

The Metropolitan of Morphou Neofytos speaks with Journalist Natasa Ioannou on Bergina TV 14.12.2022

The Metropolitan of Morphou Neofytos discusses his decision to be a candidate for the archbishopric throne and other topics of modern interest with journalist Natasa Ioannou on the TV Station Bergina. The show aired on Wednesday 14 December 2022 at 20:00.

Ο Μόρφου Νεόφυτος συνομιλεί με τη Δημοσιογράφο Νατάσα Ιωάννου στην τηλεόραση ΒΕΡΓΙΝΑ 14.12.2022

Ο Μητροπολίτης Μόρφου κ. Νεόφυτος συνομιλεί με τη δημοσιογράφο Νατάσα Ιωάννου, στον τηλεοπτικό σταθμό Βεργίνα, για την απόφαση του να διεκδικήσει τον αρχιεπισκοπικό θρόνο. Η εκπομπή μεταδόθηκε την Τετάρτη 14 Δεκεμβρίου 2022 και ώρα 20.00

an English transcription of the video from ΟΜΙΛΙΕΣ ΜΗΤΡΟΠΟΛΙΤΟΥ ΜΟΡΦΟΥ

The journalist Natasa Ioannou begins the interview: Good evening, Ladies and Gentlemen. The 2022 Archbishopric election is on the home stretch [with the election scheduled] for the 18th of December. The people will vote one of the six hierarchs who claim the throne of Apostle Barnabas of the Church of Cyprus. We [will then have] the final three candidates and the Synod [of the Church of Cyprus] will decide on the new Archbishop. I am really happy tonight because in the studio of Bergina TV, I have with me the Metropolitan of Morphou, Mr. Neofytos. Good evening, your Eminence, welcome!

Morphou: Good evening, Natasa. Thank you.

Natasa: I feel a special joy.

Morphou: You should indeed.

Natasa: I tried very hard to get this interview. I wanted it a lot.

Morphou: Others tried for it as well.

Natasa: The truth is that every time I [have a discussion] with you, I enjoy it a lot. You did not campaign for the election of the new Archbishop as other hierarch-candidates did and gave interviews. Yet, you said yes to me. I will come and discuss with you. Why did you choose this?

Morphou: Why did I choose to come on your show?

Natasa: Yes, why?

Morphou: It's an interesting question which is of interest to many people and also to many reporters. The reasons are basically three.

The first reason is because I had promised it a long time ago and I learned from my father to honor my word. I remember that I gave you the promise when the late Archbishop had not fallen asleep yet. He was sick. Furthermore, I, myself, had not taken the decision whether or not I would be a candidate. I was considering whether or not to be a candidate [for the position of the Archbishop of Cyprus]. I remember us talking on the phone and I remember telling you that I will come on your show if I am indeed a candidate. After a lot of prayer and counselling from some people of God, and not communication experts, we decided we will not give any interviews to reporters. These people of God told me to evade as much as possible the people who are hostile against the church and [those] who, with their positions, represent the New World Order. Find reporters who have an objectivity. [This is] not to say that they need to be friendly to me. Thank God, I think I have the skills and abilities to deal with all reporters.

Natasa: We have witnessed it.

Morphou: Indeed. It's not out of fear [that I evade reporters]. So, I had to find reporters who are not part of a European, New World Order, New Age system. Whoever knows what New World Order and New Age stand for realizes what I am talking about. So, one reason was because I promised it. The second reason is because many people want to vote for me or work for my candidacy for this historic throne of Apostle Barnabas. [It is] probably, one of the most historic of the whole world, not just Orthodoxy, and the most ancient autocephalous [church] of the whole world and guaranteed by two Ecumenical Councils. At an age when poor Ukraine is still looking for [its own] autocephalous [church].

Natasa: We will come to that.

Morphou: And instead of an autocephalous, we have a "ponocephalos" [Greek for headache] and "cacocephalos" [Greek for bad-head].

So many people told me, "Since you are communicative and you are not afraid of even hostile reporters, why do not you go [on the air]?" Because I am being obedient to the people of God who counsel us. So, I took into account those who work for my candidacy and would like to see me on, at least, one or two shows. That's why I am on your show tonight and I will be on the radio show of the journal "Politis" on Saturday afternoon. "By the prayers of our holy fathers."

Natasa: And it's over.

Morphou: The third reason is you.

Natasa: I am moved!

Morphou: We have personal favorites.

Natasa: I want you to tell us, first of all, why you decided to be a candidate for the Archbishopric throne.

Morphou: It was not me who decided, my dear daughter.

Natasa: Others made the decision for you?

Morphou: Others decided and I did obedience to them. This is given in a historic speech we made in Akaki, the latest “Lighter of the Saints” homily [22/11/2022]. Every month we have a meeting with people who come from the whole of Cyprus, from Paphos to Kokkinoxwria. It’s been 2, 3 years now [that we have been doing that]. They ask questions, either theological or on contemporary issues which concern the faithful Orthodox of Cyprus or even the men of lesser faith. People who disagree with me come and ask questions. In this way, a communication with the people of Cyprus takes place.

Natasa: And a constructive dialogue.

Morphou: Both I and they benefit from it. Other people also take answers. The most well-known, Christodoulos Protopapas, the “guru” of the Internet in Cyprus and satellite technology told me, “Since the things you discuss with your partners are so interesting, why not show them [online]? This way people from other regions of Cyprus, from other countries [can also listen to them].”

As a result, we record these meetings. Afterwards, one, namely Petros Lazarou, the director of the Cultural Foundation of the Metropolis, takes out “the thorns” that, occasionally, come out of my mouth, because, as it seems, I come from a generation of roses, not a cactus, as some say! But [my speech] is a rose that occasionally has some thorns.

Natasa: You do not embellish your speech. It’s straightforward, to make it more accessible to the fellow man.

Morphou: A colleague of yours said, “You are very poetic.” I told her, “You discovered half of Neophytos.”

Natasa: You are indeed poetic in your words.

Morphou: But the other half is thorny.

In that last meeting at Akaki, I analyzed the reasons [for running as a candidate]. The basic reason is that I represent a portion of the faithful both in Cyprus but also in other countries of Orthodoxy who watch our speeches through the [Youtube] channels. Then came the Serbs, the Bulgarians, the Romanians [viewers]...

Natasa: I have taken notice of it. There are thousands of people who want to listen to you.

Morphou: The Americans, the Australians. Even non-orthodox people. They [the speeches] are translated into English, Russian and so on. All these people have shared opinions [with me] on various issues that concern Orthodoxy and the global events and [even] geostrategy.

You realize that all these people “fell” on me when they heard that the Archbishop, the late Chrsostomos II, “is leaving.” “You need to be a candidate.”

“I am not getting elected,” I told them. “There are others who have been campaigning since their birth.”

Natasa: Isn’t this thinking humanly? I am not getting elected [because others have been campaigning longer]?

Morphou: [It’s natural] to think as a man, “as men wearing flesh and inhabiting this world” [from the Service of Confession].

And the bishop should indeed think as a man, but not only as a man. If he only thinks as a man, then it’s a fault that he became a bishop, a priest or a monk. I am a man who believes in the perfect God and the perfect man, Jesus Christ, the victor over death, the devil and my sin. Thus, I see the human [affairs] and I study the theological ones, right? [I see] the theological ones mostly through these holy men and women that I met in the past and the ones who still exist today. There have always been saintly people [meaning in all ages]. The good thing with me is that the providence of God still keeps my eyes open so I can identify sainthood.

Natasa: The world needs this, your Eminence, because we have seen people react against things you have said. [This can happen] when they enter into a discussion, because the first meeting with the divine might be scary to someone, that is, to get into the process of knowing what the Orthodox faith stands for.

Morphou: Excuse me. What you said is found in prophet David, my favorite from the Old Testament. Prophet Moses and Prophet David. He says, “The fear of the Lord is the beginning of wisdom.” [Psalm 110]

Thus, the ones who want to believe, let them not be afraid.

Think what our God, Christ, the perfect God and the perfect man said, “Why do you ask me what is fornication and what is sin? To simply take a look in a sinful way, you have committed fornication, adultery.” [Matthew 5:27-28]

The mere look. And the Hebrews, frightened, terrified, ask him, “Who then can be saved?” [Luke 18:26]

If a mere look is [considered] a sin, how are we to be saved? How are we to be forgiven? What does He answer them? And this is something we forget. “The things which are impossible with men are possible with God.” [Luke 18:27]

As if He is telling them, “Ask Me to forgive you, repent and I will help you. Again, you will look, again you will sin, but I am here always.”

On top of that, a disciple asks Him, “My Lord how many times can this happen? If I do this [sin] seven times, are you to forgive me seven times?”

What does He answer him? “Not just seven, my child. Seventy seven.” [Mathew 18:22] And seventy seven means an infinite [number of times].

Natasa: I want us to get to know Metropolitan of Morphou, today.

Morphou: You have already met him with what we said.

Natasa: I want us to go back to his childhood years, [his] village, Ano Zodia.

Morphou: The Gospel of Matthew, “Abraham begot Isaac, ...”

Natasa: You were born in 1962...

Morphou: On the 21st of January, for those who study the zodiac signs. I do not.

Natasa: Nicholas [your father] and Milia [your mother]. What do you remember of those years? How were you as a child?

Morphou: By “child” up until what age are we talking about? 7 or 10 years old? Let’s say until 1974 [the year of the Turkish invasion of Cyprus]. I was 12 years old and it was “the years of Paradise in Zodia.” This is how I call them. Afterwards, we became refugees.

Natasa: Let’s see some photos from your childhood.

Morphou: This is as a little refugee. I was hurt a lot. As a matter of fact, the coat I am wearing is a used one [destined for refugees].

Natasa: How old are you in the picture?

Morphou: I am exactly 12 years old. We went to [refugees’] care and there were a lot of [used] clothes to collect from. Everything I am wearing in the picture belongs to the Greek brothers who sent us their used clothes as help. Whenever I see this coat and this look, I think “Omyros [his name before he was tonsured], the little refugee.”

This is in my teenage years, with St. Milia [his mother] with this look that sees beyond the visible. Milia could see the invisible too – Saints, demons. She could see the good and the bad in people as soon as they stepped into [our] house.

Natasa: You have inherited [this] from her.

Morphou: The other one, next to her, is my sister, the late Stella. My mother told me prophetically, “After I die count one year, bishop, Stella is going to leave.”

In a year my sister slept [died] suddenly.

Behind Stella, it's my fourth brother, Theocharis, who lives in Larnaka. He loves me too much. I told him once, “My brother, love me less, because your love is drowning me.”

Here, this photo was taken in 1979. I am a graduate of the second high school of Acropolis.

Natasa: You were president, right?

Morphou: Yes, first I was president of the class and then of the whole school.

Here, we go back again. “The years of Paradise in Zodia” at elementary school with Mr. Euripides Gavriilidis, the principal, and a teacher that taught me a lot and was a relative of my mother, Mr. Skordis. It is him who spoke prophetically of my late brother, Petros, who was killed in the war. He was our third brother.

I have two paternal half-brothers, [both of them], in the heavens now. Andreas and Michalis.

Thanks to our mother, all of us were one, really beloved family. Why? Because Milia did not separate between the children of her womb and “the dogs of Nicolas” [i.e., the half-brothers]. No! She used to say, “The children of my heart, the two orphans, Andreas and Michalis, and the [four] children that God sent me.”

This photograph is the oldest of all. On the left is little Omyros. Apart from my aunt Androula on the right and Panayiotis, all the others in the photo have fallen asleep. This is a family table in Zodia where the family of Masouridon, meaning from the side of my father, were amazing at having fun and they were great speakers and singers. They spoke and sang really well.

In this photo, we are graduates of the high school of Acropolis along with my good professors. I am the second [from the left] in this photo. They put me on the back because I was really tall.

Natasa: As a small child, due to your mother and your grandmother, you had the chance to enter the Church and meet Christ...

Morphou: My father was a faithful man as well.

Natasa: Yes, but mostly your mother and grandmother.

Morphou: My father fell asleep when I was 8 years old. Thus, most of the experiences are from my mother.

Let the divorced Cypriot women and the widows listen to this, so that we make something out of our discussion. How is a boy “completed” if the father leaves either through divorce or death? When the mother presents to the boy his father as a perfect man. When the mother presents to the child his father as a perfect man. Did you listen to this? Even if he was not one. It goes without question that he would have had some weakness. The boy receives his manhood through the eyes of the mother. It’s the mirror. If you fail in this pedagogy, then good luck finding the man [in the boy]. Whatever that means.

Natasa: If we compare your life in Zodia with your life in the [refugee] neighborhoods. I have noticed one thing. Up to 12 years old you were inside the church and in the playground enjoying life with your friends as a child. But the uprooting [due to the Turkish invasion of Cyprus in 1974] and the following [experience] of a refugee...

Morphou: And the fact that I lost my brother to a car accident when he was 24 years old, as well as the fact that I was an orphan before that. Three things.

Natasa: Did these things make you grow abruptly and intensified your ideological and other personal searches [in life]?

Morphou: I think that every teenager is entitled to this. The teenagers these days carry out this personal search on the web. In this picture, I am a graduate of law school, on the left with the moustache. It was a search for Omyros to socialize. I was always looking for the best in my life. I came to realize that the best people were to be found in the Left Political Party [«ΕΛΟΝ» in Greek]. So, I joined them without my family being leftists. They were close to the center, but always politicized.

The generation of Milia, my mother, had this [politicized] DNA. It’s the generation of Takis Hatzidimitriou, Loukis Akritas, both of them first cousins of my mother. Of Elena Akrita, the terrific journalist in Greece, who speaks up about everything. Many times, I see myself in Elena.

[In this photo] is a saintly woman.

Natasa: Two of them!

Morphou: Two of them! Well done, Natasa.

Natasa: See...

Morphou: It’s my grandmother Myrofora [on the left and his mother, Milia, on the right].

Do you know what a man possessed by a demon told me the other day? “You pretend to be someone and you pretend to be strong. If it was not for the three of them, we would have finished you...”

The demon was speaking through the possessed man. So, I ask him, “Which three?”

“The pickled herring [i.e., skinny].” He meant Saint Iakovos Tsalikis who was my spiritual father in Athens.

“And the two others – your mother, Milia, and the old woman [meaning his grandmother, Myrofora].”

He did not even dare say her name.

“You have these two, now in Paradise, praying on their knees for you and for the whole church of Cyprus. And the pickled herring [St. Iakovos Tsalikis] going up and down. That’s why we cannot touch you.”

Here he is, in the middle [of the photo]. The demon called him “pickled herring” because he was really, really skinny. He is wearing a sweater in the photo and you cannot see how skinny he really was. On the right, it’s me exactly when I became a monk.

I met St. Iakovos in 1982, when I was 20 years old. Here I am with my close friend, Dimitrios Demerzis, now father Gennadios Sinaitis.

Natasa: Did you choose consciously to study law?

Morphou: No, I liked history a lot. I also liked philology.

Natasa: Don’t you ask yourself how you ended up in law school?

Morphou: The reason [I went to law school] was my brother Theocharis who is an exquisite philologist and a historian. He told me, “Brother, you will end up reading philology and history eventually anyway. Since you are a good speaker, go to law school.”

When I was in the left, the then secretary general, Dimitris Christofias, singled me out [for my skills].

“We will own two offices, if you become a lawyer,” my brother went on. I did obedience to him, even though I did not want to.

Theocharis knew that I did not want to [go to law school] and that he pressured me on this. But it turned out well because I discovered a science unknown to me.

Natasa: Which Saint was it that told you that your law degree will prove useful someday for the Church of Cyprus?

Morphou: St. Porphyrios [of KavsoKalyvia]. The one in the screen is St. Iakovos [Tsalikis]. I met St. Porphyrios when I was 19 years old and he told me, “You will hold this degree. The Church of Cyprus will need it and the Archbishop [of Cyprus] will ask for it.”

So, it happened. First, Chrysostomos I asked [my legal advice] for interrogations of priests and archpriests. Later on, Chrysostomos II [asked it] in writing with his signature.

I called him “Bous” [from the second letter of the Greek alphabet “B” implying that he was the second with that name]. “Do not call me Bous,” he used to tell me. “The ‘Bous’ [meaning ox in Ancient Greek] is the strong one who pulls the load. It’s the symbol of Apostle Luke.” I told him. He liked it once I explained it this way.

He [Chrysostomos II] sent me a letter one year before he fell asleep. He told me, “Desperate mothers come to me...”

Watch the cares that he had. A side of him we never showed to the world. We only paid attention to his statements, the quarrels he had with me, with [Metropolitan] of Lemessos. But he cared for his people. He was a father.

Natasa: All of you [care]. Despite what goes public.

Morphou: Thank you for saying that. Once you become an archpriest, you cannot but become a father too. Otherwise, you turn into a monster. The same applies for mothers. You are either a [true] mother or a monster. So, he sent me some mothers of high school drug addicts. Drugs in high schools, another hot topic.

He [Chrysostomos II] told me in his letter, “Read the law on prosecuting crimes related to drugs. There are holes in the law which are used by the drug traffickers. Let’s make some proposal to the relevant Legal Committee of the Parliament and close these holes in the law.”

When I saw his signature [in his letter], I remembered the [prophetic] words of St. Porphyrios. What great Saints our Greece produced in the 20th century! Some said [St. Porphyrios’ prophecy] means that you will become an Archbishop. I tell them, “No!”

The Saints did not speak in abstract or make abstract prophecies. As one said, “They could see through the keyhole!”

I told them, “For St. Porphyrios to tell me this, it means that some Archbishop will ask me for something!”

Natasa: The first Saint that you met...

Morphou: It was St. Porphyrios in the shack where he lived in Oropos [Greece]. First, we went to St. Porphyrios. He told me many things.

Natasa: What things? About yourself?

Morphou: No need to tell them. For myself and others. At the time, I was in need of a father. Not for spiritual reasons, but for psychological ones. I missed my [dead] father. Let all the divorced and all the orphans listen to this. Furthermore, the responsibility of us, clergy, is to become fathers of many people, struggling people, drug addicts, orphans, divorced. You realize the responsibility a priest, a bishop holds.

He [St. Porphyrios] told me we look alike in the character. “You too have a lot of logic and much injured sensitivity. You need a father ‘to fill’ this injured sensitivity. How are you to be a father, otherwise?”

“Where should I go?” I asked.

“To Iakovos!”

“Who is Iakovos?” I asked.

He answered, “He lives in Evia, in [the monastery of] Saint David and he is the most holy, the simplest elder that exists today in Greece.”

Indeed, I went to him [St. Iakovos].

A little before going to St. Iakovos, I went to the Holy Mountain and met with St. Paisios [the Athonite]. He [St. Paisios] told me the same thing: visit St. Iakovos and come visit me occasionally. St. Paisios was the one who told me, “There will come a time when you will have to build monasteries. You will build them with two yards, one for the laypeople and one for the monks or nuns.”

“Am I supposed to do such things?” I asked him.

“Not now, my child. When you become an official person of the Church, you will be called to defend the Orthodox faith and you have to become a Maccabee.” [St. Paisios said.]

I did not know who the Maccabees were at all. I then found out.

On Pascha of 1982, I went and found this man of God [St. Iakovos]. He has become my father, psychologically and spiritually ever since.

My Natasa, I tell people, “In the Metropolis of Morphou, the Metropolitan is not Morphou Neophytos. It’s Iakovos Tsalikis.” All our priest experience that and the people of the area also feel the same. That’s why we will build him a great church, a great pilgrimage at the roundabout of Akaki. People of God have given me a lot of land and I will build there a great pilgrimage.

Right after and due to the fact that [the monastery] of Saint David was far away, I met the fourth Saint. I wanted someone to confess to, every week. And someone to teach me how to be a monk because at 20, 21 years old, a voice emerged from inside me, “Watch over yourself. You will become a monk.”

Natasa: You knew it.

Morphou: I was hearing it, inside me. To listen inside my heart is an idiom I took from my mother.

Natasa: Had you already confessed when you were 20 years old?

Morphou: At 19 years old I did my first confession to a good priest in Ilisia [Athens], father Georgios Kalantzis.

Natasa: And you told him that you wanted to be a monk?

Morphou: No, back then I did not want to be a monk. I just wanted to confess. Who took me to this priest? Three brothers from Neon Xorion of Paphos [Cyprus]. Three brothers from Neon Xorion of Paphos [Cyprus], the Savvas family. I mention it since you also have an origin from Paphos.

They attended the Liturgy there, every Sunday. One of them became an ascetic. I joined them. I met this good priest. A lot of Cypriot university students used to visit him. I confessed to him two times. I was relieved of the burdens of the past, of the guilts that each man bears from his teenage years. I realized he did not suit me as a spiritual father and I asked his blessing...

Natasa: So you could go to another spiritual father.

Morphou: Yes. He gave me his blessing and I met through a miraculous way in the leprosy hospital [of Athens], St. Evmenios [Saridakis]. He is also a Saint of our Church and his feast day is on the 23rd of March.

In this photo, I am with St. Evmenios in London. In this photo, we are either in Moscow or Ukraine, anyway it was Soviet Union.

Natasa: I read that, at first, he [St. Evmenios] would not receive you for confession.

Morphou: Not a word [from him] for one whole year.

In this photo, I am a deacon, on the left, and there is a man, you can barely see him on the right of the Saint, who inspired me and helped me meet the Saints, Gerasimos Fokas of Kefalonia, [Greece]. He became a bishop for a few days and then he died.

We are performing the Sanctification of Water [«Αγιασμός» in Greek].

This photo is from England with an amazing friend, the one with the moustache in the center, Andreas Christophorou. I worked next to him in the tourist agency “Rhodos.” We organized trips for two years and I worked as a guide. Every summer, since we were poor, first my brother Theocharis, then me. We went to a hotel in Spetses, “Poseidonion Hotel.” [It was] the most aristocratic one and we made a lot of money. I saved this money, as St. Iakovos advised me, and I managed to get by for 10 straight months. I managed to support myself alone. My mother used to say, “This one was not raised by us.”

Natasa: When you returned to Cyprus you had the chance to meet...

Morphou: I was 25 years old. I met another man of God. He is still alive – my elder, elder Symeon, abbot of the monastery of Mavrovouni in Troulloi of Larnaka. We built together the first monastery of the ones that St. Paisios prophesized with two yards. St. George in Mavrovouni.

Natasa: I have also heard you speak of elder Panais of Lysssi. I mention him as an example of a [holy] man who lived inside the world.

Morphou: Sainthood is not an [exclusively] Greek phenomenon.

Natasa: And you don’t have to be a monk [necessarily] to become a Saint.

Morphou: Bravo for saying this because some supported this position and spread wrong messages as if marriage is a second-tier mystery. We forget that all monks are children of a marriage. All of us, monks.

Natasa: How many Saints have you met totally in your life?

Morphou: This is my elder, father Symeon when he and I were younger. Do you know when this photo was taken? A day before I was ordained a bishop. He [Fr. Symeon] told me, “Let’s take a photo that you remember us and won’t forget us.”

Natasa: In 1998?

Morphou: Yes, 1998! [In this photo], it’s my ordination by this great ethnarch [Chrysostomos I]. As some ask about the ethnarch-role of the Church, you do not need to yield [political] power to be an ethnarch. You need to have heart. In this photo, there is an ethnarch without being President of the [Cypriot] Democracy, Chrysostomos I.

He was concerned all his life with two things. “How will the Turks leave and [Cyprus] will be liberated, Metropolitan of Morphou?”

This is how he spoke, “Metropolitan of Morphou! How will the land be liberated; this must be your worry!”

And the second [worry], “Strong church and financially self-sufficient. So that we need no one, only God!”

It’s not only these two. I tell you that there are more.

He [Chrysostomos I] and Chrysostomos II defined the Church [of Cyprus] on these two levels during the late years of the 20th century and the first years of the 21st century. On a first [level], for the church to continue to have the agony of liberation of this land from the [Turkish] occupying forces. On a second [level], for the Church [of Cyprus] to manage to be self-sufficient [financially], especially, when you watch what happens in other sister-Churches who are subdued to the state since both the archpriests and priests are “clerks” of the state [i.e., are paid by the state]. This is a tragedy! This [phenomenon] does not exist in Cyprus thanks to the old archbishops. It’s not just the autocephaly of the Church. You can have autocephalous [status] and still be subdued to the state and to Europe, right? The autocephaly was the achievement of the archpriests of Cyprus during the first millennium A.D.

The second achievement was to preserve Orthodoxy and not submit to the Latins, the Venetians of the Pope, the Turks, the English. And afterwards, to not go to your head in the 1960s when Makarios became a President. It was a short era. It might only lasted 14 years, but it was a dangerous era. Makarios [that is Archbishop Makarios III] enshrined the autocephaly in the [Cypriot] Constitution. So, we have a reaffirmation in law of the autonomy of the Church of Cyprus.

Afterwards, the two Chrysostomos [I & II] carried out the financial autonomy. The last one [Chrysostomos II] carried out the impossible. Let’s mention the archpriests who helped him in this effort: The [Metropolitan] of Paphos, Georgios, the [Metropolitan] of Kykkou, Nikephoros, the [Metropolitan] of Lemessos, Athanasios and the [Metropolitan] of Morphou, Neophytos [himself], along with the dear [Metropolitan] of Constantia, Vassilios. If I am considered the Legal [Consul] of the Holy Synod, he [Vassilios] is “the Minister of Foreign Affairs.”

The fact that we are all candidates [for the throne of the Archbishop] does not mean that we are hostiles. The day after the elections will find us all together again, 17 people around the same table, with the purpose of keeping this historic church [of Cyprus], Orthodox in faith, Greek in voice, psalmody and blessings, [and] most important of all, modern.

Natasa: We will go on a short commercial break and we will be back because I have many things to ask you about nowadays.

Morphou: If you have enough time.

Natasa: Indeed! In the second part of our interview, I want us to talk about some of your opinions that created a backlash. I will start with your usual references to the “New World Order.” We lived through this pandemic, your Eminence. The people and all of us were scared because they told us that before death, we need to protect ourselves. The protection took the shape of protective measures of public health, wearing masks, isolating in homes, etc. We witnessed a lot of things, your Eminence.

Yet, we also witnessed the Metropolitan of Morphou, Neophytos react. We watched you performing the Liturgy on the feast of the Holy Theophany [despite state prohibitions for mass gatherings]. You were fined 300 euros and you were dragged to courts, because you reacted. You said that as a hierarch I have my flock and I have to perform the Great Blessing of Water. This is what God ordered me. This is what I [the reporter] understand as [one of the] faithful concerning your [aforementioned] actions.

On the other hand, there is what I described [above] – the fear of death, the pandemic... We have to follow the measures in the interest of public health, because it’s not just an individual matter.

Morphou: What is the question?

Natasa: The question is that the way you acted caused reactions. I say that you acted on a spiritual basis. Explain as your decision not to wear a mask, to say...

Morphou: No to vaccines...

Natasa: We will come to that. Let’s talk about the measures first.

Morphou: The vaccines are also considered a measure of coping with a manufactured disease. You must have understood this from the first part of this interview and also from other interviews I have given along the years. I have been a bishop for 24 years now. I am not a child.

Natasa: You also have legal expertise.

Morphou: My theological education [more than my legal one] helped me more to take decisions on how to deal with the pandemic and the measures that Europe, not the [Cypriot] government, sent us. Even more, “the carriers” of Orthodox theology [helped me]. They do not necessarily take the shape of an archpriest. They are the God-bearing people. Such were the 5, 6, 7 Saints you showed on the screen before.

We forgot the holy elder of Stavrovouni, Athanasios. He is the elder of all elders of Cyprus. We need to make a show just for him. Cyprus needs to know what this man created and what he protected.

The same goes for elder Panais of Lysi as well as Hatziflourentzos, the Saint prophet, who slept in 1969, if I am not mistaken.

We knew that the New World Order will come and the New World Order has certain goals. The New World Order, for those who are not familiar, and I am sad because many archpriests do not mention the New World Order. Only Morphou [himself] does. No one else of the other archbishopric candidates speaks about the New World Order.

Natasa: Any word about it within the Holy Synod [of the Church of Cyprus]?

Morphou: Rarely. This is most sad. First, the archpriests, we fail to read “the signs of the times.” The signs of the times are not necessarily the prophecies of St. Paisios, St. Kosmas the Aetolian, St. Matrona the blind, and many other Saints. It’s the geostrategy and the geopolitics that unfold.

Many atheists, who do not deal with “the metaphysical” or the prophetic speech, come to the same conclusions with St. Paisios, with St. Matrona, with St. Kosmas the Aetolian 250 years ago, with the Revelation of St. John, 2000 years ago, with the prophets of the Old Testament, thousands of years ago.

The Holy Spirit did not drop dead. It’s not a dove that was shot. It’s alive and it’s God! The Father, the Son, and the Holy Spirit, one and Triune God. This Holy Spirit illumines “the clean people,” meaning those who cleanse their hearts of passions and weaknesses, either inherited or acquired. Such people are the Saints. But it can also be you, it can be me. To the extent that we cleanse our hearts, we receive the analogous illumination by the Holy Spirit. Not by the atheist letters of Europe who were taught to us in schools and universities.

Natasa: So you, yourself discerned...

Morphou: The Saints who I met from before helped me discern. Among them, count the illiterate Milia and Myrofora, count Athanasios of Stavrovouni, who at his 14 years of age went on to be an ascetic, and St. Iakovos [Tsalikis] who is, of course, now canonized. A universal, huge Saint. All of them prepared me, in the same way that they prepared me to be a bishop. St. Iakovos told me that in my era, after I pass 50 years of age, an antichrist situation will arrive.

“You will be an archbishop then and you have to rise and speak up, my child” [St. Iakovos].

“Why antichrist, elder?”

“They will try through many ways to disturb the Church and, unfortunately, many chosen ones will be fooled.”

“Meaning?” I ask.

“Archpriests! They will believe them.” [St. Iakovos].

Since I was certain that you would ask these questions. This one, he is a Cypriot from Alona. I am not sure if you can see him. This man of God, my dear daughter, Father Savvas Achilleos had also a great prophetic gift and he fell asleep 3, 4 years ago. He was in Kareas, Athens. I read it exactly as he said it.

“The antichrist will occupy ‘the post’ of health. It’s a flu that will come. It will look like a flu.”

Natasa: When did he say that?

Morphou: Listen to all of it and I will then tell you the date.

“A manufactured disease.”

Are you listening [to the source] from which Morphou saw all these? From the eyes of the prophets.

“It is recommended to avoid any kind of vaccination. Those who will not be vaccinated, will be isolated.”

Did it happen [as said], Ms. Natasa?

Natasa: Yes...

Morphou:

“Homily of Father Savvas Achilleos on the 11th of October 2007.”

It’s on YouTube. Find it and listen to him.

Natasa: We have already done so.

Morphou:

”He was born in the village Alona of the Metropolitan district of Morphou on the 2nd of August 1930, and he fell asleep on the 3rd of August 2016.”

And he performs many miracles. For you.

Natasa: Thank you.

Morphou: So, I did not have many choices but only to discern when the age will come that they will use health for the intimidation of the people. And the five tycoons of wealth, the Rockefeller family, the Rothschild family, Soros, Bill Gates, and one more who has Greek origin and I will not name him.

Natasa: What was their goal?

Morphou: Not “was.” It still is. This was the first round.

Natasa: What is their goal?

Morphou: Their final goal and I am not a conspiracy theorist. Do you remember when we did a show on the signs of the times? And with your colleague, Elita Michailidou. We did shows 7 years ago.

Natasa: They are on YouTube.

Morphou: They are on YouTube. Go and find out what happened, what did not happen and what will happen because prophecy is given in order not to be realized, but for the people to beg for it not to happen, out of fear or pain. Those are St. Porphyrios words. He says that the prophecy is given with the hope that it won't happen. Meaning that the people will [eventually] come to repentance and [the prophecy will not happen], because what is happening and what will happen is not a punishment from God. No! They are the results of our, clergy and lay people, acts and omissions. [Namely], our abortions, our unnatural [carnal] sins that take place not only outside of marriage, as some think for the poor LGBT, the homosexuals and the lesbians. No! These things take place inside marriage as well. I named them and all of Cyprus said, "Morphou is a lunatic, he is mad. Do not listen to him!"

And the third great sin is satanism and witchcraft which have taken on ever greater proportions. As soon as you open your phone on Google, you will find all these. And all these things are watched by our little children.

Now, the "geniuses" of the Parliament, after all the education and the web, not for the teenagers, but the kids of elementary school, they decided to introduce sexual education [in schools]. To whom? A little bit longer and the children will be the ones teaching you [on sexual education].

"We will do the right thing," [they say.] The right thing needs right people, right teachers—without passions [«απαθής» in Greek].

Let's go back to the issue of vaccines. When I met these Saints and they told me the things that are taking place and are bound to take place... When I talked about Bill Gates about two and a half years ago, most Cypriots did not know who this man was. Now everybody knows him because every semester he informs us about the next vaccine to come, which is paid and manufactured by him.

Do you remember a folk song saying,

"Everything is paid, everything is paid and dad has taken care of everything for me and it's the 31st of the month."

You might not have heard it. The "dad" now is Bill Gates and the other five I told you about, who have one goal, reducing the human population. They say there are too many of us, and with the advanced technology of robotics, the technology

of electronic brains, and the technology of Artificial Intelligence and nanotechnology and the vaccines we can produce —after we intimidate people that they have to vaccinate themselves because otherwise they will die from the diseases that every so often we will create after we have already produced vaccines for them. When I know all these things, should not I inform the people about them?

The Metropolitan of Lemessos might not have found the time to read these things or did not get into the process of reading them or his environment did not allow him to read them. But, it's been decades that the environment of Morphou, earthly and heavenly, have been preparing him for years that these things are coming. And when they came, they were familiar to me, not sudden. When this thing has poison inside it, should you not tell your son, “My child, do not drink this. It has poison inside.”

Natasa: Your Eminence, every week they announce deaths from COVID-19.

Morphou: They have stopped now. Why have they stopped now?

Natasa: They say that the people should vaccinate themselves in order to build up immunity, that our only defence is vaccination. Scientists say that the children should also be vaccinated. You now say that their aim is population decline or profit.

Morphou: Population decline implies profits for these tycoons of wealth. As a teenager said to his mother, First they earn money and then they achieve population decline which is also profit.

Do you think that the population decline will only be achieved through vaccination? There are other scenarios to witness and we will indeed witness them. Because it's them who govern. It's not Christodoulides, Mavrogiannis or my friend Protopappas, whoever [of them] is elected President [of the Cypriot Democracy in the upcoming elections of February 2023]. Will they manage to resist against the five [in favor] of globalization? The five who govern all the banks, except for the Russian, the Iranian, the Syrian, the Indian and the Venezuelan one. They try to control China now, they have their mechanisms, I won't get into that.

Natasa: They say that the pandemic is under control now.

Morphou: A new one is coming, my child. Now, it's the time of the [Third] World War. They started the World War, not Putin.

Natasa: Is the Third World War now under way?

Morphou: Yes, it is. It started from Syria and it unfolds piece by piece. What is happening now in Ukraine will stretch and it will expand to faraway lands, in Iran, India, China, Australia. With the [Third] World War, there would be more

population decline. Think how many people died during the Second World War without the use of nuclear weapons. Many radioactive plants will explode...

Natasa: When will this happen?

Morphou: I don't know the chronologies. These things do take place. Did Chernobyl happen? It happened. It's inside the Revelation, "Wormwood" [Revelation 8:11]. Go read it!

First, the archpriests who want to govern the Church of Cyprus and then the people.

Natasa: Do you emphasize these things inside the Holy Synod?

Morphou: Only to those who listen. Some listen, some others do not want to. Some do listen and see that these things have started happening. It's not just the World War [that is] a means of population decline. It's radio energy, the biological warfare. There is also a way "to activate" the [Covid] vaccines. These vaccines are not like the polio vaccine, which of course I have taken, or the measles vaccine or the flu vaccine, which of course and I have taken and still do. I am not an antivaxxer. The [covid] vaccines have already been taken by the 70% of the Cypriot people with the consent of the overwhelming majority of the hierarchs of Cyprus—listen to the responsibility these hierarchs hold, either knowingly or unknowingly.

With a government program which came straight away from the European Union and the European Union received it straight away from the five I told you. See how the New World Order works? Hierarchically.

Natasa: If you were my spiritual father...

Morphou: I would tell you not to take the vaccine. I have responsibility.

Natasa: Let's say that I took the vaccine, what should I do now?

Morphou: Bravo, Natasa. This is why I like you. You are a searching reporter and not a reactionary one. That's why I came to your show, because you want "to cure" the viewer, not to provoke him.

Natasa: Neither to scare him.

Morphou: Neither do I. As much as I love the vaccinated ones, I also love the unvaccinated ones. Right now, I love a bit more the vaccinated ones. Why? I empathize with them because they are victims unknowingly. Either they are archpriests, priests or laypeople of God.

Natasa: What should the people who have been vaccinated a number of times or will be vaccinated do?

Morphou: I did not conclude on how the New World Order works. It's not just with the vaccines or the diseases or radio energy or the future activation of the vaccine. They have the means to cause earthquakes and tsunamis. Technology has reached this level. And to cause poisoning even through the air by spraying. This is why some call us [mockingly] "the sprayed-ones."

Even the chlorination of the water can affect people. Even hormonally, the nutrition. Very few realize the damage that fertilizers, chemicals, hormones have caused in the spread of cancer, leukemia and all these incurable diseases.

Thank God that we have the Saints in heaven who intercede, not only pray, all the time and perform miracles. Where medicine fails, St. Nikephoros [the Leper] comes and says, "Come and I will heal you."

And the energy of the Holy Spirit.

Natasa: If they [the Saints] make it...

Morphou: Don't say these things. They can cure everyone. He is God!

Natasa: I am resonating society's question through this. Is someone special and [only him receives a miracle]?

Morphou: That's a good question. Why do not we all get a miracle? I will come back to your question on how the vaccinated ones can be cured. It is really important for me. If I answer just that, I can then leave.

Why doesn't everyone get a miracle? Do you know how many people were on a ventilator, during the pandemic, and my elder, St. Evmenios Saridakis appeared to them or, even, the elder of my elder, St. Nikephoros. Both of them were lepers [during their lives]. They were not healthy people. They did not say that "health is the greatest good" as a journalist said the other day to Mr. Protopappas, our representative. Protopappas said nothing. His wife is a doctor, what could he possibly say?

Natasa: He had to return home eventually...

Morphou: Why doesn't everyone get a miracle? Because, my daughter, the purpose of our life is not the 50, the 60, the 100 years and the health of our body. It's the eternal life!

Fr. Georges Florovsky, the greatest of the academic theologians of the 20th century, said that, "A great failure of the Orthodox archpriests and priests is that they do not talk about the eternal life and repentance."

So, the uneducated, the non-catechized Christian says, "Here is life. Everything else is fairytales."

Although every day the Saints intercede with miracles, he says, “We do not have proof.”

You are to receive the Holy Communion and you hear the priest saying, “The servant of God, Natasa, partakes of the Body and Blood of Christ for the forgiveness of sins and eternal life.”

The Divine Liturgy speaks! Who interprets it, though, right? Here is a task for the next Archbishop. Firstly, [interpret it] to the priests and [then] the priests to the people. I tell you that this is a higher task than financial self-sufficiency [of the Church]. There are the mistakes of the old Archbishops who thought that money, hotels, student dorms, sandwiches are enough. My child, here we have eternal life. We hold it in our hands. Body and Blood of Christ. This is the eternal life. The people of Cyprus want it, ask for it but you must help him believe more – [especially], when the disease comes, when the earthquake comes, when the liberation of Cyprus comes which is arriving through other itineraries and not through negotiations which right-wing and left-wing of Cyprus desire.

Natasa: Will the Turks leave? When?

Morphou: Surely, they will leave. When the Kurds create their state.

Natasa: It takes a while.

Morphou: Yes, because our repentance takes a while.

Thus, many people will not be cured by various incurable diseases or by the vaccines, either because they do not repent, or because God wants to receive them already in the eternal life for them to enjoy there the Trisagion [«Τρισάγιο» in Greek] Light which is full of information.

Natasa: So, for those who died, their time had come?

Morphou: Each one in his own time. But the time has come not for them to die, but to live eternally. The question is, “Where are we headed after death?”

Natasa: For one who is vaccinated and listens to you...

Morphou: Bravo, you go back to the question. What a great reporter!

Natasa: What do you have to say to those who are already vaccinated?

Morphou: Let me tell you what a Saint told me since, as you understand, I resort continuously to Saints. I do not have my own recipes. What I tell you are not my words, let me be clear with that.

Do you know what is mine? What is my desire? To never become an Archbishop, neither now nor later on, as some say prophetically. Neither now, nor later on. To go to the free [region] of Morphou [now under Turkish occupation]—where I

am going no matter what. I know it. To repair the churches quickly, to prepare the next [Metropolitan of] Morphou. I am already on it. There is a mountain in a rectangular shape, it's like a plateau, it's not exactly a mountain. Rigatis over the Kyra of Morphou and Filia [two occupied villages]. There is a deserted monastery of over 1000 years there, full of caves, St. George. I started from St. George, I will finish at a [monastery] of St. George.

The Saints told me, “My child, 90 years are few for you.”

Natasa: Where will the Metropolitan of Morphou go?

Morphou: The Metropolitan [himself] either he becomes an Archbishop, whenever he becomes one, either he does not become one. His desire and his aim: I am already preparing the metochion of the Holy Tomb. I only need the blessing of my beloved Patriarch of Jerusalem, Theophilos. We have a small companion [of monks] and I will go there for my last years.

This is what I wish. But, do you always do what you want in your life?

Natasa: No.

Morphou: Neither do I.

Natasa: But I pray so that the one who is a father does what he must.

Morphou: I am telling God, “Let your will be done in my life.” I want these things. I have the right to have my own will.

Natasa: Before entering the studio, you told us a story when you had kneeled to ask St. George the Trophy-Bearer..

Morphou: Now, concerning your question and I am finishing. We have already said enough and beautiful things.

What should the vaccinated ones do in the case what Morphou says is true? Not just Morphou and some Nobel laureates, Montagnier. Because some people tell me, “What you say is not scientific, Metropolitan!”

And I am answering, “Are not Nobel laureates scientists? What is Montagnier? The one who found the genome of man which is destroyed by the vaccines.”

This is why [taking the vaccine] is a sin, Metropolitan of Lemessos, and a spiritual issue. I am talking about the Metroppolian of Lemessos—and this is a complaint of mine. Although, he could support me on the issue of the vaccines, and he was close to my opinions for some time. Then, some of his people, told him not to do it. He might have seen it from a medical standpoint and said this, which is, however, anti-orthodox. He [the Metropolitan of Lemessos] said, “The vaccine is not a spiritual issue. It's a medical one. Let the doctors give an answer.”

As if destroying God's creation is not a spiritual issue.

The fact that Patriarch Bartholomew is rightly interested in the ecological issue since there is one. Is this not a spiritual issue? The fact that we do charities and the Metropolis of Lemessos does it better than anyone else in Cyprus. Is this not a spiritual issue? Of course, and it is. All these are considered spiritual issues and taking the vaccine is not?

Then come the statements by the priests, "Did you take the vaccine? Do not listen to Morphou. Take it."

The reporters, the priests and the bishops, [all on the same line]. Let us conclude with what the vaccinated ones should do. After I prayed a lot to the Christ and the Panagia to illumine the men of God, they [the men of God] told me, "When the vaccinated ones repent for the mistake they committed, knowingly or not, [when they] stop finding excuses for themselves –my wife told me to [do it], my husband told me, I did it for the kids. Some say, 'My spiritual father told me to [get vaccinated].'"

Let's take on the responsibility as we do for the rest of our sins. We got vaccinated, knowingly or unknowingly. I believe everyone did it unknowingly.

Secondly, after we realize our mistake, we repent inside. How do we repent?

This is an analysis on how we repent and it applies for all sins, not just the vaccination. I am saddened a bit inside me, not too much because you might fall into depression. You repent a bit inside you and you start talking to Christ who is the Lord of Life and Death, the perfect God and the perfect man. "My Christ, I sinned. I envy, I get angry, I have dirty thoughts, I committed adultery, fornication. I am homosexual. I am a liar, I am a thief, I am greedy. My Christ, I sinned either with a thought or an action. Forgive me, my Christ. Only You forgive. Not a priest, neither a Patriarch. Neither you, nor I forgive."

Someone did something to [hurt] me. He only has to ask forgiveness from Christ and, if he hurt me, he should give me a call, "Brother, forgive me. I was mistaken."

You talk to Christ. You feel that Christ heard you. This is the key. The more broken the heart is: "A broken and humbled heart God will not despise." [Psalm 50:19]

You will feel the relief. Your conscience, your heart informs you about the first remission [of sin].

Where is the second remission given? At the epitachelion [priest's stole]. It is not the spiritual father who forgives in essence. It is the blessings of the Holy Spirit through the spiritual father. And if the spiritual father is "a spiritual doctor" and not just a priest who listens, he will help you. If he realizes that your repentance

is superficial, purely intellectual, he will help you make it deeper, more from the heart. Do you know who the good spiritual fathers are? The ones who see their sin inside them.

As Kazantidis [the singer] says, “My sin, you are inside me, inside my chest and how to take you out...”

Natasa: You do listen to songs.

Morphou: Always. They are full of theology and beautiful, eastern sounds.

After you feel this relief, you go to the spiritual father. Only after you repent, do you go to him. What many people do, when they go directly to the spiritual father without having repented..., they are set to repeat the same sin and worse. This is why the spiritual father has to discern. Does Natasa have repentance inside her?

Do you know how many women who did abortion came to me? How many homosexuals who did the act? The spiritual fathers did not help them. They told them, “It’s a sin, it’s a sin, Sodom and Gomorrah. Abortion is a murder.”

But they already know that since they are there confessing instead of being proud of it.

Natasa: Do you embrace the homosexuals?

Morphou: Of course. The things I am telling you are out of my experience with them. You help them repent in depth.

Natasa: Is it considered a great sin?

Morphou: All these things are sins. Premarital relations are also a sin.

One moment, my daughter, we have not finished with the issue of the vaccine. It’s the next big problem of Cyprus. After they repent with their heart, they will go to the spiritual father. He will discern to what extent Natasa has repented for the vaccination or any other passion. He will help, he has to help. But can a vaccinated spiritual father truly help? Understand? Thus, we need to find the proper spiritual father.

Natasa: So, everybody should rush to the Metropolitan of Morphou.

Morphou: No, it’s not just Morphou. There are many spiritual fathers in Nicosia, a few in Lemessos and many in other Metropolis.

Natasa: Do you know them?

Morphou: Yes. They can call me and I will let them know. But not everyone can be requesting me [as their spiritual father], because then I will need medication.

What will the spiritual father do? He will listen to the repentance, he will appraise it, he will read the forgiveness prayer. And—the Saints told me—if he realizes that the vaccine “acts” inside them. Because it [already] “acts” in some people.

I will be silent on how it “acts” because some will react.

Once I said that a homosexual “smelled bad” and they thought that I was referring to the physical smell when I was referring to a smell of the spiritual nature.

After the forgiveness prayer is read, the spiritual father should read three blessings of Saint Basil the Great. You can find them in the Euchologion. Why? Because vaccination is not just a medical issue. It’s also a spiritual one according to modern Saints.

Elder Efthimios of Mount Athos, a great elder, agrees. The abbot not of the monastery of Vatopedi... but of the monastery of St. Paul in Mt. Athos, Abbot Parthenios, “the abbot of abbots” as Saint Paisios called him, agrees with me. It [vaccination] is a spiritual issue. Only the spiritual fathers can provide a treatment for it.

Why is an issue called spiritual and not medical, physical or psychological? An issue is spiritual, including the vaccine, when the spirits enter inside us. Understand? Three dots. The rest on the phone.

Natasa: Will you give us an answer on the issue with the homosexuals?

Morphou: What is there to say? From the day I said it, the homosexuals rush to my epitachelion [for confession]. They even brought me a holy icon as a gift, St. Mary of Egypt. Come and see it!

Natasa: So, the Metropolitan of Morphou embraces everyone.

Morphou: Lord have mercy, of course! The vaccinated ones are more than the homosexuals. All vaccinated people are registered in the records of the New World Order, with a name, an address and an ID number.

Natasa: It’s really scary what you are saying.

Morphou: And the non-vaccinated ones are the enemies of the New World Order and we are in their records. And if it was not for the protection of the Holy Angels, the Holy Fathers and Mothers, they would exterminate us.

Natasa: Archbishopric elections on the 18th of December. Can Morphou give us a comment about the final three candidates?

Morphou: What do you want me to say, prophecies about them?

Natasa: I mean your thoughts about the next Archbishop. Based on your words, you are getting an extension.

Morphou: I wish it so happens. This is my prayer, if possible, to never become [an Archbishop]. Listen to me. My heart knows how truthful it is what I am saying. Not now [to become an Archbishop], not after, not after the after. I even say to God, “Listen, if you want to make me a Patriarch, if you want to make me an Archbishop. Do it. But this is not my will. My will is [the monastery of] St. George Rigatis.”

Natasa: Will you vote in the Presidential elections, your Eminence?

Morphou: Most definitely. I won’t vote, however, in the archbishopric elections.

Natasa: But then you will lose one vote.

Morphou: It has been restored! A very good man called me and told me, “Your Eminence, I am in Greece, but I vote in Cyprus. I am arriving on Saturday, I will vote for you because you are the Archbishop of my heart whether you are elected or not. Monday, back to Athens again.”

The reason I only go to certain reporters, you included, is the fact that they have a personal search. I feel that not their mouth, neither their brain speaks. All these are an extension of their hearts. They, themselves, look for [the truth]. When I see a reporter who only works for his boss and has no personal search, I feel like closing my mouth and saying nothing. He is dead. You are alive!

Natasa: Thank you very much, your Eminence, your blessing.

Morphou: The Lord’s blessing.

To those who will hear the interview, may they forgive me, I don’t want to hurt anyone. I want to make them question. Neither do I wish for their vote. I will be more satisfied with their questioning and their repentance as far as the things I said concern them.

Natasa: I tell you they will all rush to the Metropolis of Morphou.

Morphou: I will send them to the proper priests. I am not an elder, myself.

Natasa: Thank you very much for your interview and your presence in our studios, your Eminence. Be well.

To everyone who heard us also be well. I am sure you will have the same conversation with your family and friends as many issues have surfaced from this interview which concern us as a society and as Christians. Be well!