

We Welcome You to:
St. John Chrysostom
Antiochian Orthodox Christian Church

639 Putnam Street
P. O. Box 80095
Fort Wayne, Indiana 46898
Fr. Anthony Michaels
Fr. George Smith

Website: www.stjohnfortwayne.org

A Warm Welcome to Our Visitors

We are delighted to have visitors worship with us, and we pray that you will be blessed through your participation in our services. In the Orthodox Church, the reception of Holy Communion is a mark of membership in the Church. Only those who have been united to the Orthodox Church through Baptism or Chrismation, having prepared themselves through regular CONFESSION, prayer and fasting, are permitted to partake of Holy Communion. We earnestly look forward to the day when unity in the faith, life and worship of all Christians will have been achieved. In the meantime, we encourage visitors to join with us in our prayers and hymns. Literature about the Orthodox faith and this parish can be found in the vestibule. Feel free to ask questions before or after the services and, if you like, sign our guest book and fill out a request card. Please join us for refreshments and fellowship in the Parish Center after Liturgy. We want our visitors who are not Orthodox to receive the blessed bread after the Liturgy and to venerate the Cross if you wish.

To prepare properly for holy communion, we should fast from food and drink from 12:00 at night until reception of communion. Exceptions are made for those who need food and drink to take medication and for other age related difficulties and infirmities. If you have any specific questions please see Fr. Anthony personally.

CONFESSIONS: Before and after Vespers on Saturday 5:00PM
(Confession may be available on Sunday morning if needed as well.)

MATINS: 9:00AM on Sundays

DIVINE LITURGY: 10:15AM ON Sundays

Feast Days: Vesperal Divine Liturgy – 6:30PM

Saint John Chrysostom Orthodox Church strives to serve those in the greater Fort Wayne community who seek fullness of truth and life in Jesus Christ; through the meaningful worship, the unchanging doctrines, and the joyful communion experienced in Holy Apostolic Tradition.



LITURGICAL TEXTS FOR SUNDAY

July 5, 2009

3rd Sunday after Pentecost

Tone 3 / Eothinon 4

Saints of the Day: Venerable Athanasios the Athonite, founder of the Great Lavra on Athos; Venerable hieromartyr Cyprian of St. George kelli on Athos; Venerable Lampados of Irenoupolis; the synaxis of the 23 martyrs of Lesvos; uncovering of the relics of Venerable Sergios the wonder-worker of Radonezh

During the Little Entrance: The troparion of the Resurrection in Tone 3

Tone 3

The Resurrection from the Octoechos (Nassar, 154; Kazan Vesp., 165)

Let the heavens rejoice and the earth be glad; for the Lord hath done a mighty act with his own arm. He hath trampled down death and become First-born from the dead. He hath delivered us from the depth of hades, granting the world the Great Mercy.

The Entrance Hymn(Eisodikon):

O come let us worship and fall down before Christ, O Son of God, who art risen from the dead, save us who sing unto thee: Alleluia

3.) After the Entrance we chant:

Tone 3

The Resurrection from the Octoechos (Nassar, 154; Kazan Vesp., 165)

Let the heavens rejoice and the earth be glad; for the Lord hath done a mighty act with his own arm. He hath trampled down death and become First-born from the dead. He hath delivered us from the depth of hades, granting the world the Great Mercy.

Tone 3

St. Athanasios (Men., July 5, Vesp.)

The Angels' ranks were awed by thy life in the flesh, how, though corporeal, and clad with earthly clay, thou didst set forth with courage to invisible wars and wrestlings and didst boldly smite the hordes of the demons with mortal wounds. Wherefore, Christ rewarded thee with abundant gifts in return. Entreat Him that our souls find salvation, O most renowned Father Athanasios.

Troparion of St. John Chrysostom

Grace has shone forth from thy mouth like fire, illuminating the inhabited world. Thou have treasured for the world the treasures of silver-hating and revealed to us the sublimity of humility. Wherefore, O Educator, by thy words, O John the golden-mouthed, intercede with Christ God to save our souls.

طروبارية القديس يوحنا الذهبي الفم (باللحن الثامن)

لقد بزغتِ النعمة من فمك مثل النار، فأتارت المسكونة ووضعت للعالم كنوزَ عَدَمِ حُبِّ الفِضَّةِ، وأوضحت لنا سُمُوَّ الإِتِّضاعِ، يا أيُّها الأبُّ المؤدِّبُ بأقوالِهِ يوحناُ الذهبيُّ الفمُ، فتشفع إلى الكلمةِ المسيحِ الإلهِ، في خلاصِ نفوسِنا

Tone 4

Kontakion of the Theotokos (Nassar, 125)

O Undisputed intercessor of Christians, the mediatrix unrejected by the Creator, turn not away from the voice of our petitions, though we be sinners. Come to us in time, who cry to thee in faith, with assistance; for thou art good. Hasten to us with intercessions O Theotokos, who dost ever intercede for those who honor thee.

Epistle

Romans 6:18-23 (4th Sunday after Pentecost)

FOURTH SUNDAY

Gradual, Tone III

Sing praises to our God, sing praises to our King.

Verse: Clap your hands, all you nations.

Lesson from the Epistle of Saint Paul to the Romans (c.6, V. 18-23)

Brethren, now you have been delivered from the bondage of sin and have become the servants of righteousness. I am using human terms because of the weakness of your flesh. In the past, you dedicated the members of your bodies to the service of impurity and to greater and greater iniquity. But now you have dedicated the members of your bodies to the service of righteousness and sanctification.

When you were the slaves of sin, you were free of the burdens of righteousness. But what benefit did you derive at that time from those practices, which now make you blush? Their result was death. However, now that you have been delivered from the bondage of sin and have become the servants of God, the benefit you derive is sanctification and the final result will be eternal life. The penalty of sin is death. But the gift of God is everlasting life in Jesus Christ our Lord.

Gospel Matthew 8:5-13 (4th Sunday of Pentecost)

Gospel

Matthew 8:5-13 (4th Sunday of Pentecost)

At that time: As Jesus entered Capernaum, a centurion came forward to him, beseeching him and saying, "Lord, my servant is lying paralyzed at home, in terrible distress." And he said to him, "I will come and heal him." But the centurion answered him, "Lord, I am not worthy to have you come under my roof; but only say the word, and my servant will be healed. For I am a man under authority, with soldiers under me; and I say to one, 'Go,' and he goes, and to another, "Come," and he comes, and to my slave, 'Do this,' and he does it." When Jesus heard him, he marveled, and said to those who followed him, "Truly, I say to you, with no one in Israel have I found such faith. I tell you, many will come from east and west and sit at table with Abraham, Isaac, and Jacob in the kingdom of heaven, while the sons of the kingdom will be thrown into the outer darkness; there men will weep and gnash their teeth." And to the centurion Jesus said, "Go; be it done for you as you have believed." And the servant was healed at that very moment.

SUNDAY, JULY 5, 2009 –

THE HOLY BREAD IS OFFERED BY The Holy Bread Offered By: ROBERT & ELIZABETH TINDALL, for JACOB, SARAH, DAVID – for HERMAN, DASY Johnson and GITTA. ALSO FOR MATT, ALISON & DAVID TACKETT

FOR GENEVIEVE DEEB, DON SCHENKENBERGER, ALEX T SIGULOFF,

HIS EMINENCE METROPOLITAN PHILIP AND HIS GRACE BISHOP MARK – FR. ANTHONY AND FR. GEORGE, ANTHONY & GERTRUDE MICHAELS

AND FOR THE PARISH OF ST. JOHN CHRYSOSTOM, FOR ALL IT'S FAMILY AND FRIENDS, BENEFACTORS AND SUPPORTERS, AND THE FOUNDERS OF THIS HOLY TEMPLE.

THE HOLY BREAD IS OFFERED IN MEMORY OF THOSE WHO HAVE FALLEN ASLEEP IN THE HOPE OF RESURRECTION TO EVERLASTING LIFE.

MAX WILLIAMS, THE TINDALL, WILLIAMS, LO CASTRO AND JOHNSON FAMILIES

COLLEEN MALOLEY

JUSTIN POPA – JON, EUFIMIA, POMPI LIU, ALIZA, FLORIN JOHN (MEMORIAL)

THE REPOSE OF THE SOULS OF ALL THE DEPARTED LOVED ONES OF ALL MEMBERS AND FRIENDS OF ST. JOHN CHRYSOSTOM CHURCH – MAY THEIR MEMORIES BE ETERNAL.

UPCOMING BREAD OFFERING:

Jul 5: Robert & Elizabeth Tindall – ***Jul 12:*** Kris Howard – ***Jul 19:*** Joe & Sandy Cockrell – ***Jul 26:*** Don & Connie Schenkenburger

July Birthdays

6 Judith Egbert, Katherine Fay – **7** Mickey Mitson – **14** Joseph "Joe" A. Cockrell Sr
– **16** Alexander M. Deeb – **19** Joe Cockrell Jr – **20** Angela R. Bojrab – **27** Aseel Zawahri
– **31** Brandon Rutherford, Elaina Zawahri

– **GOD GRANT YOU MANY YEARS** –

Anyone celebrating a birthday or anniversary or any other special occasion please forward your information to Fred Deeb or Father Anthony, that your name may be included in the bulletin.

BIBLE STUDY

EVERY TUESDAY EVENING AT 7:30 P.M. AT FR. ANTHONY’S HOUSE

The topic is from the Old Testament. Everyone is encouraged to participate in this unique opportunity to understand the New Testament.

BASIC CLASS IN ORTHODOXY (NEW TIME)

EVERY THURSDAY EVENING @ 7:00 P.M. AT THE CHURCH

This is an excellent learning opportunity for potential catechumens discovering the Orthodox Church and for long-time Orthodox Christians desiring to gain a deeper understanding of their faith.

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Calendar of Events:

Sunday, July 5 - 4th Sunday after Pentecost
9:00 a.m. Matins 10:15 a.m. Divine Liturgy

Monday, July 6 - **PARISH COUNCIL MEETING**
6:30 PM @ Fr. Anthony’s Houst

Tuesday, Jul 7 -
7:30 p.m. Bible study @ Fr. Anthony’s House

Thursday, July 9 -
7:00 p.m. Basic Class in Orthodoxy last day at 634 Putnam

Saturday, July 11 -
5:00 pm Great Vesper

Sunday, July 12 -
9:00 a.m. Matins 10:15 a.m. Divine Liturgy

Monday, July 13 ALL LITURGICAL, EQUIPMENTS, MISCELLANEOUS, CHOIR LOFT, OFFICE,
KITCHEN, CLEANING SUPPLIED ETC. SHOULD BE READY FOR THE FOR THE
MOVE TO BADIAC DR –
IF YOU HAVE ANY QUESTION CONTACT TAMI FAY OR KRIS HOWARD

Tuesday, Jul 14 - 7:30 p.m. Bible study @ Fr. Anthony’s House

Wednesday, July 15 TENTATIVE DATE TO MOVE -

Thursday, Jul 16 -

7:00 p.m. Basic Class in Orthodoxy @ Fr. Anthony's House

Saturday, Jul 18 -

5:00 pm Great Vesper

Sunday, Jul 19 - AT THE NEW RECEPTION HALL 402 BADIAC RD.

9:00 a.m. Matins 10:15 a.m. Divine Liturgy

Monday, Jul 20 -

GLORIOUS PROPHET ELIAS

July 20 to SJuly 26

Archdiocese Convention - Van Nuys, CA

Saturday, Jul 25 -

5:00 pm Great Vesper

Sunday, Jul 26 -

9:00 a.m. Matins 10:15 a.m. Divine Liturgy

Tuesday, Jul 28 -

7:30 p.m. Bible study @ Fr. Anthony's House

Thursday, Jul 30

7:00 p.m. Basic Class in Orthodoxy @ 402 BADIAC RD

Saturday, Aug 1 -

5:00 pm Great Vesper

Sunday, Aug 2 -

9:00 a.m. Matins 10:15 a.m. Divine Liturgy

Wednesday, Aug 5 -

6:30 pm VESPERAL DIVINE LITURGY –
TRANSFIGURATION & BLESSING OF THE GRAPES

Thursday, Aug 6 -

HOLY TRANSFIGURATION

TIPS ON CHURCH ETIQUETTE:

THERE ARE TIMES DURING ORTHODOX CHURCH SERVICES THAT CALL FOR THE PEOPLE TO KNEEL. EXAMPLES INCLUDE THE CONSECRATION OF THE HOLY GIFTS (“THINE OWN OF THINE OWN, WE OFFER UNTO THEE ON BEHALF OF ALL AND FOR ALL....”) AND DURING THE PRAYER OF ST. EPHRAIM DURING SERVICES IN GREAT LENT.

IF YOU ARE ABLE TO GET ONTO YOU KNEES, YOU SHOULD KNEEL.

IF YOU ARE NOT ABLE TO GET ONTO YOUR KNEES, IT IS PROPER TO REMAIN STANDING WITH YOU HEAD BOWED.

YOU SHOULD NOT SIT, EVEN IF YOU ARE ON THE EDGE OF THE SEAT WITH YOUR HEAD BOWED.

REMEMBER, SITTING IS NOT THE SAME AS KNEELING.

June 12, 2009

We are in the final stretch of what we have been waiting for...Our move to our new church on Badiac Road in Ft.Wayne!!

Our tentative date to move is July 15th and there are many things that need to be done to ensure the move goes smoothly. Kris Howard has asked me to coordinate this process and that is the purpose of this letter.

We have 11 main areas in the church and hall that need to be packed and moved. There are Team Leaders that are assigned to each one of these areas. We are looking for boxes, packing materials and packers to assist in meeting the July 15th deadline. Our last church service is scheduled for July 12th. Everything else can be boxed up by July 12th if not before. I do know that the Sunday School and Bookstore already are packed and ready to move. We will need assistance in the other areas listed below. Feel free to contact the team leaders directly to let them know what packing supplies you have and/or can assist as packers.

Thank you very much. If you have any questions please don't hesitate to contact me.

Location	Items	Team Leader
Church	All liturgical items/equipment	Father Anthony
Church	Miscellaneous items	Alex Deeb/Robert Tindall
Church	Choir Loft	Marie Bojrab/Kris Howard
Church Hall	Office Supply Room	Fred Deeb
Church Hall	Kitchen area	Sandy Cockrell
Church Hall	Cleaning Supply	Najwa Koudsia
Church Hall	Paper products etc	Mike Malooley

What an exciting time this is for St. John Chrysostom and what a wonderful and beautiful new church we will all have very soon. With everyone's help it will all go very smoothly!

Thanks again,
Tami Fay

Please note: I will be working in Chicago July 14-17. Up until then please don't hesitate to call me.

The 1st Annual St. John Chrysostom Golf Outing

Proceeds will support the construction of our new church on Badiac Road

Autumn Ridge Golf Course

Wednesday, August 26, 2009

1:00 pm Shotgun Start

Hog Roast at 6:00 pm Following Golf

Entry Fee is \$75 per golfer which includes:

- 18 holes of Florida Scramble golf - four person teams
- 2 carts per team
- Boxed lunch at registration
- Dinner/Raffle following golf
- Refreshment cart on course
- Golf Prizes
 - Closest to the pin on all four par threes
 - Hole-in-one contest on one par three
 - Longest drive for men and women
 - Foursome winners with lowest scramble scores: 1st, 2nd, and 3rd place awards

GOLF REGISTRATION DEADLINE IS MONDAY, AUGUST 3

Make checks payable to: St. John Chrysostom Building Fund

Send all registration forms to Don Schenkenberger,

DINNER ONLY RESERVATION FOR NON-GOLFERS \$20 per person.

Hog Roast at 6:00 pm at Autumn Ridge Golf Course *Reservation deadline is Monday, August 3 Make checks payable to: St. John Chrysostom Building Fund*

For registration questions and information please contact:

Don Schenkenberger

John Fay

Rick Adams



The History of Mount Athos

Athos in the ancient Greek period

According to one tradition, the name Athos comes from the Giant Athos, who, during the Battle of Gods and Giants, flung a great rock at Poseidon, which landed where the peninsula is today. Another tradition relates that Poseidon flung a huge rock at Athos, which crushed him at the place where the mountain stands today.

Homer mentions Athos in the *Iliad* (Rhapsody Ξ 219). Herodotos lists the following ancient cities in the area of Athos: Sane, Holophyxos, Akrothoon, Thyssos, and Kleonai. Strabon also mentions the city of Charadria, while Pliny, several centuries later, refers to the cities of Ouranoupolis, Palaiotrion, Thysson, Kleonas, and Apollonia.

It is not easy to determine the sites of these cities. Most scholars place Sane on the site of Trypiti, hard by the canal of Xerxes; Dion at Platys Yalos near Ierissos in the Bay of Ierissos; Holophyxos on the east coast of the peninsula; Akrothoon near the Athos headland; Thyssos in the area of Docheiariou and Konstamonitou Monasteries, and Kleonai near Xiropotamou. Charadria was probably near Vatopedi.

These cities were chiefly inhabited by Thracians and Pelasgians. All were subjugated by Philip II of Macedon. Later on, in 168 bc, they were taken over by the Romans, like the rest of Macedonia. Most of the cities mentioned above were destroyed before the Romans arrived, but some of them must still have been inhabited in the centuries which followed, because they have yielded finds from the Early Christian period.

Athos in the Early Christian period

The legend goes that the Virgin Mary and St John were on their way to meet Lazarus when a storm forced them to put in at the site now occupied by Iviron Monastery. The Virgin liked the place very much and she asked Christ to make her a gift of the peninsula.

We do not know precisely when the first ascetics settled on Athos; but some iconophile monks must have sought refuge there in the 8th century, because ascetic monks from Bithynian Olympus, Ida, and Athos took part in the Oecumenical Council of 843. So not only must ascetic monks have settled on Athos in the preceding years, they must also have been renowned for their virtue and their theological opinions.

At the end of the 9th century, there were many hermits and small monastic communities on Athos, chiefly in the area of the isthmus. Two notable recluses were Peter the Athonite and Euthymios of

Thessalonike. According to a *sigillion* of Basil I, now lost, Kolobou Monastery was founded in this period (872) near Ierissos.

In 911, the seat of the Protos—"the 'kathedra of the elders'"—was transferred from near the Canal of Xerxes to a new site, Mese ('middle'), as Karyes was called then. The transfer was probably due to an increase in the number of monks and to the fact that monasticism had by now spread over the entire Athos peninsula. Mese was the residence of the Protos, who was elected by the monks of all the monasteries and was the spiritual leader. He wielded ecclesiastical power, took part in the patriarchal councils, and had the right to ordain priests and to appoint and dismiss abbots.

All the same, the state of monasticism in the first half of the 9th century was not good. Most of the monks were still hermits, living in improvised huts, eating the fruits of wild trees, and suffering the effects of frequent pirate raids. This situation changed with the arrival of St Athanasios the Athonite.

St Athanasios the Athonite

Born in Trebizond to wealthy parents, Athanasios became a monk and Athanasios became a monk and lived in Bithynia in Asia Minor for four years, after which he left for Mount Athos. In 961, after meeting the then powerful *strategos* and later emperor Nikephoros Phokas, he began to build the Great Lavra, a monastery to which Nikephoros Phokas himself retired in his old age.

However, Athanasios's vigorous building activity provoked the opposition of most of the ascetics, who rallied round Paul Xiropotamites and accused Athanasios before Emperor John Tsimiskes of corrupting the character of Mount Athos. The Emperor responded with an imperial chrysobull, the Tragos, which is the oldest document bearing an imperial signature. The Tragos was the first rule for Mount Athos, and lent further support to what Athanasios was doing. By the time he died in 1000, Athanasios had not only constructed the large and imposing group of buildings that make up the Great Lavra, but also secured sufficient funding to maintain the monastery and laid the foundations of coenobitic monasticism.

Athos in the 11th–15th centuries

In the 11th and 12th centuries, Athos became one of the most important monastic centres in the Byzantine Empire. Many monasteries were founded and the Byzantine emperors issued chrysobulls and *sigillia* granting them numerous privileges and vast tracts of farmland. At the time when the monastic communities in Asia Minor were being wiped out by Seljuk Turk raids, on Athos the coenobia were flourishing and their landed property was constantly increasing, as was their influence. The tradition of the ascetic hermits also remained very much alive.

After the armies of the Fourth Crusade had seized Constantinople, the Latins settled in Greece, bringing down such tribulations on the Athonite monasteries that the monks were forced to seek the protection of Pope Innocent III. But even after Michael VIII Palaiologos had liberated Constantinople, the Athonites continued to suffer, because they opposed the Byzantine emperors' efforts to pursue the union of the Roman Catholic and Orthodox Churches.

In the 14th century, Mount Athos faced great perils, but nonetheless prospered and flourished. Early in the century, the mercenaries of the Catalan Grand Company raided the Holy Mountain for two years (1307–9), sacking many monasteries, plundering the treasures of Christendom, and terrorising the monks. Of the 300 monasteries on Athos at the beginning of the 14th century, only 35 were left by the end. In the middle of the century, Macedonia came into the hands of the Serbian ruler Stefan Dushan, who visited Mount Athos and gave many of the monasteries his financial support. New

monasteries were founded, churches and refectories were frescoed, and the quality of monastic life improved, owing to the emergence of the Hesychast movement.

Hesychasm

The monks of Mount Athos accepted Hesychasm. According to Gregory of Sinai, the founder of *hesychia*, monks could see the 'uncreated light of God', the light that shone about Christ at his Transfiguration on Mount Tabor, if they were virtuous and devoted themselves exclusively to prayer, seated from morn to eve in the same place, concentrating and repeating silently the prayer 'Lord Jesus Christ have mercy on me'. The hope that they could thus come close to God was perhaps a reaction to the ever increasing external dangers and the collapse of the Byzantine Empire.

The issue of Hesychasm divided Byzantine society. Some zealously embraced it, others violently rejected it, mainly because of the excesses of some zealots. Hesychasm was also supported by the Byzantine aristocrats and ultimately prevailed at three councils (in 1341, 1347, 1351). Gregorios Palamas, formerly a monk on Mount Athos, then Archbishop of Thessalonike and a supporter of Hesychasm, was elevated to sainthood, as were many other Hesychast leaders. The efforts made by Barlaam the monk and Emperor Andronikos III to combat the Hesychast movement and limit its spread were unsuccessful, on Mount Athos at least.

Ottoman rule

The Ottoman Turks first appeared on Mount Athos at the end of the 14th century, and it became part of the Ottoman Empire early in the 15th. The monks managed to secure their privileges, their administrative autonomy, and their landed property from Sultan Murad II and his successors, but they were obliged to pay an annual poll tax (*haraci*), as well as very high extra taxes.

Despite the Sultans' occasional formal guarantees, the Ottomans still made two attempts to seize the Athonite monasteries' immovable property, the first by Murad in 1432–3 and the second by Selim II in 1568. On both occasions, the monks managed to redeem their land by handing over large sums of money.

The uncertainty of the times, together with the high taxes, reduced the number of monks, and a number of monasteries were abandoned, the monks preferring to live in *kellia* and *sketae*. The remaining monasteries were obliged to convert from the coenobitic to the idiorrhythmic system. An attempt by the Oecumenical Patriarchate of Constantinople to reconvert them to the coenobitic system at the end of the 16th century met with no lasting success. In the 16th century and the first half of the 17th, the monasteries were quite unable to maintain their monks and pay off their debts. By the second half of the 17th century, however, the abbots were turning to the rulers of Russia, Wallachia, and Moldavia, who began to make generous donations to the Athonite monasteries.

The Athonite School

The monasteries continued in penury in the 18th century. But despite their destitution, a movement arose for the dissemination of learning in the Athos area. In the middle of the 18th century, the Athonite School was established in a building near Vatopedi Monastery, its purpose being to teach theology, philosophy, and logic to the monks and to those wishing to become monks. In the early years, when the Greek enlightener Evyenos Voulgaris was director, the school attracted large numbers of students and gained a considerable reputation. But when Voulgaris left, it fell into a decline, and closed down in 1799.

Several moves were made in the 19th century to reopen the school, and in 1832 it began to operate again as a kind of seminary. The Athonite School was officially reestablished in 1953. Now named the 'Athonite Ecclesiastical Academy', it occupies a wing of the Skete of St Andrew in Karyes and follows the Greek secondary school curriculum combined with ecclesiastical education. There are six teachers and about 100 students.

Mount Athos in the modern era

The first two decades of the 19th century boded well for a new period of prosperity on Mount Athos. Almost all the monasteries' debts had been paid off, construction of new buildings had begun, and a number of monasteries reverted to the coenobitic system. But the outbreak of the Greek War of Independence in 1821 brought new misfortunes to the Holy Mountain. Many of the monks took part in the first clashes of the war, thousands of women and children sought refuge on Athos, and Turkish armed forces also entered the peninsula, imposed heavy taxes, and installed military garrisons in some of the monasteries.

With the end of the War of Independence, peace and calm returned to Athos, and the number of monks began to increase. Many of them were not Greeks, in fact, but Bulgarians, Serbs, Russians, Romanians, and other nationalities. Some Slavonic countries, Russia first and foremost, saw this as an opportunity to extend their influence into the area, donating large sums of money to rebuild old monasteries and establish new sketae. Zographou Monastery thus came under Bulgarian influence, Chelandari under Serbian influence, and St Panteleimon under Russian influence. The Bulgarians also founded the coenobitic Bogoroditsa Skete, the Russians the coenobitic Skete of St Andrew, and the Romanians the coenobitic Skete of St John the Baptist.

Ottoman rule ended in 1912, when the First Balkan War broke out. A Greek naval squadron landed at Daphne and occupied the area. The international conferences which followed the Balkan Wars were unable to clarify the status of Mount Athos. The Treaty of Lausanne eventually recognized Athos as being under Greek sovereignty, but as 'a self-governing part of the Greek state'.

When the Germans occupied Greece during the Second World War, the *Epistassia*, the four-member executive committee appointed annually by the Holy Community, asked Hitler to place Mount Athos under his personal protection, and he agreed. So the German and Bulgarian conquerors did not interfere with Mount Athos. After the Germans had withdrawn, Athos was briefly under the sway of the partisans, before the Greek authorities took over.