company limited by guarantee) ἢ σωματείου (incorporated association), ἢ ἄλλου νομικοῦ χαρακτήρος δομῆς· πάντα δὲ τὰ δικαιώματα καὶ αἱ ὑποχρεώσεις, ὅπως διαλαμβάνονται ἐν τῷ παρόντι περὶ τῶν

ἐνοριῶν, ἐπεκτείνονται καί εἰς πᾶσαν ὑποκειμένην ἐντός τῆς κανονικῆς δικαιοδοσίας τῆς Ἱερᾶς Ἀρχιεπισκοπῆς κοινότητα, εἴτε ἑταιρίαν ἢ σωματεῖον ἢ ἔνωσιν προσώπων ἄνευ νομικῆς προσωπικότητος, καί ἰσχύουν μόνον κατὰ τό ἐπιτρεπόμενον ὑπό τῆς νομοθεσίας μέτρον.

ΑΡΘΡΟΝ 20

Ἱεροί ναοί

1. «Χρήσιμον, ἀναγκαῖόν τε καί ἐπωφελές ἔργον ὑπάρχει τό ἀνεγείρειν καί ἀνακτίζειν εὐσεβῶς καί θεαρέστως ... ναούς θείους καί ἱερά καταγώγια, καί οὐ μόνον προθυμῆσθαι περιτειχίζειν αὐτά λίθοις καί πλίνθοις καί παντοίαις ἄλλαις οἰκοδομαῖς τε καί εὐθεσίαις ἀφιερώσεσί τε καταπλουτίζειν καί προσόδοις ἄλλοις, ἀλλά καί φροντίζειν διατηρεῖσθαι καί συνέχεσθαι αὐτά εἰς δόξαν Θεοῦ· ἴδιον γάρ φρονίμου, οὐ μόνον κτήσασθαι τὰγαθά, ἀλλά καί φυλάξαι καί αὐξῆσαι ὡς δυνατόν» (Διονυσίου Δ' Πατριάρχου Κωνσταντινουπόλεως). Στοιχοῦντες τῷ πνεύματι τούτῳ, οἱ ἐφημέριοι, οἱ ἐκκλησιαστικοί ἐπίτροποι καί ἅπαντες οἱ πιστοί ὀφείλουν νά μεριμνοῦν διὰ τήν οἰκοδόμησιν τῶν ἱερῶν ναῶν, τῶν προτεμενισμάτων καί λοιπῶν κέντρων τῆς ἐνορίας, ἔτι δέ καί διὰ τήν καλήν διατήρησιν καί τήν αὐξήσιν τῆς παρουσίας αὐτῆς, «ὡς λόγον ἀποδώσοντες» (Εβρ. ιγ' 17) ἐνώπιον Θεοῦ καί ἀνθρώπων.
2. Ὁ ναός, τά προσκτίσματα καί τά λοιπά κτήρια τά ἀνήκοντα εἰς τήν ἐνορίαν συνιστοῦν παρουσίαν τοῦ Consolidated Trust τῆς Ἱερᾶς Ἀρχιεπισκοπῆς, διατιθεμένην διὰ τήν ἐξυπηρέτησιν τῶν λατρευτικῶν καί ποιμαντικῶν ἀναγκῶν τῶν ἐν τῇ ἐνορίᾳ διαβιούντων πιστῶν, ὡς καί διὰ τήν ἱεραποστολικήν, ἐκπαιδευτικήν, πολιτισμικήν καί φιланθρωπικὴν διακονίαν αὐτῆς.
3. Διὰ τήν πῆξιν θυσιαστηρίου, τήν ἀνέγερσιν ναοῦ ὡς καί διὰ μείζονα οἰκοδομικήν παρέμβασιν εἰς ἱερόν ναόν, πέραν τῶν νομίμως προβλεπομένων, ἀπαιτεῖται καί ἡ γραπτὴ ἄδεια τοῦ Ἀρχιεπισκόπου, προαπαιτεῖται δέ καί ἡ ἔκθεσις τῆς Συνοδικῆς Ἐπιτροπῆς ἐπὶ τῆς ναοδομίας καί τῆς χριστιανικῆς τέχνης.
4. Διὰ τήν ἀγιογράφησιν καί τήν περικόσμησιν ναοῦ, ἀποφαίνεται ὁ Ἀρχιεπίσκοπος ἢ ὁ ἀρμόδιος Χωρεπίσκοπος.
5. Διὰ τήν ἐξυπηρέτησιν τῶν ποιμαντικῶν καί λειτουργικῶν ἀναγκῶν διὰ τήν ταφήν τῶν Ὁρθοδόξων Χριστιανῶν ἰδρύονται καί λειτουργοῦν κοιμητηριακοὶ ἱεροὶ ναοί, οἱ ὅποιοι ὑπάγονται εἰς τήν εὐθύνην τῆς ἀμέσου ἀρχιεπισκοπικῆς περιφερείας ἢ τῶν κατὰ τόπους Χωρεπισκοπῶν.
6. Ἀνέγερσις κοινοτικῶν ναῶν ἢ ἰδιωτικῶν ναῶν καί παρεκκλησιῶν ἀπαγορεύεται.

ΑΡΘΡΟΝ 21

Ἐφημέριοι καί λοιποὶ διακονοῦντες ἐν τῷ ναῷ

1. Ἀπαντες οἱ κληρικοί ὑπάγονται, κατὰ τὰς διατάξεις τῶν ἱερῶν Κανόνων, εἰς τόν Ἀρχιεπίσκοπον καί δι' αὐτοῦ εἰς τόν οἰκεῖον Χωρεπίσκοπον, συνεργαζόμενοι ἀπροσκόπτως μετ' αὐτῶν ἐν πνεύματι ὑπακοῆς, ἥτις ἀνάγει εἰς τήν κατὰ Θεόν ἐλευθερίαν, συστοιχοῦντες πρὸς τὰς ποιμαντικές καί πνευματικές αὐτοῦ ὑποθήκας.
2. Εἰς ἐκάστην ἐνορίαν ἐγκαθίστανται ὑπὸ τοῦ Ἀρχιεπισκόπου ἐφημέριοι κατὰ τὰς ποιμαντικές ἀνάγκας αὐτῆς. Ὁ ἀριθμός τῶν ἐφημερίων καθορίζεται ὑπὸ τοῦ Ἀρχιεπισκόπου ἢ τοῦ ἀρμοδίου Χωρεπισκόπου, οἵτινες ἐξονομάζουν καί τόν προϋστάμενον κληρικόν τοῦ ναοῦ.
3. Οἱ ἐφημέριοι ὀφείλουν νά ἔχουν τήν ἀρμόζουσαν τῷ ὑψηλῷ λειτουργήματι αὐτῶν σεμνοπρεπῇ συμπεριφορᾷ ἐν τε τῷ ἱερῷ ναῷ καί ἐκτός αὐτοῦ, τήν καλήν συνεργασίαν καί ἀναστροφὴν πρὸς ἀλλήλους καί πρὸς πάντας, προνοοῦντες πάσῃ δυνάμει διὰ τήν κατὰ Θεόν ἀγωγὴν τοῦ ποιμνίου αὐτῶν, τήν εὐταξίαν καί εὐκοσμίαν τοῦ ναοῦ ὡς καί διὰ τό φιλανθρωπικόν, ἐκπαιδευτικόν καί κοινωνικόν ἔργον τῆς ἐνορίας.
4. Οἱ ἐφημέριοι δεόν ὅπως τελοῦν τὰ ἱερά μυστήρια κατὰ τὰς ἐν τῷ Εὐχολογίῳ διατάξεις καί τακτικῶς τὰς ἱεράς ἀκολουθίας, νά διδάσκουν μετὰ διακρίσεως τόν λόγον τοῦ Θεοῦ, νά συμπαρίστανται ὁλοθύμως εἰς τὰς ἀνάγκας τοῦ ποιμνίου αὐτῶν, νά ἡγοῦνται φιλανθρωπικῶν, κοινωνικῶν, πολιτιστικῶν καί ἐκπαιδευτικῶν δράσεων, καταθέτοντες τήν καλήν μαρτυρίαν Ἰησοῦ Χριστοῦ εἰς τόν κόσμον. Ἡ θεία Λειτουργία, τὰ ἱερά Μυστήρια καί ἅπασαι αἱ ἱεραὶ ἀκολουθίαι τελοῦνται κατὰ τήν τυπικὴν διάταξιν τοῦ Οἰκουμενικοῦ Πατριαρχείου.
5. Οἱ ἐφημέριοι ὀφείλουν νά ἐφαρμόζουν ὑποχρεωτικῶς τὰ διαλαμβανόμενα ὑπὸ τῶν κατὰ καιροῦς καί κατὰ περιστάσιν ἐξαπολυομένων ἐγκυκλίων τοῦ Ἀρχιεπισκόπου, καθὼς καί τὰς ἀποφάσεις τῆς Ἱερᾶς Ἐπαρχιακῆς Συνόδου.
6. Μετάθεσις κληρικοῦ ἐπαφίεται εἰς τήν πατρικὴν διάκρισιν τοῦ Ἀρχιεπισκόπου ἢ τοῦ ἔχοντος τήν εὐθύνην τῆς Χωρεπισκοπῆς Ἀρχιερέως, ἀποβλέπουσα εἰς μείζον ποιμαντικόν ὄφελος. Μετάθεσις δύναται νά γίνη καί κατόπιν ὑποβολῆς αἰτήσεως τοῦ ἐνδιαφερομένου κληρικοῦ. Διὰ μεταθέσεις κληρικῶν ἐκτός τῶν ὁρίων τῆς Χωρεπισκοπῆς εἰς τήν ὁποίαν διακονοῦν ἐπιλαμβάνεται ὁ Ἀρχιεπίσκοπος.
7. Ἡ παῦσις κληρικοῦ ἐκ τῆς διοικητικῆς αὐτοῦ θέσεως, λόγῳ γήρατος, ἀσθενείας ἢ ἄλλης τινὸς σοβαρᾶς αἰτίας, ἐμπίπτει εἰς τήν εὐθύνην τοῦ Ἀρχιεπισκόπου, ὅστις ἐνεργεῖ κατόπιν ἐγγράφου εἰσηγήσεως τῶν Χωρεπισκόπων, τηρουμένου καί τοῦ δικαιώματος τῆς προηγουμένης ἀκροάσεως τοῦ ἐμπλεκομένου κληρικοῦ.
8. Ἡ μισθοδοσία τῶν ἐφημερίων καθορίζεται ὑπὸ τῆς Κληρικολαϊκῆς Συνελεύσεως καί τῆς σχετικῆς νομοθεσίας.
9. Ἐφημέριοι κανονικῶς ἀποχωρήσαντες ἐκ τῆς ἐνεργοῦς διακονίας αὐτῶν λαμβάνουν σύνταξιν καθοριζομένην συμφώνως πρὸς τόν Νόμον καί τὰ ὀριζόμενα ὑπὸ τῆς Ἱερᾶς Ἐπαρχιακῆς Συνόδου καί τῶν Διοικητικῶν Συμ-

βουλίων τῶν ἐνοριῶν καί κοινοτήτων. Οἱ ἐφησυχάζοντες κληρικοί δύνανται νά ἐπικουροῦν εἰς τό λειτουργικόν ἔργον τῶν ἐνοριῶν, κατά τήν κρίσιν τοῦ Ἀρχιεπισκόπου ἢ τῶν κατά τόπους Χωρεπισκόπων.

10. Οἱ ἐφημέριοι δύνανται νά λαμβάνουν κατ' ἔτος κανονικὴν ἄδειαν ἀπουσίας, ἐγκρινομένην ὑπὸ τοῦ Ἀρχιεπισκόπου ἢ τῶν ἀρμοδίων Χωρεπισκόπων, οἵτινες καθορίζουν καί τόν χρόνον τῆς ἀπουσίας αὐτῶν. Εἰς περίπτωσιν μεταβάσεως κληρικοῦ τινος εἰς ἐκκλησιαστικὴν δικαιοδοσίαν ἐκτός τῆς Ἱερᾶς Ἀρχιεπισκοπῆς Αὐστραλίας, ἡ βεβαίωσις περὶ τοῦ ἀκωλύτου τῆς ἱερωσύνης αὐτοῦ χορηγεῖται ὑπὸ τοῦ Ἀρχιεπισκόπου.
11. Οἱ νεωκόροι, οἱ ψάλται, οἱ διακονοῦντες καί τό λοιπόν προσωπικόν τοῦ ναοῦ διορίζονται καί ἀμείβονται, κατά τρόπον νόμιμον, ὑπὸ τοῦ Ἐκκλησιαστικοῦ Συμβουλίου τῆς ἐνορίας, λαμβάνουν δέ τήν ἄδειαν αὐτῶν κατά τά ὑπὸ τοῦ νόμου προβλεπόμενα.

Η'. ΙΔΡΥΜΑΤΑ

ΑΡΘΡΟΝ 22

Ἐκπαιδευτικά Ἰδρύματα

1. Καθ' ἅπασαν τήν Ἱερᾶν Ἀρχιεπισκοπὴν Αὐστραλίας ἰδρύονται, ὁργανώνονται καί λειτουργοῦν ἐκπαιδευτικά ἰδρύματα διὰ τήν καλλιέργειαν τῶν γραμμάτων καί τῶν τεχνῶν, τήν ἐμπέδωσιν τοῦ Ὁρθοδόξου πολιτισμοῦ καί τῆς πολιτισμικῆς κληρονομίας τοῦ Ὁρθοδόξου Γένους πρωτίστως εἰς τήν νέαν γενεάν.
2. Τά ἐκπαιδευτικά ἰδρύματα διοικοῦνται ὑπὸ ἰδίου διοικητικοῦ συμβουλίου ὑπὸ τήν ἐποπτείαν τῶν ἀρμοδίων ἐκκλησιαστικῶν, πολιτειακῶν καί ὁμοσπονδιακῶν Ἀρχῶν.
3. Ἐν τῇ Ἱερᾷ Ἀρχιεπισκοπῇ Αὐστραλίας λειτουργεῖ ἡ Θεολογικὴ Σχολή τοῦ Ἀγίου Ἀνδρέου, ἡ ὁποία εἶναι ἀναγνωρισμένη ὑπὸ τοῦ Αὐστραλιανοῦ Ὑπουργείου Παιδείας ὡς ἰσότιμος πρὸς τὰς λοιπὰς Πανεπιστημιακὰς Σχολάς. Ἡ Θεολογικὴ Σχολή διοικεῖται ὑπὸ εἰδικοῦ Κανονισμοῦ ἐγκεκριμένου ὑπὸ τῶν ἀρχῶν τοῦ Κράτους καί τῆς Εφορίας αὐτῆς, εἰς τήν ὁποίαν προεδρεύει ὁ ἐκάστοτε Ἀρχιεπίσκοπος.

ΑΡΘΡΟΝ 23

Εὐαγῆ Ἰδρύματα

1. Ἡ Ἱερὰ Ἀρχιεπισκοπὴ Αὐστραλίας συστήνει Ἰδρύματα, ἅτινα λειτουργοῦν διὰ τήν φροντίδα καί τήν παραμυθίαν τῶν πασχόντων καί ἐν ἀνάγκαις ὄντων ἀδελφῶν.
2. Τά εὐαγῆ ἰδρύματα διοικοῦνται ὑπὸ ἰδίου διοικητικοῦ συμβουλίου ὑπὸ τήν ἐποπτείαν τῶν ἀρμοδίων ἐκκλησιαστικῶν, πολιτειακῶν καί ὁμοσπονδιακῶν Ἀρχῶν, βάσει ἐσωτερικοῦ σύννομου Κανονισμοῦ ἐγκρινομένου ὑπὸ τῆς Ἱερᾶς Ἐπαρχιακῆς Συνόδου.

Θ'. ΟΙΚΟΓΕΝΕΙΑΚΟΙ ΘΕΣΜΟΙ

ΑΡΘΡΟΝ 24

Γάμος

1. Ὁ γάμος, ὡς τό μυστήριον τῆς εἰς σάρκα μίαν ἐνώσεως ἀνδρός καί γυναικός καί τῆς ἀρμόσεως αὐτῶν μετὰ τοῦ Ἰησοῦ Χριστοῦ, σκοπόν ἔχων τήν κατὰ Θεόν τελείωσιν τῆς «μικρᾶς ἐκκλησίας», τῆς οἰκογενείας δηλονότι, διά τῆς ἀσκήσεως τοῦ πρακτικοῦ βίου, καί τήν συνέχισιν τοῦ ἀνθρωπίνου γένους διά τῆς τεκνοποιίας, εἶναι ἀρχαιότατος θεσμός, θεόθεν παραδοθείς.
2. Ὁ ἱερός δεσμός ἀνδρός καί γυναικός εἶναι ἐν ταῦτῳ εἰκὼν τῆς ἐνώσεως Χριστοῦ καί Ἐκκλησίας (Ἐφεσ. ε' 22), διό ἡ πρόνοια τῆς Ἐκκλησίας διά τήν προστασίαν τῆς ἱερότητος τοῦ μυστηρίου τοῦ γάμου καί διά τήν ποιμαντικήν στήριξιν τῶν συζύγων ἦτο καί παραμένει ἀδιάπτωτος, ἰδίως σήμερον ὅτε «ὁ θεσμός τῆς οἰκογενείας εὐρίσκεται ὑπὸ τήν ἀπειλήν τῆς ἐκκοσμηκεύσεως ὡς ἐπίσης καί τοῦ ἠθικοῦ σχετικισμοῦ» (Ἀγία καί Μεγάλη Σύνοδος τῆς Ὁρθοδόξου Ἐκκλησίας, Κρήτη 2016).
3. Πρὸ τῆς ἱερολογήσεως τοῦ γάμου, οἱ ἀρμόδιοι κληρικοί ἀναλαμβάνουν τήν ποιμαντικὴν ὑποχρέωσιν, εἰς ἐιδικὴν συνάντησιν μετὰ τῶν μελλονύμφων, νά ἐκθέσουν τήν διδασκαλίαν τῆς Ἐκκλησίας περὶ γάμου καί νά ἐκφράσουν πνευματικὰς προτροπὰς διά τήν ἐν Χριστῷ εὐόδωσιν τοῦ ἐγγάμου βίου αὐτῶν.
4. Διά τήν σύναψιν γάμου ἀπαιτεῖται:
 - α'. Ἡ ἐλευθέρα καί ἀμοιβαία συναίνεσις τῶν συζευγνυμένων.
 - β'. Γραπτὴ ἄδεια ὑπὸ τοῦ Ἀρχιεπισκόπου κατόπιν προσκομίσεως τῶν ἀπαραιτήτων πιστοποιητικῶν καί ἐγγυητικῶν ἐγγράφων, μαρτυρούντων τὸ ἀκώλυτον τοῦ γάμου.
 - γ'. Νόμιμος ἡλικία, ἥτοι ἡ ἡλικία τῶν δέκα ὀκτώ ἐτῶν δι' ἀμφοτέρους τὰ φύλα. Εἰς περίπτωσιν ἀνηλικιότητος, ἐνός ἢ καί ἀμφοτέρων τῶν μελλόντων νά συνάψουν γάμον, ἐφαρμόζονται αἱ σχετικαὶ διατάξεις τοῦ πολιτικοῦ νόμου.
 - δ'. Ἱερολόγησις ὑπὸ Ὁρθοδόξου κανονικοῦ κληρικοῦ, κατὰ τήν λειτουργικὴν καί κανονικὴν τάξιν τῆς Ἐκκλησίας. Ἀπαγορεύεται ἡ συμμετοχὴ ἑτεροδόξων κληρικῶν εἰς τήν ἱερολόγησιν τοῦ μυστηρίου.
 - ε'. Ἡ τέλεσις καί πολιτικοῦ γάμου συμφώνως πρὸς τοὺς νόμους τοῦ Κράτους. Κατὰ τήν ἱερολόγησιν τοῦ θρησκευτικοῦ γάμου, ὁ κληρικός ὑποχρεοῦται νά πραγματοποιήσῃ τήν διαδικασίαν τοῦ πολιτικοῦ γάμου, ἐφ' ὅσον δέν εἶχε συναφθῇ προηγουμένως ἐνώπιον τῶν ἀρμοδίων κρατικῶν Ἀρχῶν. Μόνον οἱ διαπεπιστευμένοι ὑπὸ τῆς Πολιτείας κληρικοὶ δύνανται νά ὑπογράψουν καί νά πραγματοποιήσουν τήν συγκεκριμένην διαδικασίαν.
 - ς'. Ἑλλειψις κανονικοῦ κωλύματος.

5. Κατά τούς ἱερούς Κανόνας κωλύεται ἡ ἱερολόγησις τοῦ γάμου:
- α'. Ὁρθοδόξου Χριστιανοῦ μετὰ μὴ χριστιανοῦ,
 - β'. κληρικοῦ μετὰ τὴν χειροτονίαν καὶ μοναχοῦ μετὰ τὴν κουράν,
 - γ'. λόγῳ ὑφισταμένου νομίμου γάμου καὶ λόγῳ τριῶν προὑπαρξάντων γάμων ἀνεξαρτήτως τρόπου τελέσεως αὐτῶν,
 - δ'. λόγῳ συγγενείας ἐξ αἵματος κατ' εὐθείαν γραμμὴν ἀπεριορίστως καὶ ἐκ πλαγίου μέχρι καὶ τετάρτου βαθμοῦ,
 - ε'. λόγῳ συγγενείας ἐξ ἀγχιστείας κατ' εὐθείαν γραμμὴν ἀπεριορίστως καὶ ἐκ πλαγίου μέχρι καὶ τρίτου βαθμοῦ,
 - ς'. μετὰ ἀδελφοῦ ἢ ἀδελφῆς τοῦ ἐνός τῶν συζύγων μετ' ἀδελφῆς ἢ ἀδελφοῦ τοῦ ἐτέρου τῶν συζύγων,
 - ζ'. λόγῳ πνευματικῆς συγγενείας, ἥτοι μετὰ τοῦ ἀναδόχου καὶ τῆς ἀναδεκτῆς ἢ τῶν γονέων αὐτῶν, ἀντιστοιχῶς ἐφαρμοζόμενον τό κώλυμα κατὰ τὰ φύλα,
 - η'. λόγῳ υἰοθεσίας μετὰ τοῦ υἰοθετήσαντος ἢ τῆς συζύγου αὐτοῦ ἢ τῶν ἀνιόντων καὶ κατιόντων αὐτῶν καὶ τοῦ υἰοθετηθέντος ἢ τῆς συζύγου αὐτοῦ ἢ τῶν ἀνιόντων καὶ κατιόντων αὐτῶν.
6. Γάμος Ὁρθοδόξου μεθ' ἑτεροδόξου, ὅστις ἔχει βαπτισθῇ εἰς τό ὄνομα τῆς Ἁγίας Τριάδος καὶ ὁμολογεῖ πίστιν κατὰ τό Σύμβολον Νικαίας-Κωνσταντινουπόλεως, ἐπιτρέπεται ὑπὸ τὴν προϋπόθεσιν ὅτι θὰ τελεσθῇ ὑπὸ Ὁρθοδόξου κανονικοῦ κληρικοῦ, ἐφαρμοζομένων τῶν λοιπῶν σχετικῶν διατάξεων τοῦ παρόντος. Ποιμαντικῶς καὶ πνευματικῶς συνιστᾶται εἰς τό Ὁρθόδοξον μέλος νά μεριμνήσῃ διὰ τὴν βάπτισιν τῶν ἐκ τοῦ γάμου τέκνων εἰς τὴν Ὁρθόδοξον Ἐκκλησίαν, καθὼς καὶ διὰ τὴν πνευματικὴν αὐτῶν ἀνατροφὴν ἐν αὐτῇ.
7. Βάπτισις ἀνηλίκων τέκνων εἰς τὴν Ὁρθόδοξον Ἐκκλησίαν εἶναι δυνατὴ ἀνεξαρτήτως τῆς πνευματικῆς καταστάσεως, τῆς πίστεως ἢ τοῦ θρησκευματος τῶν γονέων αὐτῶν, τηρουμένων τῶν νομικῶν διατάξεων περὶ θρησκευτικῆς ἐλευθερίας καὶ γονικῆς συναινέσεως.
8. Τό κώλυμα γάμου λόγῳ ἀγχιστείας παραμένει καὶ μετὰ τὴν οἰασδήποτε μορφῆς λύσιν τοῦ γάμου ἐξ οὗ προέκυψεν ἡ συγγένεια. Ὁμοίως καὶ τό κώλυμα λόγῳ λύσεως ἢ ἀκυρώσεως τῆς υἰοθεσίας.
9. Γάμος τελεσθεὶς ἐκ πλάνης ἢ βίας ἢ ἀπάτης εἶναι ἀκυρώσιμος· καθίσταται δέ ἔγκυρος, ἐφ' ὅσον οἱ σύζυγοι, ἐν συνειδητῇ γνώσει τῶν συντελεσθέντων, ἀναγνωρίζουν αὐτόν νομίμως καὶ ἐμπράκτως, πλὴν τῶν περιπτώσεων κανονικῶν κωλυμάτων. Ἡ ἀκύρωσις πραγματοποιεῖται διὰ Πράξεως τοῦ Ἀρχιεπισκόπου.
10. Ἱερολόγησις γάμου, ὁ ὁποῖος προσκρούει πρὸς κανονικόν ἢ νομικόν κώλυμα, ἀπαγορεύεται, ὁ δέ ἐμπροθέτως τελέσας αὐτόν κληρικός κρίνεται ὑπεύθυνος ἔναντι τῆς Ἐκκλησίας καὶ ὑφίσταται τὰς προβλεπομένας κανονικὰς κυρώσεις.
11. Ἱερολόγησις τῆς μνηστείας τελεῖται συναπτῶς μετὰ τῆς ἀκολουθίας τοῦ γάμου. Ἐπευλόγησις τῶν μνήστρων ὑπὸ κληρικοῦ δύναται νά γίνη δι' ἀπλῆς δεήσεως.

12. Τερολόγησις τῆς υἰοθεσίας ἀπαγορεύεται.
13. Τερολόγησις γάμου δέον ὅπως γίνηται ἐντός Ὁρθοδόξου ἱεροῦ ναοῦ.
14. Τερολόγησις γάμου ἐν τῇ περιόδῳ τῆς Ἀγίας καὶ Μεγάλης Τεσσαρακοστῆς ἢ ἐν ἄλλῃ ἡμέρᾳ πενθίμου νηστείας ἀπαγορεύεται.
15. Θέματα οἰκονομίας διὰ τὴν σύναψιν γάμου ἀντιμετωπίζονται κατὰ περίπτωσιν ὑπὸ τῆς Ἱερᾶς Ἐπαρχιακῆς Συνόδου, συμφώνως καὶ πρὸς τὰς ἀποφάσεις τῆς Ἀγίας καὶ Ἱερᾶς Συνόδου τοῦ Οἰκουμενικοῦ Πατριαρχείου.
16. Πιστοποιητικά ἐκδιδόμενα πρὸς χρῆσιν ὑπὸ κανονικῶν ἐκκλησιαστικῶν Ἀρχῶν ἐκτός τῆς Ἱερᾶς Ἀρχιεπισκοπῆς Αὐστραλίας, ὑπογράφονται ὑπὸ τοῦ ἀρμοδίου ἐφημερίου καὶ ἐπικυροῦνται ὑπὸ τοῦ Ἀρχιεπισκόπου.
17. Τερολόγησις β' γάμου κληρικοῦ τελεῖται κατ' ἄκραν οἰκονομίαν συμφώνως πρὸς τὰς ἀποφάσεις τῆς Ἀγίας καὶ Ἱερᾶς Συνόδου τοῦ Οἰκουμενικοῦ Πατριαρχείου, τοῦ σχετικοῦ φακέλου διαμορφωθέντος καὶ ἐπικυρωθέντος ὑπὸ τῆς Ἐπαρχιακῆς Συνόδου καὶ ὑποβληθέντος κατόπιν εἰς τὴν Ἀγίαν καὶ Ἱερὰν Σύνοδον, πρὸς τελικὴν κρίσιν καὶ ἀπόφασιν.

Ἄρθρον 25

Διαζύγιον

1. Ἡ πνευματικὴ λύσις τοῦ γάμου, ἐρειδομένη ἐπὶ νομίμου αἰτίας, παρέχεται ὑπὸ τοῦ Ἀρχιεπισκόπου, τῇ αἰτήσει τοῦ ἑνὸς ἢ ἀμφοτέρων τῶν διισταμένων συζύγων, ἐν τῷ πνεύματι τῆς ἐκκλησιαστικῆς οἰκονομίας, ἥτοι τῆς κατανοήσεως τῆς ἀνθρωπίνης ἀδυναμίας.
2. Ἐχουσα ἀείποτε ἡ Ἐκκλησία τὴν ὑποχρέωσιν συστοιχίσεως εἰς τὴν ἀδιάπτωτον ἐντολὴν τοῦ Κυρίου «ὁ οὖν ὁ Θεὸς συνέζευξεν ἄνθρωπος μὴ χωριζέτω» (Μτθ. ιθ' 6), πρὸ τῆς πνευματικῆς λύσεως τοῦ γάμου, ὁ Ἀρχιερεὺς τοῦ τόπου τῆς κοινῆς διαμονῆς τῶν συζύγων, ἢ ἕτερος ἔμπειρος κληρικός ὀριζόμενος ὑπ' αὐτοῦ, καταβάλλει προσπάθειαν συνδιαλλαγῆς τῶν ἐν διαστάσει συζύγων. Ἡ ἀπόπειρα συνδιαλλαγῆς δέον ὅπως ἐνεργῇται μετ' ἐπιμελείας καὶ ὑψηλοῦ αἰσθήματος ποιμαντικῆς εὐθύνης ἐναντι τῶν συζύγων καὶ τῶν τέκνων αὐτῶν.
3. Κατὰ τὴν ἀπόπειραν συνδιαλλαγῆς ὀφείλουν νὰ παρίστανται ἀμφοτέροι οἱ σύζυγοι. Ἐάν ἡ συμμετοχὴ τοῦ ἑνὸς ἐκ τῶν συζύγων εἶναι ἀδύνατος ἢ ἐάν ἀρνηθῇ νὰ παραστῇ ἢ ἐπιδείξῃ ἀδιαφορίαν, ὁ ἀρμόδιος Ἐπίσκοπος δύναται νὰ προβῇ εἰς τὴν πνευματικὴν λύσιν τοῦ γάμου ἄνευ τῆς ἀποπείρας συνδιαλλαγῆς.
4. Εἰς περίπτωσιν καθ' ἣν ὁ γάμος ἔχει ὑποστῇ ἀνεπανόρθωτον κλονισμόν, καθισταμένη οὕτω πως ἀτελέσφορος ἢ ἀπόπειρα συνδιαλλαγῆς, ἐκδοθέντος δέ τοῦ διαζυγίου ὑπὸ τῶν πολιτικῶν δικαστηρίων τῆς Αὐστραλίας ἢ ἄλλης χώρας, ὑποβάλλονται ὑπὸ τῶν διαζευγνυμένων συζύγων ἢ τοῦ ἑνὸς ἐξ αὐτῶν τὰ ἐπίσημα ἀντίγραφα τῆς πρωτοδίκου δικαστικῆς ἀποφάσεως (*decree nisi*) καὶ τῆς τελεσιδίκου (*decree absolute*) εἰς τὸν Ἀρχιερεᾶ τοῦ τόπου τῆς κοινῆς διαμονῆς αὐτῶν διὰ τὴν πνευματικὴν λύσιν τοῦ γάμου ὑπὸ τοῦ ἀρμοδίου ἐκκλησιαστικοῦ δικαστηρίου.

5. Αί ἔννομοι συνέπειαι τοῦ διαζυγίου, ὅπως τά περί τῆς ἀσκήσεως γονικῆς μερίμνης, τῆς ἐπικοινωνίας μετ' ἀνηλίκου τέκνου, τῆς διατροφῆς, ὡς καί τῆς διευθετήσεως πάσης φύσεως περιουσιακῶν ζητημάτων ρυθμίζονται ἀρμοδίως κατὰ τά προβλεπόμενα ὑπό τῆς σχετικῆς πολιτικῆς νομοθεσίας.
6. Ἡ πνευματική λύσις τοῦ γάμου ἐνεργεῖ δι' ἀμφοτέρους τοὺς συζύγους, ἀνεξαρτήτως τῆς μὴ συμμετοχῆς τοῦ ἑνός ἐξ αὐτῶν εἰς τὴν αἴτησιν λύσεως τοῦ γάμου.
7. Διὰ τὴν ἱερολόγησιν νέου γάμου τοῦ ἑνός ἢ καί τῶν δύο διαζευχθέντων εἶναι ἀπαραίτητος ἡ πνευματική λύσις τοῦ προτέρου γάμου αὐτῶν ὑπό οἵασδήποτε Ὁρθοδόξου ἐκκλησιαστικῆς Ἀρχῆς.
8. Κληρικοί ἐπιθυμοῦντες νά παραχωρήσουν συστατικόν γράμμα περί τῆς χρηστῆς διαγωγῆς τοῦ ἑνός ἐκ τῶν διαζευχθέντων, προκειμένου νά χρησιμοποιηθῇ εἰς ἐκδίκασιν διαζυγίου ἢ καθορισμόν ἀποζημιώσεως ἢ διατροφῆς δέον νά ἔχουν πρὸς τοῦτο τὴν ἔγγραφον ἔγκρισιν τοῦ Ἀρχιεπισκόπου ἢ τῶν ἀρμοδίων Ἐπισκόπων.

ΑΡΘΡΟΝ 26

Ἀνασύστασις γάμου

Ἀνασύστασις γάμου ἐκκλησιαστικῶς λυθέντος γίνεται, κατόπιν σχετικῆς ἀδείας τοῦ Ἀρχιεπισκόπου, διὰ τῆς τελέσεως τῆς ἐν τῷ Εὐχολογίῳ ἀκολουθίας, ἐφ' ὅσον δέν ὑφίσταται ἕτερος γάμος, ἀνεξαρτήτως τύπου τελέσεως αὐτοῦ, ἢ ἕτερόν τι κώλυμα. Πρὸ τῆς ἀνασυστάσεως τοῦ γάμου ἐκκλησιαστικῶς, οἱ σύζυγοι προβαίνουν εἰς τὴν ἐκ νέου σύστασιν αὐτοῦ καί πολιτικῶς.

Γ'. ΕΚΚΛΗΣΙΑΣΤΙΚΑ ΔΙΚΑΣΤΗΡΙΑ

ΑΡΘΡΟΝ 27

Ἀρχαί τῆς ἐκκλησιαστικῆς δικαιοσύνης

1. Ἡ ἀπονομή τῆς ἐκκλησιαστικῆς δικαιοσύνης ἐδράζεται ἐπὶ τῆς ἐξουσίας, ἣν ἔλαβον οἱ Ἀπόστολοι ὑπό τοῦ Κυρίου, καθορισθείσης δέ περαιτέρω καί κατοχυρωθείσης δι' ἀποφάσεων τῶν συνοδικῶν ὀργάνων τῆς Ἐκκλησίας, ἐξαιρέτως τῶν Οἰκουμενικῶν Συνόδων. Οὕτως οἱ Ἀρχιερεῖς, ὡς διάδοχοι τῶν ἀποστόλων, ἔχουν τὴν εὐθύνην τῆς ἐκδικάσεως πάσης φύσεως παραβάσεως τῶν κανονικῶν ἐπιταγῶν καί ἀπαγορεύσεων, ὡς καί τῶν μεταξύ τοῦ χριστεπωνύμου πληρώματος ἀναφυομένων διενέξεων ἐκκλησιαστικοῦ χαρακτήρος, συστοιχοῦντες εἰς τὰς περί τῆς δικαίας δίκης συνοδικῆς καί πατερικῆς ὑποθήκας, ἐπὶ τῷ τέλει «τῆς τῶν ψυχῶν θεραπείας» καί «τῆς ἰατρείας ἐκ τῶν παθῶν».
2. Διό «πρέπει τόν κριτὴν, τοῦτέστι τόν Ἀρχιερέα, νά μιμῆται τόν δίκαιον κριτὴν καί μέγαν Ἀρχιερέα, τόν Κύριον ἡμῶν Ἰησοῦν Χριστόν, καί νά ἔναι πρὸς ἅπαντας συμπαθῇ, ἀμνησίκακον, ἀόργητον, ἀπροσωπόληπτον, ἀδωροδό-

κητον, δίκαιον, καί μή εὐκόλως μηδέ ἀνεξετάστως διαβολαῖς καί συκοφαντίαις νά πιστεύῃ. Τό γάρ πιστεύειν καί πείθεσθαι, ἡγουν τά ἐνάντια τῶν καλῶν, δέν εἶναι δίκαιον· διότι πολλοί πολλαῖς τῶν φορῶν ἀδίκως παιδεύονται, ἔσοντας νά μή δέν ἐξετάζῃ ὁ κριτής τήν ὑπόθεσιν. [...] Λέγει ὁ ὁσιώτατος μοναχός Ἀντίοχος ὁ Πανδέκτης, ἐκεῖνοι ὅπου θέλουν δικαίως νά κρίνουν, πρῶτον νά ζητοῦν παρὰ Θεοῦ νά τούς δίδῃ σοφίαν καί σύνεσιν, νά ἐγνωρίζουν τό δίκαιον καί τό ἄδικον καί νά κρίνουν δικαίως, νά μήν δέν ἀδικοῦν τινά» (Νικολάου Μαλαξοῦ, *Νομοκάνων*).

3. Κατά δέ τόν ἀπόστολον Παῦλον, «εἰ ζῶμεν πνεύματι, πνεύματι καί στοιχῶμεν. Μή γινώμεθα κενόδοξοι, ἀλλήλους προκαλούμενοι, ἀλλήλοις φθονοῦντες. Ἀδελφοί, ἐάν καί προληφθῇ ἄνθρωπος ἐν τινι παραπτώματι, ὑμεῖς οἱ πνευματικοί καταρτίζετε τόν τοιοῦτον ἐν πνεύματι πραότητος· σκοπῶν σεαυτόν, μή καί σύ πειρασθῇς. Ἀλλήλων τά βάρη βαστάζετε, καί οὕτως ἀναπληρώσατε τόν νόμον τοῦ Χριστοῦ» (Γαλ. ε' 25-ς' 2).

ΑΡΘΡΟΝ 28

Τά ἐκκλησιαστικά δικαιοδοτικά ὄργανα

1. Ὁ Ἀρχιεπίσκοπος

α'. Κατά τούς ἱερούς Κανόνας, ὁ Ἀρχιεπίσκοπος ἔχει τήν ἀρμοδιότητα τῆς ἐκδικάσεως ἡσσοнос σημασίας ἐκκλησιαστικῶν ἀδικημάτων, τά ὅποια διεπράχθησαν ὑπό τῶν ὑπαγομένων εἰς αὐτόν Ἐπισκόπων, λοιπῶν κληρικῶν, μοναχῶν καί λαϊκῶν, δυνάμενος νά ἐπιβάλλῃ διά τούς Ἐπισκόπους τās ποινάς τῆς ἐπιπλήξεως, τῆς μομφῆς ἢ τοῦ περιορισμοῦ τῶν ἀρμοδιοτήτων αὐτῶν· διά τούς λοιπούς κληρικούς τās ποινάς ἕως καί τῆς ἐξαμῆνου ἀργίας, τῆς ἐπιπλήξεως καί τῆς ἐκπτώσεως ἐκ τοῦ ἐκκλησιαστικοῦ ἀξιώματος (ὀφφικίου)· διά τούς μοναχοὺς τό ἐπιτίμιον τῆς στέρσεως τῆς θείας Εὐχαριστίας καί τῆς ἀφαιρέσεως τοῦ δικαιώματος συμμετοχῆς εἰς τά διοικητικά ὄργανα τῆς Μονῆς· διά τούς λαϊκοὺς τήν στέρησιν τῆς θείας Εὐχαριστίας, διά δέ τούς ἀξιωματούχους λαϊκοὺς καί τήν στέρησιν τοῦ ἐκκλησιαστικοῦ αὐτῶν ἀξιώματος.

β'. Ὁ Ἀρχιεπίσκοπος, ὡσαύτως, ἔχει τήν κανονικὴν ἀρμοδιότητα τῆς κρίσεως ἐπὶ τῶν ἀποφάσεων τῶν πειθαρχικῶν ὀργάνων τῶν Ἱερῶν Μονῶν.

γ'. Αἱ δικαστικαὶ ἀποφάσεις τοῦ Ἀρχιεπισκόπου κοινοποιοῦνται εἰς τούς Ἐπισκόπους, μέλη τῆς Ἱερᾶς Ἐπαρχιακῆς Συνόδου.

δ'. Χρέη Γραμματέως ἀσκεῖ ὁ ὑπὸ τοῦ Ἀρχιεπισκόπου ὀρισθεὶς κληρικός.

2. Τό Ἐπισκοπικόν Δικαστήριον

α'. Εἰς ἐκάστην Ἐπισκοπὴν συστήνεται τριμελὲς Ἐπισκοπικόν Δικαστήριον, συγκροτούμενον ἐκ τοῦ Χωρεπισκόπου, ὡς Προέδρου, καί ἐκ δύο ἐμπειρῶν κληρικῶν, ἥτοι ἐχόντων νομοκανονικὴν γνῶσιν, ὡς τακτικῶν μελῶν, μετὰ τῶν ἰσαριθμῶν ἀναπληρωτῶν αὐτῶν, ὀριζομένων ὑπὸ τῆς Ἱερᾶς Ἐπαρχιακῆς Συνόδου, τῇ προτάσει τοῦ ἀρμοδίου Ἐπισκόπου, ἐκ τοῦ καταλόγου τῶν κληρικῶν τῆς οἰκείας Ἐπισκοπῆς, διά θητεῖαν τριῶν

ἐτῶν. Εἰς περίπτωσιν ἀδυναμίας εὐρέσεως καταλλήλων καὶ πεπαιδευμένων κληρικῶν εἰς τινὰ Ἐπισκοπὴν, ἢ Ἱερὰ Ἐπαρχιακὴ Σύνοδος, κατὰ τὴν τεταγμένην αὐτῆς συνεδρίαν, ὀρίζει ὡς μέλη τοῦ Ἐπισκοπικοῦ Δικαστηρίου, κληρικούς ἐξ ἑτέρας τοιαύτης πρὸς ἀπαρτισμὸν αὐτοῦ. Αποφασιστικὴν ψῆφον ἔχουν ἅπαντα τὰ μέλη τοῦ Ἐπισκοπικοῦ Δικαστηρίου.

β'. Τό Ἐπισκοπικόν Δικαστήριον ἐκδικάζει ἐκκλησιαστικά ἀδικήματα, ἐπιφέροντα διὰ τοὺς πρεσβυτέρους καὶ διακόνους τὴν ποινὴν τῆς ἀργίας ἕως ἑνός ἔτους· διὰ δὲ τοὺς μοναχοὺς καὶ τοὺς λαϊκοὺς στέρησιν τῆς θείας Εὐχαριστίας καὶ στέρησιν τοῦ ἐκκλησιαστικοῦ ἀξιώματος αὐτῶν.

γ'. Ἐπὶ ἀποφάσεων τοῦ Ἐπισκοπικοῦ Δικαστηρίου, ὁ Πρόεδρος αὐτοῦ δύναται νὰ ζητήσῃ τὴν ἐκ νέου διεξαγωγὴν τῆς δίκης ὑπὸ τοῦ Συνοδικοῦ Δικαστηρίου, ἰδίᾳ ἐὰν προκύψουν νέα στοιχεῖα περὶ τῆς ὑποθέσεως, καταθέτων σχετικὸν ὑπόμνημα εἰς τὸν Ἀρχιεπίσκοπον.

δ'. Τό Ἐπισκοπικόν Δικαστήριον ἀποφασίζει διὰ τὴν πνευματικὴν λύσιν τοῦ γάμου, ὑπὸ τὴν προϋπόθεσιν ὅτι ὁ γάμος ἐλύθη κατὰ τὰ προβλεπόμενα καὶ ὑπὸ τῶν πολιτικῶν δικαστηρίων.

ε'. Αἱ δικαστικαὶ ἀποφάσεις τοῦ Ἐπισκοπικοῦ Δικαστηρίου κοινοποιοῦνται ὑπὸ τοῦ Προέδρου αὐτοῦ εἰς τὸν Ἀρχιεπίσκοπον ὑποχρεωτικῶς, ὅστις καὶ κατὰ τὴν κρίσιν του παραπέμπει αὐτάς εἰς τὴν ἐπομένην συνεδρίαν τῆς Ἐπαρχιακῆς Συνόδου.

ς'. Οἱ κριθέντες ὑπὸ τοῦ Ἐπισκοπικοῦ Δικαστηρίου δύνανται νὰ ἀσκήσουν ἔφεσιν ἐνώπιον τοῦ Συνοδικοῦ Δικαστηρίου, ἐντὸς πέντε ἐργασίμων ἡμερῶν ἀπὸ τῆς ἡμέρας τῆς κοινοποιήσεως τῆς ἀποφάσεως εἰς αὐτούς.

ζ'. Χρὴν Γραμματέως ἀσκεῖ ἔμπειρος κληρικός, ὀριζόμενος ὑπὸ τοῦ Προέδρου τοῦ Ἐπισκοπικοῦ Δικαστηρίου, ἐκ τῶν κληρικῶν τῆς ἀντιστοίχου Ἐπισκοπῆς.

3. Τό Συνοδικόν Δικαστήριον

α'. Τό Συνοδικόν Δικαστήριον συγκροτεῖται ὑπὸ τοῦ Ἀρχιεπισκόπου, ὡς Πρόεδρου, καὶ ἐκ πάντων τῶν μελῶν τῆς Ἱερᾶς Ἐπαρχιακῆς Συνόδου. Ἐὰν ὁ Ἀρχιεπίσκοπος ἀδυνατῇ νὰ προεδρεύσῃ τοῦ Συνοδικοῦ Δικαστηρίου, τοῦτο συγκαλεῖται καὶ προεδρεύεται ὑπὸ τοῦ ὀριζομένου ἐγγράφως ὑπ' αὐτοῦ Ἐπισκόπου.

β'. Τό Συνοδικόν Δικαστήριον ἐκδικάζει ὑποθέσεις ἐκκλησιαστικῶν ἀδικημάτων καὶ ἐπιβάλλει εἰς τοὺς πρεσβυτέρους καὶ διακόνους τὴν ποινὴν τῆς προσωρινῆς ἀργίας, διὰ τοὺς ἡγουμένους, ἔκπτωσιν ἐκ τῆς ἡγουμενείας τῆς Μονῆς καὶ διὰ τοὺς λαϊκοὺς τὴν ποινὴν τῆς ἐκκλησιαστικῆς ἀκοινωνησίας.

γ. Εἰς περίπτωσιν κατὰ τὴν ὁποῖαν τό Συνοδικόν Δικαστήριον κρίνει ὅτι τὰ κανονικά ἀδικήματα τοῦ κληρικοῦ ἐπιφέρουν τὴν ποινὴν τῆς καθαιρέσεως, προβαίνει εἰς τὸν σχηματισμὸν τοῦ σχετικοῦ φακέλλου, τὸν ὁποῖον ὁ Ἀρχιεπίσκοπος ὑποβάλλει εἰς τὴν Ἁγίαν καὶ Ἱερὰν Σύνοδον τοῦ Οἴκου-μενικοῦ Πατριαρχείου, διὰ τὴν τελικὴν ἐκδίκασιν τῆς ὑποθέσεως.

- δ'. Προκειμένου περί τῶν Ἐπισκόπων, τό Συνοδικόν Δικαστήριον δύναται νά ἐπιβάλη ἀργίαν ἕως τριῶν μηνῶν, διά δέ τά ἀδικήματα, τά ὅποια ἐπιφέρουν τās ποινάς τῆς ἀργίας πέραν τῶν τριῶν μηνῶν, τῆς παύσεως ἢ τῆς καθαιρέσεως, προβαίνει εἰς τόν σχηματισμόν τοῦ σχετικοῦ φακέλου, τόν ὅποιον ὁ Ἀρχιεπίσκοπος ὑποβάλλει εἰς τήν Ἁγίαν καί Ἱεράν Σύνοδον τοῦ Οἰκουμενικοῦ Πατριαρχείου διά τήν τελικήν ἐκδίκασιν τῆς ὑποθέσεως.
- ε'. Τό Συνοδικόν Δικαστήριον ἐκδικάζει δευτεροβαθμίως τās ἐφέσεις κατά τῶν ἀποφάσεων τῶν τοπικῶν Ἐπισκοπικῶν Δικαστηρίων. Εἰς τήν περίπτωσιν ταύτην, δέν συμμετέχει ὁ Ἀρχιερεύς, ὅστις ἐξεδίκασε πρωτοβαθμίως τήν ὑπόθεσιν.
- ς'. Τό Συνοδικόν Δικαστήριον δύναται νά συνέλθῃ, κατόπιν προσκλήσεως τοῦ Ἀρχιεπισκόπου, εἰς ἐκτάκτους περιπτώσεις, δίχως νά ἔχει προηγηθεῖ ἐκδίκασις τῆς ὑποθέσεως ὑπό τοῦ Ἐπισκοπικοῦ Δικαστηρίου.
- ζ'. Χρῆθ Γραμματέως ἀσκεῖ ὁ Ἀρχιγραμματεὺς τῆς Ἱερᾶς Ἐπαρχιακῆς Συνόδου, ἀναπληρούμενος ὑπό τοῦ Ὑπογραμματέως αὐτῆς.

Ἄρθρον 29

Εἰδικαὶ δικονομικαὶ διατάξεις

1. Εἰς τὰ ἐκκλησιαστικά δικαστήρια αἱ ἀποφάσεις λαμβάνονται πλειοψηφικῶς. Ἐπὶ περιπτώσεων ἰσοψηφίας, κρατεῖ ἡ ἐπιεικεστέρα διά τόν κατηγορούμενον κρίσις.
2. Ἐπιβολή ποινῆς, ἄνευ προηγουμένης ἀκροάσεως τοῦ κατηγορουμένου ὑπό τοῦ ἀρμοδίου Ἐπισκοπικοῦ ἢ Συνοδικοῦ Δικαστηρίου, δέν δικαιολογεῖται. Ἐν περιπτώσει ἀρνήσεως αὐτοῦ νά προσέλθῃ, οὗτος κρίνεται ἐρήμην.
3. Δέν ἐπιβάλλεται δὶς ποινὴ διά τό αὐτό ἀδίκημα, κατά τό «οὐκ ἐκδικάσεις δὶς ἐπὶ τό αὐτό» (Ναοὺμ α' 9, κανὼν κε' τῶν Ἀποστόλων).
4. Πᾶν ἀνώτερον δικαιοδοτικόν ὄργανον δύναται νά ἐπιβάλη ποινάς, αἱ ὅποια δέν ἐπεβλήθησαν ὑπό κατωτέρου.

ἈΡΘΡΟΝ 30

Τοπική ἀρμοδιότης τῶν ἐκκλησιαστικῶν δικαστηρίων

1. Εἰς τήν τοπικὴν ἀρμοδιότητα τῶν ἐκκλησιαστικῶν δικαστηρίων τῆς Ἱερᾶς Ἀρχιεπισκοπῆς Αὐστραλίας ὑπάγονται αἱ ὑποθέσεις ἐκκλησιαστικῶν ἀδικημάτων, τὰ ὅποια διεπράχθησαν ὑπό τῶν κληρικῶν, μοναχῶν καί λαϊκῶν μελῶν αὐτῆς, ἀνεξαρτήτως τοῦ τόπου τελέσεως τοῦ ἀδικήματος.
2. Κανονικά ἀδικήματα κληρικῶν, μοναχῶν καί λαϊκῶν ἑτέρου ἐκκλησιαστικοῦ κλίματος, τὰ ὅποια διεπράχθησαν ἐντός τῶν ὁρίων τῆς Ἱερᾶς Ἀρχιεπισκοπῆς Αὐστραλίας, κρίνονται ὑπό τοῦ ἐν Αὐστραλίᾳ Συνοδικοῦ Δικαστηρίου.
3. Ἐπὶ τῆς συντρεχούσης τοπικῆς ἀρμοδιότητος συναρμοδίων δικαστηρίων προτιμᾶται ἐκεῖνο, ἐνώπιον τοῦ ὁποίου ἐκλήθη τό πρῶτον πρὸς ἀνάκρισιν ὁ κατηγορούμενος.

ΑΡΘΡΟΝ 31

Ανακριταί

1. Ὁ Πρόεδρος τοῦ Ἐπισκοπικοῦ Δικαστηρίου, ἀναλόγως τῆς σοβαρότητος τῆς κρινομένης ὑποθέσεως, ὀρίζει δύο ἀνακριτάς, μετὰ τῶν ἀναπληρωτῶν αὐτῶν, ἐκ νομομαθῶν κληρικῶν.
2. Προκειμένου περὶ τοῦ Συνοδικοῦ Δικαστηρίου, τὰ τακτικά καὶ τὰ ἀναπληρωματικά μέλη τοῦ τριμελοῦς ἀνακριτικοῦ σώματος ὀρίζονται ὑπὸ τῆς Ἱερᾶς Ἐπαρχιακῆς Συνόδου ἐκ νομομαθῶν κληρικῶν τῆς Ἱερᾶς Ἀρχιεπισκοπῆς.
3. Εἰς περίπτωσιν ὑποθέσεως καθ' ἣν κατηγορούμενος εἶναι Ἀρχιερεὺς, ἡ ἀνάκρισις ἀνατίθεται εἰς Ἀρχιερέα ἐκ τῶν μελῶν τῆς Ἱερᾶς Ἐπαρχιακῆς Συνόδου.

ΑΡΘΡΟΝ 32

Διοικητικὸν μέτρον

Εἰς περίπτωσιν καθ' ἣν ὑφίστανται ἀποχρῶσαι ἐνδείξεις περὶ διαπράξεως ἐκκλησιαστικοῦ ἢ ποινικοῦ ἀδικήματος ὑπὸ Ἐπισκόπου τινός, ιδίως ἐάν τοῦτο ἔχη προκαλέσει ἰσχυρόν σκανδαλισμόν, ἡ Ἱερά Ἐπαρχιακὴ Σύνοδος, δι' ἀποφάσεως τῶν δύο τρίτων τῶν μελῶν αὐτῆς, ἀπαλλάσσει αὐτόν τῶν καθηκόντων του, ἕως τῆς ἐκδόσεως τελεσιδίκου δικαστικῆς ἀποφάσεως. Τό αὐτό δύναται νά πράξη καὶ ὁ Ἀρχιεπίσκοπος, προκειμένου περὶ τῶν πρεσβυτέρων καὶ τῶν διακόνων, ἀναλόγως ἐνεργῶν.

ΑΡΘΡΟΝ 33

Ἐκκλησιαστικὴ Δικονομία

Αἱ ἀρχαὶ καὶ ἡ διαδικασία ἀπονομῆς τῆς ἐκκλησιαστικῆς δικαιοσύνης καθορίζονται ἀναλυτικῶς ἐν εἰδικῷ Κανονισμῷ περὶ τῆς Ἐκκλησιαστικῆς Δικονομίας, ἐγκεκριμένῳ ὑπὸ τῆς Ἱερᾶς Ἐπαρχιακῆς Συνόδου.

ΙΑ'. ΑΚΡΟΤΕΛΕΥΤΙΟΙ ΔΙΑΤΑΞΕΙΣ

ΑΡΘΡΟΝ 34

Ἰσχύς καὶ τροποποιήσις τοῦ παρόντος Συντάγματος

1. Τό παρὸν Σύνταγμα, συγκείμενον ἐξ ἄρθρων τριάκοντα καὶ πέντε (35), διαρθρωμένων εἰς κεφάλαια ἑνδεκα (11), ὑποβληθέν ὑπὸ τοῦ Σεβασμιωτάτου Ἀρχιεπισκόπου Αὐστραλίας κ. Μακαρίου, ἐγκρίνεται καὶ ἐπικυροῦται ὑπὸ τῆς Α.Θ. Παναγιότητος τοῦ Οἰκουμενικοῦ Πατριάρχου κ.κ. Βαρθολομαίου καὶ τῆς περὶ Αὐτόν Ἀγίας καὶ Ἱερᾶς Συνόδου, καὶ τίθεται εἰς ἄμεσον ἐφαρμογὴν·

2. Τό μετά χεῖρας Σύνταγμα τροποποιεῖται ἐν ὅλῳ ἢ ἐν μέρει, ὑπό τῆς Ἀγίας καί Ἱερᾶς Συνόδου τοῦ Οἰκουμενικοῦ Πατριαρχείου κατόπιν εἰσηγήσεως τῆς Ἱερᾶς Ἐπαρχιακῆς Συνόδου, ὑποβαλλομένης διά τοῦ Ἀρχιεπισκόπου εἰς Αὐτήν, συμφώνως πρός τά ὑπό τῶν Ἱερῶν Κανόνων προβλεπόμενα.

ΑΡΘΡΟΝ 35

Γλῶσσαι τοῦ Συντάγματος

Τό παρόν Σύνταγμα ἐκδίδεται εἰς τήν Ἑλληνικήν γλῶσσαν καί εἰς ἐπίσημον Ἀγγλικήν μετάφρασιν. Ἀμφότερα τά κείμενα εἶναι ἰσόκυρα.

ΠΑΡΑΡΤΗΜΑ

Τά γεωγραφικά ὅρια τῶν Ἱερῶν Ἐπισκοπῶν.

Αἱ ἐνορίαί καί αἱ μοναί

1. Τά ὅρια τῆς ἀμέσου Ἀρχιεπισκοπικῆς Περιφερείας, μέ ἔδραν τό Σύνδνεϋ, ἐκτείνονται εἰς τήν Πολιτείαν τῆς Νέας Νοτίου Οὐαλίας, πλὴν τῶν περιοχῶν, αἵτινες ἀνήκουν εἰς τήν ἀρχιερατικήν περιφέρειαν Καμπέρας.

Εἰδικώτερον εἰς τήν ἄμεσον Ἀρχιεπισκοπικὴν Περιφέρειαν ἀνήκουν αἱ κάτωθι ἐνορίαί: Ἱερὸς Καθεδρικός Ναός τοῦ Εὐαγγελισμοῦ τῆς Θεοτόκου Redfern, Ἱερὸς Ναός Ἀγίων Κωνσταντίνου καί Ἑλένης Newtown, Ἱερὸς Ναός Ἀγίας Σοφίας καί τῶν θυγατέρων αὐτῆς Πίστεως, Ἑλπίδος καί Ἀγάπης Taylor Square, Ἱερὸς Ναός τῆς τοῦ Θεοῦ Σοφίας Paddington, Ἱερὸς Ναός Ἀγίας Τριάδος Surry Hills, Ἱερὸς Ναός Κοιμήσεως τῆς Θεοτόκου Redfern, Ἱερὸς Ναός Ἀγίου Γεωργίου Rose Bay, Ἱερὸς Ναός Ἀγίου Ἰωάννου Parramatta, Ἱερὸς Ναός Ἀγίου Σπυρίδωνος Kingsford, Ἱερὸς Ναός Ἀγίου Νικολάου Marrickville, Ἱερὸς Ναός Ἀγίου Γερασίμου Leichhardt, Ἱερὸς Ναός Ἀγίας Εὐφημίας Bankstown, Ἱερὸς Ναός Ταξιάρχου Μιχαήλ Crows Nest, Ἱερὸς Ναός Ἀγίων Πάντων Belmore, Ἱερὸς Ναός Ἀναστάσεως τοῦ Σωτῆρος Kogarah, Ἱερὸς Ναός Ἀγίου Νεκταρίου Burwood, Ἱερὸς Ναός Ἀγίου Ἀνδρέου Gladesville, Ἱερὸς Ναός Ἀγίας Αἰκατερίνης Mascot, Ἱερὸς Ναός Ἀγίων Ραφαήλ, Νικολάου καί Εἰρήνης Liverpool, Ἱερὸς Ναός Ἀγίου Στεφάνου Hurlstone Park, Ἱερὸς Ναός Μεταμορφώσεως τοῦ Σωτῆρος Earlwood, Ἱερὸς Ναός Ἀγίας Παρασκευῆς καί Ἀγίας Βαρβάρας Blacktown, Ἱερὸς Ναός Ἀγίου Δημητρίου St. Marys, Ἱερὸς Ναός Ἀγίου Στυλιανοῦ Sutherland Shire - Gympie, Ἱερὸς Ναός Ἀγίου Θεράποντος Thornleigh, Ἱερὸς Κοιμητηριακός Ναός Ἀγίου Ἀθανασίου Rookwood, Ἱερὸς Ναός Τιμίου Σταυροῦ Wollongong, Ἱερὸς Ναός Ἀγίου Νεκταρίου Wollongong, Ἱερὸς Ναός Ἀγίων Αποστόλων Newcastle, Ἱερὸς Ναός Παναγίας Μυρτιδιωτίσης Dubbo, Ἱερὸς Ναός Ἀγίου Διονυσίου Gosford, Ἱερὸς Ναός Ἀγίου Δημητρίου Tamworth, Ἱερὸς Ναός Ἀγίου Χαραλάμπους Central Coast, Ἱερὸς Ναός

Ἀγίου Σάββα τοῦ ἐν Καλύμνῳ Banksia, Ἱερὸς Ναὸς Ἀγίου Βασιλείου Newcastle, Ἐκκλησιαστικὴ Κοινότης Orange (δὲν ὑπάρχει Ἱερὸς Ναός) καὶ Ἐκκλησιαστικὴ Κοινότης Broken Hill (δὲν ὑπάρχει Ἱερὸς Ναός).

Εἰς τὴν ἄμεσον Ἀρχιεπισκοπικὴν Περιφέρειαν ἀνήκουν αἱ κάτωθι ἱεραὶ μοναὶ: Ἱερά Μονὴ Ἀγίου Γεωργίου τοῦ Βουνοῦ (ἀνδρῶα), Ἱερά Μονὴ Παναγίας Παντανάσσης (ἀνδρῶα) καὶ Ἱερά Μονὴ Τιμίου Σταυροῦ (γυναικεία).

2. Τὰ ὅρια τῆς Ἱερᾶς Ἐπισκοπῆς **Καμπέρας**, μέ ἔδραν τὴν Καμπέραν, ἐκτείνονται καθ' ἅπασαν τὴν ἐπικράτειαν τῆς Καμπέρας καὶ τῆς Πολιτείας τῆς Τασμανίας καὶ εἰς τὰς περιοχὰς τοῦ νοτίου καὶ δυτικοῦ τμήματος τῆς Πολιτείας τῆς Νέας Νοτίου Οὐαλίας.

Εἰδικώτερον εἰς τὴν Ἱεράν Ἐπισκοπὴν Καμπέρας ἀνήκουν αἱ κάτωθι ἐνορίαι: Ἱερὸς Ναὸς Ἀγίου Νικολάου Καμπέρας, Ἱερὸς Ναὸς Ἀγίου Δημητρίου Queanbeyan, Ἱερὸς Ναὸς Ἀγίου Παντελεήμονος Goulburn, Ἱερὸς Ναὸς Ἀγίου Ἰωάννου Jervis Bay, Ἱερὸς Ναὸς Ἀγίου Ἰωάννου Batemans Bay, Ἱερὸς Ναὸς Κοιμήσεως τῆς Θεοτόκου Wagga Wagga, Ἱερὸς Ναὸς Ἀρχαγγέλων Albury, Ἱερὸς Ναὸς Ἀγίου Γεωργίου Hobart, Ἱερὸς Ναὸς Ἀγίας Τριάδος Hobart, Ἱερὸς Ναὸς Κοιμήσεως τῆς Θεοτόκου Launceston.

3. Τὰ ὅρια τῆς Ἱερᾶς Ἐπισκοπῆς **Μελβούρνης**, μέ ἔδραν τὴν Μελβούρνην, ἐκτείνονται νοτίως τοῦ ποταμοῦ Yarra, ἥτοι πέραν αὐτοῦ εἰς τὴν Πολιτείαν τῆς Βικτωρίας.

Εἰδικώτερον εἰς τὴν Ἱεράν Ἐπισκοπὴν Μελβούρνης ἀνήκουν αἱ κάτωθι ἐνορίαι: Ἱερὸς Ναὸς Ἀγίου Εὐσταθίου South Melbourne, Ἱερὸς Ναὸς Εὐαγγελισμοῦ τῆς Θεοτόκου East Melbourne, Ἱερὸς Ναὸς Ἀγίας Τριάδος Richmond, Ἱερὸς Ναὸς Ἀγίου Ἰωάννου Carlton North, Ἱερὸς Ναὸς Ἀγίου Δημητρίου Prahran, Ἱερὸς Ναὸς Ἀγίων Κωνσταντίνου καὶ Ἑλένης South Yarra, Ἱερὸς Ναὸς Ἀγίας Αἰκατερίνης East Malvern, Ἱερὸς Ναὸς Ἀγίων Αναργύρων Oakleigh, Ἱερὸς Ναὸς Ταξιαρχῶν Mentone, Ἱερὸς Ναὸς Κοιμήσεως τῆς Θεοτόκου North Altona, Ἱερὸς Ναὸς Τιμίου Σταυροῦ Box Hill, Ἱερὸς Ναὸς Ἀγίου Παντελεήμονος Dandenong, Ἱερὸς Ναὸς Θεοφανείων Frankston, Ἱερὸς Ναὸς Τριῶν Ἱεραρχῶν Clayton, Ἱερὸς Ναὸς Ἀγίου Ἀθανασίου Springvale, Ἱερὸς Ναὸς Ἀγίων Ραφαήλ, Νικολάου καὶ Εἰρήνης Bentleigh, Ἱερὸς Ναὸς Εἰσοδίων τῆς Θεοτόκου Balwyn, Ἱερὸς Ναὸς Ἀγίου Ἀποστόλου Ἀνδρέου Forest Hill - Nunawading, Ἱερὸς Ναὸς Ἀγίου Χαραλάμπους Templestone, Ἱερὸς Ναὸς Ἀγίου Σπυρίδωνος Clayton, Ἱερὸς Ναὸς Κοιμήσεως τῆς Θεοτόκου Gippsland, Ἱερὸς Ναὸς Κοιμήσεως τῆς Θεοτόκου Geelong, Ἱερὸς Κοιμητηριακὸς Ναὸς Ἀναστάσεως τοῦ Λαζάρου Bunurong, Ἱερὸς Ναὸς Ἀγίας Σκέπης South Yarra.

Εἰς τὰ ὅρια τῆς Ἐπισκοπῆς Μελβούρνης εὐρίσκονται αἱ κάτωθι ἱεραὶ μοναὶ: Ἱερά Μονὴ Παναγίας Γοργοῦπηκόου (γυναικεία) καὶ ἡ Ἱερά Μονὴ Παναγίας Καμαριανῆς (Προσκύνημα).

4. Τὰ ὅρια τῆς Ἱερᾶς Ἐπισκοπῆς **Πέρθης**, μέ ἔδραν τὴν Πέρθην, ἐκτείνονται καθ' ἅπασαν τὴν Πολιτείαν τῆς Δυτικῆς Αὐστραλίας.

Ειδικώτερον εἰς τὴν Ἱερὰν Ἐπισκοπὴν Πέρθης ἀνήκουν αἱ κάτωθι ἐνορίαί: Ἱερὸς Ναὸς Ἁγίου Νεκταρίου Dianella, Ἱερὸς Ναὸς Ἁγίου Ἰωάννου τοῦ Θεολόγου Prevelly, Ἱερὸς Ναὸς Ἁγίων Κωνσταντίνου καὶ Ἑλένης North Bridge, Ἱερὸς Ναὸς Εὐαγγελισμοῦ τῆς Θεοτόκου West Perth, Ἱερὸς Ναὸς Ἁγίου Νικολάου Bunbury, Ἱερὸς Ναὸς Ἀρχαγγέλων Μιχαήλ καὶ Γαβριήλ Geraldton, Ἱερὸς Ναὸς Παντοκράτορος Πέρθης.

Εἰς τὰ ὅρια τῆς Ἐπισκοπῆς Πέρθης εὐρίσκεται ἡ Ἱερὰ Μονὴ Ἁγίου Ἰωάννου Προδρόμου τοῦ Βουνού (ἀνδρῶν).

5. Τὰ ὅρια τῆς Ἱερᾶς Ἐπισκοπῆς **Ἀδελαιῖδος**, μέ ἑδραν τὴν Ἀδελαιῖδα, ἐκτείνονται καθ' ἅπασαν τὴν Πολιτείαν τῆς Νοτίου Αὐστραλίας καὶ τῆς Βορείου Ἐπικρατείας (Northern Territory).

Εἰδικώτερον εἰς τὴν Ἱερὰν Ἐπισκοπὴν Ἀδελαιῖδος ἀνήκουν αἱ κάτωθι ἐνορίαί: Ἱερὸς Ναὸς τῆς τοῦ Θεοῦ Σοφίας Bowden, Ἱερὸς Ναὸς Τιμίου Σταυροῦ Glenelg, Ἱερὸς Ναὸς Ἁγίου Παντελεήμονος Glenelg, Ἱερὸς Ναὸς Προφήτου Ἡλίου Norwood, Ἱερὸς Ναὸς Ἁγίου Σπυρίδωνος Unley, Ἱερὸς Ναὸς Ἁγίου Γεωργίου Thebarton, Ἱερὸς Ναὸς Γεννήσεως τοῦ Χριστοῦ Port Adelaide, Ἱερὸς Ναὸς Ἁγίου Ἀντωνίου Prospect, Ἱερὸς Ναὸς Ἁγίου Δημητρίου Salisbury, Ἱερὸς Ναὸς Ἁγίου Ἀνδρέου Noarlunga, Ἱερὸς Ναὸς Ἁγίων Ραφαήλ, Νικολάου καὶ Εἰρήνης Athelstone, Ἱερὸς Ναὸς Ἁγίου Σωφρονίου Ἑσσεξ Hectorville, Ἱερὸς Ναὸς Ἁγίου Γεωργίου Port Pirie, Ἱερὸς Ναὸς Ἁγίων Κωνσταντίνου καὶ Ἑλένης Whyalla, Ἱερὸς Ναὸς Ἁγίου Δημητρίου Berri, Ἱερὸς Ναὸς Κοιμήσεως τῆς Θεοτόκου Berri, Ἱερὸς Ναὸς Ἁγίων Κωνσταντίνου καὶ Ἑλένης Renmark, Ἱερὸς Ναὸς Ἁγίου Νικολάου Wallaroo, Ἱερὸς Ναὸς Ἁγίου Νικολάου Thevenard, Ἱερὸς Ναὸς Ἁγίου Ἰωάννου Προδρόμου Port Augusta, Ἱερὸς Ναὸς Ἁγίου Νικολάου Coober Pedy, Ἱερὸς Ναὸς Ἁγίου Νικολάου Darwin, Ἱερὸς Ναὸς Ἁγίου Σάββα τοῦ ἐν Καλύμνῳ Darwin, Ἐκκλησιαστικὴ Κοινότης Mt. Gambier (δὲν ὑπάρχει Ἱερὸς Ναός), Ἐκκλησιαστικὴ Κοινότης Port Lincoln (δὲν ὑπάρχει Ἱερὸς Ναός), Ἐκκλησιαστικὴ Κοινότης Alice Springs (δὲν ὑπάρχει Ἱερὸς Ναός), Ἐκκλησιαστικὴ Κοινότης Tennant Creek (δὲν ὑπάρχει Ἱερὸς Ναός).

Εἰς τὴν Ἐπισκοπὴν Ἀδελαιῖδος εὐρίσκεται ἡ Ἱερὰ Μονὴ Ἁγίου Νεκταρίου (Προσκύνημα).

6. Τὰ ὅρια τῆς Ἱερᾶς Ἐπισκοπῆς **Βρισβάνης**, μέ ἑδραν τὴν Βρισβάνην, ἐκτείνονται καθ' ἅπασαν τὴν Πολιτείαν τῆς Κουϊσλάνδης καὶ εἰς τὸ κράτος Παπούα-Νέα Γουινέα.

Εἰδικώτερον εἰς τὴν Ἱερὰν Ἐπισκοπὴν Βρισβάνης ἀνήκουν αἱ κάτωθι ἐνορίαί: Ἱερὸς Ναὸς Ἁγίου Γεωργίου Βρισβάνης, Ἱερὸς Ναὸς Κοιμήσεως τῆς Θεοτόκου Mt. Gravatt, Ἱερὸς Ναὸς Ἀγίας Παρασκευῆς Taigum, Ἱερὸς Ναὸς Ἀγίας Ἄννης Gold Coast, Ἱερὸς Ναὸς Ἁγίου Ἰωάννου Βαπτιστοῦ Cairns, Ἱερὸς Ναὸς Κοιμήσεως τῆς Θεοτόκου Innisfail, Ἱερὸς Ναὸς Ἁγίων Θεοδώρων Townsville, Ἱερὸς Ναὸς Ἁγίου Στεφάνου Home Hill, Ἱερὸς Ναὸς Ἁγίου Νεκταρίου Rockhampton, Ἱερὸς Ναὸς Ἁγίου Νικολάου Toowoomba, Ἐκκλησιαστικὴ Κοινότης Mackay (δὲν ὑπάρχει Ἱερὸς Ναός), Ἐκκλησιαστικὴ Κοινότης Biloela (δὲν ὑπάρχει Ἱερὸς Ναός), Ἐκκλησιαστικὴ

Κοινότης Gladstone (δέν υπάρχει Τερός Ναός), Ἐκκλησιαστική Κοινότης Sunshine (δέν υπάρχει Τερός Ναός).

7. Τά ὅρια τῆς Τερᾶς Ἐπισκοπῆς Χώρας, μέ ἔδραν τό Νόρθκοουτ, ἐκτείνονται ἄνωθεν τοῦ ποταμοῦ Yarra, ἥτοι βορείως αὐτοῦ εἰς τήν Πολιτείαν τῆς Βικτωρίας.

Εἰδικώτερον εἰς τήν Τεράν Ἐπισκοπὴν Νέας Χώρας ἀνήκουν αἱ κάτωθι ἐνορίαί: Τερός Ναός Ἀγίας Τριάδος Footscray, Τερός Ναός Ἀγίου Ἐλευθερίου Brunswick, Τερός Ναός Ἀγίου Γεωργίου Thornbury, Τερός Ναός Ἀγίου Δημητρίου Ascot Vale, Τερός Ναός Ἀγίου Νικολάου Yarraville, Τερός Ναός Ἀγίου Ἀντωνίου Sunshine West, Τερός Ναός Ἀγίου Βασιλείου Brunswick, Τερός Ναός Ἀγίων Κυρίλλου καί Μεθοδίου Preston, Τερός Ναός Ἀγίου Νεκταρίου Fawkner, Τερός Ναός Ἀγίας Παρασκευῆς, Ἀγίου Ἰωάννου Ἐλεήμονος καί Ἀγίας Βαρβάρας St. Albans, Τερός Ναός Μεταμορφώσεως τοῦ Σωτῆρος Lalor - Thomastown, Τερός Ναός Ὑπαπαντῆς τοῦ Σωτῆρος Coburg, Τερός Ναός Παναγίας Σουμελᾶ Keilor East, Τερός Ναός Ἀγίου Ἀποστόλου Ἀνδρέου Sunshine West, Τερός Ναός Ἀγίου Γεωργίου Shepparton, Τερός Ναός Εὐαγγελισμοῦ τῆς Θεοτόκου Mildura, Τερός Ναός Κοιμήσεως τῆς Θεοτόκου Bendigo, Τερός Ναός Ἀγίου Νικολάου Ballarat, Τερός Ναός Παναγίας Μυρτιδιωτίσσης Wangaratta, Τερός Ναός Παναγίας Ἐλεούσης Bacchus Marsh, Τερός Ναός Ἀγίου Γεωργίου Robinvale.

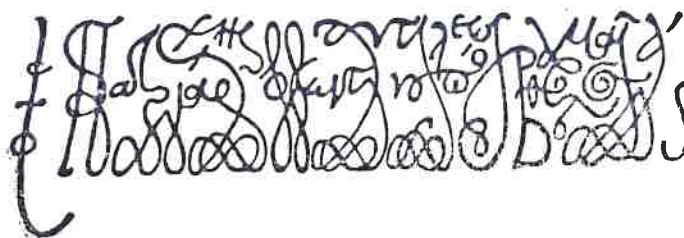
Εἰς τήν Ἐπισκοπὴν Χώρας εὐρίσκεται ἡ Τερά Μονή Ἄξιόν ἐστιν.

Τό παρόν Σύνταγμα τῆς Τερᾶς Ἀρχιεπισκοπῆς Αὐστραλίας, ἀναγνωσθέν ἐν τῇ συνεδρίᾳ τῆς Ἀγίας καί Τερᾶς Συνόδου τοῦ Οἰκουμενικοῦ Πατριαρχείου Κωνσταντινουπόλεως, τῆς 29ης Αὐγούστου 2024, ἐνεκρίθη ἐν τῷ συνόλῳ καί ἐν τοῖς ἐπὶ μέρους αὐτοῦ, σὺν τῷ Παραρτήματι αὐτοῦ, καί ἐπεκυρώθη ὑπὸ τῆς Αὐτοῦ Θειοτάτης Παναγιότητος, τοῦ Οἰκουμενικοῦ Πατριάρχου Κωνσταντινουπόλεως Κυρίου Κυρίου Βαρθολομαίου καί τῆς περὶ Αὐτόν Ἀγίας καί Τερᾶς Συνόδου.

Ἐν ἔτει σωτηρίῳ ,βκδ´ κατὰ μῆνα Αὐγουστον (κθ´)

Ἐπινεμήσεως Β´

Ὁ Κωνσταντινουπόλεως Βαρθολομαῖος ἀποφαίνεται

 ἀποφαίνεται β.





† ὁ Λαοδικεύς Θεόδωρος

† Κοίτης Λύγιος

† ὁ Κόρας Ἀβρόσιος

† ὁ Κώστας Νίβων Νάδαρι

† ὁ Ἀνδρέας Θεόδωρος

† ὁ Νέων Ἰερώνης Ἀσώτου

† ὁ Γύμνης Χρυσόστομος

† ὁ Λιγών Παλαναίς

† ὁ Πέτρος Ἀνδρέας

† ὁ Σελευκίας Θεόδωρος

**CONSTITUTION
OF THE HOLY ARCHDIOCESE OF AUSTRALIA
UNDER THE CANONICAL JURISDICTION
OF THE ECUMENICAL PATRIARCHATE OF CONSTANTINOPLE**

I. GENERAL PROVISIONS

ARTICLE 1

Holy Archdiocese of Australia

1. The Greek Orthodox Archdiocese of Australia was established in 1924 by a Patriarchal and Synodal Tome of the Holy and Sacred Synod of the Ecumenical Patriarchate as the "Holy Metropolis of Australia". In 1947, it was renamed the "Holy Metropolis of Australia and New Zealand," and in 1959 it was elevated to the status of Archdiocese.
2. The Holy Archdiocese of Australia is an ecclesiastical eparchy, canonically subject to the Most Holy Apostolic Patriarchal Ecumenical Throne.
3. Faithfully preserving the Holy Scriptures and sacred Tradition, the Holy Archdiocese of Australia is governed in accordance with the divine and sacred Canons ratified by the Holy Ecumenical Councils; the enduring canonical practice and sacred Tradition, especially as expressed in the decisions of the Holy and Sacred Synod of the Ecumenical Patriarchate; as well as the provisions of this canonically ratified Constitution and the regulations issued pursuant to it.
4. Members of the Holy Archdiocese of Australia are the Orthodox Christians, who have either been baptised canonically or who have been incorporated into its body by any canonical means, irrespective of ethnic origin.

ARTICLE 2

Composition of the Holy Archdiocese

1. The Holy Archdiocese of Australia, with its seat in Sydney, extends geographically over the whole continent of Australia, as well as over the territories of Oceania, including Australasia, Micronesia and Polynesia.
2. The Holy Archdiocese of Australia is a legal entity, recognised by the Commonwealth and State authorities in the person of the Archbishop ("corporation sole"). It is administered by its ecclesiastical instruments, namely the Archbishop, the Holy Eparchial Synod and the Greek Orthodox Archdiocese of Australia Consolidated Trust Act 1994 No 65, in accordance with the relevant civil legislation.
3. For the effective administration of the Holy Archdiocese of Australia and for the pastoral care of the Orthodox flock, it is structured into Regional Dioceses

wherein Regional Bishops serve as Vicar-Generals of the Archbishop, whose canonical rights, as the sole shepherd over the entirety of his ecclesiastical jurisdiction, remain fully preserved.

4. The Holy Dioceses, not including the direct Archiepiscopal District of Sydney, are as follows:
 - i. The Holy Diocese of Canberra, with its seat in Canberra.
 - ii. The Holy Diocese of Melbourne, with its seat in Melbourne.
 - iii. The Holy Diocese of Perth, with its seat in Perth.
 - iv. The Holy Diocese of Adelaide, with its seat in Adelaide.
 - v. The Holy Diocese of Brisbane, with its seat in Brisbane.
 - vi. The Holy Diocese of Chora, with its seat in Northcote.
5. The boundaries of each Diocese are recorded in the Appendix to this Constitution. Any change in the number or the geographical boundaries, and the seat of the Dioceses, is made following the recommendation of the Holy Eparchial Synod, and submitted to the Ecumenical Patriarchate for consideration and approval.
6. The Archbishop commemorates the name of the Ecumenical Patriarch in the Divine Liturgy, and the Bishops commemorate the name of the Archbishop. When the Archiepiscopal Throne is vacant, the Ecumenical Patriarch is commemorated.
7. The seal of the Holy Archdiocese of Australia bears in the outer circle “Οἰκουμενικὸν Πατριαρχεῖον – Ecumenical Patriarchate,” and in the inner circle, “Greek Orthodox Archdiocese of Australia.” In the centre, it bears the emblem of the Archdiocese.
8. The seal of the Holy Eparchial Synod bears in the outer circle “Οἰκουμενικὸν Πατριαρχεῖον – Ecumenical Patriarchate,” and in the inner circle, “Ἱερά Ἐπαρχιακή Σύνοδος Ἀρχιεπισκοπῆς Αὐστραλίας - Holy Eparchial Synod of the Archdiocese of Australia.” In the centre, it bears the emblem of the Archdiocese.
9. The seal of each Diocese bears in the outer circle “Greek Orthodox Archdiocese of Australia” and in the inner circle “Diocese of...” In the centre, it bears the emblem of the Archdiocese.

II. THE HOLY EPARCHIAL SYNOD

ARTICLE 3

Functioning of the Holy Eparchial Synod

1. The Holy Eparchial Synod (‘Synod’), which adheres unwaveringly to the canonical rights of the Ecumenical Throne, is the supreme ecclesiastical body for the administration of the Holy Archdiocese of Australia. It is constituted by its President, namely, the Archbishop of Australia, and the Regional Bishops of the Holy Archdiocese.

2. The Synod meets at the seat of the Holy Archdiocese of Australia in Sydney, or elsewhere within its jurisdictional boundaries. It is convened by its President, based on an agenda prepared by him, ordinarily twice a year: during the period of the Pentecostarion and in the month of October. Extraordinary meetings are convened by the President whenever deemed necessary for good reason, or upon a written request by a majority of the members of the Synod for a specific reason. In the latter case, the President must convene the Synod without delay, within fifteen days.
3. The Synod also convenes in an extraordinary meeting whenever the Ecumenical Patriarchate so requests. In this case, the Ecumenical Patriarchate may propose items to be included in the agenda.
4. If the Archbishop is unable to convene or preside over the Synod, it is convened and presided over by the Regional Bishop holding seniority of episcopal ordination.
5. The Synod is in quorum as long as the President and at least half of its member Bishops are present at its sessions.
6. The participation of the Regional Bishops in the proceedings of the Synod is mandatory, unless there is a serious, compelling reason, concerning which the impeded Bishop is obliged to notify the President in writing before the date of the convocation.
7. The Archbishop undertakes initiatives to address urgent matters, informing the members of the Synod accordingly at its next session.
8. The decisions of the Synod are reached by majority vote. In the case of an equal number of votes, the opinion of the President of the Synod prevails.
9. The minutes of the Synod must be signed by the President, all present members of the Synod and the Chief Secretary. In the case of disagreement, the dissenting Bishop may record his opinion in the minutes.
10. After each session, the President of the Synod submits a report and the minutes to the Ecumenical Patriarch for consideration.
11. The Synod, upon the recommendation of the Archbishop, appoints its Chief Secretary and Deputy Secretary from among the learned unmarried clergy of the Holy Archdiocese. Both must possess an excellent command of Greek and English.
12. Matters relating to the functioning of the Synod are governed by internal regulations, which are formulated by the Synod itself.

ARTICLE 4

Competencies of the Synod

1. The Synod has the following responsibilities and competencies:
 - i. To ensure in every way the unity, proper organisation, pastoring, and administration of the Church of the Holy Archdiocese, in accordance with the Doctrines and the sacred Canons of the Church.

- ii. To cultivate relations with other churches and confessions, as well as religions in Australia.
 - iii. To oversee, through its President, relations with Federal and State authorities.
 - iv. To compile the catalogue of those eligible for election to the episcopal office in accordance with the specific provisions of this Constitution.
 - v. To examine candidates' applications for clerical ordination submitted through the Archbishop and to make decisions on them.
 - vi. To appoint the members of the Episcopal Tribunals and the investigators (*anakritis*) as well as their substitutes.
 - vii. To approve the establishment of parishes, holy monasteries, ecclesiastical organisations and institutions.
 - viii. To provide for the sound management of the movable, real and all other ecclesiastical property and assets through the Greek Orthodox Archdiocese of Australia Consolidated Trust.
 - ix. To provide for the spiritual formation, education, strengthening, and the perfection of the flock in the faith through all appropriate pastoral and educational means, utilising what modern technology has to offer.
 - x. To attend to the convening of the Clergy-Laity Congress, and to decide on the location and time of its convocation.
 - xi. To decide on the establishment and composition of Synodal Committees, and other advisory or consultative bodies, for the effective administration and pastoring of the Church, particularly to address extraordinary or emergency situations.
 - xii. To undertake initiatives for the protection of the natural environment and the pastoral response to contemporary challenges arising from scientific and technological advancements.
 - xiii. To issue Synodal Encyclicals and to draft Regulations and regulatory decisions for the institutions and ecclesiastical entities under its jurisdiction. The special Regulations stipulated in this Constitution are to be submitted to the Ecumenical Patriarchate for ratification.
 - xiv. To resolve matters concerning the Holy Archdiocese of Australia for which there is no provision in this Constitution.
 - xv. To address, through the Archbishop, the Ecumenical Patriarch and the Holy and Sacred Synod that surrounds him, in order to deal with major ecclesiastical issues, and for the authoritative interpretation of the provisions of this Constitution.
2. The Synod compiles, by vote, a *triprosopon* (a list of three candidates) selected from the catalogue of those eligible for election to the episcopacy, for the election of Regional Bishops and Assistant Bishops, in accordance with the specific provisions set forth in this Constitution.
 3. The Synod functions as an ecclesiastical tribunal, in accordance with the specific provisions set forth in this Constitution.

4. The Synod, at its regular meeting each October, reviews and decides on the annual reports submitted by the Regional Bishops to the Archbishop concerning the activities and the ecclesiastical state of the local Dioceses. The Synod may offer suggestions or make recommendations to the Regional Bishops for appropriate action.

ARTICLE 5

Catalogue of those Eligible for Election to the Episcopacy

1. The Synod compiles the catalogue of those eligible for election to the episcopacy at its regular meeting each October and amends it whenever the need arises.
2. For an unmarried clergyman to be included in the catalogue of those eligible for election to the episcopacy of the Holy Archdiocese of Australia, he must meet the following requirements:
 - a. To have a correct and sound understanding of the Orthodox faith.
 - b. To have a correct ecclesiological mindset (*phronema*) and recognised devotion to the Ecumenical Patriarchate.
 - c. To have spiritual maturity and an appropriate theological education.
 - d. To have completed his thirty-fifth (35) year of age.
 - e. To have ten years of productive ecclesiastical ministry, or five years of service in an administrative position within the Holy Archdiocese of Australia.
 - f. To hold a degree from an accredited tertiary Orthodox School of Theology.
 - g. To be proficient in Greek and English.
3. Registration in the catalogue is made by decision of the Synod, pursuant to a proposal of the Archbishop, or one of its members, in accordance with special Regulations approved by the Synod.
4. Registration in the catalogue is conducted by vote and requires the consent of the Archbishop and two thirds of the members of the Synod present.
5. Following each revision by the Synod, the catalogue is submitted to the Ecumenical Patriarchate for approval.

ARTICLE 6

Synodal Committees

1. Synodal Committees function under the authority and by decision of the Synod. These Committees, composed of clergy and laity, have an advisory character.
2. The Synod, at its regular meeting during the period of the Pentecostarion, appoints one of its members as President, one of the members of the Archdiocesan Council as Vice President, and the other members of each Synodal Committee. The members of the Synodal Committees are appointed for a one-year term.

3. The number and scope of the Synodal Committees may be modified in accordance with the provisions of special Regulations approved by the Synod.

III. THE ARCHBISHOP

ARTICLE 7

Election of the Archbishop

1. The Archbishop is elected by the Holy and Sacred Synod of the Ecumenical Patriarchate.
2. Specifically, upon the vacancy of the Archiepiscopal Throne, the Chancellor of the Holy Archdiocese informs, in writing, the Ecumenical Patriarch and the Holy Eparchial Synod of the vacancy.
3. Duties of Patriarchal Vicar are assumed by the Bishop appointed by the Ecumenical Patriarch from among the members of the Synod. The Patriarchal Vicar assumes responsibility for the administration of the Archdiocese until the election of the new Archbishop, without having mandate to make changes regarding persons or things.
 - a. In the event of a vacancy following the repose of the Archbishop, all the members of the Synod meet in an extraordinary session, at the invitation of the Patriarchal Vicar, in order to arrange the details of the funeral, notifying accordingly the members of the Greek Orthodox Archdiocese of Australia Consolidated Trust, the Archdiocesan Council, the clergy, the laity and the civil authorities.
 - b. The Patriarchal Vicar and the Chancellor of the Archdiocese are responsible for safeguarding the personal belongings and assets of the reposed.
4. The details related to the enthronement of the Archbishop and his funeral, as well as those of the other Bishops of the Holy Archdiocese of Australia, are determined by special Regulations approved by the Synod.

ARTICLE 8

Responsibilities and Competencies of the Archbishop

1. The Archbishop pastors and ministers to the flock entrusted to his care and, as Exarch of the Ecumenical Patriarchate, represents the Ecumenical Patriarch and the Mother Church throughout the entire Holy Archdiocese of Australia.
2. The Archbishop is the canonical Shepherd of the Holy Archdiocese of Australia. Along with being installed on the *Synthronon*, he is also commemorated by the Bishops and the other clergy in all Holy Mysteries and sacred Services, in accordance with the liturgical order of the Eastern Orthodox Church.
3. More specifically, the Archbishop has the responsibility and competency:
 - i. To convene and preside over the Synod.
 - ii. To submit to the Holy and Sacred Synod of the Ecumenical Patriarchate the *triprosopon* compiled by the Synod from the catalogue of those eligible for

the episcopacy, for the purpose of filling the vacant Regional Dioceses or for the election of the Assistant Bishops.

- iii. To ordain all the Bishops under his jurisdiction.
- iv. To install, during a liturgical *synaxis*, along with the Synod, the Regional Bishops to their local Regional Dioceses, and to inform, by means of a relevant encyclical, the clergy, the laity, the civil authorities within the Dioceses, as well as the Ecumenical Patriarchate, through an official report.
- v. To ordain the clergy of the Holy Archdiocese of Australia and to confer clerical offices upon them (*cheirothesia*), or to delegate ordinations and conferrals to the Regional Bishops or his Assistant Bishops.
- vi. To appoint and confer the office of abbot of the Holy Monasteries.
- vii. To make the initial appointment of all clergy throughout the Holy Archdiocese, and to transfer those serving within the direct Archiepiscopal District. He also makes the appointment of clergy transferred between the local Dioceses.
- viii. To grant Bishops canonical and lawful leave of absence. To grant the canonical and lawful leave of absence to other clergy when travelling outside the boundaries of the Holy Archdiocese of Australia.
- ix. To issue the canonical release of clergy.
- x. To decide on applications of clergy from other ecclesiastical jurisdictions to be received into the Holy Archdiocese, as well as to receive candidates' applications for clerical ordination, informing the Synod accordingly.
- xi. To appoint a Chancellor who must be an experienced, celibate and educated clergyman, delegating to him the appropriate competencies of his office in accordance with canonical tradition.
- xii. To erect altars, to consecrate holy churches throughout the Holy Archdiocese of Australia, and to sign the sacred antimensions.
- xiii. To convene and preside over the Clergy-Laity Congresses as well as the Archdiocesan Council.
- xiv. To convene and preside over the Greek Orthodox Archdiocese of Australia Consolidated Trust.
- xv. To forward, at his discretion, the correspondence of the Bishops of the Archdiocese to the Ecumenical Patriarch.
- xvi. To submit an annual report to the Ecumenical Patriarchate concerning the activities and the general ecclesiastical state of the Holy Archdiocese of Australia, and to send the annual financial contribution to the Mother Church.
- xvii. To be present in person, or through his representative, at events with heterodox and other religious organisations.
- xviii. To represent the Holy Archdiocese of Australia before Federal and State authorities, collaborating with them in the promotion of ecclesiastical, national, social, educational, cultural and broader matters of interest.

- xix. To preside over the Synodal Tribunal, as detailed further in the provisions of this Constitution on the administration of ecclesiastical justice.
- xx. To issue encyclicals to the plenitude of the Holy Archdiocese of Australia.
- xxi. To preside at synodal and hierarchical concelebrations.
- xxii. To chair and exercise spiritual supervision over the Administrative Council of St Andrew's Theological College.
- xxiii. To represent the Synod and the Holy Archdiocese in the mass media or appoint his representative for this purpose.
- xxiv. To grant canonical permission for the officiating of sacramental mysteries and for the catechism of those seeking entry into Orthodoxy.
- xxv. To verify the canonicity of the letters of introduction of clergymen temporarily residing within the boundaries of the Holy Archdiocese.
- xxvi. To assign a Vicar to the vacant Dioceses.
- xxvii. To act, by applying either exactitude (*akribeia*) or dispensation (*oikonomia*), in any other case for which there is no explicit provision in the present Constitution.

ARTICLE 9

Resignation or Relieving of the Archbishop

1. The Archbishop, canonically elected and enthroned, serves for life, except in the following cases:
 - i. By virtue of his transfer to another throne.
 - ii. By reason of chronic ailment or old age preventing him from fulfilling his duties without impediment. In this case, he voluntarily tenders his resignation to the Ecumenical Patriarch for further action.
 - iii. The Archbishop, being demonstrably found unable to fulfill his duties due to old age or ailment, is relieved of them by the Holy and Sacred Synod of the Ecumenical Patriarchate.
2. In the event of the Archbishop's resignation or relief of duties or transfer to an eparchy financially unable to bear the cost, the Holy Archdiocese of Australia shall continue to pay his full salary, in accordance with the decisions of the 11th Clergy-Laity Congress (2013). If he remains in Australia, the Archdiocese provides him with a residence as well as all other care necessary for his dignified living.

IV. THE BISHOPS

ARTICLE 10

Election of the Regional Bishops

1. Upon the vacancy of a Diocese, the hierarch appointed by the Archbishop assumes the position of Vicar without having mandate to make changes to persons or things in the vacant Diocese.

2. In the event that the Archiepiscopal Throne is vacant, the filling of the vacant Diocese is postponed until the election and enthronement of the Archbishop. The Patriarchal Vicar of the Archiepiscopal Throne, or the Bishop appointed by him, fulfils the duties of Vicar.
3. The Archbishop, upon the vacancy of a Diocese, assumes the responsibility of issuing a written statement, within the day, announcing the vacancy to the Ecumenical Patriarchate, the members of the Holy Eparchial Synod, the members of the Consolidated Trust and the Archdiocesan Council, the clergy and laity of the vacant Diocese, the local civil authorities, and the entire Christian plenitude of the Archdiocese of Australia.
4. In the event of a vacancy following the repose of a Regional Bishop, the Vicar of the Diocese is responsible for safeguarding the personal belongings and assets of the reposed.
5. The Holy and Sacred Synod of the Ecumenical Patriarchate elects the Regional Bishops based on the *triprosopon* (the list of three candidates) compiled by the Holy Eparchial Synod.
 - i. The Archbishop convenes the Holy Eparchial Synod within forty days of the vacancy of the Diocese to compile the *triprosopon*.
 - ii. At the meeting of the Synod, each hierarch writes out, on a secret ballot, the name of three persons from the catalogue of those eligible for election to the Episcopacy that includes the names of the Assistant Bishops. The *triprosopon* is formed by the first three, as determined by the result of the vote. In the event of an equal number of votes for the third position, the Archbishop has the casting vote.
 - iii. Subsequently, the Archbishop submits the *triprosopon* to the Holy and Sacred Synod of the Ecumenical Patriarchate, which proceeds to fill the vacant Diocese.
6. The outcome of the election is announced by the Archbishop to the newly elected person; this is followed by the rite of the *Mega Minima* (official proclamation and acceptance of the election) at the Seat of the Holy Archdiocese of Australia, and the ordination of the elected, if he is not a Hierarch.
7. Announcement of the election and the installation of each Regional Bishop is conducted by the Archbishop and the members of the Holy Eparchial Synod.
8. Each Regional Bishop, before assuming his duties, travels with the Archbishop to the Venerable Centre of the Orthodox Church to receive the blessing of the Ecumenical Patriarch and the Mother Church. Thereafter, his official installation takes place at the seat of the local Diocese through a Divine Liturgy celebrated by the Archbishop and the members of the Holy Eparchial Synod.

ARTICLE 11

Responsibilities and Competencies of the Bishops

1. The Regional Bishops and the Assistant Bishops of the Holy Archdiocese of Australia are subject to the Archbishop, both canonically and administratively.
2. Particularly, those serving in the local Dioceses act as Vicars (per Canon 14 of the Fourth Ecumenical Council), while the canonical prerogatives of Shepherd and eparchial Bishop over the entirety of the jurisdiction of the Holy Archdiocese of Australia remain exclusively with the Archbishop.
3. At the beginning of each ecclesiastical year, every Bishop is required to submit a report concerning his activities and overall ministry to the Archbishop.
4. Every Bishop is obligated to remain within the region of his designated place of ministry, unless he is on canonical leave of absence or engaged in a specific ecclesiastical mission assigned to him by the Archbishop.
5. More specifically, with the counsel, instigation, and authorisation of the Archbishop, each Regional Bishop within the boundaries of the Diocese in which he serves:
 - i. Ministers sacrificially to maintain ecclesiastical unity and peace.
 - ii. Ordains and confers clerical offices upon clergy.
 - iii. Transfers clergy within the boundaries of the Diocese in which he serves.
 - iv. Convenes local clerical assemblies (*synaxis*), conveying to the Archbishop the invitation and topics to be discussed; should decisions be made during such assemblies, they must be submitted to the Archbishop for final review and approval.
 - v. Exercises judicial authority as President of the Episcopal Tribunal, in accordance with the specific provisions of this Constitution.
 - vi. Travels regularly within the boundaries of the Diocese in which he serves to provide spiritual oversight, especially supervising the clergy to ensure the fulfillment of their duties.
 - vii. Addresses major pastoral issues that exceed the responsibilities of a parish priest.
 - viii. Ensures the unhindered and orderly celebration of the Holy Mysteries and other sacred rites and services.
 - ix. Represents the Archbishop and the Holy Archdiocese before civil and local authorities.
 - x. Tends to the proper functioning of educational institutions of the Diocese in which he serves, as well as the promotion of all cultural initiatives, philanthropy and social work.
 - xi. Tends to the organisation and efficient operation of the Archdiocesan Office at the Diocese in which he serves, as well as to the maintenance of the records and the safeguarding of the archives. After consultation with the Archbishop and the Office of Finance of the Holy Archdiocese, he appoints the appropriate personnel for these purposes.
 - xii. Has the responsibility for the sound management of the revenues of the churches and ecclesiastical institutions of the local Diocese, as well as all

- donations, in accordance with special provisions governing the Greek Orthodox Archdiocese of Australia Consolidated Trust.
- xiii. Recommends the dismissal of personnel in the Archdiocesan Offices at the Diocese in which he serves, in compliance with applicable law.
 - xiv. Appoints members of the Ecclesiastical Councils of the parishes / communities and of the Philoptochos Societies, notifying the Archbishop of such appointments.
 - xv. Proposes the establishment of new parishes, submitting the relevant recommendation to the Archbishop and the Synod for further action.
 - xvi. Grants the canonical and lawful leave of absence for clergy travelling within the boundaries of the Holy Archdiocese of Australia, as well as for ecclesiastical personnel and employees working in the Diocese in which he serves.

ARTICLE 12

Chancellor and Assistant Bishops

1. In the Holy Archdiocese of Australia, in addition to the Regional Bishops, other Bishops are elected to assist in the ministry of the Archbishop, with responsibilities and competencies defined by him.
2. Among the exclusive competencies of the Archbishop is the appointment of the Chancellor of the Holy Archdiocese of Australia. The Chancellor, serving as Assistant Bishop of the Archbishop and Vicar of the direct Archiepiscopal District, assumes responsibilities analogous to those prescribed by this Constitution for Regional Bishops serving in local Dioceses.
3. The Chancellor represents the Archbishop and the Archdiocese before civil courts in accordance with Federal and State legislation, and presides over the Ecclesiastical Tribunal of the direct Archiepiscopal District.
4. The election of Assistant Bishops is conducted by the Holy and Sacred Synod of the Ecumenical Patriarchate, based on the *triprosopon* compiled by the Synod from the catalogue of those eligible for the Episcopacy, in accordance with the provisions governing the election of Regional Bishops.
5. Each Assistant Bishop, before assuming his duties, travels with the Archbishop to the Venerable Centre of the Orthodox Church to receive the blessing of the Ecumenical Patriarch and the Mother Church.

ARTICLE 13

Resignation or Relieving of Bishops

1. A Bishop, canonically ordained and installed by the Archbishop to a specific position, remains in office except in the following cases:
 - i. By virtue of his transfer to another throne by the Holy and Sacred Synod of the Ecumenical Patriarchate.
 - ii. By reason of chronic ailment or old age preventing him from fulfilling his duties without impediment. In this case, he voluntarily tenders his

- resignation to the Archbishop, who refers it to the Synod for further action. The Archbishop submits this decision to the Ecumenical Patriarchate.
- iii. By reason of being demonstrably found unable to fulfill his duties, due to old age or ailment; he may be relieved of them on the basis of a substantiated recommendation of the Archbishop along with the decision of two thirds of the present members of the Synod. The Archbishop submits this decision to the Ecumenical Patriarchate.
 - iv. Due to canonical transgressions adjudicated by the Synod, functioning as a Synodal Tribunal in accordance with the provisions of this Constitution. In this case, the corresponding file, including a reasoned proposal for the dismissal of the Bishop under judgement, is prepared and submitted by the President to the Holy and Sacred Synod of the Ecumenical Patriarchate for final judgement and decision.
2. The Holy Archdiocese of Australia, pursuant to a decision of the Synod, assumes the care of retired Bishops in Australia, and determines whether to provide them with a monthly financial stipend.

V . COLLECTIVE BODIES

ARTICLE 14

Clergy-Laity Congress

1. The Clergy-Laity Congress is a multi-member, mixed collective body of the Holy Archdiocese of Australia, tasked with the purpose of assisting in its ecclesiastical work.
2. The Clergy-Laity Congress is convened every four years and is presided over by the Archbishop. Matters pertaining to its composition, operation and competencies are stipulated in special Regulations approved by the Synod.

ARTICLE 15

Archdiocesan Council

1. The Archdiocesan Council is a mixed body that bears the responsibility for planning and advancing the work of the Holy Archdiocese of Australia, reporting to the Synod.
2. The Archdiocesan Council is convened and presided over by the Archbishop, ordinarily once a year, prior to the convening of the Synod, in the period of the Pentecostarion and, extraordinarily, at the discretion of its President or upon a written request by one-third of its members.
3. Matters pertaining to the composition, operation and competencies of the Archdiocesan Council are governed by special Regulations approved by the Synod.

ARTICLE 16

Greek Orthodox Archdiocese of Australia Consolidated Trust

The Greek Orthodox Archdiocese of Australia Consolidated Trust bears the responsibility for the financial planning, management, oversight and overall utilisation of the real estate and other assets of the Holy Archdiocese of Australia; it operates in accordance with the provisions of the Act of New South Wales Parliament No. 65 dated 23 November 1994 as amended from time to time.

ARTICLE 17

Central and Ladies' Philoptochos

1. In the Holy Archdiocese, a Central Philoptochos operates, with branches in all Dioceses, tasked with caring for the needy, supporting impoverished families, assisting those in dire circumstances and those suffering, providing aid to students in all levels of education, and generally ministering to any person in a state of hardship.
2. A Ladies' Philoptochos operates in each parish, with the parish priest (*proistamenos*) as its president.
3. The Central Philoptochos and its branches operate based on internal Regulations approved by the Synod.

VI. HOLY MONASTERIES

ARTICLE 18

Holy Monasteries, Abbots and Monastic Status

1. Each monastery shapes its spiritual character in accordance with the monastic canons and regulations (*typica*); it is subject to the supervision and judgement of the Archbishop, who "keeps watch over the souls" of the ascetics therein, and exercises oversight for any doctrinal, canonical, spiritual and financial deviations.
2. Each monastery regulates its organisation and internal life by drafting and adopting internal Regulations, which are approved by the Synod upon the recommendation of the Archbishop.
3. Admission into the monastic brotherhood is allowed provided that the novice is at least eighteen years of age; the application being conveyed also to the Archbishop. The novitiate lasts at least three years, though it may be reduced at the discretion of the abbot.
4. Monastic status is conferred through monastic tonsure conducted, with the canonical permission of the Archbishop, according to the rite prescribed in the *Euchologion*.
5. To elect an abbot, a monastery must have at least three monks listed in its Monastic Register, otherwise the Archbishop designates one. In both cases, the official act of appointment is carried out by the Archbishop.
6. Matters concerning the property of those entering or joining a monastery are regulated through their will or by other legal means as stipulated by law. In

accordance with the strict observance of the sacred Canons, monks must have no possessions.

7. The monasteries should willingly contribute to the work of the Church, aligning themselves with the directives of the Archbishop. They are also to refrain from obstructing the ministry of the parishes, or the pastoral and administrative work of the local Bishops.
8. All events organised by the monasteries outside their premises require prior authorisation by the Archbishop and the respective Regional Bishops. The same applies to the organisation of events held within the monastery that involve public participation.
9. Patriarchal and Stavropegial Monasteries may operate within the boundaries of the Holy Archdiocese of Australia. These monasteries are established solely by the Ecumenical Patriarch in accordance with his ancient, sacred and canonical prerogatives. The present Constitution makes no provision concerning these monasteries, as their canonical reference is exclusively to the incumbent Ecumenical Patriarch. The present clause is a declarative statement and is not constitutive in character.

VII. PARISHES

ARTICLE 19

Parishes

1. The parish, manifesting itself in place and time as the body of Christ, especially in the Eucharistic gathering, is the spiritual womb of the faithful living within it, who are guided to divine perfection by their spiritual fathers, that is to say the parish priests appointed by the local hierarchy.
2. The parish, centred around its holy church, constitutes the canonical foundation for organising ecclesiastical life. It is established and defined with respect to its boundaries, dissolved or merged with a neighbouring parish, through the pastoral solicitude of the Archbishop or the local Regional Bishop, with the approval of the Synod.
3. To establish a new parish, at least fifty Orthodox Christians of a given region must submit a signed written request outlining their pastoral needs to the Archbishop or the respective Regional Bishop. The corresponding file is submitted by the Archbishop to the Synod, which makes the final decision.
4. The parish must be in unbroken communion with its superior ecclesiastical authority, otherwise the sanctions of the sacred Canons are imposed.
5. The accession of parishes or communities from another jurisdiction, or other non-Orthodox Christian Churches and Confessions, is made upon request to the Archbishop who, after deliberating with the Synod, compiles a relevant report and refers the case to the Holy and Sacred Synod of the Ecumenical Patriarchate for a decision.

6. Each parish is to have its own church and associated parish centres for its catechetical, pastoral, philanthropic, educational, cultural, and social activities.
7. The parish is administered by the Ecclesiastical Council, constituted by the parish priest (*proistamenos*), who also bears the responsibility of President, the other clergy of the parish, and six lay members (both men and women) appointed by the Archbishop or the local Regional Bishops for a term of three years. The Synod may, upon the recommendation of the Archbishop or the respective Regional Bishops, alter the number of lay members of the Ecclesiastical Council or modify the duration of their term in special circumstances. The Synod may likewise assign the presidency of the Ecclesiastical Council to a lay member of the parish who is proven in the faith. Upon their appointment, these members, at the invitation of the President, are convened into a body, and elect a secretary and a treasurer from among the lay members.
8. The lay members of the Ecclesiastical Councils, as Orthodox Christians, must be known for their ecclesiastical ethos, devotion to the Church, and active participation in worship. In addition, they are expected to support the ministry of the parish priest, ensure the sound management and the financial stability of the parish, demonstrate steadfast commitment to advancing its various activities, and any other favourable contribution to its work.
9. The appointment of first-degree relatives to the same Ecclesiastical Council is prohibited, except in special circumstances requiring the permission of the Synod.
10. In the event of the resignation, dismissal or otherwise departure of a member of the Ecclesiastical Council, the Archbishop or the respective Regional Bishop appoints a replacement. The tenure of the new member lasts until the end of the current three-year term.
11. The Ecclesiastical Council must submit the financial budget to the Holy Archdiocese for approval, no later than two months before the end of each year, as well as the parish's financial report for the year ended, within two months of the beginning of the following year. Additionally, it must pay the salaries of the parish priests and other church personnel, cover insurance expenses, and remit the prescribed annual contribution for the Holy Archdiocese.
12. The decisions of the Ecclesiastical Council are made by majority vote, with lay members prohibited from interfering in the pastoral and liturgical work of the clergy. In the event of an equal number of votes, the parish priest (*proistamenos*) has the casting vote, whether he be the President or not. For matters of major significance, especially of a financial nature, such as the taking out of a loan or the acceptance of a donation, the Ecclesiastical Council, through its President, addresses the Archbishop or the respective Regional Bishop who assumes responsibility for the matter.
13. Each parish must maintain accounting records for the documentation of income and expenses. The parish's accounting records are subject to being

- audited by the chartered accountants of the Holy Archdiocese of Australia. Additionally, the parish priests must diligently maintain the registers of marriages, baptisms and funerals, as well as all the other archives of the parish.
14. The priests of each parish organise youth groups to promote the catechetical work of the Church and the strengthening of the Orthodox culture.
 15. In this Constitution, to the extent permitted by law, the term “parish” is understood to include also any grouping of persons having a canonical dependence on the Holy Archdiocese known as a “community,” whether it operates under the legal framework of a company limited by guarantee, or an incorporated association, or any other legally structured entity. All rights and obligations set forth in this Constitution concerning parishes likewise extend to any community within the canonical jurisdiction of the Holy Archdiocese, whether it is a company, or an association, or an unincorporated group of persons, only to the extent permissible by law.

ARTICLE 20

Holy Church Buildings

1. *“The pious and God-pleasing construction and restoration... of holy churches and sacred dwellings is a work that is useful, necessary, and beneficial. Moreover, it is not sufficient merely to show zeal in enclosing them with stones, bricks, and various other edifices or enriching them with dedications and other revenues; rather, they must also be diligently maintained and preserved for the glory of God. For it is the mark of the prudent not only to acquire what is good but also to safeguard and increase it to the fullest extent possible” (Dionysius IV, Patriarch of Constantinople).* Following this spirit, parish priests, members of the Ecclesiastical Councils, and all the faithful must attend to the construction of holy churches, auxiliary buildings, and other centres of the parish. Furthermore, they are to ensure the proper maintenance and growth of parish property, *“as those who will give an account”* (Heb. 13:17) before God and men.
2. The church, the auxiliary and all other buildings belonging to a parish constitute the property of the Greek Orthodox Archdiocese of Australia Consolidated Trust. These are dedicated to the life of worship and the fulfilling of the pastoral needs of the faithful residing within the parish, as well as to the support of the parish’s missionary, educational, cultural, and philanthropic ministries.
3. The erection of an altar, the construction of a church, and any major structural intervention in a church building, beyond what is legally prescribed, require the written permission granted by the Archbishop following a prior report from the Synodal Committee on Church Architecture and Christian Art.
4. The Archbishop or the relevant Regional Bishop makes a final determination on the iconography and the adornment of a church.
5. Cemetery church buildings are established and function under the responsibility of the direct Archiepiscopal District or of the local Regional

Dioceses, to serve the pastoral and liturgical needs for the burial of Orthodox Christians.

6. The erection of community churches, or private churches and chapels, is prohibited.

ARTICLE 21

Parish Priests and Lay Ministers in the Church

1. All clergy, in accordance with the provisions of the sacred Canons, are subject to the Archbishop and, through him, to the local Regional Bishop. The clergy are to collaborate harmoniously with the Hierarchs in a spirit of obedience, which leads to godly freedom, aligning themselves with the Archbishop's pastoral and spiritual precepts.
2. Priests are appointed by the Archbishop in each parish, according to its pastoral needs. The number of parish priests is determined by the Archbishop or the respective Regional Bishop, who also designate the *proistamenos*.
3. The parish priests must conduct themselves with the modesty befitting their high office, both within and outside the sacred church building. They must foster good collaboration and good relations with each other and with all, striving with all their strength for the godly edification of their flock, the good order and decorum of the church, and the philanthropic, educational and social ministry of the parish.
4. Parish priests must celebrate the holy Sacraments according to the order prescribed in the *Euchologion* and perform the prescribed sacred services of the daily office. Furthermore, they are to teach the Word of God with discernment; wholeheartedly attend to the needs of their flock; and lead philanthropic, social, cultural and educational activities, bearing faithful witness to Jesus Christ in the world. The Divine Liturgy, the holy Sacraments and all the sacred services are conducted according to the liturgical typicon of the Ecumenical Patriarchate.
5. The parish priests are obligated to implement what is set forth in the Archbishop's encyclicals that are issued periodically and in special circumstances, and to abide by the decisions of the Synod.
6. The transfer of a clergyman is left to the paternal discretion of the Archbishop or of the Hierarch having responsibility over a Regional Diocese, with a view to greater benefit the Church's pastoral ministry. A transfer may also be granted upon the submission of a request by the clergyman concerned. The Archbishop assumes responsibility for transfers of clergy outside the boundaries of the Diocese where they serve.
7. The dismissal of a clergyman from his administrative position on account of old age, ailment or another serious reason, falls under the responsibility of the Archbishop, who acts on the written recommendation of the Regional Bishops, while maintaining the right of the clergyman concerned to have a prior hearing.

8. The remuneration of the parish priests is determined by the Clergy-Laity Congress and the relevant civil legislation.
9. Parish priests who have canonically retired from active ministry receive a pension determined in accordance with civil law and the provisions laid down by the Synod and the Ecclesiastical Councils of the parishes and communities. Retired clergy may assist in the liturgical work of the parishes at the discretion of the Archbishop or the local Regional Bishops.
10. Parish priests take regular annual leave, subject to the prior approval of the Archbishop or the respective Regional Bishops, who determine the duration of their absence. In the event of a clergyman visiting an ecclesiastical jurisdiction outside the Holy Archdiocese of Australia, certification of his unimpeded priesthood is issued by the Archbishop.
11. The sextons, chanters, lay ministers and other personnel of the church are legally appointed and remunerated by the Ecclesiastical Council of the parish and receive their leave in accordance with the provisions of the law.

VIII. INSTITUTIONS

ARTICLE 22

Educational Institutions

1. Within its jurisdiction, the Holy Archdiocese of Australia establishes, organises and operates educational institutions dedicated to the cultivation of letters and the arts, the transmission of Orthodox traditions and the preservation of the cultural heritage of the Orthodox people, with a primary emphasis on the formation of the younger generation.
2. These educational institutions are administered by their own administrative boards under the supervision of the respective ecclesiastical, State and Federal authorities.
3. St Andrew's Theological College, recognised by the Federal Department of Education as equivalent to other tertiary institutions, operates within the Holy Archdiocese of Australia. The Theological College is governed by a specific Constitution, approved by the civil authorities, and its Administrative Council, chaired by the incumbent Archbishop.

ARTICLE 23

Charitable Institutions

1. The Holy Archdiocese of Australia establishes charitable institutions dedicated to the care and consolation of those who suffer and are in need.
2. These institutions are administered by their own administrative boards under the supervision of the respective ecclesiastical, State and Federal authorities, in accordance with internal regulations that are compliant with applicable laws and are approved by the Synod.

IX. FAMILY INSTITUTIONS

ARTICLE 24

Marriage

1. Marriage is a most ancient institution divinely established. As the sacrament of the union of man and woman into “one flesh,” and of their bond with Jesus Christ, it aims at the God-ordained perfection of the “small church,” that is to say, the family, through the exercise of practical life, and the continuation of the human race through procreation.
2. The sacred bond of a husband and wife is simultaneously an icon of the union between Christ and the Church (Eph. 5:32). Therefore, the Church’s providential concern for the protection of the sanctity of the sacrament of marriage and for the pastoral support of the spouses was and remains unwavering, especially in our time, when “the institution of the family is threatened by such phenomena as secularisation and moral relativism” (Holy and Great Council of the Orthodox Church, Crete, 2016).
3. Prior to the solemnisation of marriage, the responsible clergy are pastorally obliged to meet with the future bride and groom in a special session to present the Church’s teaching on marriage and offer spiritual guidance for the fruition of their married life in Christ.
4. The requirements for entering into marriage are as follows:
 - i. The free and mutual consent of those being wed.
 - ii. A written licence issued by the Archbishop following the submission of all necessary certificates and legal and supporting documents that attest to the absence of any marital impediments.
 - iii. The legal age of eighteen years for both sexes. In cases where one or both persons intending to marry are underage, the relevant provisions of the civil law apply.
 - iv. The solemnisation of the marriage by a canonical Orthodox clergyman, according to the liturgical and canonical order of the Church. Participation of non-Orthodox clergy in the sacramental rite is prohibited.
 - v. The performance of a civil marriage in accordance with civil laws. If the civil marriage has not been conducted previously before the authorised civil authorities, the clergyman is required to carry out the civil marriage procedure at the celebration of the rite of matrimony. Only clergy registered by the State may sign and carry out this procedure.
 - vi. The absence of any canonical impediment.
5. According to the sacred Canons, the solemnisation of a marriage is prohibited:
 - i. Between an Orthodox Christian and a non-Christian.
 - ii. For a clergyman after ordination and a monastic after tonsure.
 - iii. By reason of an existing legal marriage or three previous marriages, regardless of the manner in which they were officiated.

- iv. Due to consanguinity (kinship by blood) in the direct line without limitation, and in the collateral line up to and including the fourth degree.
 - v. Due to affinity (kinship by marriage) in the direct line without limitation, and in the collateral line up to and including the third degree.
 - vi. Between siblings of a married couple.
 - vii. Due to spiritual kinship, that is, between the godparent and the godchild or their parents, with the impediment applicable to both sexes.
 - viii. Due to kinship by adoption between the adopter or his or her spouse or their ascendants and descendants, and the adoptee or his or her spouse or their ascendants and descendants.
6. A marriage between an Orthodox and a non-Orthodox Christian is permitted, provided that the latter has been baptised in the name of the Holy Trinity and confesses the faith according to the Nicene-Constantinopolitan Creed. The sacrament must be performed by a canonical Orthodox clergyman. In this case, the other relevant provisions of the present Article remain applicable. It is strongly recommended, for both pastoral and spiritual reasons, that the Orthodox spouse ensures that the children from the marriage are baptised into the Orthodox Church and takes care for their spiritual upbringing within it.
 7. The baptism of under-age children into the Orthodox Church may take place irrespective of the spiritual status, faith or religion of their parents, subject to the legal provisions on religious freedom and parental consent.
 8. The impediment of marriage due to affinity remains in force, subsequent to any form of dissolution of a marriage. The same impediment of marriage applies even after the dissolution or annulment of an adoption.
 9. A marriage contracted under deception or coercion or fraud is subject to annulment; however, barring canonical impediments, it may be recognised as valid provided that the spouses, with full knowledge of the facts, acknowledge it both legally and practically. The annulment is enacted by decree of the Archbishop.
 10. The solemnisation of a marriage which contravenes a canonical or legal impediment is prohibited. The clergyman who knowingly performs such a marriage is held accountable before the Church and is liable to the prescribed canonical penalties.
 11. The rite of betrothal is celebrated together with the marriage service. A clergyman may bless an engagement with a simple prayer.
 12. The solemnisation of adoption is not permitted.
 13. Marriages must be conducted within an Orthodox church.
 14. Marriages are not to be conducted during the period of Holy and Great Lent or any other day of strict fasting.
 15. Matters concerning marriage requiring pastoral economy are considered on a case-by-case basis by the Synod, taking in to account also the decisions of the Holy and Sacred Synod of the Ecumenical Patriarchate.

16. Certificates issued for use by canonical ecclesiastical authorities outside the Holy Archdiocese of Australia must be signed by the respective parish priest and certified by the Archbishop.
17. The solemnisation of a second marriage for a clergyman is permitted only by the exercise of extreme economy in accordance with the decisions of the Holy and Sacred Synod of the Ecumenical Patriarchate. The relevant case file is prepared and ratified by the Synod and then duly submitted to the Holy and Sacred Synod for final opinion and decision.

ARTICLE 25

Divorce

1. The spiritual dissolution of marriage, granted on the basis of a lawful cause, is conferred by the Archbishop upon the petition of one or both of the estranged spouses, in the spirit of ecclesiastical economy, that is, with an understanding of human frailty.
2. The Church, ever bound to its sacred duty to adhere to the immutable command of the Lord, "Therefore what God has joined together, let no one separate" (Matt. 19:6), requires that, prior to granting the spiritual dissolution of marriage, the Hierarchy of the region, wherein the spouses jointly reside, endeavours to reconcile the estranged couple. This attempt at reconciliation, which may be entrusted to another experienced clergyman designated by the local Hierarchy, must be undertaken with due diligence and with a profound sense of pastoral responsibility toward the spouses and their children.
3. Both spouses must be present for the attempt at reconciliation. If it is impossible for one of the spouses to be present, or should one of them refuse to appear or show indifference, the competent Bishop may proceed with the spiritual dissolution of the marriage without the attempt at reconciliation.
4. In the event that the marital bond has suffered irreparable breakdown, rendering the attempt at reconciliation futile, and provided that a civil divorce has been issued by the courts of Australia or another country, either both or one of the divorced spouses, submits the official copies of the provisional decree (*decree nisi*) and the final decree of divorce (*decree absolute*) to the Hierarchy of the region wherein they jointly resided, in order to obtain the spiritual dissolution of the marriage from the competent ecclesiastical tribunal.
5. The legal consequences of divorce, such as matters concerning custody, visitation rights with underage children, alimony, and the settlement of all property-related affairs, are governed by applicable civil legislation.
6. The spiritual dissolution of marriage applies equally to both spouses, regardless of whether one of them has refrained from participating in the petition for the dissolution of the marriage.
7. For the solemnisation of a new marriage by either or both of the divorcees, their prior marriage must be spiritually dissolved by an authorised Orthodox ecclesiastical authority.

8. Clergymen who wish to issue a letter of commendation regarding the moral character of one of the divorced parties for use in divorce proceedings, or in matters of financial compensation, or alimony, must obtain prior written approval from the Archbishop or the competent Bishops.

ARTICLE 26

Reconstitution of Marriage

The reconstitution of a marriage previously dissolved ecclesiastically is conducted, with the permission of the Archbishop, through the celebration of the prescribed Service in the *Euchologion*, provided that no other marriage exists, regardless of the manner in which it was contracted, and that no other impediment is present. Before the marriage is reconstituted ecclesiastically, the spouses must effect its civil reconstitution.

X. ECCLESIASTICAL TRIBUNALS

ARTICLE 27

Principles of Ecclesiastical Justice

1. The administration of ecclesiastical justice is founded upon the authority which the Apostles received from the Lord, an authority further defined and established through the decisions of the Church's synodal bodies, especially those of the Ecumenical Councils. Accordingly, the Hierarchs, as successors of the Apostles, bear the responsibility of adjudicating all forms of transgressions against canonical ordinances and prohibitions, as well as resolving disputes of an ecclesiastical nature arising among the Christian faithful. In fulfilling this duty, they must align themselves with the synodal and patristic precepts regarding the administration of a fair trial, with the ultimate aim of "healing souls" and "remedying passions" (see canon 2 of the Council in Trullo).
2. Therefore, "the judge, namely, the Hierarchy, must imitate the righteous Judge and great High Priest, our Lord Jesus Christ, and be compassionate toward all; free of vindictiveness and wrath; impartial and impervious to bribery; just, and not readily or blindly swayed by false accusations and slander. For to be credulous and easily persuaded, that is, to accept what opposes the good, is unjust; for many are often wrongfully punished because the judge fails to examine the case thoroughly. [...] The most venerable monk Antiochus, author of the *Pandects*, declares that those who seek to judge with justice must first entreat God for wisdom and understanding, that they may discern justice from injustice, render righteous judgement, and commit no injustice against anyone" (Nikolaos Malaxos, *Nomocanon*).
3. According to the Apostle Paul, "If we live by the Spirit, let us also be guided by the Spirit. Let us not become conceited, competing against one another, envying one another. My friends, if anyone is detected in a transgression, you who have received the Spirit should restore such a one in a spirit of gentleness. Take care

that you yourselves are not tempted. Bear one another's burdens, and in this way you will fulfill the law of Christ" (Gal. 5:25–6:2).

ARTICLE 28

The Ecclesiastical Instruments of Justice

1. *The Archbishop*

- i. According to the sacred Canons, the Archbishop possesses the competency to adjudicate ecclesiastical offences of lesser significance committed by Bishops under his jurisdiction, as well as by other clergy, monastics, and laypersons. He may impose upon Bishops the penalties of reprimand, censure, or restriction of their responsibilities; upon other clergy, penalties including suspension for up to six months, reprimand, and removal of one's honorific ecclesiastical title (*offikion*); upon monastics, the penalty of deprivation of the Holy Eucharist and removal of the right to participate in the Monastery's administrative bodies; upon laypersons, the deprivation of the Holy Eucharist, and for lay officials, the removal from ecclesiastical office.
- ii. The Archbishop also possesses the canonical competency to review the decisions of the disciplinary bodies of the Holy Monasteries.
- iii. The judicial decisions of the Archbishop are communicated to the Bishops who are members of the Synod.
- iv. The duties of Secretary are to be performed by the clergyman appointed by the Archbishop.

2. *The Episcopal Tribunal*

- i. In each Diocese, a three-member Episcopal Tribunal is established, composed of the Regional Bishop as President *ex officio*, along with two experienced clergymen, knowledgeable in canon law, as regular members, serving a term of three years. These members, with an equal number of alternates, are appointed by the Synod upon the recommendation of the competent Bishop from the list of clergy of the respective Diocese. In the event that no suitable and qualified clergymen can be found within a particular Diocese, the Synod, in its designated session, appoints clergymen from another Diocese to complete the Episcopal Tribunal. All members of the Episcopal Tribunal possess a determining vote.
- ii. The Episcopal Tribunal adjudicates ecclesiastical offences that warrant, for presbyters and deacons, the penalty of suspension for up to one year; and for monastics and laypersons, the deprivation of the Holy Eucharist and the removal of their ecclesiastical office.
- iii. Regarding decisions issued by the Episcopal Tribunal, its President may request a retrial by the Synodal Tribunal, by submitting a relevant memorandum to the Archbishop, particularly when new evidence emerges in a case.

- iv. The Episcopal Tribunal renders decisions regarding the spiritual dissolution of marriage, provided the marriage has been dissolved in accordance with the provisions of the civil courts.
 - v. The judicial decisions of the Episcopal Tribunal must be communicated to the Archbishop by its President, who may, at his discretion, refer the decisions to the next session of the Synod.
 - vi. Those judged by the Episcopal Tribunal may file an appeal before the Synodal Tribunal within five working days from the date they are notified of the decision.
 - vii. The duties of Secretary are performed by an experienced clergyman, who is appointed by the President of the Episcopal Tribunal from among the clergy of the corresponding Diocese.
3. *The Synodal Tribunal*
- i. The Synodal Tribunal is composed of the Archbishop as President, and all the members of the Synod. If the Archbishop is unable to preside, the Synodal Tribunal is convened and presided over by a Bishop designated by the Archbishop in writing.
 - ii. The Synodal Tribunal adjudicates cases of ecclesiastical offences and imposes upon presbyters and deacons the penalty of temporary suspension; upon abbots removal from their abbacy; and upon laypersons the penalty of exclusion from ecclesiastical communion (*akoinonisia*).
 - iii. In cases wherein the Synodal Tribunal deems that the canonical offences of a clergyman warrant the penalty of defrocking, it compiles the relevant case file, which the Archbishop submits to the Holy and Sacred Synod of the Ecumenical Patriarchate for final adjudication.
 - iv. Concerning Bishops, the Synodal Tribunal is able to impose a suspension of up to three months. For offences warranting penalties exceeding three months of suspension, dismissal, or defrocking, the Synodal Tribunal compiles the relevant case file, which the Archbishop submits to the Holy and Sacred Synod of the Ecumenical Patriarchate for final adjudication.
 - v. The Synodal Tribunal adjudicates, in the second instance, appeals against decisions of the local Episcopal Tribunals. In such instances, the Bishop who adjudicated the case in the first instance does not participate in the deliberations regarding the appeal.
 - vi. The Synodal Tribunal may convene in extraordinary circumstances, upon the invitation of the Archbishop, without prior adjudication of a case by the Episcopal Tribunal.
 - vii. The duties of Secretary are performed by the Chief Secretary of the Holy Eparchial Synod, being substituted by its Deputy Secretary.

ARTICLE 29

Special Procedural Provisions

1. The decisions of ecclesiastical tribunals are reached by majority vote. In the case of an equal number of votes, the judgment most lenient toward the accused prevails.
2. The imposition of a penalty is not justified without the prior hearing of the accused by the competent Episcopal or Synodal Tribunal. If the accused refuses to appear, judgement is rendered *in absentia*.
3. Multiple penalties are not to be imposed for the same offence, according to the dictum “you shall not punish a man twice for the same offence” (Nahum 1:9 LXX; canon 25 of the Apostles).
4. Any higher judicial body may impose penalties not enforced by a lower instrument of justice.

ARTICLE 30

Territorial Jurisdiction of Ecclesiastical Tribunals

1. Ecclesiastical offences committed by clergy, monastics, and lay members of the Holy Archdiocese of Australia, fall under the territorial jurisdiction of its ecclesiastical tribunals, regardless of where the offence was committed.
2. Canonical offences committed within the territorial boundaries of the Holy Archdiocese of Australia by clergy, monastics, or laypersons belonging to another ecclesiastical jurisdiction, are adjudicated by the Synodal Tribunal in Australia.
3. In cases of concurrent territorial jurisdiction between equally competent tribunals, preference is given to the tribunal before which the accused was first summoned for examination.

ARTICLE 31

Investigators

1. The President of the Episcopal Tribunal, depending on the gravity of the case under examination, appoints two investigators, along with their substitutes, from among the learned clergy who are versed in canon law.
2. In the case of the Synodal Tribunal, the regular members of the three-member investigative body, along with their substitutes, are appointed by the Synod from among the learned clergy of the Holy Archdiocese who are versed in canon law.
3. In cases where the accused is a Hierarch, the investigation is entrusted to a Hierarch chosen from among the members of the Synod.

ARTICLE 32

Administrative Measure

In the event that there are sufficient indications of an ecclesiastical or criminal offence committed by a Bishop, particularly if it has caused significant scandal, the Synod, by a two-thirds majority vote of its members, shall relieve him of his duties until a final

judicial decision is issued. The Archbishop, acting accordingly, may take the same measure in the case of presbyters and deacons.

ARTICLE 33

Ecclesiastical Legal Procedure

The principles and process for the administration of ecclesiastical justice are thoroughly defined in special Regulations on Ecclesiastical Legal Procedure, approved by the Synod.

XI. FINAL PROVISIONS

ARTICLE 34

Validity and Amendment of the Present Constitution

1. The present Constitution, consisting of thirty-five (35) articles, structured into eleven (11) chapters, having been submitted by His Eminence Archbishop Makarios of Australia, is approved and ratified by His All Holiness Ecumenical Patriarch Bartholomew and the Holy and Sacred Synod around him, and comes into immediate effect.
2. This Constitution may be amended, in whole or in part, by the Holy and Sacred Synod of the Ecumenical Patriarchate, following a proposal submitted by the Synod through the Archbishop, in accordance with the provisions of the sacred Canons.

ARTICLE 35

Languages of the Constitution

The present Constitution is issued in the Greek language and in an official English translation. Both texts are of equal validity.

APPENDIX
Geographical Boundaries of the Holy Dioceses.
Parishes and Monasteries

1. The boundaries of the direct Archiepiscopal District, with its seat in Sydney, extend throughout the State of New South Wales, except for the areas that belong to the Holy Diocese of Canberra.

In particular, the following parishes lie within the direct Archiepiscopal District: Cathedral of the Annunciation, Redfern; Church of Sts Constantine and Helen, Newtown; Church of St Sophia and her Daughters Faith, Hope and Love, Taylor Square; Church of the Wisdom of God, Paddington; Holy Trinity Church Surry Hills; Church of the Dormition, Redfern; Church of St George, Rose Bay; Church of St Ioannis, Parramatta; Church of St Spyridon, Kingsford; Church of St Nicholas, Marrickville; Church of St Gerasimos, Leichhardt; Church of St Euphemia, Bankstown; Church of St Michael, Crows Nest; Church of All Saints, Belmore; Church of the Resurrection of our Saviour, Kogarah; Church of St Nectarios, Burwood; Church of St Andrew, Gladesville; Church of St Catherine, Mascot; Church of Sts Raphael, Nicholas and Irene, Liverpool; Church of St Stephanos, Hurlstone Park; Church of the Transfiguration of our Lord, Earlwood; Church of Sts Paraskeve and Barbara, Blacktown; Church of St Demetrios, St Marys, Church of St Stylianos, Gymea; Church of St Therapon, Thornleigh; Church of St Athanasios, Rookwood Cemetery; Church of the Holy Cross, Wollongong; Church of St Nektarios, Wollongong; Church of the Holy Apostles, Newcastle; Church of Panagia Myrtidiotissa, Dubbo; Church of St Dionysios, Central Mangrove; Church of St Demetrius, Tamworth; Church of St Haralambos, Tuggerah; Church of St Savvas, Banksia; Church of Sts Basil and George, Newcastle, and Orange Greek Orthodox Community (no Church) and Broken Hill Greek Orthodox Community (no Church).

The holy monasteries of the direct Archiepiscopal District are as follows: St George of the Mountain Monastery (male), the Holy Monastery of Panagia Pantanassa (male), and the Holy Monastery of the Holy Cross (female).

2. The boundaries of the Holy Diocese of Canberra, with its seat in Canberra, extend throughout the entire Australian Capital Territory, the State of Tasmania, and the southern and western regions of the State of New South Wales.

In particular, the following parishes lie within the Holy Diocese of Canberra: Church of St Nicholas, Canberra; Church of St Demetrius, Queanbeyan; Church

of St Panteleimon, Goulburn; Church of St John the Foreunner, Jervis Bay; Church of St John, Old Errowal Bay; Church of the Dormition of Theotokos, Wagga Wagga; Church of Archangels, Albury; Church of St George, South Hobart, Holy Trinity Church, Hobart; Church of the Dormition of Our Lady, Launceston.

3. The boundaries of the Holy Diocese of Melbourne, with its seat in Melbourne, lie south of the River Yarra, that is beyond it in the State of Victoria.

More specifically, the following parishes lie within the Holy Diocese of Melbourne: Church of St Eustathios, South Melbourne; Church of The Annunciation of our Lady, East Melbourne, Holy Trinity Church, Richmond; Church of St John, Carlton North; Church of St Demetrius, Prahran; Church of Sts Constantine and Helen, South Yarra; Church of St Catherine, East Malvern; Church of Saints Anargyri, Oakleigh; Church of Archangels, Parkdale; Church of The Dormition of our Lady, North Altona; Church of the Holy Cross, Box Hill; Church of St Panteleimon, Dandenong; Church of Theofania, Frankston; Church of the Three Hierarchs, Clayton; Church of St Athanasius, Springvale; Church of Sts Raphael, Nicholas and Irene, Bentleigh; Church of the Presentation of our Lady to the Temple, North Balwyn; Church of St Andrew, Forest Hill, St Haralambos, Templestowe; Church of St Spyridon, Clayton South; Church of the Dormition of our Lady, Morwell; Church of The Dormition of our Lady, Bell Park, Holy Cemetery Church of The Resurrection of St Lazarus, Dandenong South; Church of The Holy Virgin's Protection, South Yarra.

Within the boundaries of the Diocese of Melbourne are the following holy monasteries: The Holy Monastery of Panagia Gorgoepikoos (female) and the Holy Monastery of Panagia Kamariani (pilgrimage site).

4. The boundaries of the Holy Diocese of Perth, with its seat in Perth, extend throughout the State of Western Australia.

In particular, the following parishes lie within the Holy Diocese of Perth: Church of St Nektarios, Dianella, Holy Chapel of St John the Theologian, Prevelly; Church of Sts Constantine and Helen, Northbridge; Church of The Annunciation of our Lady, West Perth; Church of St Nicholas, Bunbury; Church of Archangels Michael and Gabriel, Geraldton; Church of the Pantocrator, Perth.

Within the boundaries of the Diocese of Perth is the Holy Monastery of St John the Forerunner of the Mountain (male).

5. The boundaries of the Holy Diocese of Adelaide, with its seat in Adelaide, extend throughout the State of South Australia and the Northern Territory.

In particular, the following parishes lie within the Holy Diocese of Adelaide: Church of St Sophia (The Wisdom of God), Bowden; Church of the Holy Cross, Glenelg North; Church of St Panteleimon, Glenelg North; Church of Prophet Elias, Norwood; Church of St Spyridon, Unley; Church of St George, Thebarton; Church of The Nativity of Christ, Port Adelaide; Church of St

Anthony, Prospect; Church of St Demetrios, Salisbury; Church of St Andrew, Noarlunga; Church of Sts Raphael, Nicholas and Irene, Athelstone; Church of St Sophrony of Essex, Hectorville; Church of St George, Port Pirie; Church of Sts Constantine and Helen, Whyalla; Church of St Demetrius, Berri North; Church of The Dormition of our Lady, Berri; Church of Saints Constantine and Helen, Renmark; Church of St Nicholas, Wallaroo; Church of St Nicholas, Thevenard; Church of St John, Port Augusta; Church of St Nicholas, Coober Pedy; Church of St Nicholas, Darwin; Church of St Savvas of Kalymnos, Palmerston, Mt. Gambier Greek Orthodox Community (no Church building), Port Lincoln Greek Orthodox Community (no Holy Church), Alice Springs Greek Orthodox Community (no Holy Church), Tennant Creek Church Community (no Church building).

Within the Diocese of Adelaide is the Monastery of St Nectarios (Pilgrimage site).

6. The boundaries of the Holy Diocese of Brisbane, with its seat in Brisbane, extend throughout the State of Queensland and the State of Papua New Guinea. In particular, the following parishes lie within the Holy Diocese of Brisbane: Church of St George, South Brisbane; Church of The Dormition of our Lady, Mt. Gravatt; Church of St Paraskevi, Taigum; Church of St Anna, Gold Coast; Church of St John the Baptist, Redlynch; Church of The Dormition of our Lady, Innisfail; Church of Sts Theodore, Townsville; Church of St Stephen, Home Hill; Church of St Nectarios, Rockhampton; Church of St Nicholas, Toowoomba, Mackay Greek Orthodox Community (no Holy Church), Biloela Greek Orthodox Community (no Holy Church), Gladstone Greek Orthodox Community (no Holy Church), Sunshine Coast Greek Orthodox Community (no Holy Church); Mount Isa Greek Orthodox Community (no Holy Church); and Hervey Bay Greek Orthodox Community (no Holy Church).
7. The boundaries of the Holy Diocese of Chora, with its seat at Northcote, lie above the River Yarra, namely north of it in the State of Victoria.

More specifically, the following parishes lie within the Holy Diocese of New Chora: Church of the Holy Trinity, Footscray; Church of St Eleftherios, Brunswick; Church of St George, Thornbury; Church of St Dimitrios, Moonee Ponds; Church of St Nicholas, Yarraville; Church of St Anthony, Sunshine West; Church of St Vasilios, Brunswick, Church of Sts Cyril and Methodius, Preston; Church of St Nektarios, Fawkner; Church of Sts Paraskeve, John the Merciful and Barbara, St Albans; Church of the Transfiguration of our Lord, Lalor - Thomastown; Church of The Presentation of our Lord, Coburg; Church of Panagia Soumela, Kailor East; Church of St Andrew the Apostle, Sunshine West; Church of St George, Shepparton; Church of The Annunciation of the Virgin Mary, Mildura; Church of The Dormition of our Lady, Bendigo, Church of St Nicholas, Ballarat; Church of Panagia Myrtidiotissa, Wangaratta; Church of Panagia Eleousa, Bacchus Marsh; Church of St George, Robinvale.

In the Diocese of Chora is the Holy Monastery of Axion Estin.

The present Constitution of the Holy Archdiocese of Australia, having been read at the session of the Holy and Sacred Synod of the Ecumenical Patriarchate of Constantinople held on the 29th of August 2024, was approved both in whole and in part, together with its Appendix, and was ratified by His All-His Holiness Ecumenical Patriarch Bartholomew of Constantinople and the Holy and Sacred Synod around him.

In the year of our Lord 2024, in the month of August (29)

Indictio II

Bartholomew of Constantinople does hereby decree

+Sotirios of Canada	+Makarios of Aenea
+Theodoritos of Laodicea	+Evgenios of Crete
+Ambrosios of Korea	+Nathanael of Kos and Nisyros
+Arsenios of Austria	+Apostolos of New Jersey
+Chrysostomos of Symi	+Nathanael of Chicago
+Prodromos of Rethymno and Avlopotamos	+Theodoros of Seleucia

Constitution

of the Greek Orthodox Archdiocese of Australia

Glossary of Orthodox Ecclesiastical Terms

A

Abbot: The male superior of a monastery.

Absentia: Latin term meaning "in absence." In a legal context, it refers to a judgment rendered when the accused is not present.

Administrative Council of St Andrew's Theological College: The governing body overseeing St. Andrew's Theological College, an educational institution within the Archdiocese.

Akoinonisia: Exclusion from ecclesiastical communion.

Akribeia (exactitude): Strict adherence to canonical rules and regulations.

Antimension: A consecrated cloth placed on the altar during the Divine Liturgy, signed by a bishop, and essential for the valid celebration of the Eucharist.

Archbishop: The highest-ranking bishop in an archdiocese. In this document, the Archbishop of Australia is the head of the Holy Archdiocese.

Archdiocesan Council: An advisory body to the Archbishop, composed of clergy and lay members, that assists in the administration of the Archdiocese.

Archdiocese: An ecclesiastical territory under the jurisdiction of an archbishop. In this context, the Holy Archdiocese of Australia is a major administrative division of the Greek Orthodox Church in Australia.

Assistant Bishops: Bishops who assist the Archbishop or Regional Bishops in their duties.

C

Canon Law: The body of laws and regulations made by ecclesiastical authority, governing the Christian Church.

Canon(s): Ecclesiastical laws or rules enacted by church councils, recognized by the orthodox church.

Canonical Impediment: A legal or religious obstacle that prevents a marriage or other ecclesiastical act from being performed.

Canonical Leave of Absence: Permission granted by ecclesiastical authority for a member of the clergy to be absent from their duties for a legitimate reason.

Canonical Prerogatives: Rights and privileges granted by church law.

Canonical: Relating to the canons or laws of the church. In this context, it refers to actions, practices, or statuses that are in accordance with the rules and regulations of the Orthodox Church.

Catalogue of those eligible for election to the Episcopacy: A list of eligible unmarried clergy who can be elected to become Bishops.

Chancellor: A high-ranking administrative officer within the Archdiocese, typically a clergyman, who manages administrative affairs.

Chantor: A singer in a church choir.

Cheirothesia: The rite of conferring a clerical office, such as reader or subdeacon, by the laying on of hands.

Clergy-Laity Congress: A formal assembly of clergy and lay members of the Archdiocese to discuss and decide on matters of importance to the Church.

Consolidated Trust: A legal entity that manages the financial and property assets of the Holy Archdiocese of Australia.

Constitution: The fundamental principles and established precedents according to which a state or organization is acknowledged to be governed. In this case the rules that govern the Holy Archdiocese of Australia.

Corporation Sole: A legal entity consisting of a single officeholder. In this context, the Archbishop is recognized by civil authorities as a legal entity.

D

Decree Absolute: The final legal document that ends a marriage.

Decree Nisi: A provisional court order that a divorce will be granted unless a good reason not to is produced.

Defrocking: The removal of a clergyman from their clerical office.

Dictum: A formal or authoritative statement or pronouncement.

Diocese: An ecclesiastical district under the supervision of a bishop. The Holy Archdiocese of Australia is divided into several regional dioceses.

Dispensation (oikonomia): A departure from strict canonical application in specific circumstances, for pastoral reasons.

Divine Liturgy: The principal liturgical service of the Eastern Orthodox Church, centered around the Eucharist.

E

Ecclesiastical Council: The governing body of a parish, composed of the parish priest and lay members.

Ecclesiastical Ethos: The moral and spiritual character or disposition associated with the Church.

Ecclesiastical Tribunal: An ecclesiastical court.

Ecumenical Patriarchate of Constantinople: The primary see of the Eastern Orthodox Church, headed by the Ecumenical Patriarch.

Enthronement: The formal installation of a bishop or archbishop in their see.

Eparchial Synod: The Holy Eparchial Synod, the main governing body of the Archdiocese.

Eparchy: Synonym for diocese.

Episcopacy: The office or dignity of a bishop.

Episcopal Tribunal: An ecclesiastical court at the diocesan level, presided over by a bishop.

Episcopal: Relating to bishops.

Euchologion: A liturgical book containing the rites and services of the Eastern Orthodox Church.

Exarch: A representative of a patriarch, in this case, the Ecumenical Patriarch.

G

Greek Orthodox Archdiocese of Australia Consolidated Trust: A legal entity that manages the financial and property assets of the Holy Archdiocese of Australia.

H

Heterodox: Relating to beliefs or practices that differ from those of the Orthodox Church.

Hierarch: A bishop.

Holy Eparchial Synod: The governing body of the Holy Archdiocese of Australia, consisting of the Archbishop and the Regional Bishops.

I

Iconography: The traditional religious painting and decorations that adorn Orthodox churches.

Investigators: Persons appointed to conduct inquiries or examinations, especially into suspected offenses.

L

Ladies Philoptochos: A philanthropic organization within the Church, dedicated to charitable works.

Lay Ministers: Non-ordained persons that assist in the church services.

LXX: Abbreviation for the Septuagint, the Greek version of the Hebrew Bible.

M

Mega Minima: A great message. In this context, the official proclamation and acceptance of an election to the episcopacy.

Metropolis: A major diocese, or the seat of a metropolitan bishop. In this document the Holy Archdiocese of Australia was previously named the Holy Metropolis of Australia.

Monastic Tonsure: The rite of cutting hair, that signifies entry into the monastic state.

Monastics: Persons living in a monastery under religious vows.

Mother Church: A term used to refer to the Ecumenical Patriarchate of Constantinople.

N

Nomocanon: A collection of ecclesiastical law.

Novitiate: A period of probation for those entering a religious order.

O

Offikion: An honorific ecclesiastical title.

Ordination: The rite of conferring holy orders, such as deacon, priest, or bishop.

Orthodox: Relating to the Eastern Orthodox Church.

P

Parish Priest (Proistamenos): The priest in charge of a parish.

Patriarchal and Synodal Tome: A formal ecclesiastical document issued by a patriarch and a synod (council of bishops).

Patriarchal Vicar: A bishop appointed by the Ecumenical Patriarch to administer an archdiocese during a vacancy.

Pentecostarion: The liturgical book used in the Eastern Orthodox Church during the period from Pascha (Easter) to Pentecost.

R

Regional Bishops: Bishops who oversee specific regions or dioceses within the Holy Archdiocese of Australia.

Repose: A formal ecclesiastical term for the death of a member of the clergy.

S

Sacrament: A religious rite or ceremony that is regarded as imparting divine grace.

Sexton: A person who looks after a church and its contents.

Stavropegial Monasteries: Monasteries that are under the direct jurisdiction of a Patriarch.

Synaxis: A clerical assembly or gathering.

Synod: A council of church officials.

Synodal Committee on Church Architecture and Christian Art: A committee of the Holy Eparchial Synod that oversees the construction and decoration of churches.

Synodal Committees: Committees formed by the Holy Eparchial Synod to address specific areas of concern within the Archdiocese.

Synodal Tribunal: An ecclesiastical court at the archdiocesan level, presided over by the Archbishop and the Holy Eparchial Synod.

Synthronon: The throne of a bishop.

T

Territorial Jurisdiction: The authority of a court or legal body to hear and determine cases within a specific geographic area.

Triprosopon: A list of three candidates presented to the Holy and Sacred Synod of the Ecumenical Patriarchate for the election of a bishop.

Typica: Monastic rules and regulations.

Typicon: A liturgical book that contains directions for the order of services.

V

Vicar: A person who acts in place of another, in this context a bishop acting in place of the archbishop within a region.

Vicar-General: A bishop who acts with the authority of the Archbishop in a region.