

ORDO SANCTI CONSTANTINI MAGNI



THE
CONSTANTINIAN
NEWS

No. 2 / 2013

IN MEMORIAM

Give rest, O Lord, to the souls of Thy departed servants

His Eminence Eirinaios

Metropolitan of Kissamou and Selynou

Prelate

-2013

KCCM

Stylianos Kandarakis

Exarchate of Greece

1936 – 2013

KCM

Stig Blomkvist

Exarchate of Sweden

1941 - 2013

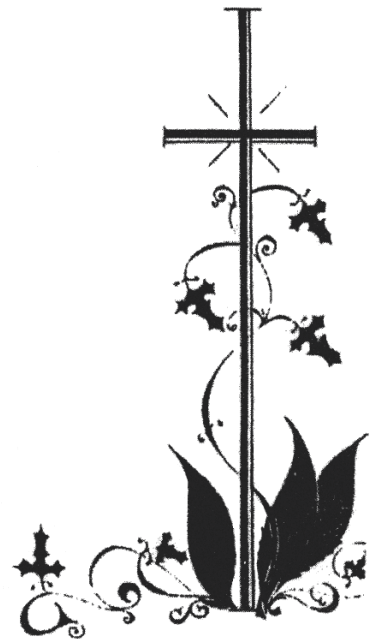
His Eminence

Dionysios

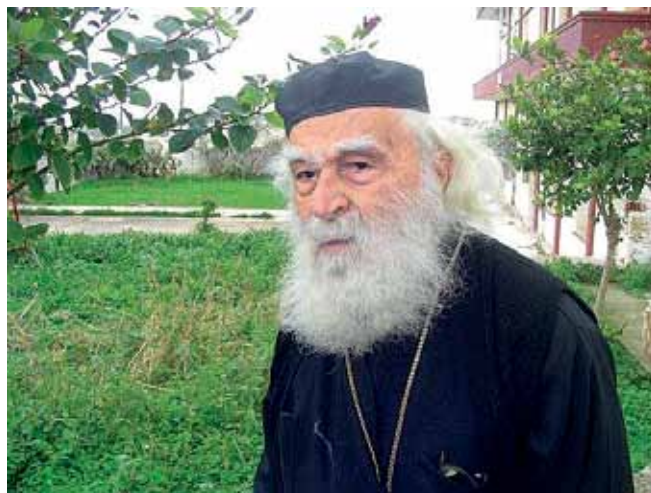
Honorary Member

- 2012

*Do not be afraid;
I am the First and the Last.
I am He who lives.*



IN MEMORIAMHIS



Metropolitan Eirinaeos Galanakis

At 7.30 of April 30, Holy Tuesday of the Christian Orthodox Church, the Metropolitan Ireneaus, passed away, at the age of 102 years.

Ireneaus was the last of the OCM founders and life-long member of the OCM Government.

He was born in Nerohori of Chania Crete, in 1911. He studied at the Religious School of The Holy Trinity in Chania. He graduated in 1937 from the Theological Faculty of Athens University. He postgraduated in Theology and Sociology from the Universities of Lille and Paris.

In the period between 1938 and 1945, He taught Theology at various High Schools in the Prefecture of Chania.

In 1946, He was ordained Deacon and then Priest and Archimandrite, Bishop in 1957 and Metropolitan of Kissamou and Selinou in 1962.

In 1972, He was elected Metropolitan of Germany by the Ecumenical Patriarchate of Constantinople. In 1981, after strong demand by the Cretan people, He returned in his previous Metropolis of Kissamou and Selinou.

On His 94th anniversary He resigned from His Metropolitan Throne.

He left for us a very important heritage. He founded more than 20 humanitarian Institutions-Churches- and Schools.

He established "ANEK" the first people-based Naval Company in Greece.

He wrote over 25 theological and sociological books.

He was life-long President of the "Eleftherios Venizelos" National Research Institution in Crete.

He was honoured with several insignia, including the highest ones of the Patriarchate of Alexandria and of the Federal Republic of Germany.

Supported by the OCM, He founded the Orthodox Academy of Crete.

In 2008, the people of Crete founded an Institution dedicated to the achievements of Metropolitan Ireneaus.

On the 6th of October 2009, the Ecumenical Patriarch Vartholomeos A' inaugurated the Museum "Ireneaus Galanakis" in the premises of the Metropolis of Kissamou and Selinou.

Ireneaus was buried in the courtyard-garden of the Cathedral of Kissamou and Selinou, on Good Thursday.

Bailie of Crete, Confrere Ioannis Scouloudis was the OCM Representative at the memorial service.

**George Haramis
Exarch**

THE EDITORIAL OF THE CHANCELLOR

CHANCELLOR'S CHRISTMAS REGARDS

I am writing this message on the 20th November, the CHILDREN'S RIGHTS DAY.

Following the proposal of the Finnish UNICEF section I raised the Finnish flag and looked around. Unfortunately I noticed only a few flags fluttering in the winds. Wasn't it so important to remind us on this very day that there are millions of poor and weak children all over the world, who are not in the position to enjoy well-being and a sheltered live and who know nothing about their human rights. Already by the resolution of December 1954 the United

Nation's General Assembly recommended that all countries introduce a Universal Children's Day. Later, the Assembly adopted on the 20th November the Declaration of the Rights of the Child in 1959, and the Convention on the Rights of the Child in 1989.

At this point it may be good to remember that also the OCM has made a noteworthy contribution for the well-being and rights of the child. In 1984 the PEDEKOS-Academy, an institution of the OCM consisting of internationally influential professors in pediatrics, designed an appeal to the United Nations that children under no circumstances should be used for war purposes. The then Patriarch of Alexandria Nicolaos VI, the spiritual protector of the OCM, brought the appeal to the United Nations, together with similar appeals, and the appeal was accepted by the General Assembly.

Since those early years OCM international has also given its contribution through the Greek- Orthodox Patriarchate of Alexandria for the welfare and health of African children in need.

We know that the Order's annual support of the Patriarchate is part of the costs of the health-service organizations, well-baby clinics and schools in many African countries, on what the clergy and a large personnel of the Patriarchate is doing self-sacrificed work.

The 60-years jubilee year of the OCM is coming to its end. It was a successful year. Thirtyfive new members joined the Order, twelve of them invested at the memorable international convention of the OCM in Salzburg. Who did not have the opportunity to attend the convention may get an impression of the event when reading the reports in the following of this issue of the Constantinian News. On behalf of the Master and the government I express thanks to all members for their work for the aims of our Order and I wish you and your families a

*MERRY CHRISTMAS
AND
HAPPY YEAR 2014*

Jürgen Schumacher
chancellor

Saturday, September 7th, 2013

18.00 – DIVINE SERVICE AND INVESTITURE

at the Basilica Maria Plain
(all participants take their seats 10 min before)

ORGAN PRELUDE: Prof. Hans-Josef Knaust, organ
G.F. Händel: Overture from Salomo 'Einzug der Prinzessin von Sabah'

with festive entry of the Officials
the Pater Superior Rupert Schindlauer of the Basilica,
the representative of His Beatitude Theodoros II, H.E. George Haramis
the Master H.S.H. Friedrich, Duke and Prince von Beaufort-Spontin,
the Chancellor H.E. Jürgen Schumacher
the Master of Ceremonies Secr. Gen. Jorma Ahonen
escorted by the members of the Bailiwick of Austria

WELCOMING: Bailie Christian Fock

DIVINE SERVICE, reading from the 1. Epistle to the Corinthians
13, 1-13 Pater Superior Rupert Schindlauer

W.A. Mozart: Halleluja from 'Exsultate Jubilate'
Charlotte Pistor, soprano

READING FROM THE GOSPEL OF MATTHEW

J. HAYDN: Uriel's Aria from the 'The Seasons'
Matthäus Schmidlechner, tenor

INVESTITURE

Promoter: Chancellor Jürgen Schumacher
Dubber: the Master
Master of Ceremony: Secretary General Jorma Ahonen

The Bailies' vow
Promotions and higher insignia

F. SCHUBERT: 'Ave Maria'

INVESTITURE OF NEW MEMBERS

W.A. MOZART: 'Sub Tuum Praesidium' KV 198

PRAYER AND BLESSINGS

ORGAN POSTLUDE
A. Vivaldi: 'Concerto a-moll'

LEAVING PROCESSION

Saturday, September 7th, 2013

19.00 – Bustransfer from the Basilica Maria Plain to the hotel Radisson Blu

20.00 – Banquet at the hotel Radisson Blu

Music: Members of the Salzburg Philharmonia Orchestra

Address of Bailie Christian Fock

Official Toasts

Closing Words, Chairman Rune Rydén

Sunday, September 8th, 2013

8.00 – Breakfast

9.30 – Bustransfer from the hotel Radisson Blu
to the Salzburg Cathedral

10.00 – **DIVINE SERVICE at Salzburg Cathedral**
(seats for OCM reserved)

11.00 – **GUIDED TOUR**
through the old city of Salzburg, Mozart's birth place included

12.30 – **FAREWELL-LUNCHEON at "Stieglkeller"**
in the heart of the city

Closing ceremony, Chancellor Jürgen Schumacher

14.30 – Bustransfer back to the hotel Radisson Blu

Dress: on Sunday: informal; blazer & OCM tie for knights;
(late)summer dress and comfortable shoes for spouses

ORDO SANCTI CONSTANTINI MAGNI



INTERNATIONAL CONVENTION
in
Salzburg/Austria
September 6-8, 2013

INAUGURATION OF THE INTERNATIONAL CONVENTION 6.9.2013

Your Eminency, dear members of the government, knights of the Order and accompanying spouses,

I am absolutely delighted to see so many familiar faces and likewise so many new members at the 60-years anniversary convention of our Order here in Salzburg.

As usual I should like to start my opening words remembering shortly two earlier events in the history of the OCM.

First, celebrating this year's convention in Austria I like to remember another international convention of the OCM held in Austria, that is to say in Graz in 1967. At that early date the OCM was not yet a chivalric Order, but a Constantinian Society. Perhaps that meeting wasn't a festive convention in the sense we have experienced it during the past 20 years. However, as far as I remember, the contents of the discussions concerning the targets and the assignments of the OCM, were of high value and enthusiasm. At that meeting was also seriously discussed the strategy, how to achieve the spiritual protection of one of the Patriarchates of the Pentarchy. Another, perhaps minor reason to keep that early meeting in my mind: I was invested knight of the Order at that very occasion in Graz.

One of the highlights amongst the OCM conventions was also the 50-years anniversary convention in Athens. This time I like to remember that festive meeting particularly, because it was the last time I had the opportunity to meet the metropolitan of Kissamos and Selynos in Western Crete, the Bishop Eirinaios, who passed away in April of the current year in the great age of 102 years.

We should always remember, that it was Eirinaios, who knocked at the door of the Greek-Orthodox Patriarchate in Alexandria and brought the OCM successfully under the auspices of the late Patriarch Nicolaus VI. Eirinaios joined the OCM in 1963 and was prelate of the OCM for more than 40 years. He was a wise and very cordial personality. We will cherish his memory.

Ladies and gentlemen, it is an honour for

the Order to welcome George Haramis, whom the High Patron of the OCM, His Beatitude Theodoros II has again delegated to attend this 60-years anniversary convention.

I am also pleased to welcome our honorary member Emeritus Archbishop Jukka Paarma, who will give us tomorrow an interesting lecture about 'Ecumenism as Challenge of the OCM'.

I welcome the other lecturers as well as all Constantinian knights and their accompanying spouses, who have gathered here in Salzburg.

I appreciate the commitment of the members of the Order and particularly of the members of the executive committee, who have taken during the past years much responsibility heading the not always easy administrative work of the Order.

As you all know the OCM international is mainly a charity organization strongly committed to the Patriarchate of the Alexandria. Therefore it is a pleasure for me to announce, that the OCM has transferred the annual support of 20.000 Euro to the account of the Patriarchate in August 2013.

It has also been a tradition, that on occasion of international meetings the Order likes to support organizations in the host country, which are involved in urgent charity work. Today the OCM will give a financial support of 2.000 Euro to the help organization 'Ma hilf', which is working for people in immediate need in the region of Vorarlberg in Western Austria.

Ladies and gentlemen, with these encouraging words about campaigns of our Order I proclaim the 60-years anniversary convention of the OCM opened.



**Friedrich,
Duke and Prince von Beaufort-Spontin**

ADDRESS OF THE HIGH PATRON OF THE OCM

istria 6th - 8th September



✠ Θεοδωρος Β' Πατριάρχης Αλεξανδρίας και Αφρικής

Most Enlightened Government and Most Noble Knights of Ordo Sancti Constantini Magni,

Being responsible over the last nine years for ministering the needs of the African Orthodox people, I have been repeatedly asked to salute numerous meetings. This is an honorable task, but also an opportunity to express the views of the Patriarchate of Alexandria and all Africa before a variety of audiences.

This is exceptionally applicable on the present occasion of the international convention of your Order, since we share the same conviction that it is the imperative of our times to universally promote those elements that unite people, rather than those that divide them; to universally promote common values, rather than those perceptions that undermine tolerance of diversity; to universally promote a minimum common morality, based on the unreserved respect of God's creation of man in His Likeness.

Therefore kindly accept on the one hand my wholehearted congratulations to all those who have inspired, helped and creatively worked for your convention and on the other hand my cordial wishes for every success to your working sessions.

Fervently praying to God

✠ Theodoros II

✠THEODOROS II



UNDER THE AUSPICES OF THE PATRIARCHATE OF ALEXANDRIA AND ALL AFRICA

THE MASTER

ORDO
SANCTI
CONSTANTINI
MAGNI

DUKE AND PRINCE FRIEDRICH von BEAUFORT-SPONTIN
GALLMANNSEGG 7, A-8573 KAINACH / AUSTRIA

Salzburg/Austria, 6. 9. 2013

HIS BEATITUDE THEODOROS II

Pope and Patriarch of Alexandria and All Africa
High Patron of the Ordo Sancti Constantini Magni

Your Beatitude,

more than 50 members of the *Ordo Sancti Constantini Magni* from several European countries and the United States of America, many of them accompanied by their spouses, are gathered together in the archiepiscopal city of Salzburg in order to celebrate the 60-years anniversary convention of the Order.

The audience of the festive opening ceremony of the meeting felt highly honoured by Your Beatitude's wholehearted words when addressing the convention through the grand archon domestikos George Haramis.

The Constantinian knights wish to express Your Beatitude most respectful regards and devoted support in the present anxious situation in Egypt.

Friedrich von Beaufort-Spontin

Friedrich,
Duke and Prince von Beaufort-Spontin
Master of the Order

Raimo Ilaskivi

Raimo Ilaskivi
Deputy Master

Government of the OCM

Jürgen Schumacher
Jürgen Schumacher
Chancellor

Leif Syrstad
Leif Syrstad
Vice Chancellor

Jorma Ahonen
Jorma Ahonen
Secretary General

Reino Koskinen
Reino Koskinen
Treasurer

Rune Rydén
Rune Rydén
Chairman of the Council

Richard Flahavan
Richard Flahavan
Member

Eleftherios Fonazakis
Eleftherios Fonazakis
Member

INTERNATIONAL CONVENTION in Salzburg/Austria September 6–8.

WELCOME TO SALZBURG

Your Serene Highness, your eminence, excellencies, knights, ladies and gentlemen, you surely know that the OCM was actually established in Switzerland as a charity organization named 'Konstantinerverein', 'Association of Constantine'. You may also remember that the Patriarch Nikolaus VI of the Greek-Orthodox Patriarchate in Alexandria established the present Ordo Sancti Constantini Magni as an international Christian and Ecumenical Order. By the founding declaration the Patriarch took over the spiritual protection of the OCM offering the Order likewise a legal status.

I will not speak here about the creating and not about the governing of the OCM, but about the foundation date and about some of the founders, because there are only few among ourselves, who have met those personalities – things are in danger to become forgotten.

The foundation date was the 29th May 1953. That date was not by pure chance. There was an idea: the 29th May 1953 was exactly 500 years after the fall of Konstantinopel, meaning at the same time the downfall of Byzantium. It was one of the ideas of the real founder of the OCM, the Swiss industrial leader Richard Guyer-Frey, to choose that date in order to keep in mind the heritage of Byzantine culture and Christianity and Ecumenism, as it was the idea of Constantine, the patron saint of our Order. Guyer-Frey succeeded to recruit several valuable and influential personalities – I like to mention here the Swiss clergyman René Oderbolz, the German Ferdinand Frommann and the Austrian Alexander von Randa – , personalities who had experienced the terror and the disastrous end of

World War II. Those first "Constantinians" thought in the same way, they had the idea to join the reconstruction of a heavily damaged European society on base of humanity and Christianity supporting fellow men in need. The founders of the Order were in every sense personalities of strong character, honesty and justice, and the same qualities they expected from every new member of the organization. In 1959 the Finnish nobleman Yrjö von Gönghagen joined the then 'Association of Constantine' and soon he became the assistant of Richard Guyer-Frey.

Guyer-Frey and von Grönghagen, assisted by some other inventive knights – here I like to mention the Austrian diplomat Dr. Willfried Gredler – , took the important steps in order to increase the association to a legal chivalric Order, first, by assigning to the post of the Grandmaster the esteemed head of an old European noble family, the late Duke Fredrick von Beaufort-Spontin (1962), and then mandating the organization under the spiritual protection of the late Patriarch Nikolaus VI of Alexandria (1970)..

At the same time those admirable founders of the OCM, full of ideas and unflagging optimism, framed the guidelines and the goals for the OCM, which ought to take its part in the improvements of a war-torn society and aggrieved humanity. Guyer-Frey and his friends understood the targets of the OCM as

- protection of the heritage of Byzantine and the early

- Christianity and as work for building of spiritual bridges between cultures in all fields of daily life,
- that all members of the Order

should regard themselves to be ready to make personal sacrifices,
- and that all members should have the endeavour of strong character, integrity and sense of justice, with other words: own the knightly virtues.

Times have changed since those early years of the OCM .

Today the entire socio-economic situation is quite different from that of the fifties, sixties and seventies of the past century. There is all reason to be concerned about the economical, the political and the religious situation in the Southern European countries, in Northern Africa and in the Middle East. However, problems are also somewhere else, even around our corner. The society has changed, Christian mindset has experienced inflation, willingness to help has decreased – at least at the moment. Those may be the reasons, why we have not succeeded to recruit more valuable and enthusiastic members to the OCM in order to combine our efforts regarding the targets of our Order and the obligation of the constitution of the Order.

I confess, my words may sound worried or disturbing, but my intention and my passion are to encourage you to look open minded around to find committed new members. The targets of the OCM anchored in the constitution are still the same:

- support of the Christian and Ecumenical values,
- preservation of human, tolerant and fair attitude towards life,
- help of fellowmen in need.

On those I do believe.

Ladies and gentlemen ! On behalf of the government I wish to welcome

very warmly the Master His Serene Highness Friedrich and Lady Eleonora. I wish to welcome the Representative of the High Patron of the OCM His Excellency George Haramis.

At this point I have the honour to transmit to you very warm regards from the Deputy Master Raimo Ilaskivi, who is well, but very sorry that he do not have the opportunity to at-

tend this convention.

I wish to express the government's gratitude to the guest lectures for the topics they have chosen to be presented tomorrow. I wish to thank especially the Austrian Bailie Christian Fock, who has taken great responsibility of the arrangements of this international convention, and I also wish to thank all the others, who have done their best for the successful

realization of this event.

I wish all of you a wonderful late summer weekend and a memorable 60-years anniversary event here in Salzburg. Enjoy the convention, enjoy to be together !

Jürgen Schumacher
chancellor

WELCOME TO SALZBURG

On behalf of the autonomous Austrian bailiwick of the OMC, I am privileged to welcome you to the city of Salzburg, the capital of the province which carries the same name. We are extremely proud that, on our 60th anniversary, our order's international convention is being held in the home of our highly respected Master.

Salzburg is a land rich in history, whose roots stretch back long before the age of the Roman Empire. Due to its geographical location, Salzburg was an influential crossroad for trade in salt, often called "the white gold of the mountains" (or White Mountain Gold), to which the city owed its prosperity. Along with the Diocese of Aquileia in northern Italy and the Diocese of Passau in Bavaria, the early medieval Episcopal seat of Salzburg played an important roll in the Christianization of the Alpine region. In 1802, the previously sovereign bishopric was secularized and, during the course of the Napoleonic War, the area was annexed by the Kingdom of Bavaria, an ally of France. After Napoleon's defeat, in accordance with the realignment of the Congress of Vienna, Salzburg became part of Austria, remaining so until the present.

Due to the busy schedule planned,

you will see only a small part of the many cultural treasures Salzburg has to offer during the Old City Tour on Sunday. An outing to the picturesque countryside and several well-known landmarks during the renowned 'Sound of Music' tour will be offered unfortunately only to the ladies.

During the organisation of this convention, we attempted, to the best of our ability, to offer a widely varied program and are looking forward to interesting conversations and encounters in the fraternal and gallant spirit of the Ordo Sancti Constantini Magni.

As was always the case, these knightly festivals were bestowed a special glamour and radiance by the presence of the ladies, to which today in no exception! I would, therefore, like to present a small gift typical of Salzburg to the ladies in order to welcome you. In closing, I wish you all a pleasant evening and am honoured to pass the floor over to the Chancellor of the order.

Christian Fock,
Bailie of the bailiwick of Austria



ADDRESS OF THE COUNCIL



Your Serene Highness
Eminences and Excellences
Dear members of the Order and accompanying spouses

We are gathered here in this wonderful baroque city of Salzburg for the sixtieth anniversary of our Order.

The history of Salzburg goes back to the beginning of our calendar. Around 15 BC the Romans merged two original Celt settlements and called the new one Juvavum.

Later, at 45 AD that settlement was upgraded to “municipium” and became an important city of the Roman province of Noricum.

Already around 700 AD an episcopate was founded. The economic base for the development of the city during centuries was salt, which you can see in the first part of the name of the city- Salz.

With its history and especially its architecture there is no wonder that Salzburg was put on the list of UNESCO's world heritage list in 1966.

But, the city is well-known for other things. For instance; many remarkable persons have lived here; Wolfgang Amadeus Mozart and Herbert von Karajan, just to mention two in music.

Some of us here today gathered ten years ago to celebrate our fiftieth anniversary in the grand historical environment of Athens Greece,

whose history goes back all the way to creation of myths.

In that perspective our anniversary pales but in another scale, in a human age pyramid we may have passed the summit of our power.

I presume you have seen a poster or print of the age pyramid ladder where one climbs one step up for every ten years of age and reaches the top at 50 and then climbs down one step for every ten years. Let us hope this is not reflected in our Order.

But, there are some worrying signs in our societies. Nowadays, younger people tend to stay away from chivalric Order, like ours, as well as like organization, such as Rotary. I see here a paradigm shift.

The young ones socialize differently than we have done and devote more time, sometimes almost all the time, in keeping contact over smart phones and other technical devices.

We have to take that into account. Hopefully, that is a momentary phenomenon, but I am not sure.

It will definitely affect the way we reach out to future members and how we keep them in our Order. We need a critical mass big enough in order to make our Bailiwicks interesting and sustainable.

If we are below that critical mass, let me say by at least 25 members, our Order can quickly implode in certain areas, which unfortunately has happened. We must avoid that.

But, remember our Order is young. “That is a dash” 60 years young. Consequently, our Order is vigorous and it is, above all, very important to us all.

We must help it grow by recruiting at least one more member for each of us. That could make us double in size and by that become stronger.

Many things are to our advantage. Let me mention four things that carried my conviction that Ordo Sancti Constantini Magni was the right Order for me.

Our Order is: International, Ecu-

menical, has only one degree, and is open to both men and women.

These four important factors together with an open and familiar atmosphere make it obvious that OCM is the Order, not only for me, but for all of us!

And remember, our Order also works under the four Platonic virtues: Fortitude, Justice, Temperance and Prudence.

Additionally, Kindness and Tolerance were added by our symbolic patron of the Order, the Roman Emperor Constantine the Great.

Let us follow these virtues in our work here as well as in our daily life.

I repeat Kindness and Tolerance. They are our legend. Remember that!

After the battle of Milvian Bridge, 1,701 years ago, Constantine the Great became the absolute master of all of Europe, from the Atlantic to the Adriatic, from Hadrian's Wall to the Atlas Mountains.

It also marked, if not his actual conversion to Christianity, at least the moment when he set himself up as protector and patron of his Christian subjects.

Thus, they became saved from persecution in the Roman Empire.

17 years later, in a Mass where Constantine the Great participated, the city of Constantinople was formally dedicated to the God of the Christians and with it the foundation of the Byzantine Empire.

The date was 11 May 330. It was, we are incredibly informed, a Monday and it came to an end Tuesday 29 May, 1453.

The Empire began on a Monday and ended on a Tuesday.

But, those one thousand, one hundred and twenty three years were longer than almost all empires have experienced to this day and much of the Byzantine culture plays an important role to-day and not only in our Order.

Having the floor, I would like to say a few words about the Council-

being the Chairman. I fear that not everyone has read the Constitution of the Order and what is written about the Council, at least not on a daily basis.

It is to be found in end of the Roster in paragraph 5 moment 4 of the Constitution.

The Council is the highest legislative body of our Order and consists of representatives of the Exarchates, the autonomous Bailiwicks, Diaspora and totals 30 members in all.

They can be any representative of the respective election group and they act as individual members of the Council. That is important to know.

In addition, members of the Government have one vote each.

The Council supervises activities of the Order and votes on proposals submitted by the Government or formulates proposals of its own and

approves the annual budget and the accounts of the treasury.

There are a few things I would like to put before the Council and discuss with the Government, I mentioned these when we met in Porvoo in Finland two years ago and they deserve to be repeated.

A. The economy of the Order must be good. Without good economic order, there is no good Order.

B. The organization of the charity of the Order how, and to what extent, should we give besides the charity that is already given to the children of Africa via Patriarchate in Alexandria.

C. Recruitment of new members. We need more members to be a sustainable organization; otherwise we might fade away.

D. Higher turnover of officials will bring more vitality into the Order.

Besides those four points the Council could also have a discussion with the Government of how to implement the principles of our Order in paragraph 2, moment 1, in Ecumenism, our Charity work as well as intensifying studies in our Christian heritage. I think it is important in our time of change.

Once more, thanks to the organizing committee for choosing such a wonderful place for our sixtieth anniversary. I believe that our meeting here will be great and fruitful. We are a great family.

And remember:

Tolerance and Kindness are our legend.

**H.E. Rune Ryden,
Chairman of the Council**

DONATION OF OCM INTERNATIONAL

Ladies and gentlemen,

During the past ten years the OCM adopted the task to support a charity organization of the country, where the international conventions took place. So it was done in Constance in Germany 2005, in Kungälv in Sweden 2008 and in Porvoo in Finland two years ago.

We have asked the Austrian knights to explore this matter and we have got a valuable advice:

the government decided to donate 2,000 Euro to the aid organization 'Ma Hilft...' (mother helps), which is since many years making effective work in the region of the Vorarlberg in Western Austria. The work is done by almost one only individual,

Mrs. Elly Böhler. She personally looks for people, who have faced harms or sorrow, and she organizes financial help and also mental support. Unfortunately Mrs. Böhler is not with us tonight. The Austrian knight Herbert Zech lives in the same town as Mrs. Böhler, in Bregenz at the bank of the lake Constance.

He will deliver the cheque of donation to Mrs. Elly Böhler with the OCM's recognition of her self-sacrificing work.

**Jürgen Schumacher,
chancellor**

The Austrian knights Herbert Zech and Werner Scheffknecht rose the donation by 2.000 € up to 4.000 €.



ECUMENISM AS THE CHALLENGE FOR OCM



Three years ago, Finnish Archbishop Leo of the Orthodox Church and I visited together his Beatitude Theodoros II, Pope and Patriarch of Alexandria and All Africa, our High Patron. He expressed his joy for the joint travel by the leaders of these two church societies with different traditions, because we were both there as representatives of our own churches, not primarily of the OCM even if we both have the privilege of being members of the order. We told the Patriarch that this was not the first time that we were travelling together – that we have visited other church leaders together in Constantinople and Rome as well as Geneva; and that there has been an overall surprise at this close connection that bears witness to the intimate and warm-hearted cooperation between the churches of our country. The Patriarch noted that this would be virtually impossible in many other countries. Ecumenism has yet a long road to go. All Christians have to work hard for it.

Today, we celebrate the 60th anniversary of the foundation of our order. In the course of these six decades, our growing numbers of members have worn a cross on their chest, the victory sign of Constantine the Great, *in hoc signo vinces, en touto nikhee*, and the year 312. This year, 2013, we could very well wear a sign with the year 313, because the historical roots of our order are closely linked with that particular year, too.

That was the year when Christianity changed from a persecuted religion into a permitted church. More accurately, that was the year when Emperor Constantine and his co-ruler Licinius accepted an agreement, the so called Edict of Milan, according to which the church enjoys a legally secured freedom of religion in the Roman Empire and that the state restores the confiscated possessions to the church.

Constantine had seen that Christianity, the church, had strength with unforeseen impact on the entire Roman Empire. It could serve to unite the torn state and to give it spiritual unity.

In other words, we can also celebrate the 1700th anniversary of the recognized status of Christianity this year. Today that is yet another reason to remember and praise the name of Emperor Constantine the Great.

However, the Emperor was soon to discover that the same trend of division that had caused the eastern and western parts of the empire to go their separate ways had also crept into the church. The development of the eastern, Greek language and that of the western, Latin part seemed to lead in different directions on many issues, including doctrinal questions. Constantine realized that there was a great danger in this and a trend that was likely to weaken the strength of Christianity in the world of many religions. A man of visions, he also took actions to prevent the disintegration

of the church. Having achieved autocracy in 325, he summoned the bishops from all parts of the empire to a meeting that was to convene in Nicaea, south of Constantinople. He chaired the synod himself and led it in a direction of his own choice. The eastern and western parts of the church were made to agree on certain doctrinal questions of central importance and to create a unified legislation. The emperor worried greatly about the unity of the church and worked hard in order to accomplish the first common creed, the one we know as the Nicene Creed.

These two events, 313 and 325, saw the roots of both the Christian culture of Europe and of ecumenism, ecumenical activity. They are also closely tied with the basic ideas of the order (that has been named after Constantine). As stated in its constitution, the order is, primarily, Christian with a duty to defend the Christian faith against attacks by atheism and materialism.

The order is also ecumenical. This principle arises directly from the ideological and political legacy of the emperor that conducted the Nicene summit. Christians in disunion lose their strength in battles against their opponents and attackers, if their own ranks are asunder. The victorious warlord was well aware of this. Today when the Christian set of values is forcibly raided by atheism and materialism, the need for a unified front is all the

more urgent. This is one of the basic ideas of ecumenism and of the so-called ecumenical movement. However, the real rise of the ecumenical movement was preceded by a long period of division.

Fragmentation and unity

Notwithstanding the endeavours by Constantine and many church leaders, the development of the church was more one of fragmentation than of unity. In the eastern part of Christianity, the Byzantine Empire, Armenia, the Middle East and Northern Africa, the churches failed to find common positions on all doctrinal questions. The western Christianity with Rome as its leader had a development of its own. At the very beginning of the second Christian millennium, in 1054, the split between the Eastern and Western Church took place. Its consequences are still with us. The Eastern Orthodox Churches and the Western Roman Catholic Church have ever since gone their separate ways. Only the ecumenical movement of the last century has brought these churches closer to one another. However, Constantinople and Rome are still separated, although the Ecumenical Patriarch of Constantinople, Athenagoras I, and Pope Paul VI in 1964 abrogated the mutual excommunication of 1054.

The division of the Western Church continued in the Reformation of the 16th century, which contrary to its original intent led to a new division of the Church and the birth of the Lutheran, Reformed and Anglican churches. During the following centuries the splitting process continued in Western Christendom and led to the creation of new confessions and denominations. In the case of many of these new denominations connections with the early Church and its doctrinal and liturgical legacy have remained rather slight.

If we follow the history of division and fellowship we may say that a new era in the history of churches began a little more than a hundred years ago. There then began a change

in direction from fragmentation towards unity. The churches realized that what unities us is much more than what divides us. Division of strength and rivalry were recognized as detrimental especially as far as missions, youth work, diaconia and charitable work, and peace work are concerned. Some organizations like YMCA and Christian student movement were predecessors, and subsequently, Christian missionary work tried to join forces. In the same way, churches started more and more to seek a unity of doctrine. The founding of the World Council of Churches (WCC) in 1948 introduced most churches to lasting discussion and contacts. More than 350 different church societies are members today. The Roman Catholic Church at first took a negative attitude towards ecumenism, but after the Second Vatican Council (1962-1965) it has practised a close ecumenical cooperation with the WCC, even if it is not a member. Conference of European churches, 1959 during the cold war, Protestants and orthodox.

Especially the time since the Second Vatican Council has been one of great ecumenical developments. Doctrinal talks at many levels and in many directions have moulded the ecumenical map. I shall take just a couple of examples of importance for my church.

In the 1980's the Lutheran and Reformed churches of Europe signed the so called Leuenberg Agreement on far-reaching cooperation and unity. The Lutheran churches of the Northern countries did not, however, join in. The so-called Porvoo Declaration was signed in 1996, creating close church fellowship between the Anglican and Lutheran churches of Northern Europe. The latest ecumenical step, which is very important to us, is the Joint Declaration on the Doctrine of Justification between the Roman Catholic Church and the Lutheran World Federation, which was signed in Augsburg in October 1999. Our churches have reached agreement on the basic truths of the

doctrine of justification, and they declare together that the doctrinal condemnations of the 16th century concerning the doctrine of justification do not apply to today's churches.

That the world might believe

What, then, will ecumenism look like in this century and millennium? Will we be proceeding towards increasing unity or do another thousand years of ever-greater fragmentation lie ahead? Elements of both trends can already be seen today. In the traditional churches we are strongly continuing ecumenical efforts, although the road is not even and free of problems. On the other hand, there is today much individualism and there are calls for privatization, and these things cannot but affect people's religious thinking and behaviour. For an increasing number of people, religion seems to be a collection of private choices of outlook without commitment to a religious community or church. "Believing without belonging". Such individualism is, of course, very alien to the traditional Christian emphasis on community.

Today we have to touch upon the challenges posed to the churches by the world and by other religions. It is clear, I think, that if we wish Christian witness in this world to be genuine and convincing, we must avoid the road of fragmentation. In Jesus' prayer for his disciples and followers the words "that they might be one" are followed by the important words: "that the world might believe" (Jn. 17:11, 21)

The justification for ecumenism is not merely functional. It arises from the view of the Church: one, holy, catholic and apostolic. This is precisely how the Nicene Creed defined Church in 325. Practically all churches of traditional Christianity hold to that as such. But this creed is also a task that challenges the churches, Christian communities, organizations, orders, and individual Christians to carry through this faith and make unity visible. Ecumenism is a vision but also a challenge.

There are two lines of progress in ecumenism. On one hand, it is an attempt by the churches to increase unity and cooperation. This is what we call official ecumenism. It involves work with doctrinal questions, theology, and church politics. The other line is very practical consisting of unity and cooperation, and prayer practised by local levels and individual Christians. The head of ecumenical relationships in the Church of Rome, the recently retired Cardinal Walter Kasper used to call it ecumenism of the hearts or ecumenism of the souls. Or, in the words of the OCM constitution: The Ecumenism, on the level of the faithful. The challenges of ecumenism the OCM are primarily placed along this second, very practical line.

Ecumenism and OCM

Consequently, the Order of Constantine the Great is an ecumenical order. Its ecumenism is not very theological and it is not its duty to practise neither theological research nor the kind of ecumenism that takes place mostly at gatherings between churches on doctrine and church order. The OCM ecumenism is and has to be visible in two ways.

The members of the order belong to different churches and denominations. When they meet, come together, and function in unity, they become familiar with one another's traditions. At Bailiwick meetings and other gatherings of the order, an emphasis should be put on learning from one another. That gives visibility to the fact that the order is not only a charitable organization among others but specifically ecumenical with a wish to go the ecumenical way and build a better world, peace and tolerance between people, mutual understanding and respect. The ecumenical character of the order should be shown externally whenever the order appears in public at different functions. If possible, the recruiting of new members should obviously consider the church context of each municipality and area in its entire manifold.

A second ecumenical challenge refers to us as individual members. A good knight knows his own Christian tradition and is committed to it. With it as a base, it is good, beneficial and safe to learn to know others, respect other traditions and promote this unity in personal relationships. As a matter of fact, I believe that the fundamental rules and ideals of our own order provide a very good set of guidelines for an encounter with ecumenical challenges.

The Constitution or instrument of foundation of the Order of Constantine the Great makes a mention of knightly virtues as early as the first paragraph. They are the same as the so-called Platonic virtues that were defined already in antiquity: Fortitude, Justice, Temperance, Prudence. As a matter of fact, these classical virtues are so-called commune bonum, common good. To say the least, our entire European culture and upbringing is largely based on them,

It is essential that these virtues are held on view in the activities of the order, not least on the local level and not just through repetition but through study, up-dating them to what they may mean in our days and in present circumstances.

Up-dating is a process of questioning. What does prudence mean for us in a time that values such intelligence, wit, and arrogance that is measured by one's own economic or other success? In a time when among the unwritten laws are slogans like: "the fast eat the slow" or "the winner takes it all". But prudence, wisdom is something other than intelligence or wit. A wise person sees deeper, not just the currents or foaming whirlpools on the surface.

What does wise temperance mean in a time when economic priorities in the set of values or indeed, of societies, practically crush all other values, on the way there and back? Or justice in our little domestic circles or in the reducing, global world village, where people ask about or anxiously cry for righteousness, democracy, peace, or social equality?

Is a brave person one who even dares resist overpower, let it be a common opinion or a general set of values. What do these knightly virtues mean today when environmental devastation and climate change may rob future generations of possibilities to a good life?

This kind of deliberation of the knightly virtues seeks an answer to what it means to be a knight in reality, not only in speech.

By definition, a knight has always been known, not for his name or speech, but for his actions and behaviour, qualities that make him different from others. A knight is knight not because of his possibly better registers of values or of his better knowledge of virtues. A knight is one who puts them in action, or at least tries to do so. Legitimacy, the right to bear the name of an order or of a knight, demands that these questions do not leave us in peace. Constantine the Great gave his own input to the list of virtues. As our constitution recalls, he supplemented the list of virtues with amicability and tolerance. Actually, they are correctives, directions as to how one should put into practise the rest of the classical virtues. They are all united in that the implementation of one has to take into account the others. Valour as such is not a knightly virtue until it is united with wisdom and temperance, amicability and tolerance. Also tolerance must be understood in connection with the rest of the values. No matter how important tolerance is, it cannot stand for acceptance of anything and everything that leads to the avoidance of responsibility and to indifference. Besides tolerance, wisdom, temperance, and integrity are needed. However, tolerance guides us especially to one of our order's principal tasks. I am referring to the way of mutual understanding and respect, of respectful encounter with different cultures and of building bridges. It is here that the ecumenical task of the order achieves the practical, everyday way of implementation on the human and private level.

Emperor Constantine's supple-

ment to the virtues was actually very much in line with Apostle Paul's idea in the New Testament. A learned man with education at the best contemporary schools, Paul was undoubtedly familiar with Platoon's thoughts and Platonic virtues. As far as we know, he never made a list of them as such but the reference is apparent. As a Christian he did not settle for them only. He had something to add:

Though I speak with the tongues of men and of angels, but I have not love, I have become as sounding brass or a clanging cymbal.

And though I have the gift of prophecy and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned but have not love, it profits me nothing. (1 Cor.13)

The underlying idea is this: Even if I possessed all virtues but did not have love, it would mean nothing. Prudence, Justice, fortitude, temperance, amicability, tolerance – they are nothing if there is not love. The virtues are like zeros in a numeral sequence. Being just zeros their value is zero, no matter how many they are. But love, it is like number one in front of the zeros whereby also the zeros achieve significance. That means two kinds of love: God's love, God's grace to us which prompt a feeling of gratitude, the love of our neighbour's. That is the substance of practical ecumenism, too.

Jukka Paarma
Salzburg 7.9.2013



New Austrian knights.



The Master and the vice chancellor Leif Syrstad in the meeting of the international government).



DID CONSTANTINE SUFFER FROM LEPROSY?

Constantine the Great has always been one of the most interesting and glamorous personalities and rulers of the Roman Empire. An immense number of books, doctoral theses, lectures and studies have been published about the emperor, the military leader and about Constantine's relationship to religion and Christianity.

A likewise activity of publications can also be noticed when one reviews the early archives of the OCM. The personality of the Patron Saint of our Order has inspired many of our esteemed members to discuss subjects like 'Constantine and Christianity', 'Constantine and Ecumenism', 'Constantine and the Church', 'Constantine's Conception of Emperor and State' and many others more, most of them published in *THE CONSTANTINIAN NEWS* or in the brochure *A SERVANT OF THE NEIGHBOUR* edited by the late Yrjö von Grönhagen.

The topic of this morning lecture: *CONSTANTINE* and *LEPROSY*, usually has been mentioned by Constantine's biographers quite marginally as a legend. But, looking to the internet – that's how we operate today! – you will find a huge number of publications by physicians, especially by dermatologists, about Constantine and his probable skin disease, varying from eczema to leprosy and to elephantiasis and even to melanoma. I will give you a survey of the matter:

According to a legend about Sylvester I., who was bishop of Rome at the time of the imperial reign of Constantine, the emperor was punished by God with the disease of leprosy due to his persecutions of the Christians. Then, through God's and Sylvester's help Constantine was healed from that dreadful disease.

He was converted from paganism by Sylvester and further on started to promote Christianity.

So far, as a very short introduction, the legend about Sylvester I., which arose in about the begin of the fifth century.

What we know better is the baptism of Constantine by Eusebius. As the bishop of Nicomedia and first biographer of Constantine, Eusebius had a close relationship to the emperor. He wrote quite credibly, that Constantine, who had always been untouched by diseases and weakness until the age of 52 years, got a sudden feeling of faintness at Easter time in the year 337. The disease is not described in detail, but obviously it progressed quickly and combined with high fever. Constantine was brought to the city of Helenopolis being in hopes that his weak body would recover by bathing in hot springs. Finally Constantine ordered to be brought to the imperial palace of Ankyrona in Nicomedia, where he was baptized by Eusebius only a few days before he passed away on the 22nd of May in 337. Thus Constantine was the first Roman emperor, who had forsworn profane pageantry and power, and redeemed from his sins through baptism.

Now I come back to the legend about Sylvester, who was bishop of Rome 314–335.

One of the central events of the legend is that Constantine, under the influence of his spouse Flavia, enhanced the violent persecution of the Christians, and Sylvester was forced to flee from Rome. Constantine was smitten with the disease of severe leprosy. According to the hagiographic text "The Life of St. Sylvester" the emperor's entire body presented signs of a severe leprosy. Magicians and even expe-

rienced physicians from Persia were summoned to heal Constantine from the terrible disease. However, all attempts were unsuccessful. Pagan shamans suggested the emperor a bath in the blood of innocent children; an awful, but not so uncommon procedure at that time in treating serious diseases smitten by God. Constantine graciously abdicated from the advices of the pagan shamans. In the following days, the emperor had a vision of the apostles Peter and Paul, who asked him to return the bishop Sylvester from the hills outside of Rome, where he had fled from the pagan persecutors.

Constantine was convinced that this was a message from God. He called Sylvester back and let himself baptize by the bishop. As a result, he was healed from the disease of leprosy. In gratefulness for the divine enlightenment Constantine commissioned the first Christian basilicas to be built in Rome. So far the legend of Sylvester.

THE DISEASE OF LEPROSY

Leprosy is a chronic infectious disease, which is well described. It is named also after its first describer, the Norwegian physician Gerhard Hansen, who identified the disease in 1873. The infectious agent is a bacterium, *mycobacterium leprae*, which is close to the agent of the tuberculosis. The bacterial infection is usually spread from person to person in respiratory droplets, and the average incubation period following the infection is long, several weeks, maybe months or even years, until the first symptoms appear. The leprosy affects primarily the skin and the mucosa through the slowly proceeding infectious process in the peripheral nerves.

So, the most significant signs of the classical disease, especially of the

severe leprosy, are permanent damage to the skin, nerves and limbs causing tissue loss. Fingers and toes become shortened and deformed as the cartilage is absorbed into the body.

In this respect I am thinking back to the time of my early medical studies, when I had the opportunity to visit the Louis Pasteur Institute (L'Institut Pasteur) in the city of Lyon, in France, in 1956. This well recognized research institute maintained at that time a special department of research and teaching on the leprosy.

I remember well, how striking and at the same time shocking it was for a young student to learn the different manifestations of that eerie disease by bedside teaching with patients from Algeria, Morocco and French Guiana. Those poor human beings suffered, of course, from the untreated, or leastwise inefficiently treated course of the disease. Only since the 1970s, successful multi-drug-treatment is available to successfully treat the disease.

Due in large part to the effort of the Leprosy Elimination Campaign of the WHO, there are probably about 10 countries in which leprosy is still a major health concern: mainly in China, in Nepal and in Vietnam, in parts of Africa (Egypt, in Somalia and Liberia) and South America. But still at the turn of the 20th to the 21st century, approximately 775,000 new cases of leprosy were detected annually around the world. Since then, due to the availability of effective multi-drug-treatment, more than 12 million patients have been cured, and worldwide statistics show a significant reduction in spreading of leprosy.

LEPROSY IN ANCIENT TIMES

What about the leprosy in ancient times? We know, that leprosy has affected humanity surely for more than 4,000 years. The disease was recognized in the civilisations of ancient China, in India, Persia and Egypt. Possibly the earliest written docu-

ment which scientists believe to be a description of the leprosy is an Egyptian papyrus written around 600 B.C. In Europe, the disease appeared first in ancient Greece, brought by Alexander the Great's army after his campaign to Persia. In the western part of the Roman empire the leprosy appeared shortly later, the Roman author Pliny the Elder mentioned the disease in the first century A.D. In the Middle Ages, the leprosy spread all over Europe and many leprosaria or leprosy hospitals were established. At this point, The Hospitaller and Military Order of Saint Lazarus must be mentioned as it started the first leprosy hospital outside Jerusalem in the twelfth century, and has been associated with this disease throughout its history.

In ancient times, and even later, leprosy has been a feared and widely misunderstood disease. Sometimes it was deemed a hereditary disease, then a curse, or a punishment from God, as in the legend of the bishop Sylvester I. For that reason, leprosy patients most commonly were stigmatized and excluded from the society. For example, in many parts of Europe they had to wear special clothes and to ring bells to warn others. Or they were interned, often for a lifetime, into special leprosy colonies like the small island of Spinalonga off the east-coast of the Greek isle of Crete.

The nowadays desert island, with the decayed buildings still testifies of the hopeless isolation and hard fate of those poor people.

LEPROSY AND OTHER SKIN DISEASES

Leprosy comes from the ancient Greek word **λεπροσ**, which stands for a disease that makes the skin scaly. Also the Greek words **λεπιδωδ** and **λεπιδωδης** mean scale, like scales of fishes. However, those Greek words were originally translated from the term Tzaraath from the Hebrew Bible. The translation was, at least partly, erroneous because Tzaraath also re-

ferred to several other skin deformities or skin diseases as f.e. elephantiasis (also a Greek word meaning thickness of the skin), or desquamating skin diseases as eczema. Here we obviously have a source of uncertainty concerning the legend about Sylvester and the description of the leprosy of Constantine.

DID CONSTANTINE SUFFER FROM LEPROSY?

"For ages historians and scientists have tried to prove whether Constantine really suffered from leprosy, and was dramatically healed from the awful disease through the baptism, or, that we are dealing with a historical fiction.

In any case, at that time and for centuries to come leprosy was a curse of mankind.

May be that healing from such a dreadful disease through baptism might have been even some kind of propaganda of the emerging Christian religion.

Two Greek dermatologists, Nikolaos Stavrianeas and Eugenia Ioannou, recently contributed a new interesting study to a long list of earlier investigations. They discuss that the assumption, that the exanthemas on Constantine's body were leprosy, is not necessarily true. They point out that the original hagiographic text "The Life of St. Sylvester" from the fifth century obviously does not offer indisputable medical symptoms to identify Constantine's disease as leprosy.

In earlier studies physicians also frequently confused leprosy with other illnesses due to lack of other diagnostic means. For example, the eminent Byzantine physician Oribasius refers to two similar skin diseases, psora, which we know as scabies, and lepra, the milder or scaly form of the leprosy.

Oribasius also described the severe form of the leprosy with thickness of the skin and called it *elephas* (from the Greek word elephant). This disease represents the most severe form of leprosy, which attacks

the skin and cartilage, with falling off of nose and fingers. An obvious exception is the opinion of the Byzantine historian Zonaras, who suggested the disease of Constantine as leprosy and characterized it as •••• (“lovi”, a Greek word meaning “loss of limbs”).

Anyway, the hagiographer and most of the later Byzantine chroniclers attributed to Constantine having the simple scaly form of the leprosy. That brings us closer to the hypothesis that Constantine leastwise did not have the severe form, the elephantiasis form of the disease.

That also makes highly credible the observations of Constantine’s contemporary historian Eusebius, the bishop of Nicomedia, who was connected to Constantine very closely and who baptized the emperor a few

days before he passed away. Eusebius is considered to be the most responsible biographer of Constantine. He has carefully described the emperor’s physical condition attesting him at the end of his life, that Constantine “always has been untouched by diseases and weakness”.

Constantine may have had a mild, a scaly form of the leprosy, which in some kind of steady state, as physician are used to describe it, did not seriously affect him.

On the other hand, based on the pretty good clinical picture of the emperor handed down by Eusebius, one may come to the conclusion, that the leprosy of Constantine the Great was probably a myth - , a political myth.

Jürgen Schumacher

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THE CONFERENCE OF ROMAN EMPERORS



Your Serene Highness, honoured members of the government and the council, officers and honorary members of” the Order of St. Constantine the Great.

Distinguished and Esteem Ladies, gentlemen and guests of the ”world day of knights 2013”.

On behalf of bailiwick of Austria I have indeed the great honour, privilege and pleasure to talk to you about a truly historic event (I personally like to think of it as the ”first Viennese congress”) which took place on Austrian soil roughly 1700 years ago at Carnuntum (then a Roman garrison) near to Vienna...

The Emperors’ conference in 308ad. This very significant meeting of high-ranking Roman dignitaries might have eluded even the wisest and most erudite among us, had it not been for one person shedding light on this, until then ”rather dark spot” in history. We certainly owe our thanks to the founder and director of **ART CARNUNTUM** - **Piero Bordin** - who was the first to start research into this hitherto ”dark matter”. In 2009 his work led

him to this extraordinary discovery of eminent importance. Funnily enough, he owes his findings to a chance meeting with Gerard Depardieu, the famous French actor, and Thomas Gottschalk – then host to a very popular Saturday-night Tv-programme in German-speaking areas of Europe. Well, Gerard Depardieu was at Carnuntum giving a reading of works by Augustinus, and Thomas Gottschalk for his show called ”I bet you anything”, was asking and looking for candidates from Carnuntum posing as Roman legionaries. Piero Bordin had organised the reading, and was also heavily involved in Thomas Gottschalk’s show. Being a very thorough man, he wanted to provide background information for these two events. His research (somehow) led him on the trail of ”the Emperors’ conference” in Carnuntum on November 11th 308ad. What a significant day! Why you might be asking. Well, I try as best as I can to explain how the ensuing development up to the memorable year 313ad manifests a remarkable change whose world-wide impact cannot be imagined any greater.

But first of all we have (unfortunately) to go back to the roots! As we all know, Emperor Constantine the First was born on February 27th (incidentally also my 91-year old mother’s day of birth) 288ad in ”Naissus” Upper Mösia - today’s ”Nis” in Serbia. Other sources list the year of his birth in 272ad, 273ad or ca. 285ad. He grew up in garrisons at his farther’s side, and even as a very young man showed extraordinary ”soldiers’ virtues”. But not only that - he also possessed a sharp mind and an incredible talent for organisation. He was such a gifted man – alas, his

general education and knowledge, to put it politely, left a lot to be wished for. On the other hand, to be fair, his statesman’s-like views, visions and qualities, as well as his later display as an exceptional army leader are, of course, without any doubt. So he is quite rightly called **INVICTI** - never once defeated! After his fathers’ death on July 25th 306ad at ”Ebucarum” (today’s York in England) he was hailed **AUGUSTUS** by his troops; but his co-regent Galerius only acknowledged him as ”Caesar”. (I think ”Sub-Emperor” best defines the term ”Caesar” in this context). Another of Constantine’s virtues which I haven’t mentioned so far, was patience.

So he bid his time until 307ad, when the old Emperor Maximian also acknowledged him as ”Augustus”. Additionally, Maximian proposed a union with his daughter, and Constantine and Fausta were married. Yes, Fausta who, for well-known reasons, was executed on her husband’s orders two decades later.

A deed always leaving a dark stain on Constantine’s otherwise spotless vest.

What really is of such interest for us today, is the fact that in the years 308ad to 311ad actual history was written which would affect, in due course, the future development of our world in a truly lasting way.

So, on November 11th 308ad this ”Emperors’ conference” took place in Carnuntum and, as I have mentioned already, made history as it was partly responsible for the triumphal progress of Christianity and thus our western culture. The conference was attended by three Roman Emperors – Diocletian (Emperor Emeritus) who also chaired the

meeting, Maximius and Galerius and all the Caesars.

In hosting this conference Carnuntum was at the center of world politics and world history. An altar dedicated to mithras, the so-called "Emperors' conference altar" portrays (to a certain extent) the religious policy of the rulers present. Preserving the traditional state religion (but) together their personal "guardian gods" such as Heracles or/and Jupiter.

Maybe the most important result of this conference was the decision to establish a new "tetrarchy" (the rule of four). In reaching this agreement the distribution of power in the Roman Empire was being rearranged. Appointed rulers in the Eastern Empire were Galerius as "Augustus" and Maximian as "Caesar". In the Western Empire it was Licinius as "Augustus" and Constantine as "Caesar".

Constantine who, as we all know, would enter history with the cognomen "the Great", and also as the one who by tolerating the Christian religion really set a milestone, although, it has to be said, he himself received baptism only on his deathbed.

But before Constantine, it was actually Galerius who, only two and a half years after the conference, issued "the toleration act of Nicomedia" (today's Izmet in Turkey) on April 30th 311ad. This act ensured for the first time that the Christian religion was tolerated. Two years later in 313ad, Constantine and Licinius issued their "agreement of Mediolanum" (today's Milan). This is not only much more in the people's mind – but also more conclusive and therefore of greater importance. It granted Christianity the status of an officially recognized (permitted)

religion. Constantine substantiated his (inner) conversion with a divine apparition he experienced before the decisive battle at the Milvian bridge.

Constantine's struggle to achieve single rulership began with this famous battle at "Saxa Rubra" in 312ad. This battle at the Milvian bridge ended with Constantine's victory over one of his remaining co-regents, Maxentius, who together with thousands of his men drowned in the river Tiber when the bridge of boats they were retreating over collapsed. As Galerius had already passed away in 311ad, there remained only two more "obstacles" to attain sole rulership – namely Maximius and Licinius. Maximius was beaten by Licinius at the battle of "Adrianopol" and died while taking flight. In 324ad Constantine's and Licinius's forces met at "Cibalae" (on the Sava). Licinius was defeated but allowed to keep his domains Asia, Egypt and Thracia. But then, after two more battles in 324ad – one on July 3rd at "Adrianopol" and the second on September 18th at "Chalcedon/Crysopolis", Licinius was utterly defeated.

With these victories Constantine had achieved his final goal – to be sole Emperor of the Roman world.

In the same year (324ad) he outlawed pagan sacrifices, and proclaimed Christianity as the new official state religion.

So within a very short span of time, set into motion by the Emperors at Carnuntum an incredible and hardly imaginable change had taken place. A change which forever transformed the western world and left (at least until now) an everlasting footprint.

Your Serene Highness, Esteemed knights of the "Ordo Sancti Con-

stantini Magnum" – or as I would have addressed you during the time of St. Constantine – **Illustres, Spectabiles, Clarissimi et Perfectissimi!**

Although I appreciate the Latin language very much, forgive me, if I switch back to English. My distinguished audience, I sincerely hope that my comments were not too boring for you. They probably were only a (feeble) attempt to make you more familiar with a few, may be not so well-known details of our historical conception.

Finally and lastly, I do want to apologise for my "Viennese English" – and really thank you very much for your kind attention.

Reinhart Wanek
Dr. med.

RESPONSIBILITY BEFORE GOD AND MAN

Distinguished guests,

Firstly, I would like to thank you very much as a member of the Austrian National Council for the invitation to speak to you. It is a great honour.

It is necessary to support the international community in its efforts to counteract the persecution, displacement and oppression of Christians in an effective manner. Cooperation at the European and International level seems to me to be more necessary than ever, because we can only develop meaningful and workable solutions by working together.

But let me begin by explaining what Europe means to me as a concept. Europe is more than merely a geographical entity. It stands for the Western community of values, which accords the freedom of individuals and the freedom of the peoples a very high priority. It is strongly associated with three cities: Jerusalem, Athens and Rome. Jerusalem remains to this day the heart of the three monotheistic world religions: Judaism, Christianity and Islam, all of which invoke a common ancestor, Abraham. In ancient times, Athens was the centre of classical Greek philosophy, and Rome established clear and structured legal thinking, the influence of which continues to be felt in almost all European jurisdictions.

Over two thousand years, Judeo-Christian religion, Greek philosophy and Roman law have combined to create a unique, yet regionally well-differentiated culture. This unity in diversity represents the wealth of Europe. The intellectual foundations of the European Union, and thus all

of Western civilization, are the idea of human dignity and fundamental freedoms, the derived notions of democracy and participation and the rule of law, the idea of solidarity and of respect for life and the creation.

Allow me at this point to mention some further thoughts about the European concept of freedom. It is rooted in an idealistic world view that sees human existence as not being limited to its material conditions. Freedom is antithetical to every form of oppression, regardless of whether it is exercised by government agencies or by quasi-governmental and private organisations. It corresponds to Western individualism, which sees individual freedom as the highest good and at the same time holding it to be an essential value.

A maximum of individual freedom can exist only where all fundamental rights, in particular freedom of expression, association and assembly, freedom of religion and freedom of conscience, and freedom of the press and of information are specifically guaranteed and protected by the state. Information and media monopolies as they are maintained in totalitarian regimes are contrary to our concept of freedom.

There is no freedom without law – and law that is not based on justice may not be allowed to prevail. The state is not an end in itself, but must serve the freedom, safety and welfare of its citizens. It may restrict the fundamental rights and civil liberties of individuals only where abuse of these rights violates the freedom of others or the community.

Freedom of choice in matters of religion and worship are constitutionally guaranteed fundamental rights in the countries of the European Union. All this has made Europe so successful – economically, scientifically, technologically and socio-politically. From the success arises our moral obligation to mount a vigorous defence of these European values and our basic, free and democratic orientation against fanaticism, extremism and totalitarianism.

Due to diverse developments, however, these intellectual foundations are at risk. The increasing fundamentalism of a radicalised Islam and its penetration into Europe, but also hedonist consumerism, an aggressive capitalism made fiercer by globalisation and, finally, a nihilism to be found in every area of life, all represent a threat to the European consensus on values. The major Christian churches have a crucial role to play in its preservation. Throughout its history, liberalism has always turned against ideological and religious intolerance, which were very often exercised by religious institutions themselves. In the present historical phase, a form of anti-clericalism has developed in Europe which has already become outdated in view of the changed role of the church and religious institutions. Securing the autonomy of churches and religious communities, however, requires an institutional separation of church and state. The institutional separation of church and state has helped to create those liberties that have come to define the liberal tradition in Europe.

Asia has historically, religiously and philosophically followed a

completely different development compared with Europe. A personal concept of God like that of the Judeo-Christian tradition is alien to Buddhists and Hindus in the Indian cultural area. Salvation is sought in the surrender of the individual self to a supra-individual world soul. Consequently, individualism and personal freedom are less highly rated than is the case here. In the Far East, too, less emphasis is placed on theological issues, but rather focused on practical ethics. Confucianism emphasises honesty, loyalty to the community, the worship of ancestors, discipline and a completely hierarchical social and political model. Thus was Confucius' basic aim to be achieved: harmony in society and in the universe.

Communism was only able to bring about a temporary change. After the introduction of capitalism and the end of Maoism in China, the communist leadership discovered the virtues of the teachings of the Old Master anew. With the beginning of the 1990s, Confucius returned to the Middle Kingdom, and a unique business success story took its course - with quite a few things borrowed from our classical economic theories. Through much hard work and discipline grounded in Confucianism, the Chinese were able to implement proven Western economic models successfully - models that we ourselves now reprehensibly neglect. With the evident consequences.

In Korea, the situation is somewhat different again. As reported in the Open Doors World Watch List 2012 on persecution, the North Korean peninsula has for many years undisputedly taken first place -

ahead of Afghanistan, Saudi Arabia, Somalia and Iran.

It would be good for us to invest in measures against the persecution of Christians.

This opinion is shared by our Pope emeritus, Benedict XVI. He has repeatedly called for peace, justice and solidarity throughout the world. In his Christmas message of 2010, before tens of thousands of the faithful gathered in St. Peter's Square in Rome, he called for the "full respect for religious freedom" of all believers. Benedict condemned the discrimination and persecution of Christians in various countries.

The Chinese example shows that even a Communist regime is willing to open up when it wants to be financially successful and secure prosperity for as many people as possible. China also provides the proof that the opening of markets always involves a cultural exchange as well as an active transfer of knowledge and education. This is important, because knowledge is not only an expression of might; it also serves to hinder the abuse of power. People with knowledge are people who think, and they are no longer tractable, docile puppets.

The wise words of Pope Francis could lead the way: "When I meet with an atheist, I discuss human relations, but I do not approach the question of God at the outset unless my interlocutor does so. In this case, I tell them why I am a believer. But that which is human offers so much that we can share, that we can work on and with which we can mutually

enrich our assets in peace. Since I am a believer, I know that such wealth is a gift from God. I also know that the other, the atheist, does not know that. I don't enter into the relationship in order to convert an atheist, I respect him and show myself as I am. To the extent to which you get to know each other, esteem, affection and friendship follow." Patience, I would add, is an essential part of the process.

In any case, I am very willing to make my contribution to the security of freedom of religion as an important aspect of human rights. We cannot continue to watch as Christians are persecuted more than ever before in history. The European Union and the International community must act boldly against "the greatest persecution of Christians of modern times", as Pope Benedict XVI put it. I also appeal to the media not to remain mute about the escalating persecution of Christians or to belittle it, but to give the victims a voice and to raise public awareness of the issue.

Together we are strong, together we will win the battle against the repression of those with different views and advance the spread of freedom and democracy successfully. Not with a crowbar, mind you, but always with a sense of diplomacy.

Thank you.

**Andreas Kaerlsboeck
Dr. med.**

REPORT OF THE EXARCHATE OF FINLAND AT THE INTERNATIONAL CONVENTION IN SALZBURG 2013

Your Serene Highness, Fellow Knights

Let me start by introducing myself. My name is Erkkö Kajander. I joined the OCM in November 1990 and was dubbed in Budapest. I became Exarch of Finland in May last year. Before that I was Bailie of the Bailiwick of Helsinki for two years.

The activity of the OCM started in Finland in 1959 when the Bailiwick of Helsinki was formed. The second bailiwick, Bailiwick of Turku was only formed in 1978. That was also the year when the Exarchate of Finland started its activities. We have a 35 years anniversary this year.

There are 10 bailiwicks in the Exarchate of Finland. Total amount of members is over 250. This is more than half of the members of the OCM.

The Exarchate of Finland works as a registered association called OCM – Suomen Konstantinus Yhdistys or translated; OCM – The Constantine Association of Finland. Annual meeting is held once a year in May in conjunction with the knightly convention of Finland. We have a Council of Exarchate which consists of the Exarch, 10 Bailies, Secretary and Treasurer. The Council meets twice a year. The Council of Exarchate has an Executive Committee consisting of the Exarch, Vice Exarch, one Bailie, Secretary and Treasurer.

The aim and goal of the Exarchate of Finland is simply to create and maintain possibilities of activities to the bailiwicks and to coordinate these activities in case of need. The Exarchate also encourages the bailiwicks to cooperate and supports

them in this work.

Few words about the activities of the Exarchate and the Bailiwicks in Finland

– The Exarchate of Finland has own web/internet pages; www.ocm-ritarikunta.fi. These pages were opened this summer and help us to tell about the OCM when recruiting new members. The pages also give open information to the public.

– The Exarchate of Finland distributes every second year a post-graduate scholarship for ecumenical studies.

– To improve the possibilities for charity the Exarchate of Finland is organising a charitable concert in Helsinki Johannes cathedral in October this year.

We have two objects for charity.

1. Aamu – Suomen lasten syöpäsäätiö. Translated, Morning – cancer foundation of the children in Finland. This new foundation aims to keep the cancer treatment for children in Finland at the state of the art level.

Every year about 150 children get cancer in Finland. In the 1980's only 20% of the children were saved. Today, thanks to developed treatments, only 20% of the children cannot be saved.

2. The second object for charity is our work to avoid social marginalisation. This is a severe problem and threat in the society. Tens of thousands of youngsters in Finland are without working place or secondary studying place. Unless we take care of these young people they can become socially marginalized.

Our work to avoid marginalisa-

tion started already in October 2010 by the Bailiwick of Turku. A high level seminar was organised. It was called; Give the young a future – to avoid marginalisation. The presentations in the seminar were summoned in a book.

A second seminar was organised October last year together with the Bailiwick of Turku and Bailiwick of Helsinki. The seminar was also held at the University of Turku. A DVD was made as a short summary of the seminar.

"Give the young a future" is today a joint project of all the bailiwicks in the Exarchate of Finland.

Before ending my presentation let me make some comments about things which were said yesterday at the opening of the convention.

– The Chancellor described to us very clearly the reason to be, *raison d'être*, of the OCM. After 60 years of existence I would ask concerning the future;

What is the vision of the OCM?

What is the aim/goal/target of the OCM? And, what is our strategy to meet the target?

– The OCM works in many countries.

Could we increase the cooperation cross borders?

Earlier it was said; knowledge is power, today, cooperation is strength.

– I fully agree with the Chairman of the Council that recruiting new members is vital to the continuation of the OCM. To achieve this, probably we should set a joint focus to the activities of the OCM. We are a Christian and Ecumenical Order.

Could we take ecumenical work at the level of the fellow man as our

leading activity?

What this would mean in practice, needs thorough discussion.

– My last comment concerns the financial situation of the OCM.

Yes – strong financial situation, strong order. Having said that I do not believe that the OCM can create

big financial resources unless we create something completely new.

But what we all have is time: Time is money.

An active knight dismounts his horse, forgets his achievements and decorations.

He offers his time and help to

others.

To be a knight means; the stronger helps the weaker.

**Erkko Kajander,
Exarch of Finland**



REPORTS FROM THE EXARCHATES AND BAILIWICKS 7.9.2013:

- Exarchate of the USA:	Exarch Andrew Johnson
- Bailiwick of Austria:	Bailie Christian Fock
- Bailiwick of the Czech Republic:	Secretary Heinz Zeman
- Exarchate of Finland:	Exarch Erkko Kajander
- Bailiwick of Germany:	Vice Bailie Lutz Giesecke
- Exarchate of Greece:	Master of Cerem. Panayotis Chalikias
- Exarchate of Sweden:	Vice Chancellor Leif Syrstad

CLOSING WORDS AT THE FAREWELL-LUNCHEON 8.9.2013

Ladies and gentlemen,

All wonderful events do finally coming to their end.

The 60-years anniversary convention was, and for the while of this farewell-luncheon is one of the successful events of the OCM. The ladies had the experience of the wonderful excursion of the 'Sound of Music'. The knights had the opportunity to listen to some excellent lectures at the convention session. The investiture at the beautiful basilica Maria Plain was a festive highlight of the knightly gathering. At dinner- and lunchtime and during the perhaps too short calculated free time we had good opportunity to make friends with knights from other bailiwicks and other countries.

On behalf of the Master, the government and all guests from abroad I wish to express many thanks to the Bailie Christian Fock and the host Bailiwick of Austria for the realization of this 60-years anniversary convention here in Salzburg. Thank you for all good arrangements: this was a great knightly event for all of us.

I assume, you expect a look at the future. Unfortunately I do not have an announcement of the next international convention. The reason is, that the five-years period in office of the present government is coming to its end next summer. Obviously a new formation of the government will take place. The new govern-

ment will take responsibility of leadership and also of the planning of the next convention. That surely will be not earlier than 2016.

Knights, our work will continue, and the OCM will prosper. That's what I faith in.

Finally, I wish to add a personal adventure: this was not the first time I was in Salzburg. I have a very early memory from August 1944. That was the worst time of World War II.

My home town Hamburg was destroyed for the most part.. But my mother, my younger brother and sister and me (I was nine years of age) spent two weeks of vacation in the beautiful region of the Salzkammergut, and we also visited Salzburg. On August 7th , 1944, I put to my diary, which I have with me here: from the fortress Hohensalzburg we enjoyed the wonderful view upon the surrounding mountains and the town Salzburg. Then we went down by the cable train, visited the cathedral and had luncheon at the Stieglkeller. Here I am again having my lunch at the Stieglkeller, after 70 years!

Thanks once again to everybody. Now, let us enjoy the farewell-luncheon. And later on: have a safe return journey, keep care of your health and see you again, wherever in the world.

**Jürgen Schumacher,
chancellor**



*The leader of the
Salzburg Philharmonia
Orchestra's quartet.*

Knights at leisure.

60-YEARS ANNIVERSARY CONVENTION IN SALZBURG 6.-8.9.2013

List of participants

REPRESENTATIVE OF THE HIGH PATRON

George Haramis

OFFICIALS OF THE ORDER

Friedrich von Beaufort

Grandmaster of the OCM

Mrs. Eleonora von Beaufort

Rune Rydén

Chairman of the council

Jürgen Schumacher

Chancellor

Mrs. Marja Toppinen-Schumacher

Leif Syrstad

Vice Chancellor

Reino Koskinen

Treasurer

Mrs. Irma Hokka

Jorma Ahonen

Secretary General

Richard Flahavan

Member of the government

HONORARY MEMBER

Jukka Paarma

Archbishop emeritus

AUSTRIA

Christian Fock

Mrs. Catrin Fock

Wolfgang Anderhuber

Mrs. Bettina Anderhuber

Werner Bittner

Mrs. Susanne Bittner

Christian Drauch

Mrs. Ursula Drauch

Kurt Franzl

Mrs. Helga Weinstabl

Martin Glier

Andreas Karlsboeck

Mrs. Karlsboeck

Hermann Lohr

Mrs. Silvia Lohr

Ferdinand Molitschnig

Mrs. Maria Molitschnig

Thomas Pirker

Mrs. Dorothea Bergmeyer

Werner Scheffknecht

Mrs. Elisabeth Scheffknecht

Fritz Stiegeler

Gero Stuller

Bernhard Sutter

Reinhart Waneck

Michael Wanz

Mrs. Andrea Wanz

Alexander Warzilek

Herbert Zech

Mrs. Annerose Zech

CZECH REPUBLIC

Vladimir Kubin

Miroslav Mejer

Heinz Zeman

FINLAND

Erkko Kajander

Jouni Elomaa

Ville Itälä

Mrs. Sari Itälä

Timo Joutsamo

Mrs. Ulla Joutsamo

Tapani Kohonen
Mrs. Riitta Kohonen

Hans-Olof Kvist
Mrs. Leila Kvist

Veikko Lisitsin
Mrs. Aira Lisitsin

Heikki Niemi
Mrs. Riitta Niemi

Ilari Rantakari

Juha Toivonen
Mrs. Riitta Toivonen

GERMANY
Lutz Giesecke

André Lienhard

Peter Rösner

GREECE
Panayotis Chalikias

USA
Andrew M. Johnson

Michael Gfoeller

Christopher Herndon

Mark Rasmussen
Mrs. Pamela Rasmussen

David jr. Richardson

Wells, Marcus L.

Donald Zedler



FREEDOM OF WORSHIP FOR CHRISTIANS WAS DECLARED 1700 YEARS AGO

The Roman Emperor Constantine declared Christianity to be a tolerated religion in the Roman Empire 1700 years ago. The persecutions of Christians, which happened from time to time during two centuries, were thus ended in the year 313.

True, before Constantine, in the year 311, emperor Galerius had declared an end to persecution and had legalized Christianity. Constantine, however, is a more important person, because he actively promoted the recovery of Christianity. Constantine and his rival Licinius made a political Edict in Milan in 313, encouraging each citizen “to devote himself to that religion which he felt was most fitting to himself.” The only concern was to “ensure that no cult or religion may seem to have been impaired by us”. By “us” he meant himself, Constantine. The Edict ordered the release of all imprisoned Christians and the restitution of their property. We can read the text of the edict only in a letter addressed to the governors.

Why such a decision? Romans were very dependent on oracles and signs. Emperors never took campaigns for war without first visiting a foreteller who told how the campaign would succeed. Mostly foretellers promised success to bolster their own importance. Constantine himself, while being

in Gaul, told how he saw in a dream “a sign on the sky” and the words “With this sign you will win.” It is not sure what this sign was, but it is assumed that it was a Christ Monogram – the letters khi and rho, one on top of the other, forming the first letters of the word Christ. In a coin minted by Constantine in 315 this sign is on his helmet (see the picture). Constantine ordered his soldiers to put this sign on their shields before the decisive battle at the Milvia bridge. His victory there was important and opened the way to Rome. This story was spread widely and it gave Constantine justification to emphasize his own position and to support Christians. The sign was an important indication that heavenly powers had chosen Constantine to rule Rome.

Constantine saw Christianity to be the religion for the future, because he had seen that Christians were good Roman subjects. He had also heard about their strength under tortures that did not make them give up their faith. Constantine hoped to have more of this kind of uncompromising, earnest and hard-working people in his empire.

Constantine himself did not convert into Christianity immediately. Only on his deathbed did he receive baptism. If he had declared himself a Christian at once, there might have been a risk of

a coup d'état. In addition, as a Christian he would not have been able to enter pagan temples. Visiting those places was a societal obligation for an emperor. Constantine favored monotheism, and especially the cult of the unconquerable sun. In this worship he could add Christian elements, because the Prophet Malachi had foretold, "But for you who fear my name the sun of righteousness shall rise, with healing in its wings."

There were many learned persons among the Christians. They could explain to pagans and philosophers the basics of Christian faith. Most Christians, however, were illiterate common people. Emperor Constantine wanted to know what was the right Christian teaching and what was not. For this purpose he convened the council of bishops at Nicaea (opposite to Constantinople, the city he had recently established) in 325. This council was supposed to delineate the Christian faith. The emperor could thus find out which churches he would support and sympathize and which he wouldn't. In this way the Catholic Church (meaning the general church) was distinguished from the heretic or schismatic groups.

When we consider the reasons Constantine had to support Christians, we first have to look at the circumstances of the time. The Scripture very clearly says that Christianity is meant for all nations on earth. But Romans also viewed religious principles as subject to change. Pagan philosophers, particularly Celsos, taught that human destiny is controlled by mystical angelic powers. The Christian writer Eusebius, however, answered that such angelic powers are fallen angels that terrify the land and push it deeper into the worship of idols. Christ was sent to earth to overcome these powers. The gospel account of the temptation of Christ states at the end how "angels came and ministered to him." Thus those evil forces cannot bind Christians. Christians are only bound by God's Law.

The emperor Constantine had the first Christian church building in Jerusalem constructed on the place where Christ's cross and sepulchre were located. A pagan temple had been built there to profane the place, but that was now removed. This was to show in concrete terms how Christ is the winner over evil forces.

The emperor also assured himself a position in the Christian Church. The Roman high priest was pontifex maximus (the great bridge builder between this world and the other world). This title belonged to the emperor as the protector of the Roman pantheon. When Constantine had now left old deities behind and begun to favor the Christian God, it was natural that he as the

pontifex maximus was also the highest authority of the Christian Church. From this situation the title was later passed down to the Roman pope, a practice continued even today.

When Constantine actively took part in the formation of dogmas and order in the Christian Church he also started a tradition that had far-reaching consequences. Constantine himself did not have a union of state and church in mind. He wanted to be tolerant toward all religions in his empire. But the bishop of Caesarea, Eusebius, who was a devoted admirer of Constantine's efforts, spread in his writings the idea how Constantine's action had brought the Kingdom of God to earth. The leaders of the church bravely continued this thought, which has influenced European history until our time, and perhaps even further. When the emperor makes it possible and the bishops of the church guide spiritually, there cannot be any other result than peace and welfare all over – so it was thought in the church. Later, however, we have noticed that the perhaps the Kingdom of Heaven did not descend to the earth. We have to wait for it until we ourselves enter its realm after our death.

**Merja Merras,
Ph.D**

We Congratulate

Many members of our Order will, in the near future, celebrate their birthday.

We congratulate them and wish them many happy years to come.

95 years

Teppo Korte 12.7.

85 years

Björn Risberg 8.5.
Jozsef L. Debreczeni 24.7.
Matti Dahl 14.9.
Erkki Pystynen 2.11.
Antti Simojoki 30.11.
The Reverend Lossing,
Lawrence Duren 18.12
Harri Heikkilä 29.12.
Harri Sormanen 4.3.

80 years

Sven-Olof Olofsson 15.2.
Pekka Jokinen 27.2.
Pentti Leipälä 7.5.
Östen Brolin 1.6.
Jorma Haarni 20.7.
Jerry Korstad 23.7.
Gustaf Holger-Nilsson 10.9.
Nikolaos Katzolas 27.10.
Vesa Suonperä 3.11.
Hans von Wimpffen 13.11.

75 years

Eleftherios Fonazakis 15.12.
Heikki Juhani Puhakka 31.12.
Reino Pispänen 18.1.
Arto Mikkonen 12.5.
Wilfred Ebel 31.5.
Thomas Westgaard 4.10.
Lajos Garam 10.6
Rune Rydén 2.9.
Stig Dreijer 9.9.
His Beatitude
IRINEOS I 19.4.

Rune Rydén, 2.9.

Pertti Hartikainen 27.10.

Arto Kähkönen 7.11.

Mikko Reijonen 16.11.

70 years

Heikki Böök 6.1.
Jouko Lahdenperä 8.1.
Veli-Matti Hynninen 15.1.
Rauno Heikola 6.2.
The Reverend Canon Roberts,
Harold 8.3.
Veikko Syyrakki 4.5.
Lars Block 20.5.
Jorma Kohonen 21.5.
Fritz Stiegler 14.6.
Klaus Hartmann 19.6.
Nikolaos Stavrianeas 29.6.
Heikki Hiltula 4.8.
Hannu Nieminen 12.9.
Timo Joutsamo 25.9.
Karl Alvimarker 28.9.
Olli Ollila 14.10.
Ronald Mangum 14.11.
Mauri Reunanen 13.12.

65 years

Mikko Paatero 1.6.
Leif Syrstad 17.4.
Anastasios Katsimpelis 16.5.
His Eminence Panteleimon 17.5.
Erkko Kajander 18.6,
Gert Lindell 5.7.
Juhani von Grönhagen 7.7.
Markku Huvinen 31.7.
Rauno Jussila 14.8.
Ann-Christin Sederholm 22.8.
Veikko Lisitsin 30.8.

Per-Olof Lindsäter 14.9.

His Eminense

Anders Pöder 22.11.

60 years

Christos Kouris 2.1.
Nils Sörli 4.2.
Richard Flahaven 7.2.
Risto Vuoria 20.2.
Pekka Palin 28.3.
Athanassios
Kokkinopoulos 17.7.
Jussi Nuorteva 22.7.
Matti Terho 27.7.
Basil Critikos 18.10.
Spyridon Mpalaskas 1.12.

50 years

Kimmo Ylikangas 6.1.
Dimitrios Patavalis 25.1.
kjetil johansen 13.4.
Micah D. Wells 7.5.
Panteleimon Kontos 13.5.
George Metaftzis 19.5.
vadim touranski 2.6.
Martin Glier 12.6.
Jouni Iain 9.7.
Lutz Gieseke 10.9.
Mikael Johan Ek 2.10.
Gard Johan
Göthesson Larpes 28.10.
Geoffrey Colin Smith 31.10.
Georgios Mamalos 12.11.
Benjamin B. Morril 13.11.
Christopher V Herndon 20.12.

COMING OCM EVENTS

- Exarchate of USA:	07.12.2013	Meeting in Washington, DC
- Exarchate of Finland:	23.-25.05.2014	Meeting and the investiture in Åland
- Bailiwick St. Hallvard of Oslo	23.-25.05.2014	Meeting and the investiture in Oslo
- Bailiwick of Germany:	23.-25.05.2014	Meeting in Berlin and
	03.-05.10.2014	Meeting in Konstanz

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