

ACTS AGAINST RELIGIOUS SITES IN GREECE

MINISTRY OF EDUCATION, RESEARCH AND RELIGIOUS AFFAIRS

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FOREWORD

Collecting and recording data is an indispensable condition for the political leadership to form a view in order to implement appropriate policies for solving problems or for promoting reforms.

Disclosing data for the public to form an opinion freely constitutes a political decision associated not only with the dissemination of knowledge but also and mainly with the choice to democratize decision-making.

In the case where information referring to acts against the Sacred is published, the political decision of communicating it is not only linked to democratizing decision-making procedures but also to the need to raise public awareness and the need for public administration to acquire the expertise and culture of drawing up such reports.

It is time that our country acquired means, methods and procedures which will enable Greece to discuss matters of concern by its own resources without fear or passion.

Religious freedom, respect, dialogue among religious ministers and understanding are the fundamental objectives and conditions to consolidate social peace and national cohesion. And this is precisely the objective that a modern religious affairs policy should serve.

Nikolaos Filis

Minister of Education, Research and Religious Affairs

INTRODUCTORY NOTE

Data in relation to our country appears quite often in the international dialogue on religious freedom playing in some cases a decisive role in conveying impressions and perceptions which, over time, are consolidated as facts reaching even a point where they substitute reality when they are not in accordance with it.

At the same time, the belief linked to our culture that it is not appropriate to communicate domestic issues in public* - in this particular case meaning that Greece should better not communicate domestic information to the international community- can certainly be a useful piece of advice when applied in a measured and differentiated way, but destructive when it is our only guiding principle. This is because if we refuse systematically to face reality, we obtain again the same result which is substituting reality by a dream, a fantasy, a windmill.

There are two schools of thought in this field. For one of them, Greece is depicted as a country where vandalism against religious sites of minorities occurs systematically and any acts against the Greek Orthodox Church are overlooked, while for the other, Greece is presented as a country where no harm is ever done and each time there is an incident against a religious community, it is considered to be committed by someone who is not part of the national, rational community.

Our country cannot be depicted only in black or white. It is colorful, beautiful, full of opportunities but also full of challenges. In one word, it is a living organism, not a museum artifact.

The Report on Acts against Religious Sites in Greece is an attempt with a twofold purpose. On one hand, it is meant to highlight an advantage of our country: our cultural wealth in terms of religion and on the other, it is a reminder that maintaining this religious wealth requires a continued effort and interest by the State and by society. On one hand, this Report demonstrates that Greece is not some kind of “paradise” where no harm is done against those who practice their faith and especially those who belong in religious minorities, but on the other, our country is not in any way what Sartre described as hell (“hell is Other People”**). Moreover, this Report demonstrates that there is room for improvement.

The Report on Acts against Religious Sites in Greece is not an attempt to solve problems. However, it aims to describe reality and to raise awareness which is the first step for resolving a problem.

This Report being our first attempt may contain errors or weaknesses. Nevertheless, we are hoping that next year this Report will be improved with the experience gained, with the help of those who will take the time to read it and with constructive criticism.

George Kalantzis

SECRETARY GENERAL FOR RELIGIOUS AFFAIRS

*TN 1: «Τά ἐν οἴκῳ μὴ ἐν δῆμῳ» **TN 2 “L’enfer c’est les Autres” *Huit Clos* Jean Paul SARTRE, 1944

I. INTRODUCTION

A. Regulatory Framework for the protection of religious freedom

It is generally admitted that claiming the right of religious freedom has affected World History¹ decisively.

Since 1821 all Greek constitutional texts in addition to recognizing the religion of the Eastern Orthodox Church of Christ as the prevailing religion in Greece², ensured the freedom of religious observance of all other known religions. However, the freedom of religious conscience was explicitly enshrined in the Constitution of 1927 and since then the word tolerance was substituted by the expression “religious freedom”. The consolidation of religious freedom is very significant because it constitutes an individual **right** which shall not be hindered by the State and the State shall take all appropriate measures (legislative, administrative etc.) to ensure the free exercise of this right³. According to the commonly held view, the individual right of religious freedom includes the concept of religious conscience and the freedom of observance⁴.

Article 13 (paragraphs 2 and 4) of the Constitution of Greece establishes that: “2. All known religions shall be free and their rites of worship shall be performed unhindered and under the protection of the law. The practice of rites of worship is not allowed to offend public order or the good usages. Proselytism is prohibited. [...] 4. No person shall be exempt from discharging his obligations to the State or may refuse to comply with the laws by reason of his religious convictions”¹.

Article 18 of the Universal Declaration of Human Rights adopted by the General Assembly of the United Nations on December 10, 1948, establishes that: “Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance”.

Article 9 of the European Convention for the Protection of Human Rights and Fundamental Freedoms, ratified by Law Decree 53/1974 (Official Gazette of the Hellenic Republic A’ 256) establishes that: “1. Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief and freedom, either alone or in community with others and in public or private, to manifest his religion or belief, in worship, teaching, practice and observance. 2. Freedom to manifest one’s religion or beliefs shall be subject only to such limitation as are prescribed by law and are necessary in a democratic society in the interests of public safety, for the protection of public order, health or morals, or for the protection of the rights and freedoms of others”.

¹ S. Troiannos, Course in Canon Law, Sakkoulas Publishing House 1984, 2nd edition, p. 74.

² See II.B.1 for the meaning of the term “prevailing religion”

³ S. Troiannos, op.cit., 2.1.4 and 2.2.2.

⁴ P.D. Dagtoglou, Constitutional Law- Civil Rights, Sakkoulas 1991, par. 554.

Article 10 of the Charter of Fundamental Rights of the European Union (2000/C 364/01) establishes that: “1. Everyone has the right to freedom of thought, conscience and religion. This right includes freedom to change religion or belief and freedom, either alone or in community with others and in public or in private, to manifest religion or belief, in worship, teaching, practice and observance”.

Article 18 of the International Covenant on Civil and Political Rights, ratified by Law 2462/1997 (Official Gazette of the Hellenic Republic A' 25) provides that: “1. Everyone shall have the right to freedom of thought, conscience and religion. This right shall include freedom to have or to adopt a religion or belief of his choice, and freedom, either individually or in community with others and in public or private, to manifest his religion or belief in worship, observance, practice and teaching. 2. No one shall be subject to coercion which would impair his freedom to have or to adopt a religion or belief of his choice. 3. Freedom to manifest one's religion or beliefs may be subject only to such limitations as are prescribed by law and are necessary to protect public safety, order, health, or morals or the fundamental rights and freedoms of others.”

In addition to the aforementioned constitutional and international provisions, national legislation provides for more concrete measures⁵ for protecting religious freedom for each and every known religion⁶, such as the penal provisions on proselytism⁷ which is prohibited by the Constitution, the penal provisions on jeopardizing religious peace⁸ and on usurpation of a religious minister's office⁹, stronger criminal proceedings against theft when religious worship items are being stolen and when it takes place in an area intended for religious worship (sacrilege¹⁰), while damage committed in worship places is subject of criminal prosecution in the strictest version of the Penal Code on property damage (Penal Code article 381¹¹) as aggravated cases.

⁵ S. Troiannos, op.cit., par. 2.2.7 and An. Christofilopoulos, Hellenic Ecclesiastical Law, Athens 1965, p.76

⁶ P.D. Dagtoglou, op.cit., par. 572 : “Known religion is the religion that has no hidden beliefs but clear dogma worship, organization and aim”.

⁷ Article 4 Emergency Law 1363/1938 as amended by article 2 of Emergency Law 1672/1939: “1. Anyone engaging in proselytism shall be liable to imprisonment and a fine [...] 2. By ‘proselytism’ is meant, in particular, any direct or indirect attempt to intrude on the religious beliefs of a person of a different religious persuasion (eterodoxos), with the aim of undermining those beliefs, either by any kind of inducement or promise of an inducement or moral support or material assistance, or by fraudulent means or by taking advantage of the other person's inexperience, trust, need, low intellect or naivety.

⁸ Articles 198-201 Penal Code

⁹ Articles 175 par.2 Penal Code

¹⁰ An. Christofilopoulos, op.cit., p.78

¹¹ Article 382 Penal Code : Aggravated cases of damage : 1. Criminal mischief of property mentioned in article 381(1) is punishable by a minimum of three months of imprisonment if it was committed without provocation. 2. The offender is punished with the punishment mentioned in paragraph 1 if the object damaged provided for in article 381(1) is: a) an object used for the common benefit, b) of especial high value c) the damage is caused through fire or through one of the means provided for in article 270. 3. If two or more people participated in the offence of paragraph 1 or if one of the conditions of paragraph 2 applies, it is punishable by a minimum of six months. 4. Damage or defacing committed as per the conditions of the previous article, on an archaeological or artistic or historical monument or on an item in a public place is punishable by imprisonment of a minimum of one year if the offence is not punished more severely by another provision.

B. Legal framework on issuing a permit to build and to operate worship places (houses of prayer and churches)

The procedure for issuing a permit to build and to operate worship places is different for the Eastern Orthodox Church of Christ and for the other religions although the same basic principles are followed. This is basically due to the fact that the composition of the Greek population is by over 90% Greek Orthodox and therefore there is a multiple need to build and operate churches of the Orthodox Church. Additionally there are historical and cultural reasons for this practice which date back to the conditions of the establishment of the modern Hellenic State.

Protective provisions are made by the State in order to provide equal treatment for all religious communities in Greece:

- a) **Law 4223/2013** (Official Gazette of the Hellenic Republic A' 287) introduced an exemption from paying real estate tax for all places of worship and prayer of all known religions and
- b) **Law 4301/2014** (Official Gazette of the Hellenic Republic A' 223) introduced an exemption from paying fees to regional authorities for all independent buildings of churches and places of prayer of all known religions and denominations.

1. Building and operating of churches of the Eastern Orthodox Church of Christ

In order to build and operate churches of the Church of Greece the provisions of article 2 of **Law 4030/2011** apply "New procedure of issuing building permits, building control and other provisions" (Official Gazette of the Hellenic Republic A' 249), as it was supplemented by article 53 of **Law 4178/2013** (Official Gazette of the Hellenic Republic A' 174) "Building permits of ecclesiastical property".

With the aforementioned provisions the old status of "Church Building" was abolished and in its place a Building Service was established in the Church of Greece under the supervision and control of the Ministry of Environment and Energy. The Church of Greece hires the staff of this Service and pays their salaries. The Building Service is integrated in the information system in which all Building Services are connected. The building permit is issued by the Directorate of Building Codes of the Ministry of Environment and Energy. The building permit and the permit for the building to be used as a church are issued, according to the general provisions, by the Building Service operating in the Church of Greece. Additionally, it is established that "regarding private churches and chapels, the authorization to build and the issuing of a permit to build shall be issued by the competent Building Services of the respective Municipalities".

According to the circular issued by the Holy Synod of the Church of Greece (Ref: 2842/13-6-2014) regarding the lawful beginning of constructions or change of use of ecclesiastical

property¹² governed by the competent Building Service of the Church of Greece, the following conditions apply:

“1) submission of an application addressed to the local Metropolitan for issuing a document with his consent to the ecclesiastical construction or use and submission of the architectural design to the competent Holy Metropolitanate to be forwarded to the Central Council of Ecclesiastical Architecture in order to issue a favorable opinion on the architectural design;

2) written agreement – permission of the local Metropolitan for the ecclesiastical construction or use, otherwise the application shall not be forwarded to the Central Council of Ecclesiastical Architecture to give an opinion for the building permit to be issued by the Directorate for Construction and Building Regulations of the Ministry of Environment and, in this case, the application with the supporting documents shall be returned to the person concerned and the procedure shall be interrupted;

*2.b) the positive opinion by the Central Council of Ecclesiastical Architecture on the architectural design. In order for the Central Council of Ecclesiastical Architecture to issue an opinion, the person concerned shall pay the fee provided for in the 247/2013 [...] to the Church of Greece (National Bank of Greece account number 040/558100-160). The name of the entity requesting the permit shall be indicated on the note of the wire transfer as well as the reason of the wire transfer: “Fee Building Service - Central Council of Ecclesiastical Architecture” [...];

3. The Central Council of Ecclesiastical Architecture shall return to the Holy Archdiocese the architectural design with its favorable opinion which shall be forwarded with all the necessary supporting documentation to the Directorate for Construction and Building Regulations of the Ministry of Environment, Energy and Climate Change;

4. in the case of construction work or use for which the approval of the architectural design is not required, the competent Metropolitan shall forward the application with the necessary supporting documents and his favorable opinion to the Directorate for Construction and Building Regulations of the Ministry of Environment, Energy and Climate Change for issuing the building permit;

5. Following the building permit by the Directorate for Construction and Building Regulations, the application and supporting documents of the person concerned accompanied by the favorable opinion of the Metropolitan and the approval for the building permit by the Directorate for Construction and Building Regulations are submitted to the Building Service of the Church of Greece to issue the building permit;

6. the building permit issued by the Building Service of the Church of Greece after the study of the designs and the necessary documentation;

7. the permit for the building to be used as a church or the permit for its use as a place of worship or generally for religious use which is attached on the building permit, shall be stamped and signed “by order of the Holy Synod” by the Chief Secretary provided

¹² a) Bishopric buildings (one per Metropolitanate) b) churches (non-private) belonging to Metropolitanates, parishes, monasteries, pilgrimage foundations, Church foundations and annexes c) Monasteries (irrespective of their legal status). See article 4 of the Regulation of the Holy Synod 247/2013 “On organization, powers, constituent sitting, operation of the Building Service and the Central Council of Ecclesiastical Architecture of the Church of Greece” (Official Gazette 258 A’).

that the Building Service of the Church of Greece issues the building permit and this is an additional legal condition for the works to start (article 2(2)(Z) of Law 4030/2011);

8. the building permit issued by the Building Service shall be sent on the same day to the Directorate for Construction and Building Regulations and it shall be registered for the beginning of the control procedure for the constructions in accordance with the provisions”.

Similar procedures are provided for by the Church of Crete and the Ecclesiastical Provinces of the Dodecanese in accordance to the article 12 “Building permits of ecclesiastical property of the Church of Crete” of **Law 4258/2014** “Process for delimiting and arrangements on watercourses matters – arrangements of urban planning legislation and other provisions” (Official Gazette of the Hellenic Republic A’ 94).

In Greece a large number of Christian churches of the Byzantine period (330-1453) are preserved dating back to the early Christian period (4th -7th century a.D.), such as the Panagia Acheiropoietos and the Monastery of Latomou in Thessaloniki, as well as the early Byzantine period (between the mid-7th and the mid-9th centuries), the middle Byzantine period (between the mid-9th century and the Conquest of Constantinople by the crusaders in 1204) and the late byzantine period (1204 to the Fall of Constantinople to the Ottoman Turks in 1453). Notable cultural monuments of Christian churches were built in the post-byzantine period from 1453 to 1830, mainly on Crete (before the Ottoman conquest) and on the Ionian islands which were never conquered by the Ottomans.

A significant number of these churches was registered by the competent Ministry of Culture and Sports and is presented on the website “Odysseus”¹³ where information on 350 Christian places of worship which are cultural monuments is available¹⁴. Additionally, Mount Athos, Meteora, early Byzantine and Byzantine monuments of Thessaloniki, Monastery of Daphni, Monastery of Osios Loukas, Nea Moni at Chios, Monastery of Saint John the Theologian in Patmos have been listed on UNESCO’s World Heritage Sites, and are protected, in accordance with the Convention concerning the Protection of the World Cultural and Natural Heritage ratified by Greece in 1981.

Unfortunately, a large number of Byzantine Christian churches and monasteries in Athens were destroyed and looted especially during the period of Regency (1833-1835) and subsequently during the reign of Otto. Thus, after the publication of the “Declaration on the Independence of the Greek Church” (Royal Decree 23-7/1-8-1833) by a series of decrees, monasteries (approximately 400) with fewer than six monks¹⁵ were dissolved and their property was confiscated. Royal Decree 27-5/9-6-1836 (Official Gazette of the Hellenic Republic A’ 22) stipulates that the property (real estate and movable assets) of the dissolved monasteries shall be divested in order to construct a University; additionally, the ruined churches, even the private ones, including the land, are granted to the municipalities in order to be auctioned and the money raised shall be used for charitable works. This policy which was connected, to a certain extent, with the moving of the State’s capital from Nafplio

¹³ http://odysseus.culture.gr/index_en.html

¹⁴ <http://odysseus.culture.gr/h/2/eh220.jsp?era=3&group=7>

¹⁵ S. Troiannos, op.cit., par. 2.1.4

to Athens (Royal Decree 18-30.9.1834, Official Gazette of the Hellenic Republic A' 36) and the effort to reconstruct it, had devastating consequences on the maintenance of byzantine churches in Athens; most of them were demolished in order for the land to be divested and to the benefit of the urban planning.

The Church of Greece never received compensation for the destruction and the confiscation of churches, monasteries and of their property.

2. Construction and operation of places of worship (houses of prayer and temples) of religious communities other than the Church of Greece, the Church of Crete, the Holy Metropolitanates of the Dodecanese and Mount Athos

In Greece, the regulations of **Emergency Law 1363/1938** (Official Gazette of the Hellenic Republic A' 305) as amended by the regulations of **Emergency Law 1672/1939** (Official Gazette of the Hellenic Republic A' 123) and article 27 of **Law 3467/2006** (Official Gazette of the Hellenic Republic A' 128) and the regulations of **Royal Decree 20-05/02-06-1939** (Official Gazette of the Hellenic Republic A' 220) and the relevant **joint circular 69230-A3/6.5.2014** (Online Publication Number B1Φ09-T0T), as updated by the circular **118939/ 01/ 19-7-2016** (Online Publication Number 76774653ΠΣ-5Ω9) apply for granting a permit for worship places (temples and houses of prayer). These regulations do not apply to the Eastern Orthodox Church of Christ (Church of Greece, Church of Crete, Holy Metropolitanate of the Dodecanese and Mount Athos), as foreseen in article 3 of the Constitution, for which specific provisions apply.

It needs to be clarified that the Orthodox Churches spiritually connected with the Ecumenical Patriarchate of Constantinople which are under a different leadership (other than the Church of Greece), i.e. other Orthodox Patriarchates or Autocephalous Churches, may establish glebes within the territory of the Church of Greece only under the specific provisions of article 39 of **Law 590/1977** (Official Gazette of the Hellenic Republic A' 146) "on the Charter of the Church of Greece").

The official authorization for a church or house of prayer (with the exception of the Eastern Orthodox Church of Christ) is issued by decision of the Minister of Education and Religious Affairs who is granted a circumscribed power as acknowledged by case-law. The authorization may be issued after verification that the three conditions provided for by article 13 paragraph 2 of the Constitution are satisfied (Council of State Plenary Session decision 4202/2012, Council of State Plenary Session decision 1444/1991, Council of State 5572/1996, Supreme Court of Cassation 20/2001) i.e. that this concerns a known religion with no hidden belief but clear doctrines, no proselytizing is practiced and its worship is free to everyone and does not offend public order or the good usages; moreover the other provisions laid down by legislation apply. "Non-compliance with the condition laid down by article 13, paragraph 2 of the Constitution on practicing religious worship, i.e. the condition of not offending public order or the good usages through religious worship is normally

established by state repressive action” (Council of State Plenary Session 4202/2012 argument 8); however the prior – precautionary administrative investigation to verify formal and easily verifiable requirements and regulations as those are set by the public order rules, may not be excluded or considered incompatible with the Constitution.

A “**house of prayer**”, as it is set out, is a place of worship of relatively small size in a private property designed to operate as a worship place for a limited number of people as opposed to a “**temple**” which is a single building for public religious observance and practice by anyone without distinction (Supreme Court of Cassation 20/2001 Penal Law Chamber). In accordance to the regulations of article 1 of Royal Decree 20-05/02-06-1939, an application of at least fifty (50) families is required for issuing the authorization required for establishing and operating a temple, whereas even a one-digit number of applicants is sufficient for issuing the authorization of a place of worship (case-law of the Council of State has upheld the number of five applicants as sufficient).

Therefore, the human right of religious freedom, as enshrined in the Greek Constitution and in international legal instruments, is not unrestricted or uncontrolled. On the contrary, it is subject to specific conditions including not offending the public order which is a legitimate restriction as laid down in article 13 (4) of the Constitution where it is provided for that complying with the law is a restriction to this right. This restriction has a consequential function, meaning that practice of religious worship is not above the law, and a positive function, meaning that practicing believers are subject to the same legal obligations and requirements shared by all under the law.

It is accepted by all legal theory and case-law, as it is laid down by A. Maniatakis that : “Freedom of worship does not enshrine the absolute right for believers to worship God where they want and when they want, without complying with the law nor does it enshrine a particular right to practice rites of worship in a designated area. It merely guarantees the right for believers of all religions and denominations to worship God in their own way and with the means chosen by themselves and imposed by the rules of their religion without unjustified obstacles and arbitrary interference by the State.” (opinion of Antonis Maniatakis entitled: “Constitutional protection of cultural property and freedom of worship in response to the use of the Rotonda” Thessaloniki 05-03-1995¹⁶). Therefore, under the above conditions, the administrative authorization for the place of worship is “a necessary measure in a democratic society pursuing a legitimate aim, namely the protection of public order, as the authorization is a measure proportionate to the aim pursued” (Supreme Court 20/2001).

The meaning of public order (as laid down by Article 3 of the Civil Code) includes those provisions of mandatory law set out to serve the public -general and not private-interest. The implementation of these laws may not be excluded by the volition of private persons. That is to say that such mandatory rules apply in an absolute manner, without permitting

¹⁶ Published in Journal “Law and Nature” (Νόμος και Φύση), 1995 and on webpage : <http://www.constitutionalism.gr/maniatakis-rotonda/>

any derogation, amendment or exclusion by virtue of a private agreement or a unilateral expression of the opposite will.

Therefore, in addition to the relevant provisions of the Constitution and the specific legislation, it is clear that, for the issuing of the authorization and the lawful operation of a place of worship, compliance with the laws on street planning, urban planning and health regulations is required as well as the provisions on quiet times, i.e. mandatory rules universally applicable which may not be excluded by private citizens, and regulations designated to ensure the necessary conditions of security and protection of assembled citizens.

Particularly with regard to the regulations of urban planning and street planning legislation, the Legal Council of the State has held by opinions 343/2002 and 121/2008 that: “Within the definition of public order the following is included inter alia: compliance with regulations of the relevant urban planning and street planning legislation applicable in the area where the temple or place of worship shall operate”. In fact, the Greek Ombudsman has expressed his position on this issue in the past, stating that prioritizing urban and building approval is not restrictive of the freedom of religion, provided that this is applicable under conditions of sound administration and is accompanied by a notification to the applicants as laid down by article 4 (2) of the Law of Administrative Procedure (see Greek Ombudsman document Ref. number 18893.06.2.6./09/09/2008 and Mediation Summary of September 2009).

The following rules are included in particular within the generally applicable rules of public order (in terms of urban planning, street planning and public health) aiming at the safe use of buildings and the protection of their users and the local residents:

A) Rules on categories and content of land use i.e. Presidential Decree 23/02/1987 (Official Gazette of the Hellenic Republic D’ 166/06-03-1987). These rules lay down the land use in areas of application of the general urban development plans according to their general or specific urban functional dimension in which particular case the legislator has specifically provided for the category “Religious Sites” as a special category (article 1, indent B, number 3) which is allowed to be used in several areas of Urban Development Plan (e.g. residential areas, “exclusive”, as referred to in article 2, indent 7, and “general” in article 3 indent 8, urban areas, as referred to in article 4, indent 12, tourist areas as referred to in article 8, indent 10). In accordance with these provisions, a religious site (place of worship, temple) may operate legally in an Urban Development Plan area where such use is provided for.

B) Rules on categories and classification of buildings depending on their use and on the subsequent specifications that must be followed depending on the estimated population served, in accordance with **articles 3 and 4 of the Building Code** (see articles 346-347 Code of Planning Legislation 14-07-1999, Official Gazette of the Hellenic Republic D’ 580/27-07-1999) which lay down that the category “Public Assembly” includes buildings and parts of buildings used for the assembly of at least 50 persons for religious events and activities (therefore inter alia temples are explicitly included in accordance to article 346, paragraph 1, indent C); for these religious places floor area of at least 0,65 square meters per person is required (article 347, indent C (bb)).

C) Rules on general conditions of hygiene of the building and on public health protection (e.g. water, sewerage, lighting, ventilation etc.) such as: a) **article 11 of the Building Code**

(see article 354 Code of Planning Legislation 14-07-1999, Official Government Gazette D' 580/27-07-1999) on the obligation for all areas of principal use in buildings to have natural lighting and ventilation (direct and indirect) and b) **the Ministerial Decree C1/9900/27-11/03-12-1974 of the Minister of Social Services** (Official Gazette of the Hellenic Republic B' 1266/1974) in so far as it is in force, laying down the obligation of constructing and providing toilet facilities in all areas of public assembly and living areas (article 1, indent 9), as well as the other provisions within the existing legislation on Public Health protection.

D) Rules on fire safety, i.e. the provisions of **Fire Fighting Regulation 3/2015** (Official Gazette of the Hellenic Republic B' 529/2015), **Fire Protection Regulation for buildings, Presidential Decree 71/1988** (Official Gazette of the Hellenic Republic A' 32/17-02-1988) as well as the **Fire Fighting Regulation 13/2013** (Official Gazette of the Hellenic Republic B' 1586/2013) in force. In accordance with the aforementioned legal provisions, designated requirements on fire safety measures must be followed– depending on the date of the application of the building permit and on the number of people gathered- both for the assembly areas for fewer than fifty persons and those for over fifty persons. It is explicitly mentioned that buildings or parts of buildings where people gather for religious events and activities (in accordance with the relevant regulation of the Building Code) explicitly referring to churches and places of worship (article 1, Fire Fighting Regulation 3/2015, Official Gazette of the Hellenic Republic B'529/2015) are included in the abovementioned places. Compliance with the relevant regulations is evidenced by the fire safety certificate issued by the competent firefighting authority.

E) The regulation on quiet times measures, i.e. **Police regulation 3/1996** (Official Gazette of the Hellenic Republic B' 15/1996); in accordance with Article 2, managers of public establishments (serving food and drinks) and other enterprises as well as home owners “are required to use mechanical means or other appropriate means to diminish to the minimum possible level the noise caused” by various installations to protect neighboring population.

Additionally, the rules of public order generally applicable clearly include the general fiscal provisions relating to taxes, penalties and specific obligations not only with regard to taxpayers (natural persons, legal persons, associations, societies etc.) but also with regard to non-taxpayers, as defined in article 11(3) of **Law 4174/2013** “Tax procedures and other provisions” (Official Gazette of the Hellenic Republic A' 170) stating that: “3. Tax administration may issue a VAT identification number to a tax-exempt person, if this is required by other provisions. In particular, Tax administration shall issue a VAT identification number at the request of any natural person or legal person or legal entity if a financial transaction is carried out with national general government entities, credit institutions and payment institutions. All issues related to the application of the aforementioned indent as well as all additional details may be set up by decision of the Secretary General” as well as all the relevant regulatory decisions pursuant to this authorization. Council of State decision 582/2011 on mandatory issuing of VAT identification number held that this obligation: “... is not contrary to article 13 of the Constitution or article 9 of the European Convention on Human Rights because it aims at achieving a public objective (the effective operation of the new computerized system and the subsequent tackling of tax fraud) and it introduces an obligation of general and impersonal scope not dependent on religious beliefs, which is not

subject to any exception, especially as this obligation does not constitute an attempt to exercise state authority to the personal beliefs of the citizens.”

3. Data

a) Churches of the Eastern Orthodox Church of Christ

According to the data in the possession of the Directorate of Religious Administration, the existing parish churches and churches in monasteries for the total of the Holy Metropolitans of the Orthodox Church in Greece, amount to 9,792. Chapels, pilgrimage churches, private churches, cemetery chapels and other religious sites do not factor in this figure.

The number of parishes and monasteries on the basis of which is calculated the total number of churches per Metropolitanate in Greece, is listed in Table 1 of the Annex.

In 2015 four (4) presidential decrees were adopted for establishing parishes and five (5) for establishing monasteries in Metropolitanates of the Church of Greece. In 2015 three (3) additional applications were filed requesting to establish parishes and one (1) to establish a monastery; the relevant presidential decrees were adopted in 2016.

b) Worship places (temples and praying houses) of other religious communities

According to the data in the possession of the Directorate of Religious Administration¹⁷, the existing worship places of non-Christian religious communities, amount to twenty (20) and belong to the following religious communities: **Buddhists**, 7 worship places, **Hindus**, 3 worship places, **Islam**, 4 worship places and **Baha’i**, 6 worship places. The existing legally authorized worship places of Christian communities- confessions amount to approximately 300 and include **the Anglican Church, the Ethiopian Orthodox Church, the Coptic Orthodox Church of Egypt , the Armenian Orthodox Church, the German Evangelical Church in Greece, the Greek Evangelical Church, the Assyrian Church, the Armenian Evangelical Church, the Free Apostolic Church of Pentecost, the Apostolic Church of Pentecost, the Church of Jesus Christ of Latter-day Saints (Mormons), the Adventist Church, the Jehovah’s Witnesses** and other religious groups with a small number of adherents.

There are over **129 churches and monasteries** of the **Catholic Church in Greece**¹⁸ according to data resulting from **Law 4301/2014**.

In **2015** fourteen (14) applications requesting authorization to establish and operate a worship place or a temple were submitted. Seven (7) out of them were accepted and seven (7) were rejected due to incomplete supportive documents.

¹⁷ Document by the Directorate of Religious Administration of the Ministry of Education, Research and Religious Affairs, Ref. 67182/Θ1/20-4-2016

¹⁸ Detailed figures are listed in II.B.2. in Tables 2 and 3 of the Annex

C. Regulatory framework of the Ministry of Education, Research and Religious Affairs

Article 1 of the Presidential Decree 114/2014 (Official Gazette of the Hellenic Republic A' 181) on the new **Organizational Structure of the Ministry of Education, Research and Religious Affairs** expressly and for the first time establishes the protection of religious conscience and religious observance and practice as one of the main missions of the Ministry: "The mission of the Ministry of Education and Religious Affairs is a) to promote education with a view to educate Greeks morally, intellectually, professionally and physically, to develop their national and religious conscience and to shape them in being free and responsible citizens; b) to develop and promote science, research, technology and lifelong learning, **c) to protect the freedom of religious conscience and of religious observance and practice and to supervise ministers of all known religions**".

Article 41 of the Presidential Decree 114/2014 establishes the aim of the General Secretariat for Religious Affairs of the Ministry of Education, Research and Religious Affairs: The aim of the General Secretariat for Religious Affairs is to supervise the religious education system and to connect religion and culture while at the same time promoting actions against intolerance and for interreligious relations.

Article 1 paragraph 6 and 7 of Ministerial Decree 62309/A1/ 21-4-2015 (Official Gazette of the Hellenic Republic B' 776) establishes that the competence to sign for a permit to establish and operate temples, houses of prayer or religious meeting-houses has come under the remit of the Secretary General for Religious Affairs and is exercised through the Department of other Religions and Denomination of the Directorate of Religious Administration under the General Secretariat for Religious Affairs. Related to that is the Joint Circular (Ref: 118939/Θ1/19-7-2016 Online Publication Number: 76774653ΠΣ-5Ω9) issued by the Ministry of Education, Research and Religious Affairs, the Ministry of Environment and Energy, the Ministry of Interior and Administrative Reform and the Ministry of Health on: "Update and Addendum to Circular (Ref. 69230/A3/6-5-2014 Online Publication Number ΒΙΦΘ9-T0T) on authorization to establish and operate and authorization to relocate places of worship for religious communities of religions and denominations other than the Church of Greece».

The new organization structure of the General Secretariat for Religious Affairs includes a significant innovation which underlines a new political priority. Article 43 of Presidential Decree 114/2014 established the Department of Religious Freedom and Interreligious Relations within the Directorate of Religious Education with the following competences: "...a) matters relating to religious freedom, irrespective of religion and denomination, supervision and control of lawful practice of religious freedom and protection from insults, development of dialogue between the state and religious communities or the interfaith dialogue, support of international religious relations as well as addressing all relevant matters".

D. Aim of the Report

By this report an attempt is made for the first time to collect incidents of insult on religious sites in a structured way and in cooperation with religious communities. The overall situation at national level is reflected and this can be used as a reliable tool to draw conclusions on the real scale of these phenomena. Although analyzing the causes is not the subject of this Report, the reliable and systematic recording of the problem is undoubtedly an essential and necessary condition for seeking those causes.

The extent to which this data shall be taken further into account in order to develop policies for raising awareness and effective responding to insults against religious sites shall be the measure of success for this project.

E. Basic Methodology

The project of setting up and establishing a network of cooperation for reporting incidents of desecration/ vandalism against religious sites was commissioned to the Department of Religious Freedom and Interreligious Relations by the Secretary General for Religious Affairs (Decision Reference number: 1149/22-6-2015). This network consists of representatives of religious communities and the state authorities involved most directly with confronting such incidents, that is the Hellenic Police and the competent Public Prosecutors' offices.

The timely response and reliability of the data provided by the Department on Social Matters and on Counteracting Racism under the Directorate for the National Security of the Hellenic Police, as well as by the local competent Police Directorates, such as the Police Directorates of Heraklion, of Ioannina and of Orestiada is noteworthy. This confirms the sensitivity of the Hellenic Policy on matters related to the respect towards religious sites and also their commitment to protecting and guaranteeing religious freedom according to article 13 of the Constitution.

At the time when this first Report was being drawn up, the participation of all religious communities in the network of cooperation was not made possible. This was due to the innovative nature of this initiative. However, it is expected that this weakness will be overcome as a result of the experience gained by the competent Department, of the attention which will be focused on the Report and of the confidence which will be demonstrated by religious communities.

F. Participation in and contributions to the network of cooperation

Several religious communities have welcomed this initiative and actively responded by nominating communication representatives¹⁹ and by contributing with providing data. However some communities did not respond, and this is perfectly understandable and was

¹⁹ See Table 5 of the Annex

expected to some extent due to the innovative nature of this project. Some religious communities did not respond due to the lack of this type of incidents against them.

G. Religious sites

In general, prime places of worship (Churches, Synagogues, Temples, Houses of Prayer etc.) have been considered religious sites. This regards the lawfully existing ones as well as the unofficial ones (operating without the relevant permit by the Ministry of Education, Research and Religious Affairs) such as schools of religious nature (Ecclesiastical Schools, Islamic Medresses in Thrace and Jewish Schools), cemeteries of religious nature (Parish cemeteries, Muslim cemeteries, Jewish cemeteries) and, in some cases, monuments of religious nature or monuments connected to religious minorities (i.e. Holocaust Memorials for Greek Jews etc). The incidents collected and reported are offences committed in 2015 in religious sites.

H. Incidents of earlier years

Some of the incidents of the last five years against sites of various religious communities which have not been systematically reported were – by way of example- the following:

2010: arson attack on the synagogue Etz Hayyim in Crete, arson attack on an unofficial Islamic worship place with 40 adherents in Athens, desecration and arson attack on Christian Orthodox church, Saint Georgios, in Athens.

2011: desecration of a Holocaust Memorial in Thessaloniki, vandalism of a mosque in the village Isalo in Komotini, vandalism of a Muslim cemetery in Komotini, desecration of the historic mosque Halil Bey in Kavala, desecration of a synagogue in Volos, arson attack in a synagogue in Corfu, desecration of the orthodox church Saint Anna in Aigio.

2012: arson attack on unofficial Islamic places of worship in Athens and places of worship of Jehovah's Witnesses in Thessaloniki, Igoumenitsa, Serres, vandalism on a tomb of the Bektashi order in Xanthi, vandalism on the gate of a Jewish cemetery in Drama, vandalism on a Holocaust Memorial in Rhodes, destruction of crosses and tombs in a cemetery in Glyfada.

2013: Numerous and repeated incidents of desecration of Christian Orthodox churches especially in Crete. No incidents have been reported against religious sites of other religions.

2014: Desecration of a mosque in Alexandroupoli, vandalism on a Jewish cemetery in Thessaloniki, vandalism on a Holocaust Memorial in Athens, twice within the same year (June 27 and October 30), gunfire and damage in Sikh worship places in Marathona Attica, vandalism on a Holocaust Memorial in Crete, desecration of Orthodox church, Saint Andreas, on island Kimolos, desecration and arson attack on Orthodox churches, Saint Spyridon, and Saint Paraskevi in the area of Karavado, Arkalohorio, Crete.

I. Sources

The data used for this Report were provided by the following sources:

- a) News reports and articles published on daily press and also news reports published on the Internet,
- b) Press releases and Information notices by the Hellenic Police
- c) Official correspondence with:
 - The Department on Social Matters and on Counteracting Racism under the Directorate for the National Security of the Hellenic Police,
 - the local competent Police Directorates, and the competent Public Prosecutors' offices (correspondence on specific incidents)
 - religious communities with lawful places of worship and religious sites in general, based on data held in the Directorate of Religious Administration,
 - the competent authorities of the Ministry of Foreign Affairs, regarding incidents reported in International reports/reviews on matters of religious freedom²⁰

II. INCIDENTS WHICH TOOK PLACE IN 2015

A. Aggregated data

In 2015, the Department of Religious Freedom and Interreligious Relations of the Directorate of Religious Education of the Ministry of Education, Research and Religious Affairs (see 1.I. Sources above) has been provided with 147 incidents against various religious sites which are broken down by religion as follows:

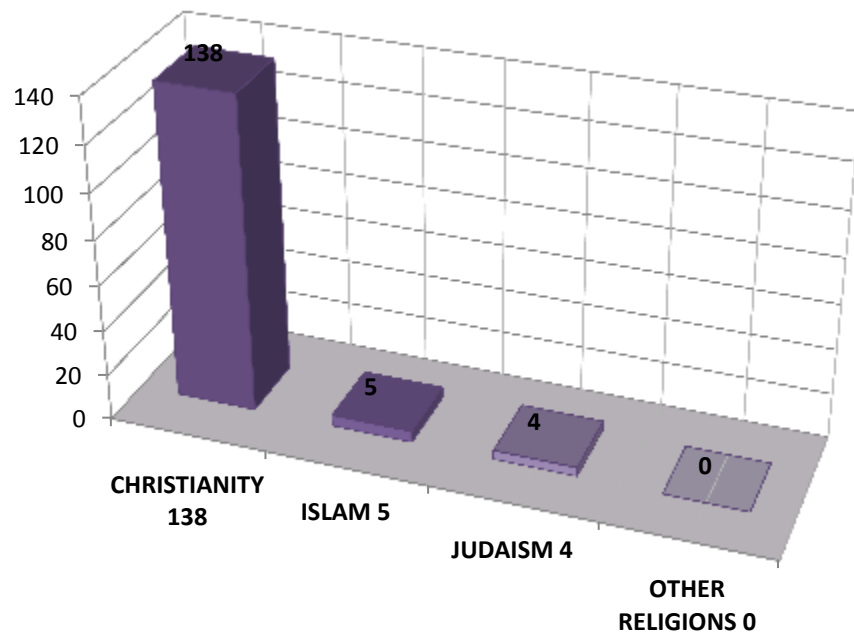
- 138 incidents against Christian sites; in particular, 137 Orthodox Church sites and 1 Catholic Church site
- 4 incidents against Jewish sites
- 5 incidents against Islamic sites

Aggregated data by religion, in absolute terms (A) and in percentage terms (B) is presented in the graphs below:

A. In absolute figures in descending order:

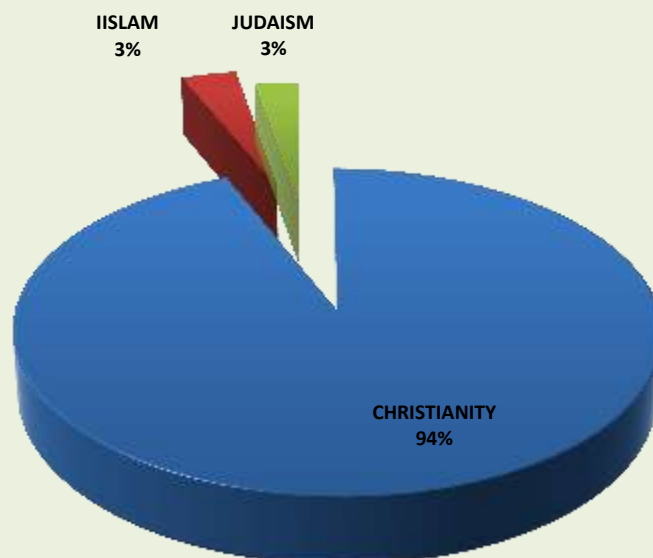
²⁰ Directorates: **A7** for North America, **D3** for the OSCE and the Council of Europe, **D4** for Human Rights, Minorities, Refugees and Migrants, **E2** for Religious and Ecclesiastical Affairs

INCIDENTS BY RELIGION



B. In percentage terms:

RATES OF RECORDED INCIDENTS BY RELIGION



The incidents which have been recorded by the Department of Religious Freedom and Interreligious Relations are listed as follows grouped by religion, in chronological order and with reference to the details of place, date, brief description of the incident, perpetrators, police action and procedural steps, other remarks.

B. Christianity

1. Orthodox Church

The Orthodox Church in Greece is not a single administrative unit; it consists of ecclesiastical structures sharing a common reference point: their relation to the Ecumenical Patriarchate. The term “Orthodox Church in Greece” designates: a) the Orthodox Church in Greece which consists of the Archdiocese of Athens and eighty one (81) Metropolitanates, b) the semi-independent Church of Crete, under the jurisdiction of the Ecumenical Patriarchate, which consists of the Archdiocese of Crete and eight (8) Metropolitanates, c) the Holy Metropolitanates of the Dodecanese (5 Metropolitanates²¹ and the Patriarchal Exarchate of Patmos²² which, spiritually, administratively, and according to the canon law, comes directly under the jurisdiction of the Ecumenical Patriarchate and d) the Aghion Oros (Mount Athos) which is a self-governed part of the Greek State as established by the Hellenic Constitution, spiritually under the jurisdiction of the Ecumenical Patriarchate.

The Metropolitanates and the parishes (subdivisions of the ecclesiastical organization) are legal persons governed by public law²³.

In **article 3 of the Constitution** the definition of the “Orthodox Church of Greece” is established: “1. The prevailing religion in Greece is that of the Eastern Orthodox Church of Christ. The Orthodox Church of Greece, acknowledging our Lord Jesus Christ as its head, is inseparably united in doctrine with the Great Church of Christ in Constantinople and with every other Church of Christ of the same doctrine, observing unwaveringly, as they do, the holy apostolic and synodal canons and sacred traditions. It is autocephalous and is administered by the Holy Synod of serving Bishops and the Permanent Holy Synod originating thereof and assembled as specified by the Statutory Charter of the Church in compliance with the provisions of the Patriarchal Tome of June 29, 1850 and the Synodal Act of September 4, 1928. 2. The ecclesiastical regime existing in certain districts of the State shall not be deemed contrary to the provisions of the preceding paragraph. 3. The text of the Holy Scripture shall be maintained unaltered. Official translation of the text into any other form of language, without prior sanction by the Autocephalous Church of Greece and the Great Church of Christ in Constantinople, is prohibited.”ⁱⁱⁱ

²¹ a) Holy Metropolitanate of Rhodes, b) Holy Metropolitanate of Kos and Nisyros, c) Holy Metropolitanate of Leros, Kalymnos and Astypalaia, d) Holy Metropolitanate of Karpathos and Kassos, e) Holy Metropolitanate of Symi.

²² By Law 1155/1981 Patmos was pronounced Holy Island aiming, inter alia, at safeguarding the island’s unique religious nature and at protecting its holy sites along with its artifacts and treasures and at showcasing and evaluating them (article 1(2) (a))

²³ Articles 1(4), 11(3) and 36 (1) Law 590/1977 (Official Gazette A’ 146)

Although it has been often clarified in public rhetoric and in constitutional law literature, it is worthwhile to note that recognizing the Eastern Orthodox Church of Christ as the “prevailing” religion is an ascertainment due to the fact that the vast majority of Greeks (representing more than 90%) is connected to the Orthodox Church.

According to Evvagelos Venizelos: «... the term “prevailing religion” contains on the one hand a historic and cultural content which is of no legal relevance, and on the other a factual content of legal relevance since it describes the orthodox church as the largest collective body of exercising religious freedom under all conditions and always by reference to the list of all other constitutional rights...”²⁴

The factual situation and place of the Church of Greece is established by Law **590/1977** “On the Charter of the Church of Greece (Official Gazette of the Hellenic Republic A’ 146), as amended by Laws **2740/1999**, **2817/2000**, **3432/2006**, **4178/2013**, **4235/2014**, **4301/2014**, **4386/2016** and the Decisions of the Holy Synod of the Church of Greece Ref. 4432/2823/8-10-10 (Official Gazette of the Hellenic Republic A’ 244), Decision of 23-6-2010 (Official Gazette of the Hellenic Republic A’ 156), Decision Ref. 4562/2593/16-11-2010 (Official Gazette of the Hellenic Republic A’ 200), Ref. 4736/2758/7-10-2011 (Official Gazette of the Hellenic Republic A’234) Decision of 8-3-2012 (Official Gazette of the Hellenic Republic A’ 69) and of 8-5-2012 (Official Gazette of the Hellenic Republic A’ 120).

As regards the semi-autonomous Church of Crete, Law **4149/1961** “On the Statutory Act of the Orthodox Church of Crete and other provisions” as amended by **Emergency Law 137/1967**, **Decree Laws 464/1970** and **77/1974** and Laws **1894/1990**, **2413/1996**, **4301/2014** and **4310/2014**.

The six Ecclesiastical Provinces of the Dodecanese are directly subject to the canon laws as well as the spiritual and administrative jurisdiction of the Ecumenical Patriarchate. Special regulations are established by **articles 21 and 22 of Law 4301/2014** for addressing organizational and administrative issues, in line with recent amendments of the Statutory Charter of the Church of Greece.

Lastly, Mount Athos (Aghion Oros) is self-governed, as established by **article 105 of the Constitution**: “1.The Athos peninsula extending beyond Megali Vigla and constituting the region of Aghion Oros shall, in accordance with its ancient privileged status, be a self-governed part of the Greek State, whose sovereignty thereon shall remain intact. Spiritually, Aghion Oros shall come under the direct jurisdiction of the Ecumenical Patriarchate. All persons leading a monastic life thereon acquire Greek citizenship without further formalities, upon admission as novices or monks. 2. Aghion Oros shall be governed, according to its regime, by its twenty Holy Monasteries among which the entire Athos peninsula is divided; the territory of the peninsula shall be exempt from expropriation. The administration of Aghion Oros shall be exercised by representatives of the Holy Monasteries constituting the Holy Community. No change whatsoever shall be permitted in the administrative system or in the number of Monasteries of Aghion Oros, or in their

²⁴ Evvagelos Venizelos, “Church - State relations as relations regulated by the Constitution” p.146 Paratiritis Publishing House, 3rd ed.,Thessaloniki, 2000

hierarchical order or in their position to their subordinate dependencies. Heterodox or schismatic persons shall be prohibited from dwelling thereon. 3. The determination in detail of the regimes of the Aghion Oros entities and the manner of operation thereof is effected by the Charter of Aghion Oros which, with the cooperation of the State representative, shall be drawn up and voted by the twenty Holy Monasteries and ratified by the Ecumenical Patriarchate and the Parliament of the Hellenes. 4. Faithful observance of the regime of the Aghion Oros entities shall in the spiritual field be under the supreme supervision of the Ecumenical Patriarchate, and, in the administrative, under the supervision of the State, which shall also be exclusively responsible for safeguarding public order and security. 5. The afore-mentioned powers of the State shall be exercised through a governor whose rights and duties shall be determined by law. The law shall likewise determine the judicial power exercised by the monastic authorities and the Holy Community, as well as the customs and taxation privileges of Aghion Oros.”ⁱⁱⁱ

In particular, as regards Aghion Oros, Decree Law 10/16-9-26 applies “On ratification of the Charter of Aghion Oros” (Official Gazette of the Hellenic Republic A’ 309).

The existing Metropolitanates in Greece today (including the Patriarchal Exarchate of Patmos) amount to a total of 97 and are listed in Table 1 of the Annex.

The religious sites of the Orthodox Church include Monasteries, all types of churches ²⁵, religious monuments (such as the Areopagus from where Apostle Paul delivered his speech to the Athenians) as well as parish cemeteries.

The incidents presented are those collected by the Department of Religious Freedom and Interreligious Relations through the information sources available (see I Sources). It is clear that this list with incidents of the year 2015 against the Orthodox Church is certainly not exhaustive. **It is noteworthy that “thefts and burglaries of Churches” amount to 364 accomplished crimes and 65 attempts according to the official statistics of the Hellenic Police for the year 2015.**²⁶

Besides the fact that the collection of data from all bodies of the Orthodox Church contacted by the Department of Religious Freedom and Interreligious Relations has not been possible, the data collected, as expected, focuses on serious incidents of desecration, vandalism and sacrilege. On the contrary, incidents of money stolen (church collection boxes, charitable funds) when sacrilege²⁷ is not committed, are referred to in the relevant correspondence in a general way without details of the incident. For this reason, those incidents although

²⁵ According to article 1 of the Regulation of the Holy Synod 8/79 “On Churches and Parishes” the churches of the Greek Orthodox Church are divided into a) parish churches, including their chapels, b) Pilgrimage churches or churches of public benefit purpose and Church foundations, c) Private, d) Cemetery Churches.

²⁶ http://www.astynomia.gr/images/stories/2015/statistics15/2015_epikrateia.pdf

²⁷ Regarding the distinction between theft and sacrilege, see, by way of reference, Hieromonk Agapios and Monk Nikodimos, “Pedalion” («Πηδάλιον»), note 1 on comments on the 72nd Canon of the Apostles: It is to be noted that the place also distinguishes the one who commits theft from the one who commits sacrilege [...] that is to say, if the place from where the object is stolen is a Church, this is sacrilege; if it is a common place, it is theft. However, sacrilege is characterized by the stolen object. The person who has stolen something sacred is denounced for committing sacrilege, while the person who has stolen a privately owned icon or something of the kind is rehabilitated as a common thief. Therefore stealing money from a sacred site does not constitute sacrilege but common theft. (p.98, Papadimitriou Publishing House, Athens, 2003)

several, are not included in the list except for a few exceptions of which we became aware through the Press and which therefore were recorded separately.

N°	1.
Place	Cemetery of Rafina, Municipality of Rafina-Pikermi
Date	January 15/16, 2015
Brief description	Unidentified perpetrators entered the cemetery and removed approximately 70 oil vigil lamps and caused small damage to graves
Perpetrator(s)	Unidentified
Police/Procedural action	Criminal proceedings were initiated – preliminary investigation commenced

N°	2.
Place	Cemetery of Veria, Imathia
Date	February 10-12, 2015
Brief description	Unidentified perpetrators entered the cemetery, caused damage to a grave (breaking of marble gravestone) and exhumed a deceased body
Perpetrator(s)	Unidentified
Police/Procedural action	Criminal proceedings were initiated – preliminary investigation commenced

N°	3.
Place	Cemetery of Avlon, Attica
Date	March 11, 2015
Brief description	Unidentified perpetrators entered the cemetery and caused damage to a grave (breaking of marble gravestone)
Perpetrator(s)	Unidentified
Police/Procedural action	Criminal proceedings were initiated – preliminary investigation commenced

N°	4.
Place	Chapel of Sts. Anargyroi (Agion Anargyron), Athens
Date	March 14/15, 2015
Brief description	Perpetrators broke through exterior metallic door and entered the chapel causing significant damage to almost all areas, destroyed icons and removed the church collection box and numerous votive offerings
Perpetrator(s)	Unidentified
Police/Procedural action	Criminal proceedings were initiated – preliminary investigation commenced

N°	5.
Place	Church of the Presentation of the Blessed Virgin Mary (Eisodia Theotokou) Kapnikarea square, Athens
Date	March 17, 2015
Brief description	Perpetrators vandalized church walls with slogans
Perpetrator(s)	Unidentified
Police/Procedural action	Criminal proceedings were initiated – preliminary investigation commenced

N°	6.
Place	Church of the Assumption (Koimisis Theotokou), Thessaloniki
Date	March 18/19, 2015
Brief description	Perpetrators threw paint in the interior of the church and in an exterior area
Perpetrator(s)	Unidentified
Police/Procedural action	Criminal proceedings were initiated – preliminary investigation commenced

N°	7.
Place	Church of the Transfiguration of the Savior (Metamorfosi Sotiros), Piraeus, Attica
Date	March 24/25, 2015
Brief description	Perpetrators vandalized the church's main door and other exterior areas with slogans and symbols
Perpetrator(s)	Unidentified
Police/Procedural action	Criminal proceedings were initiated – preliminary investigation commenced

N°	8.
Place	Cemetery of Megali Panagia, Halkidiki
Date	April 6, 2015
Brief description	The outer fencing of the cemetery was vandalized with slogans
Perpetrator(s)	Unidentified
Police/Procedural action	Procedural documents were submitted to the Public prosecutor's office at the Court of First Instance in Polygyros

N°	9.
Place	Cemetery Church of Aghios Vasilios, Megali Panagia, Halkidiki
Date	April 6, 2015
Brief description	The outer fencing of the church was vandalized with slogans
Perpetrator(s)	Unidentified
Police/Procedural action	Procedural documents were submitted to the Public Prosecutor's office at the Court of First Instance in Polygyros

N°	10.
Place	Church of the Three Hierarchs (Trion Ierarhon), Petralona, Athens
Date	April 24/25, 2015
Brief description	Burglary and theft of money from the charitable fund
Perpetrator(s)	Unidentified
Police/Procedural action	Not available

N°	11.
Place	Chapel of the Holy Trinity (Aghia Trias), Naoussa Hospital
Date	April 27, 2015
Brief description	“Black magic” ritual
Perpetrator(s)	Unidentified
Police/Procedural action	Preliminary investigation by the Security Department of the Naoussa police station

N°	12.
Place	Church of Saint Paraskevi (Aghias Paraskevis), Ano Lapsisti, Ioannina
Date	April 27/28, 2015
Brief description	Burglary and theft of objects used in the Divine Liturgy (silver items such as a chalice, spoon, spear, asterisk and two bronze cups)
Perpetrator(s)	Unidentified
Police/Procedural action	Preliminary investigation

N°	13.
Place	Chapel of the Prophet Elias (Prophiti Ilia) of the Church of Aghios Athanasius (Aghiou Athanasiou), Kryoneri, Lakkoma, Halkidiki
Date	May 3, 2015
Brief description	Vandalism with slogans in an area close to the church
Perpetrator(s)	Unidentified
Police/Procedural action	Procedural documents were submitted to the Public Prosecutor's Office at the Court of First Instance

N°	14.
Place	Chapel in Pilio
Date	Not available (date of publication May 5, 2015)
Brief description	Theft of church bell
Perpetrator(s)	Unidentified
Police/Procedural action	Not available

N°	15.
Place	Church of the Assumption (Koimiseos Theotokou) Aetochori, Alexandroupolis
Date	May 8, 2015
Brief description	Vandalism with slogans on the church walls
Perpetrator(s)	2 Greek nationals
Police/Procedural action	Perpetrators were arrested and referred to the Public Prosecutor's Office at the Court of First Instance of Alexandroupolis

N°	16.
Place	Church, Serres
Date	May 8, 2015
Brief description	Theft of metal liturgical items
Perpetrator(s)	1
Police/Procedural action	Perpetrator was caught in the act, and was referred to the Public Prosecutor at the Court of First Instance of Serres for committing grand theft and for possession and handling of stolen property

N°	17.
Place	Church of the Assumption (Koimiseos Theotokou), Meropi, Ioannina
Date	June 6/7, 2015
Brief description	Burglary and theft of icons and of the collection box
Perpetrator(s)	Unidentified
Police/Procedural action	Preliminary investigation by the Police of Delvinaki

N°	18.
Place	Church of the Assumption (Koimiseos Theotokou), Palaipyrgos, Ioannina
Date	June 6/7, 2015
Brief description	Burglary and theft of an icon and of the collection box
Perpetrator(s)	Unidentified
Police/Procedural action	Preliminary investigation by the Police of Delvinaki

N°	19.
Place	Church of Panagitsa, Palaio Faliro, Attica
Date	June 11, 2015
Brief description	Damage caused to the interior of the church
Perpetrator(s)	Unidentified
Police/Procedural action	Procedural documents were submitted to the Public Prosecutor's Office at the Court of First Instance of Athens

N°	20.
Place	Cemetery, Nafplio
Date	June 17, 2015
Brief description	Damage caused to a grave and attempt of desecration
Perpetrator(s)	2 Bulgarian nationals
Police/Procedural action	Perpetrators were arrested and referred to the Public Prosecutor at the Court of First Instance of Nafplio

N°	21.
Place	Church of Saint Irene (Aghias Irinis), Spilia, Heraklion, Crete
Date	June 20/21, 2015
Brief description	Burglary and theft of 40 votive offerings placed by an icon
Perpetrator(s)	2 Greek nationals
Police/Procedural action	Perpetrators were arrested and referred to the Public Prosecutor at the Court of First Instance of Heraklion

N°	22.
Place	Chapel of Saint Constantine and Saint Helena (Aghiou Constantinou & Aghias Elenis), Gryllos, Krestena, Ilia
Date	Not available (date of publication June 23, 2015)
Brief description	Burglary and theft of bronze objects, microphone installation and church bell
Perpetrator(s)	Unidentified
Police/Procedural action	Not available

N°	23.
Place	Church of Saint George (Aghiou Georgiou), Larisa
Date	July 11, 2015
Brief description	Theft of collection box and votive offerings
Perpetrator(s)	Unidentified
Police/Procedural action	Preliminary investigation

N°	24.
Place	Cemetery, Hrysoheria, Agrinio
Date	July 12, 2015
Brief description	Theft of bronze and destruction of a grave
Perpetrator(s)	Unidentified
Police/Procedural action	Preliminary investigation

N°	25.
Place	Church, Edessa
Date	July 25, 2015
Brief description	Theft of money from the collection box
Perpetrator(s)	1 juvenile Albanian national
Police/Procedural action	Perpetrator was arrested and referred to the Public Prosecutor with the Misdemeanors Court of Edessa accused of attempted theft and his parents were accused of child neglect

N°	26.
Place	Chapel of Saint George (Aghiou Georgiou), Prassa, Kimolos island
Date	July 22, 2015
Brief description	Damage caused to the interior of the chapel, theft of money from the collection box
Perpetrator(s)	2 juvenile (16 year-old) French nationals
Police/Procedural action	Perpetrators were arrested and procedural documents were drawn up. Perpetrators were referred to the Public Prosecutor at the Court of First Instance of Syros accused of grand damage and of being accomplices to theft and the parents were arrested and referred for child neglect.
Remarks	See incident N° 27. Investigation uncovered that from July 7 to August 20, 2014, one of the perpetrators with other French nationals caused extensive damage to three churches in Kimolos and Polyaigos by vandalism with slogans and symbols, destruction of icons and liturgical items and by theft of the collection box from one of these churches.

N°	27.
Place	Chapel of the Assumption (Koimiseos Theotokou), Polyaios island
Date	July 23, 2015
Brief description	Extensive damage to the interior of the chapel, amounting to approximately 30,000 €, burning of liturgical items and icons, theft of money from the collection box and vandalism with slogans
Perpetrator(s)	2 juvenile (16 year-old) French nationals
Police/Procedural action	Perpetrators were arrested and procedural documents were drawn up. Perpetrators were referred to the Public Prosecutor at the Court of First Instance of Syros accused of grand damage and of being accomplices to theft and the parents were arrested and referred for child neglect
Remarks	See incident N° 26. Investigation uncovered that from July 7 to August 20, 2014, one of the perpetrators with other French nationals caused extensive damage to three churches in Kimolos and Polyaios by vandalism with slogans and symbols, destruction of icons and liturgical items and by theft of the collection box from one of these churches.

N°	28.
Place	Church of Saint Panteleimon (Aghiou Panteleimonos), Heraklion, Crete
Date	July 27, 2015
Brief description	Vandalism with slogans painted in the interior of the church
Perpetrator(s)	Unidentified
Police/Procedural action	Procedural documents were submitted to the Public Prosecution service at the Court of First Instance of Heraklion

N°	29.
Place	Cemetery, Makrakomi, Fthiotis
Date	July 27, 2015
Brief description	Damage caused on a grave
Perpetrator(s)	Unidentified
Police/Procedural action	Procedural documents were submitted to the Public Prosecutor's Office at the Court of First Instance of Lamia

N°	30.
Place	Chapel of Saint John the Forerunner (Aghiou Ioannou Prodromou), Melissovraha, Samos
Date	August 19, 2015
Brief description	Damage caused to the interior of the chapel
Perpetrator(s)	Unidentified
Police/Procedural action	Procedural documents were submitted to the Public Prosecutor's Office at the Court of First Instance of Samos

N°	31.
Place	Church in Serres
Date	September 11, 2015
Brief description	Theft of 2 bronze candle stands from the altar, 1 bronze container and 3 small icons
Perpetrator(s)	2 Greek nationals
Police/Procedural action	Perpetrators were arrested and were referred to the Public Prosecutor at the Court of First Instance of Serres accused of felony. Preliminary investigation.

N°	32.
Place	Monastery of Virgin Mary (Panagias Kremastis), Lanthi, Ilia
Date	September 23, 2015
Brief description	Theft of votive offerings (worth of over 30,000 €) and money from collective box
Perpetrator(s)	1 Greek national and 1 Albanian national
Police/Procedural action	Perpetrators were arrested in the act and were sentenced to 10 year and 8 year of imprisonment respectively. 14 more people have been charged

N°	33.
Place	Church of the Assumption of Virgin Mary (Koimiseos Theotokou), Halastra, Thessaloniki
Date	September 25, 2015
Brief description	The exterior door of the church was broken
Perpetrator(s)	Unidentified
Police/Procedural action	Procedural documents were submitted to the Public Prosecution service at the Court of First Instance of Thessaloniki

N°	34.
Place	Private church of Michael the Archangel (Michael Arhagelou), Ano Hersonisos, Herakleion, Crete
Date	October 30-November 3, 2015
Brief description	Vandalism with slogans and symbols on the exterior walls and the interior area of the church
Perpetrator(s)	Unidentified
Police/Procedural action	Procedural documents were drawn up. Preliminary investigation

N°	35.
Place	Cemetery of Saint Lazarus (Aghiou Lazarou), Mesologi
Date	November 9, 2015
Brief description	Theft of various bronze items from the graves (i.e. vigil lamps, vases, crosses, etc.)
Perpetrator(s)	Unidentified
Police/Procedural action	Not available

N°	36.
Place	Chapel of Saint Catherine (Aghias Aikaterinis) of the Church Aghios Athanasius (Aghiou Athanassiou), Thessaloniki
Date	November 12, 2015
Brief description	Vandalism with slogans on the interior area of the chapel and damage caused to icons
Perpetrator(s)	Unidentified
Police/Procedural action	Procedural documents were drawn up. Preliminary investigation

N°	37.
Place	Church of Saint Paraskevi (Aghias Paraskevis), Athens
Date	November 14, 2015
Brief description	Vandalism with slogans on the exterior area of the church
Perpetrator(s)	Unidentified
Police/Procedural action	Procedural documents were submitted to the Public Prosecutor's Office at the Court of First Instance of Athens

N°	38.
Place	Church of Saint Euphimia (Aghias Euphimias), N.Chalkidona, Attica
Date	November 29/30, 2015
Brief description	Breaking of main entrance glass window
Perpetrator(s)	Unidentified
Police/Procedural action	Procedural documents were drawn up. Preliminary investigation

N°	39.
Place	Cathedral of Virgin Mary (Panagias), Rethymno, Crete
Date	December 10/11, 2015
Brief description	Vandalism with slogans and symbols on the exterior walls of the Cathedral
Perpetrator(s)	Unidentified
Police/Procedural action	Procedural documents were drawn up. Preliminary investigation

N°	40.
Place	Church of Saint Dimitrios (Aghiou Dimitriou), Kakolagos, Ioannina
Date	December 13/14, 2015
Brief description	Burglary and grand theft of icons from iconostasis, standing icon case and architrave
Perpetrator(s)	Unidentified
Police/Procedural action	Preliminary investigation

N°	41.
Place	Cemetery of Church of Saint Andrew (Aghiou Andrea), Voula, Attica
Date	December 14/15, 2015
Brief description	Damage caused to gravestones
Perpetrator(s)	Unidentified
Police/Procedural action	Procedural documents were drawn up. Preliminary investigation

N°	42.
Place	Church of Saint Athanasius (Aghiou Athanassiou), Maroussi, Attica
Date	December 16, 2015
Brief description	Vandalism with slogans on the external walls of the church
Perpetrator(s)	Unidentified
Police/Procedural action	Procedural documents were drawn up. Preliminary investigation

N°	43.
Place	Church of Saint Athanasius (Aghiou Athanassiou), Ptelea, Evros
Date	December 16, 2015
Brief description	Vandalism with insulting slogans on the external walls of the church
Perpetrator(s)	Unidentified
Police/Procedural action	Preliminary investigation. Procedural documents were drawn up, Public Prosecutor's Office at the Court of First Instance of Orestias for a) repeated unprovoked insult b) repeated aggravated damage

N°	44.
Place	Church of Saint Georgios (Aghiou Georgiou), Ormenio, Evros
Date	December 16, 2015
Brief description	Vandalism with insulting slogans on the external walls of the church
Perpetrator(s)	Unidentified
Police/Procedural action	Preliminary investigation. Procedural documents were drawn up, Public Prosecutor's Office at the Court of First Instance of Orestias for a) repeated unprovoked insult b) repeated aggravated damage

N°	45.
Place	Church of Saint Dimitrios (Aghiou Dimitriou), Dikaia, Evros
Date	December 16, 2015
Brief description	Vandalism with insulting slogans on the external walls of the church
Perpetrator(s)	Unidentified
Police/Procedural action	Preliminary investigation. Procedural documents were drawn up, Public Prosecutor's Office at the Court of First Instance of Orestias for a) repeated unprovoked insult b) repeated aggravated damage

N°	46.
Place	Chapel of Saint Fanourios (Aghiou Fanouriou), Dikaia, Evros
Date	December 16, 2015
Brief description	Vandalism with insulting slogans on the external walls of the church
Perpetrator(s)	Unidentified
Police/Procedural action	Preliminary investigation. Procedural documents were drawn up, Public Prosecution service at the Court of First Instance of Orestias for a) repeated unprovoked insult b)

	repeated aggravated damage
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N°	47.
Place	Cathedral of the Assumption (Koimiseos Theotokou), Komotini
Date	December 20, 2015
Brief description	Vandalism with slogans on the external walls of the church
Perpetrator(s)	Unidentified
Police/Procedural action	Procedural documents were drawn up. Preliminary investigation.

N°	48.
Place	Church of the Divine Wisdom (Aghias Sophias), Komotini
Date	December 20, 2015
Brief description	Vandalism with slogans on the external walls of the church
Perpetrator(s)	Unidentified
Police/Procedural action	Procedural documents were drawn up. Preliminary investigation.

N°	49.
Place	Chapel of the Church of the Divine Wisdom (Aghias Sophias), Komotini
Date	December 20, 2015
Brief description	Vandalism with slogans on the external walls of the church
Perpetrator(s)	Unidentified
Police/Procedural action	Procedural documents were drawn up. Preliminary investigation.

N°	50-53. (4 incidents)
Place	4 chapels in the Prefecture of Chania, Crete
Date	From April 5 to December 7, 2015
Brief description	Theft of 2,040€ and of objects such as museum artifacts and traditional items of undetermined value
Perpetrator(s)	An Albanian national, a Greek national (from Chania) and a requested non-national
Police/Procedural action	Two of the perpetrators were arrested and referred to the Public Prosecutor with the Misdemeanors Court of Chania accused of grand theft

N°	54.
Place	Chapel of Taxiarchae – Archangels (Pammegiston Taxiarchon) in Pedion Areos (Campus Martius) (Archdiocese of Athens)
Date	2015
Brief description	Theft of the church bell
Perpetrator(s)	Not available
Police/Procedural action	Not available

N°	55.
Place	Chapel of Saint George (Aghiou Georgiou) Lycabettus
Date	2015
Brief description	Charity collection box raided
Perpetrator(s)	Not available
Police/Procedural action	Not available

N°	56.
Place	Chapel of Sts. Anargyroi (Aghion Anargyron), parish of Timiou Prodromou Neas Madioi (Metropolitanate of Ierissos, Aghiou Orous and Ardameriou)
Date	2015
Brief description	Desecration of the altar by satanists
Perpetrator(s)	Not available
Police/Procedural action	Not available
Remarks	According to the document by the Holy Synod of the Church of Greece, Ref.: 3625/9-9-2016

N°	57.
Place	Church of Nativity of Saint John the Forerunner (Genniseos Prodromou), parish of Kryas Lykotrihiou (Metropolitanate of Ioannina)
Date	2015
Brief description	Perpetrators broke into church and stole a chalice, a diskos, a spoon, a spear and two candle stands
Perpetrator(s)	Not available
Police/Procedural action	Not available
Remarks	According to the document by the Holy Synod of the Church of Greece, Ref.: 3625/9-9-2016

N°	58.
Place	Church of Saint George (Aghiou Georgiou) Krystalopigi, (Metropolitanate of Kastoria)
Date	2015
Brief description	The altar was destroyed and liturgical items were stolen
Perpetrator(s)	Not available

Police/Procedural action	Not available
Remarks	According to the document by the Holy Synod of the Church of Greece, Ref.: 3625/9-9-2016

N°	59.
Place	Monastery of Saint Zachary (Aghiou Zachariou), Grammos, (Metropolitanate of Kastoria)
Date	2015
Brief description	The altar was destroyed and all movable objects of the central church of the monastery were stolen
Perpetrator(s)	Not available
Police/Procedural action	Not available
Remarks	According to the document by the Holy Synod of the Church of Greece, Ref.: 3625/9-9-2016

N°	60.
Place	Church of the Assumption (Koimiseos Theotokou) Giannohori (Metropolitanate of Kastoria)
Date	2015
Brief description	Icons from the iconostasis and from standing icon cases were stolen
Perpetrator(s)	Not available
Police/Procedural action	Not available
Remarks	According to the document by the Holy Synod of the Church of Greece, Ref.: 3625/9-9-2016

N°	61.
Place	Church of Saint George (Agiou Georgiou Poimenikou) (Metropolitanate of Kastoria)
Date	2015
Brief description	The interior of the church was completely destroyed
Perpetrator(s)	Not available
Police/Procedural action	Not available
Remarks	According to the document by the Holy Synod of the Church of Greece, Ref.: 3625/9-9-2016

N°	62-85 (24 incidents)
Place	Churches (Metropolitanate of Kastoria)
Date	2015
Brief description	24 incidents of burglary and sacrilege consisting of: theft of icons, sacred vessels, liturgical items, destruction of iconostases, sacristies, theft of valuables and of collection boxes
Perpetrator(s)	Not available
Police/Procedural action	Not available
Remarks	According to the document by the Holy Synod of the Church of Greece, Ref.: 3625/9-9-2016

N°	86.
Place	Cemetery Church of the All-Holy Virgin Mary (Yperaghias Theotokou Odigitrias) (Metropolitanate of Corfu, Paxoi, and Diapontioi Nisoi)
Date	2015
Brief description	Burglary and theft of 12 silver vigil lamps, one gospel book, a set of sacred vessels, three icons

Perpetrator(s)	Not available
Police/Procedural action	Not available
Remarks	According to the document by the Holy Synod of the Church of Greece, Ref.: 3625/9-9-2016

N°	87.
Place	Church of Holy Apostles, (Aghion Apostolon) Kamara (Metropolitanate of Corfu, Paxoi, and Diapontioi Nisoi)
Date	2015
Brief description	Burglary and theft of a silver censer
Perpetrator(s)	Not available
Police/Procedural action	Not available
Remarks	According to the document by the Holy Synod of the Church of Greece, Ref.: 3625/9-9-2016

N°	88.
Place	Cathedral of Saint Spyridon (Aghiou Spyridonos) (Metropolitanate of Corfu, Paxoi, and Diapontioi Nisoi)
Date	2015
Brief description	Vandalism with anti-church slogan the day before the visit of the Archbishop of Athens
Perpetrator(s)	Not available
Police/Procedural action	Not available
Remarks	According to the document by the Holy Synod of the Church of Greece, Ref.: 3625/9-9-2016

N°	89.
Place	Cathedral of the All-Holy Virgin Mary (Yperaghias Theotokou Faneromenis Stereoton) (Metropolitanate of Corfu, Paxoi, and Diapontioi Nisoi)
Date	2015
Brief description	Vandalism with anti-church slogan
Perpetrator(s)	Not available
Police/Procedural action	Not available
Remarks	According to the document by the Holy Synod of the Church of Greece, Ref.: 3625/9-9-2016

N°	90.
Place	Church of Saint John the Forerunner (Aghiou Ioannou Prodromou) (Metropolitanate of Corfu, Paxoi, and Diapontioi Nisoi)
Date	2015
Brief description	Vandalism with anti-church slogan
Perpetrator(s)	Not available
Police/Procedural action	Not available
Remarks	According to the document by the Holy Synod of the Church of Greece, Ref.: 3625/9-9-2016

N°	91.
Place	Cathedral of Saint Anthony (Aghiou Antoniou) (Metropolitanate of Corfu, Paxoi, and Diapontioi Nisoi)
Date	2015
Brief description	Vandalism with anti-church slogan

Perpetrator(s)	Not available
Police/Procedural action	Not available
Remarks	According to the document by the Holy Synod of the Church of Greece, Ref.: 3625/9-9-2016

N°	92-101. (10 incidents of burglary and theft)
Place	Churches in Kifissia, Metamorphosi, Kapandriti, Oropos and Marathonas (Metropolitanate of Kifissia, Amarousio and Oropos)
Date	2015
Brief description	Burglary and theft
Perpetrator(s)	Not available
Police/Procedural action	Not available
Remarks	According to the document by the Holy Synod of the Church of Greece, Ref.: 3625/9-9-2016

N°	102.
Place	Church of Saint Nicolas (Aghiou Nicolaou) Argostoli (Metropolitanate of Kefallinia)
Date	2015
Brief description	Burglary, standing icon cases destroyed, shrines destroyed, relics scattered, five votive offerings stolen
Perpetrator(s)	Not available
Police/Procedural action	Not available
Remarks	According to the document by the Holy Synod of the Church of Greece, Ref.: 3625/9-9-2016

N°	103.
Place	Church of the Nativity of the Blessed Virgin Mary (Genniseos Theotokou) Pente Vryson (Metropolitanate of Lagada, Liti and Rentini)
Date	2015
Brief description	Burglary and theft of votive offerings
Perpetrator(s)	Not available
Police/Procedural action	Not available
Remarks	According to the document by the Holy Synod of the Church of Greece, Ref.: 3625/9-9-2016

N°	104.
Place	Church of the Assumption of Virgin Mary (Koimiseos Theotokou) Perivolaki (Metropolitanate of Lagada, Liti and Rentini)
Date	2015
Brief description	Burglary and theft of votive offerings
Perpetrator(s)	Not available
Police/Procedural action	Not available
Remarks	According to the document by the Holy Synod of the Church of Greece, Ref.: 3625/9-9-2016

N°	105.
Place	Church of Saint Basil (Aghiou Vasiliou) (Metropolitanate of Lagada, Liti and Rentini)
Date	2015
Brief description	Burglary and theft of votive offerings from the icon of Virgin Mary Portaïtissa
Perpetrator(s)	Not available

Police/Procedural action	Not available
Remarks	According to the document by the Holy Synod of the Church of Greece, Ref.: 3625/9-9-2016

N ^o	106.
Place	Church of Saint George (Aghiou Georgiou) Monolofos (Metropolitanate of Lagada, Liti and Rentini)
Date	2015
Brief description	Burglary and theft of sacred vessels
Perpetrator(s)	Not available
Police/Procedural action	Not available
Remarks	According to the document by the Holy Synod of the Church of Greece, Ref.: 3625/9-9-2016

N ^o	107.
Place	Church of the Assumption of Virgin Mary (Koimiseos Theotokou) Vassiloudi (Metropolitanate of Lagada, Liti and Rentini)
Date	2015
Brief description	Burglary and theft of sacred vessels
Perpetrator(s)	Not available
Police/Procedural action	Not available
Remarks	According to the document by the Holy Synod of the Church of Greece, Ref.: 3625/9-9-2016

N°	108.
Place	Church of Saint Athanasius (Aghiou Athanassiou) Evangelismos (Metropolitanate of Lagada, Liti and Rentini)
Date	2015
Brief description	Burglary and theft of sacred vessels
Perpetrator(s)	Not available
Police/Procedural action	Not available
Remarks	According to the document by the Holy Synod of the Church of Greece, Ref.: 3625/9-9-2016

N°	109.
Place	Church of Saint Anna (Aghias Annis) Lagada (Metropolitanate of Lagada, Liti and Rentini)
Date	2015
Brief description	Theft of bells and candle stands
Perpetrator(s)	Not available
Police/Procedural action	Not available
Remarks	According to the document by the Holy Synod of the Church of Greece, Ref.: 3625/9-9-2016

N°	110.
Place	Church of Saint Anna (Aghias Annis) Lagada (Metropolitanate of Lagada, Liti and Rentini)
Date	2015
Brief description	Liturgical books were burned
Perpetrator(s)	Not available
Police/Procedural action	Not available

Remarks	According to the document by the Holy Synod of the Church of Greece, Ref.: 3625/9-9-2016
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N°	111.
Place	Church of Saint Porfyrios (Aghiou Porfyriou) Herakleio (Metropolitanate of Lagada, Liti and Rentini)
Date	2015
Brief description	Burglary and theft of electrical equipment
Perpetrator(s)	Not available
Police/Procedural action	Not available
Remarks	According to the document by the Holy Synod of the Church of Greece, Ref.: 3625/9-9-2016

N°	112.
Place	Cemetery of Lagada (Metropolitanate of Lagada, Liti and Rentini)
Date	2015
Brief description	Crosses and gravestones were broken
Perpetrator(s)	Not available
Police/Procedural action	Not available
Remarks	According to the document by the Holy Synod of the Church of Greece, Ref.: 3625/9-9-2016

N°	113-124. (12 incidents of burglary and theft)
Place	Churches (Metropolitanate of Mani)
Date	2015
Brief description	12 burglaries and thefts

Perpetrator(s)	Not available
Police/Procedural action	Not available
Remarks	According to the document by the Holy Synod of the Church of Greece, Ref.: 3625/9-9-2016

N°	125-133. (9 incidents)
Place	Metropolitanate of Nafpaktos and Aghios Vlasios: a) Church of Saint Nicolas (Aghiou Nicolaou) Terpsithea, b) Chapel in Kokkinohori (Saint George parish), c) Chapel of our Savior, Perista (Saint Athanasius parish), d) Church of Saint Nicolas, Grigorio, e) Church of the Holy Trinity, Elatovrysi, f) Church of the Prophet Elias, Platanos (Saint Nicholas parish), g) Chapel of Saint George, Arachova, h) Chapel of Saint Nicholas (the Assumption of Virgin Mary parish)
Date	2015
Brief description	Theft of bells
Perpetrator(s)	Not available
Police/Procedural action	Not available
Remarks	According to the document by the Holy Synod of the Church of Greece, Ref.: 3625/9-9-2016

N°	134.
Place	Bishopric of the Metropolitanate of Maroneia and Komotini
Date	2015
Brief description	Vandalism with slogans
Perpetrator(s)	Not available
Police/Procedural action	Not available
Remarks	According to the document by the Holy Synod of the Church of Greece, Ref.: 3625/9-9-2016

N°	135.
Place	Cathedral of the Metropolitanate of Maroneia and Komotini
Date	2015
Brief description	Dismantling of lamps and vandalism with slogans
Perpetrator(s)	Not available
Police/Procedural action	Not available
Remarks	According to the document by the Holy Synod of the Church of Greece, Ref.: 3625/9-9-2016

N°	136.
Place	Sculpture of Archbishop Chysanthos (Metropolitanate of Maroneia and Komotini)
Date	2015
Brief description	Vandalism with slogans on the face and the base of the sculpture
Perpetrator(s)	Not available
Police/Procedural action	Not available
Remarks	According to the document by the Holy Synod of the Church of Greece, Ref.: 3625/9-9-2016

N°	137.
Place	Church of Saint George (Metropolitanate of Maroneia and Komotini)
Date	2015
Brief description	Vandalism with slogans; the Byzantine flag and the Greek flag were taken down
Perpetrator(s)	Not available

Police/Procedural action	Not available
Remarks	According to the document by the Holy Synod of the Church of Greece, Ref.: 3625/9-9-2016

Additionally according to the document by the Holy Synod of the Church of Greece, Ref.: 3625/9-9-2016 the following incidents have been reported without specific enumeration or registration:

- In the Metropolitanate of Veria, Naousa and Kampania: burglaries and thefts in churches solved by the Police.
- In the Metropolitanate of Goumenissa, Axiopolis and Polykastron: damage to chapels in the area of Eidomeni and on the way to it
- In the Metropolitanate of Mantinea and Kynouria: vandalism with anti-Christian and anti-Orthodox slogans in churches
- In the Metropolitanate of Peristeri: vandalism with insulting and anarchist slogans on the exterior areas and on walls of churches.

Moreover:

-According to the document by the Metropolitanate of Karpathos and Kasos Ref.: 116/4-8-2016 incidents of thefts and destruction of collection boxes have occurred in chapels. Those incidents have been reported to the Police of Karpathos and the perpetrators were arrested and the penalties provided were imposed.

-According to the document by the Metropolitanate of Leros, Kalymnos and Astypalaia, violations of the law take place regularly regarding the collection boxes of churches and monasteries.

2. Catholic Church in Greece

By the **London Protocol (No. 3) of February 3, 1830**, signed by the three Great Powers, France deposited to the hands of the “future Sovereign of Greece” the right to protect the Catholics subjected to the Sultan. The Protocol established that the new State should guarantee the religious freedom of Catholic Christians and recognize the property of the Catholic Church in Greece: “... the Catholic religion should enjoy in the new State the free and public exercise of its worship, that its property should be guaranteed to it, that its bishops should be maintained in the integrity of the functions, rights and privileges, which they have enjoyed under the protection of the Kings of France...”.

The Greek Senate by its **Memorandum of April 10, 1830** accepted this concession mentioned in the Protocol (No.3) because it was in accordance with the laws of the new State, but made this conditional upon the acceptance by the “Great Powers” that “the Greek religion shall be the prevailing religion” of the Greek independent State. The Greek claims were fully accepted as shown by the interpretive provision of **article 2 of the Protocol (No.33) of the London Conference (July 1, 1830)** “The privileges granted to Catholics by the Protocol of February 3, 1830 may not impose to the Greek Government any requirement which could harm the prevailing religion”.

The Greek Orthodox Church was recognized as prevailing religion in the Ionian Islands according to the “**Constitutional Chart of the United States of the Ionian Islands**” but a special protection was granted to the Catholic Church.

Article 4 of Law N’ of 1864 “On the ratification of the Treaty between Great Britain, France and Russia on the Union of the Ionian Islands to the Kingdom of Greece” (Official Gazette A’ 25) established the following regarding the position of the Catholic Church in the Ionian Islands:

The union of the United States of the Ionian Islands to the Kingdom of Greece shall in no wise invalidate the principles established by the existing legislation of those Islands with regard to freedom of worship and religious toleration; accordingly the rights and immunities established in matters of religion by Chapters I and V of the Constitutional Charter of the United States of the Ionian Islands, and specifically the recognition of the Orthodox Greek Church as the dominant religion in those Islands; the entire liberty of worship granted to the established Church of the protecting Power; and the perfect toleration promised to other Christian communions shall, after the union, be maintained in their full force and effect. The special protection guaranteed to the Roman Catholic Church, as well as the advantages of which that church is actually in possession shall be equally maintained; and the subjects belonging to that communion shall enjoy in the Ionian Islands the same freedom of worship which is recognized in their favor by the Protocol of the 22 January (3rd February), 1830. The principle of entire civil and political equality between subjects belonging to different creeds, established in Greece by the same protocol, shall be likewise in force in the Ionian Islands.”

Following the introduction of the Civil Code in 1946 the question of the legal personality of the Catholic Church and of its establishment in Greece emerged which was solved with **article 13 of Law 4301/2014**. According to this, the Catholic Church in Greece is recognized as Ecclesiastical Legal Person governed by Private Law and the religious communities (Dioceses, Parishes, Monasteries) inextricably linked to it are recognized as Religious Legal Persons governed by Private Law and amount to 227 in total. Among those, there are 82 Parishes and 47 Monasteries²⁸.

For the year 2015 one incident of desecration of the Church of Holy Trinity serving the needs of the Byzantine Rite Eastern Catholics, of the Ukrainian community and the community of the Iraqi Chaldeans (see Table 6 of the Annex) has been reported.

²⁸ See Tables 2 and 3 of the Annex for detailed list

N°	1.
Place	Church of Holy Trinity of the Exarchate of Byzantine Rite, Athens
Date	June 16/17, 2015
Brief Description	The phrase " <i>Allah is the Greater, Muhammad is his prophet</i> " in arabic was written on the interior of the church ²⁹
Perpetrator(s)	Unidentified
Police/Procedural action	Procedural documents were submitted to the Public Prosecutor's Office at the Court of First Instance in Athens

²⁹ See Table 6 of the Annex for photographs

3. Other Christian Religious Communities

By article 13 (5) of Law 4301/2014 the following Ecclesiastical or Religious Legal Persons governed by private law were recognized:

1. Anglican Church as a religious legal person located in Athens.
2. Ethiopian Orthodox Church as religious legal person located in Athens.
3. Coptic Orthodox Church as ecclesiastical legal person located in Acharnes, Attica with 2 religious legal persons.
4. Armenian Orthodox Church as ecclesiastical legal person located in Athens with 9 religious legal persons.
5. German Evangelical Church as religious legal person located in Athens.
6. Greek Evangelical Church as ecclesiastical legal person located in Athens with 8 religious legal persons.
7. Assyrian Orthodox Church as religious legal person located in Aigaleo, Attica.
8. Armenian Evangelical Church in Greece as religious legal person located in Piraeus.

In addition to the above Christian communities which are recognized as legal persons ex lege, in 2015 the following entities have acquired the status of religious legal person by the issuing of the relevant judgment in non-contentious proceedings according to article 3 of Law 4301/2014:

1. Metropolis of Attica and Boeotia of the Church of True Orthodox Christians of Greece, religious legal person (Decision n° 165/2015, Court of First Instance in Thebes)
2. Metropolis of Piraeus and Salamina of the Church of True Orthodox Christians of Greece, religious legal person (Decision n° 2457/2015, Court of First Instance in Piraeus)
3. Free Apostolic Church of Pentecost, Kifissia, religious legal person (Decision n° 2749/2015, Court of First Instance in Athens)
4. Free Apostolic Church of Pentecost, Athens, religious legal person (Decision n° 2842/2015, Court of First Instance in Athens).

Religious places (worship places) of various other Christian communities exist and operate either with the legal personality in force before Law 4301/2014 was enacted, that is of civil-law partnership or association, or without legal status if this is not necessary for issuing a permit for a house of prayer.

For the year **2015** no incidents against religious sites of one of the above Christian communities were reported.

C. Judaism

Before World War II, Jewish communities existed in 28 Greek cities (Didymoticho, New Orestiada – Soufli, Alexandroupolis, Komotini, Xanthi, Kavala, Drama, Serres, Thessaloniki, Veria, Kastoria, Florina, Trikala, Larissa, Volos, Chalkis, Athens, Patra, Agrinio, Ioannina, Preveza, Arta, Corfu, Zakynthos, Chania, Rhodes and Kos). There were 77,377³⁰ Greek Jews and the greater concentration of population was in Thessaloniki. After the Holocaust and the mass extermination of Jews in death camps (especially in Auschwitz) and the immigration of many survivors to Israel, the number of Greek citizens of Jewish religion has been reduced significantly while the greater concentration of population is in Athens.

Currently there are 8 active Jewish communities in Greece (Athens, Thessaloniki, Larissa, Volos, Ioannina, Trikala, Chalkis, Corfu). Since 1970³¹ the communities of Rhodes, Veria, Kavala and Karditsa remain inactive under a managing committee appointed by the Minister of Education because they total less than 20 families, according to Emergency Law 367/1945 (Official Gazette of the Hellenic Republic A' 143) as amended by Law Decree 301/1969 (Official Gazette of the Hellenic Republic A' 195).

Eleven Synagogues operate currently in the active Jewish communities for the religious needs of their members. Two Synagogues operate in Athens, three³² in Thessaloniki, one in Larissa, one in Volos, one in Ioannina, one in Trikala, one in Chalkis and one in Corfu. Three Synagogues operate in the inactive Jewish communities: one in Rhodes, one in Kavala and one in Veria. In Crete, the only remaining Synagogue is Etz Hayyim Synagogue in Chania.

By **Law 2456/1920** (Official Gazette number A' 173) adopted under the premiership of Eleftherios Venizelos, it has been laid down that Jewish communities are "Legal persons governed by public law"³³.

Under the dictatorship of Metaxa, **Emergency Law 2544/1940** (Official Gazette A' 287) has been adopted, by which the Jewish communities maintain their legal personality governed by public law with certain changes on the appointment of their managing board.

By **Law 2/1944** (Official Gazette number A' 6 republished in number A' 14), the Greek State was the first European state to return Jewish property – confiscated by the Nazis- to its legitimate owners. This grand act of justice highlights both the democratic identity of the

³⁰ http://www.kis.gr/index.php?option=com_content&view=article&id=362&Itemid=74

³¹ See Moses Konstantinis "Jewish Communities of Greece after the Holocaust" p. 32, (http://www.kis.gr/files/CONSTANTINIS_TELIKO_gia_site.pdf)

³² <http://www.jct.gr/>

³³ See Press Release by the Ministry of Education and Religious Affairs of January 12, 2015 regarding the Legal personality of the Jewish Communities and the Jewish Schools "Communication from the Secretary General for Religious Affairs, Mr. G.Kalantzis, on the legal personality of Jewish Communities and the Central Board of Jewish Communities, the Jewish schools and their taxation" http://www.minedu.gov.gr/publications/docs2017/Press_Release_Taxation_Jewish_communities_final.pdf

Government of National Unity and the determination of the Greek State to guarantee the presence of Greek Jewish Holocaust survivors.

By **Emergency Law 367/1945** (Official Gazette number A' 143) the Jewish Communities have been formed again by the Greek State aiming at guaranteeing their existence. This Emergency Law has been adopted because the losses that the communities had suffered by the Nazis had made the application of Law 2456/1920 problematic.

By **Emergency Law 846/1946** (Official Gazette number A' 17), the Greek State was the first European state to forfeit its right to escheat Greek Jews' property in the absence of heirs (entire families had been exterminated in Nazi concentration camps). All this property had been granted to a legal person "aiming at looking after and rehabilitating the Jews of Greece".

By the **Decree** "Establishing the Organization for care and rehabilitation of Greek Jews (O.P.A.I.E)" of **March 29, 1949** (Official Gazette number A' 79) the legal person provided for by Emergency Law 846/1946 has been laid down.

By **Law 1657/1951** (Official Gazette number A' 20) the Central Board of Jewish Communities in Greece which had been temporarily established by Emergency Law 367/1945 "becomes permanent". Additionally, on the basis of a decision taken by the 2/3 of its members, the Central Board of Jewish Communities acquires the right to levy a contribution from the Jewish communities' income in order to cover operational costs. This levy represents an extra burden for the Jewish communities, similarly to the burden of the Holy Metropolitans of the Church of Greece for the operation of the Holy Synod of the Church of Greece.

By **Decree Law 301/1969** (Official Gazette number A' 195), adopted under the dictatorship of G. Papadopoulos, the Central Board of Jewish Communities in Greece which had been established by Emergency Law 367/1945 and continued to operate since then, is considered "legal person governed by public law" since its establishment, therefore since 1945.

By **Presidential Decree 182/1978** (Official Gazette number A' 40) "Regarding the Statute of the Jewish Community of Athens" in implement of Law 2456/1920 to ratify the Statute of the "Jewish Community of Athens", the resources of this community are being laid down as well. The contributions aforementioned, as laid down by Law 2456/1920 and in subsequent laws are included. However those contributions may not, in any event, substitute for or exempt the members of the Jewish communities from compulsory payment of taxes to the Greek State, as provided for all Greek citizens.

By **Law 4178/2013** special procedures are provided for regulating urban interventions of Churches, Synagogues and Mosques of the Muslim minority in Thrace.

The Ministry of Education, Research and Religious Affairs exercises supervision of these bodies pursuant to **Presidential Decree 353/1997** (Official Gazette A' 239).

Synagogues, referred to above, Jewish cemeteries (not only the ones currently existing in Jewish Communities but also in areas where they existed before the Holocaust), Jewish schools and Memorials to the Greek Jews murdered in the Holocaust are all religious sites of the Jewish Communities in Greece.

It is thought-provoking that although the population of Greek Jews amounts to 0,05% of the total population, according to the aggregated data (presented in II.A.2.), 3% of the incidents of the year 2015 regard their religious monuments and symbols and are directly associated to **antisemitism**, that is to say that these incidents are connected to specific motives and ideologies which have led to the Holocaust and the murder of 6 million people.

For the year **2015**, **4** incidents have been reported:

N°	1.
Place	Memorial plaque for children victims of the Holocaust, Pafos Square, Athens
Date	June 6, 2015
Brief description	Vandalism with swastika graffiti on the Memorial plaque for children victims of the Holocaust ³⁴
Perpetrator(s)	Unidentified
Police/Procedural action	<i>Not available</i>

N°	2.
Place	Jewish Cemetery of Kavala
Date	June 6/7, 2015
Brief description	Vandalism with slogan "Jews peoples' murderers" on the wall around the Jewish cemetery of Kavala ³⁵
Perpetrator(s)	Unidentified

³⁴ See Table 6 of the Annex for photographs

³⁵ See Table 6 of the Annex for photographs

Police/Procedural action	<i>Not available</i>
Remarks	On June 6, 2015 (a day before the event for the unveiling of the Memorial for the Holocaust victims) the victims of the Holocaust were remembered with prayers in the Jewish cemetery. On the following day (June 7, 2015) the same slogan was painted on the wall of Alpha Bank in the city center ³⁶

N ^o	3.
Place	Holocaust Memorial, Kavala
Date	June 21, 2015
Brief description	Two weeks after the unveiling of the Holocaust Memorial, unidentified perpetrators desecrated the Memorial with paint. ³⁷
Perpetrator(s)	Unidentified
Police/Procedural action	Procedural documents were drawn up and submission report by the Mayor of Kavala; criminal proceedings against unidentified offenders were instituted for infringement of article 382 (4) and 382 (1) of the Penal Code (religiously aggravated criminal damage); the procedural documents were submitted and the case was closed citing the unidentified perpetrator clause

N ^o	4.
Place	Jewish Cemetery, Nikea, Attica
Date	October 21, 2015
Brief description	Vandalism with slogans and symbols on both sides of the main entrance and on the wall of the Jewish

³⁶ According to the document by the Central Board of Jewish Communities in Greece, Reference Number: 154/25-4-2016 (Reference Number of the Receiver 72487/02/5-5-2016 Ministry of Education, Research and Religious Affairs)

³⁷ See Table 6 of the Annex for photographs

	cemetery ³⁸
Perpetrator(s)	Unidentified
Police/Procedural action	Procedural documents were submitted to the Public Prosecutor's Office at the Court of First Instance of Piraeus
Remarks	Neo-nazi organization "C18" (Combat 18) assumed responsibility for the vandalism with a post on its website ³⁹ ; C18 is the name of perhaps the most hard-line neo-nazi organization in Europe which was formed in 1992 in Great Britain as an "armed wing" of the neo-nazi organization "Blood and Honour". Over the years, C18 is known to operate in other countries such as Belgium, Germany, Poland, Russia, USA, Canada, Australia, Brazil, Israel, Czech Republic, Serbia, Sweden, Denmark and it is reported that a small cell exists in Greece. The Greek C18 is associated to the "Independent Meandrian Nationalists" (Ανένταχτοι Μαιάνδριοι Εθνικιστές), an organization of confirmed neo-nazis which has assumed responsibility of previous attacks against Jewish targets ⁴⁰ .

³⁸ See Table 6 of the Annex for photographs

³⁹ See Table 6 of the Annex for photographs

⁴⁰ According to the document by the Central Board of Jewish Communities in Greece, Reference Number: 154/25-4-2016 (Reference Number of the Receiver 72487/Θ2/5-5-2016 Ministry of Education, Research and Religious Affairs)

D. Islam

1. Muslim Minority in Thrace

Articles 37 to 45 (Section III “Protection of Minorities”) of **the Treaty of Lausanne** establish the legal framework for the protection of populations which were not included in the “Convention Concerning the Exchange of Greek and Turkish Populations” that is to say, the Greek Orthodox Christians in Istanbul and the Muslims in Thrace.

The minority in Thrace is of religious nature and it consists of Greek citizens of Muslim religion. It is governed by the Constitution and the laws of the Hellenic Republic and by a special national and international legislation which is determined by a long historical, political and geographical development in full respect of the specific religious and cultural characteristics of Muslim Greek citizens in Thrace.

Three Muftiates operate at present in Didymoticho, Xanthi and Komotini. The Muftiates are separate public service structures equivalent to General Directorates and they are under the authority of the Minister of Education, Research and Religious Affairs (**Royal Decree of Dec.12, 1952; Law 1920/1991, article 7**, Official Gazette A’ 11; **Law 3536/2007** Official Gazette A’ 42; **Law 4235/2014 article 68**, Official Gazette A’ 32). The Mufti, who is Head of the Muftiate, has the position of General Director and is paid accordingly, he is appointed by a Presidential Decree with a ten-year mandate and he has religious, administrative and judicial competence according to Sharia solely on personal law (**Law 1920/1991** Official Gazette A’ 11 which ratified the Order of Dec. 24, 1990).

The Muslims in Thrace exercise their religious duties in numerous mosques which are over 260 in the area. **The Ministry of Education, Research and Religious Affairs has satisfied all requests for works for repair or extension of old mosques as well as for building new ones.** It is noted that the repair of historical mosques, such as the Mosque “Beyazit” in Didymoticho is funded by the Ministry of Culture and Sports.

Moreover, by **article 27 of Law 4067/2012** (Official Gazette A’ 79) specific provisions were established for simplifying urban planning procedures which are laid down for the repair or building of mosques in buildings located in a Waqf in Thrace.

The Greek State has demonstrated special attention to resolve longstanding problems regarding mosques in particular in mountain areas of Thrace due to lack of property titles and street planning for almost all of them. By **article 48 of Law 4178/2013** (Official Gazette A’ 174), urban planning issues arising regarding mosques were solved. These issues regard mosques located in areas within legal settlements but without street planning, or they regard issuing of building permits or permits to repair mosques (currently this is allowed only in areas with an approved street planning), or generally in legalizing existing buildings and architectural parts such as minarets which have been built in the past but without a relevant permit.

2. Muslims outside Thrace

a. Mosques in Rhodes and Kos

In addition to the region of Thrace where the Treaty of Lausanne is in force, Islamic religious places operate in the Dodecanese and in particular in Rhodes and Kos.

In Rhodes there are 7 historical mosques⁴¹; one of them operates on a daily basis as a Mosque and one operates as a Mosque in Ramadan and in Eid Al-Adha. In Kos there are 6 mosques classified as archeological sites⁴² and there are two mosques operating on a daily basis.

Mosques and Islamic cemeteries are under the management committees of the Managing bodies of the Waqf in Rhodes and in Kos respectively which initially were set up as “Special Councils” according to the **decree (Ref. 12/2-5-1929)** by the Italian Governor of the Islands of the Aegean⁴³. Currently, the Management Boards of the Managing bodies of the Waqf property in Rhodes and Kos are formed of five members and they are set up by a decision of the South Aegean region Administration every two years. Their members are Greek muslims, permanent residents of Rhodes or Kos respectively.

Particular mention should be made to the funding by the Ministry of Culture and Sports for restoring historical mosques in the area, such as the Recep Pasha Mosque, the Sintrivan Mosque and the Mosque of Mehmet Aga in Rhodes.

b. Other mosques in Greece

Other than the above mentioned mosques in Thrace, Rhodes and Kos there are at least 60 Islamic sites in Greece which date back to the Ottoman period. Many of those have been restored, such as the Fethiye Mosque in the Roman Agora in Athens⁴⁴, the Yeni Mosque in Mytilene⁴⁵, the Zincirli Mosque in Serres and the Mosque in “Dikastirion” square in Drama⁴⁶. In other mosques damages due to the ravages of time are being restored.

Some mosques operate as museums after their restoration, such as the Emir Zade Mosque in Chalkis where a byzantine collection is housed, the Mosque of the Lower Fountain or Tzisdarakis Mosque in Athens which was built in 1759 and since 1918 it houses the Museum of Greek Folk Art⁴⁷ and the Kucuk Hassan Mosque in Chania which operates as a cultural area.

An indicative list is shown in Table 4 of the Annex.

⁴¹ http://listedmonuments.culture.gr/fek.php?ID_FEKYA=19581&v17=

⁴² http://listedmonuments.culture.gr/fek.php?ID_FEKYA=19018

⁴³ See also decree by the Army Commander of the Dodecanese (Ref: 19/29-4-1947) as ratified by the Resolution 34 (ΑΔ') of the 4th Revisionary Hellenic Parliament (Official Gazette A' 262/27-11-1947)

⁴⁴ See also document Ref.: 45637/23-9-2014 (Online Publication Number 7ΙΣΧΦ-1ΗΙ) “Funding and distribution of NSRF projects” Ministry of Development and Competitiveness

⁴⁵ http://odysseus.culture.gr/h/2/gh251.jsp?obj_id=1704&era=4&group=7

⁴⁶ www.dimos-dramas.gr/portaldrama/uploadfiles/ep_sxedio2012_2014.xls

⁴⁷ <http://www.melt.gr/gr/to-mouseio/i-istoria-tou-mouseiou/>

The Ministry of Culture and Sports seeks to ensure the preservation of the cultural heritage of Greece (and has edited special publications in the past concerning these efforts) in which of course the monuments of the Ottoman period and especially the Islamic monuments are included.

c. Islamic houses of prayer

For the first time in 2013, applications for a permit to establish and to operate an Islamic worship place were filed and they were all satisfied except for those whose supporting documentation was incomplete.

In 2015⁴⁸ the following houses of prayer received a permit:

1. House of prayer of “Greek Muslims” (Drapetsona)
2. House of prayer “Muslim house DAROL JANATA (PARADIS)”
3. House of prayer HAMZA-HAMZA (Athens)

3. Islamic Mosque in Athens

By **Law 3512/2006** (Official Gazette A’ 264) the necessary regulatory framework to establish and operate an Islamic Mosque in Attica was established for the first time in national legislation. The Mosque will be under public supervision aiming to giving the possibility to Muslims residing in the Attica area (Greeks and non-Greeks) to exercise their religious duties in accordance to their religion. By the adoption of **Law 4014/2011** (Official Gazette A’ 209) and **Law 4414/2016** (Official Gazette A’ 149) several procedural and technical matters were settled with a view to accelerate and facilitate administrative matters for the construction of the Mosque building.

For the year 2015 the following five incidents have been reported:

N ^o	1.
Place	Unofficial Muslim house of prayer, Athens
Date	February 5, 2015
Brief Description	The perpetrator broke into the site by breaking the glass door and set fire on two copies of the Quran
Perpetrator(s)	1 Albanian national
Police/ Procedural action	Perpetrator was arrested and referred to the Public Prosecutor at the Court of First Instance of Athens

⁴⁸ The house of prayer of the religious community “MINHAJ-UL-QURAN THIVA” obtained a permit in 2016 (Online Publication Number: 7ΦΘ74653ΠΣ-ΝΟΗ).

N ^o	2.
Place	Yenice Mosque, Komotini
Date	April 17, 2015
Brief Description	Outbreak of fire due to which the roof and ceiling of the entrance hall was burned as well as a small part of the ceiling of the prayer hall; fire was caused by overheating of a fluorescent lamp and burning of the wiring
Perpetrator(s)	<i>See indictment below</i>
Police/ Procedural action	Preliminary investigation – Procedural documents submitted to the Public Prosecutor of Rodopi – the local Mufti was prosecuted for arson committed through negligence for not taking the necessary precautionary measures in his capacity as temporary manager

N ^o	3.
Place	Yeni Mosque, Komotini
Date	October 9/10, 2015
Brief Description	Vandalism with symbols on the main entrance door of the Mosque ⁴⁹
Perpetrator(s)	Unidentified
Police/ Procedural action	Procedural documents drawn up- Preliminary investigation

N ^o	4.
Place	Unofficial Muslim house of prayer, Heraklion, Crete
Date	November 23, 2015

⁴⁹ See Table 6 of the Annex for photographs

Brief Description	Improvised explosive device with flasks of butane and detonating mechanism placed and activated. No explosion was caused nor damage or injuries and there were no people present on site
Perpetrator(s)	Unidentified
Police/ Procedural action	Inspection on the premises, seizure of exhibits, seeking witnesses and information, collected evidence passed to laboratory for analysis, preliminary investigation proceedings and police investigation continued.

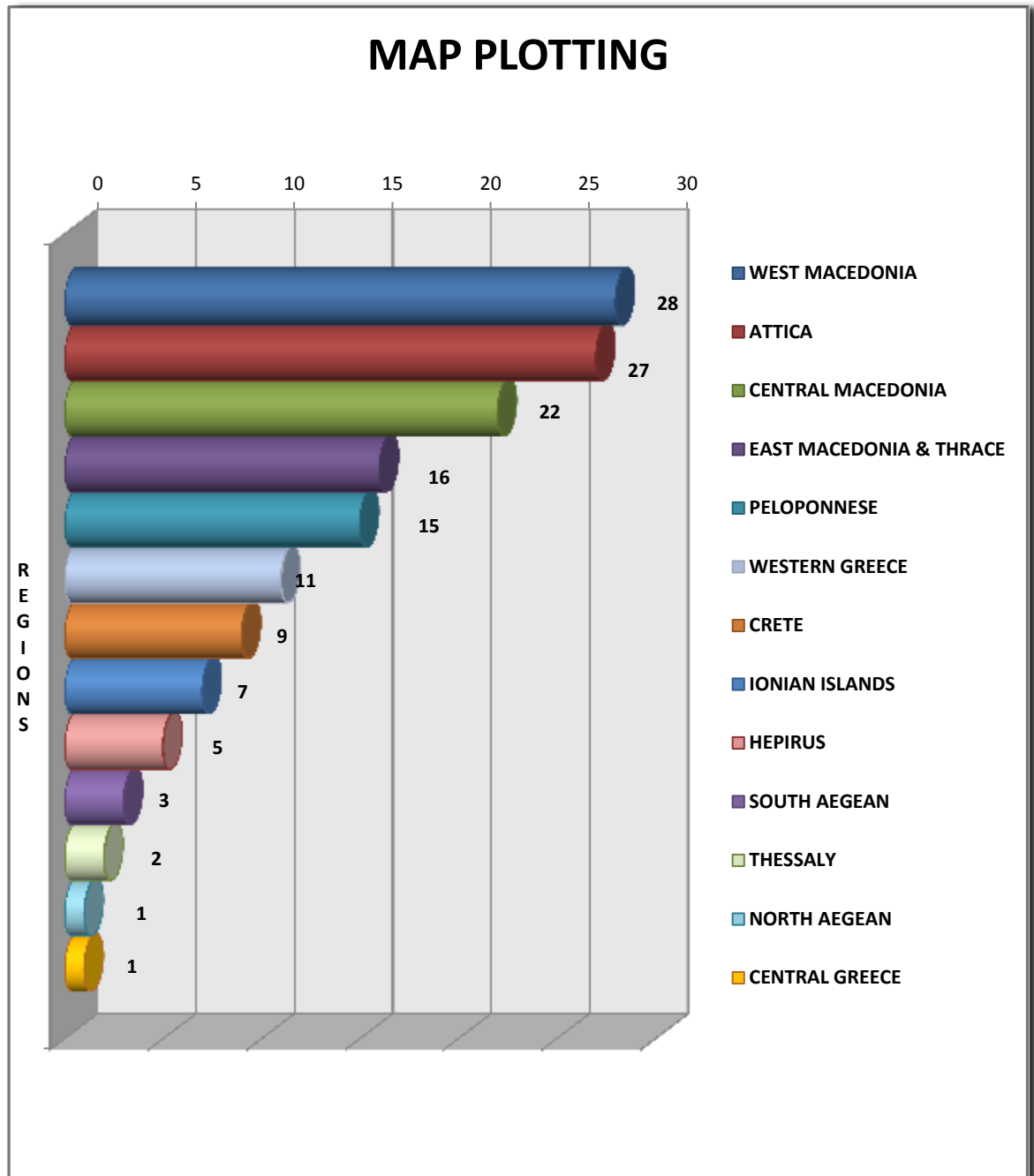
N°	5.
Place	Muslim cemetery, Kos
Date	December 18, 2015
Brief Description	Vandalism with anti-Turkish slogan
Perpetrator(s)	Unidentified
Police/ Procedural action	According to the document (Ref: 87/28-3-2016) by the Managing body of the Waqf property in Kos, the incident took place a day before the basketball game between "OLYMPIAKOS" and "ANADOLU EFES" in Athens; similar slogans were sprayed in other areas of Kos and therefore it is estimated that this is team supporters' action.

E. Other Religions

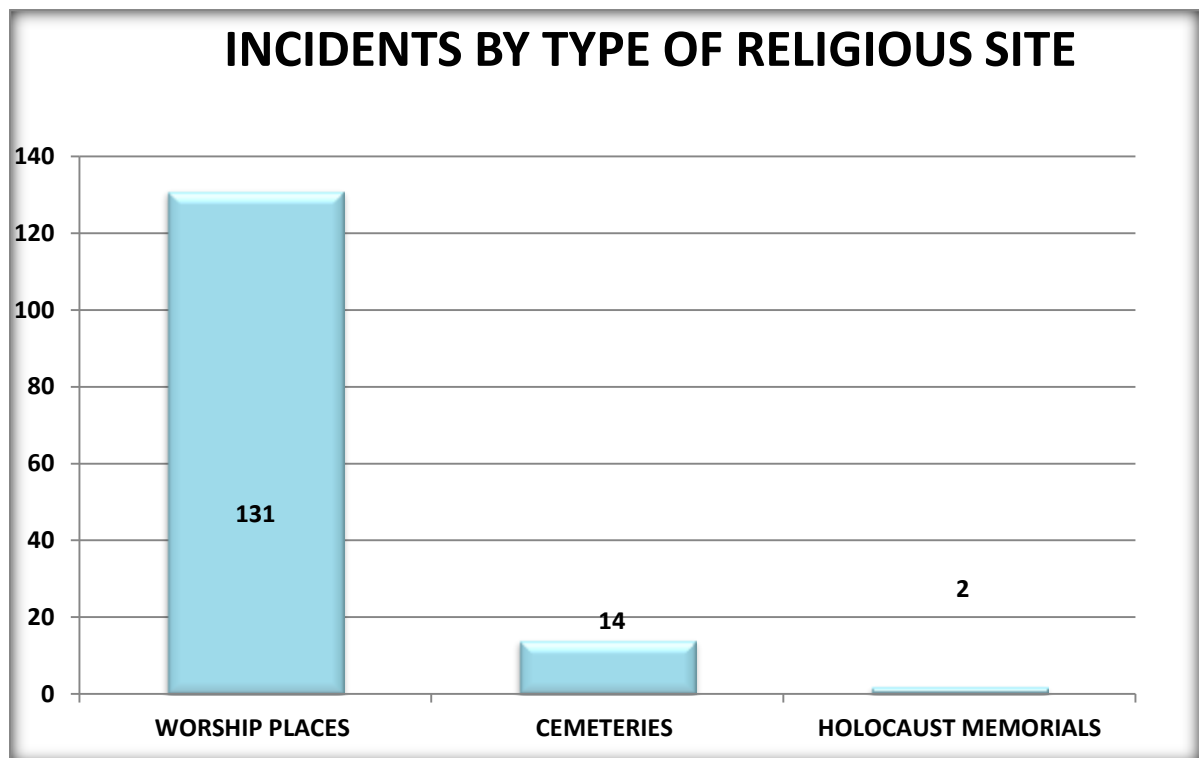
For the year 2015 no incidents against religious sites of other religions have been reported.

III. STATISTICAL ANALYSIS

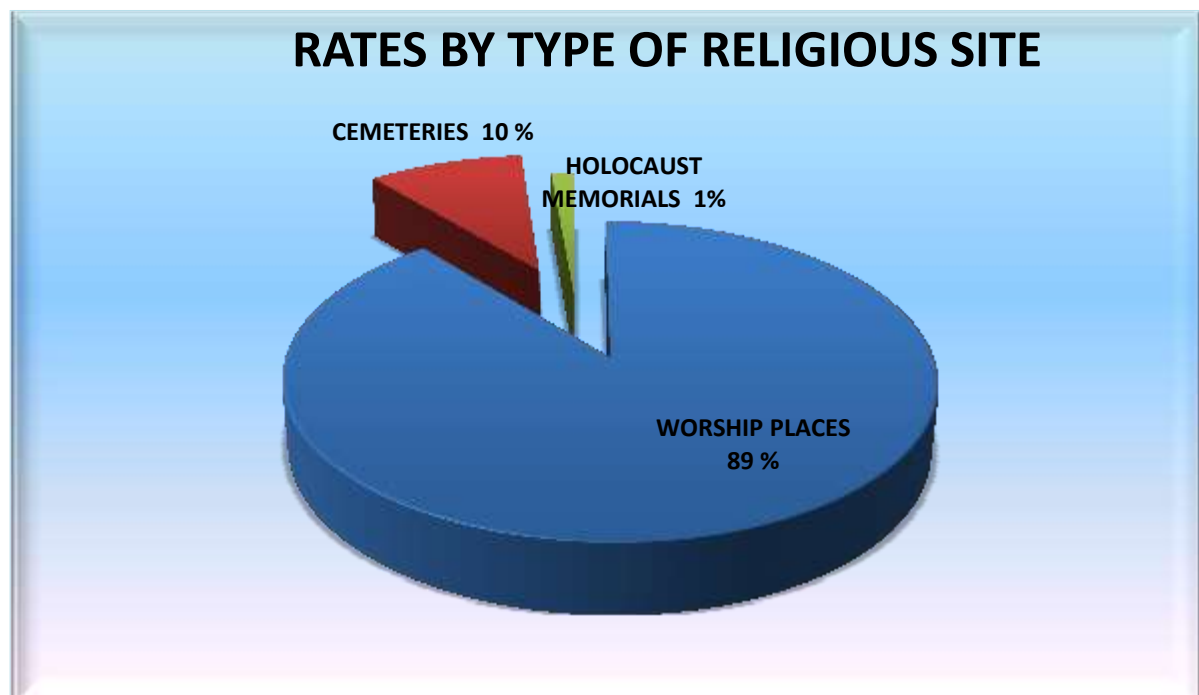
A. MAP PLOTTING



B. INCIDENTS BY TYPE OF RELIGIOUS SITE



C. RATES BY TYPE OF RELIGIOUS SITE



IV. ANNEX

TABLE 1. Data on the Orthodox Church of Greece

CHURCH OF GREECE (TOTAL: 82 Metropolitanates)		PARISHES	MONASTERIES
1	Holy Archdiocese of Athens	145	7
2	Aitolia and Acarnania	215	19
3	Alexandroupolis	61	3
4	Argolis	78	7
5	Arta	97	4
6	Chalkis	144	12
7	Chios	109	16
8	Demetrias and Almyros	142	14
9	Didymoteichon, Orestias and Soufli	14	2
10	Drama	103	3
11	Dryinoupolis, Pogoniani and Konitsa	96	3
12	Edessa, Pella and Almopia	140	8
13	Elassona	61	8
14	Eleia and Oleni	220	4
15	Eleftheroupolis	39	4
16	Filippi, Neapolis and Thasos	95	4
17	Florina, Prespai and Eordaia	119	7
18	Fokis	110	5
19	Fthiotis	245	18
20	Glyfada, Elliniko, Voula, Vouliagmeni and Vari	20	1
21	Gortys and Megalopolis	148	12
22	Goumenissa, Axiopolis and Polykastron	48	2
23	Grevena	97	1
24	Ierissos, Aghion Oros and Ardamerion	52	3
25	Ilion, Acharnai and Petroupolis	47	3
26	Ioannina	249	11
27	Kaisariani, Vyrion and Ymittos	9	3
28	Kalavryta and Aigialeia	162	14
29	Karpenision	97	3
30	Karystia and Skyros	95	5
31	Kassandreia	79	6
32	Kastoria	123	8
33	Kefalinia	153	7
34	Kerkyra, Paxoi and Diapontioi Nisoi	183	17
35	Kifisia, Amarousio and Oropos	63	11
36	Kitros, Katerini and Platamon	82	6
37	Korinthos, Sikion, Zemenon, Tarsos and Polyfengos	164	17
38	Kythira and Antikythira	31	1

39	Lagadas, Liti and Rentina	61	6
40	Larisa and Tyrnavos	119	6
41	Lefkas and Ithaki	66	4
42	Lemnos and Aghios Ephstratios	37	0
43	Mani	114	5
44	Mantineia and Kynouria	156	13
45	Maroneia and Komotini	71	4
46	Megara and Salamis	32	15
47	Mesogaia and Lavreotiki	64	8
48	Messinia	224	9
49	Methymna	37	3
50	Monemvasia and Sparta	142	7
51	Mytilini, Eressos and Plomarion	72	4
52	Nafpaktos and Aghios Vlasios	94	2
53	Nea Ionia and Philadelphia	22	2
54	Nea Krini and Kalamaria	17	0
55	Nea Smyrni	19	0
56	Neapolis and Stavroupolis	54	3
57	Nikaia	40	1
58	Nikopolis and Preveza	131	3
59	Paramythia, Philia, Geromerion and Parga	150	3
60	Paronaxia	44	4
61	Patrai	189	9
62	Piraeus	30	1
63	Peristerion	14	1
64	Poliana and Kilkis	120	2
65	Samos and Ikaria	117	18
66	Serrai and Nigrita	118	5
67	Servia and Kozani	94	5
68	Siderokastron	69	7
69	Sisanion and Siatista	87	10
70	Stagoi and Meteora	71	12
71	Syros, Tinos, Andros, Kea and Milos	129	13
72	Thera, Amorgos and Nisoi	33	3
73	Thessaliotis and Fanariofersala	233	14
74	Thessaloniki	43	2
75	Thevai and Levadeia	111	23
76	Trikki and Stagoi	128	5
77	Triphylia and Olympia	159	6
78	Veria, Naousa and Kampania	110	8
79	Xanthi and Peritheorion	86	4
80	Ydra, Spetsai and Aigina	52	12
81	Zakynthos and Strophades	61	4

82	Zichnai and Nevrokopion	69	5
TOTAL		8.115	550
CHURCH OF CRETE (TOTAL: 9 Metropolitanates)		PARISHES	MONASTERIES
1	Holy Archdiocese of Crete	127	9
2	Arkalochoi, Kastelli and Viannos	91	4
3	Gortyna and Arkadia	108	6
4	Ierapytni and Sitia	86	5
5	Kissamos and Selino	80	3
6	Kydonia and Apokoronos	108	6
7	Lambi, Syvritos and Sfakia	78	6
8	Petra and Cherronisos	80	11
9	Rethymno and Avlopotamos	101	10
TOTAL		859	60
ECCLESIASTICAL PROVINCES OF THE DODECANESE (TOTAL: 5 Metropolitanates & 1 Patriarchal Exarchate)		PARISHES	MONASTERIES
1	Karpathos and Kasos	20	4
2	Kos and Nisyros	24	7
3	Leros, Kalymnos and Astypalea	36	7
4	Rhodes	64	9
5	Symi, Tilos, Chalki and Kastellorizo	18	5
6	Patriarchal Exarchate of Patmos	10	4
TOTAL		172	36
GRAND TOTAL: 97 (96 Metropolitanates and 1 Patriarchal Exarchate)		9.146	646
		Grand Total of Parish and Monastery Churches : 9.792	

TABLE 2. Catholic Dioceses in Greece

Source: website of the Catholic Church in Greece

<http://www.cathecclesia.gr/hellas/index.php/dioceses>



Archdiocese of Naxos - Tinos

Seat in Tinos

(central and northern Aegean Sea, The islands of Naxos, Tinos, Andros, Paros, Amorgos and Mykonos)

Archdiocese of Corfu Zante and Cefalonia

Seat in Corfu

(northern Greece, The islands of Corfu, Kephallonia and Zakynthos)

Archdiocese of Athens

Seat in Athens

(Counties of central Greece, Peloponnisos and some islands)

Archdiocese of Rodos

Seat in Rodos - Apostolic Administrator : Archbishop of Athens

(Dodecanese)

Diocese of Syros

seat in Syros

The islands of Syros, Milos, Kea, Kithnos, Kimolos, Siphnos and Serifos

Diocese of Thira (Santorini)

Seat in Thira

The islands of Thira, Thirasia, Io, Anafi, Folegandro and Sikino

Diocese of Crete

Seat in Crete - Apostolic Administrator : Bishop of Syros

Diocese of Chios

Seat in Chios - Apostolic Administrator : Archbishop of Naxos -Tinos

(The islands of Chios, Samos, Mitilini and the islands of northern Aegean Sea)

Apostolic Vicariate of Thessalonica

Seat in Thessalonica - Apostolic Administrator : Archbishop of Corfu

Northern Greece

Exarch of Byzantine Rite

Seat in Athens

Ordinariat of Armenia Rite

Seat in Athens

TABLE 3. Number of Parishes and Monasteries of the Catholic Church in Greece

Archdiocese / Diocese	Number of Parishes according to Law 4301/2014	Number of Monasteries according to Law 4301/2014
Catholic Archdiocese of Naxos, Tinos, Andros, Mykonos	28	4
Catholic Archdiocese of Corfu, Zante and Cefalonia	7	5
Catholic Archdiocese of Athens	17	18
Catholic Archdiocese of Rodos	3	3
Catholic Diocese of Syros	15	4
Catholic Diocese of Thira (Santorini)	1	1
Catholic Diocese of Crete	3	2
Catholic Diocese of Chios	1	0
Apostolic Vicariate of Thessalonica	4	8
Exarch of Byzantine Rite	2	2
Ordinariat of Armenian Rite	1	0
Total	82	47

TABLE 4. Indicative list of Mosques classified as monuments

INDICATIVE LIST OF MOSQUES IN GREECE (EXCEPT THE REGION OF THRACE AND THE ISLANDS RHODES AND KOS) CLASSIFIED AS MONUMENTS					
(You can see relevant information and regulatory framework in Greek by clicking on the name of the monument)					
N ^o	NAME OF MONUMENT	Prefecture	Municipality	Use	Restoration
1	Mosque	ARGOLIS	ARGOS-MYCENAE		
2	Mosque	ARGOLIS	NAFPLIO	Since 1839 it operates as a Catholic Church	
3	Mosque	ARGOLIS	NAFPLIO	Operates as an art gallery	Restored in 1990
4	Imaret Mosque	ARTA	ARTA		
5	Feyzullah Mosque	ARTA	ARTA		
6	Gazi Omer Mosque	BOEOTIA	LIVADEIA	In July 2016 the property was acquired by the municipality of Livadeia (for 2000,000€) with a view to have it restored and to host cultural events	Restoration is underway
7	Mosque	CHANIA	CHANIA		
8	Yusuf Pasha Mosque	CHANIA	CHANIA	Museum	
9	Mosque with fountain	CHANIA	CHANIA		Fully restored
10	Kucuk Hassan Mosque (Yiali)	CHANIA	CHANIA	Exhibition area	Fully restored
11	Mosque	CHIOS	CHIOS	Byzantine Museum of Chios	3 rd Community Support Framework (CSF) Ministry of Culture (1,766,698 €) + Minaret from eligible expenditure (600,000 €)
12	Osmaniye Mosque (Frangomachala)	CHIOS	CHIOS	Ceramics workshop by the Ephorate of Antiquities	
13	Bajrakli Mosque	CHIOS	CHIOS		
14	Mosque	DRAMA	DRAMA	Reconstruction with a view to house an art gallery	Municipality of Drama (Act 1.2.5.8.) Restoration Project: Repair and restoration of the Mosque in "Dikastirion" square 750,000 €
15	Mosque	DRAMA	DRAMA		
16	Mosque	DRAMA	KATO NEVROKOPI		

17	Mosque	EVIA	CHALKIS	Byzantine art collection is housed	Fully restored
18	Hünkar Mosque and Cemetery	HERAKLION	HERAKLION	Museum	
19	Mahmud Çelebi Mosque	IMATHIA	VERIA		
20	Hünkar Mosque	IMATHIA	VERIA		
21	Orta Mosque	IMATHIA	VERIA		
22	Medrese Mosque	IMATHIA	VERIA		
23	Aslan Pasha Mosque	IOANNINA	IOANNINA	Municipal Museum	Fully restored
24	Mosque	IOANNINA	KONITSA		
25	Veli Pasha Mosque	IOANNINA	IOANNINA		
26	Kalu Tsesme Mosque	IOANNINA	IOANNINA		
27	Halil Bei Mosque	KAVALA	KAVALA	It formerly housed the Philharmonic Orchestra of the Municipality of Kavala	Fully restored
28	Kursunlu Mosque (Kursum Mosque)	KASTORIA	KASTORIA		
29	Mosque	LARISA	ELASSON	Intended to house museum	Fully restored
30	Mosque	LARISA	LARISA	It houses the Archeological Museum of Larisa	Restored
31	Bajrakli Mosque	LARISA	LARISA		
32	Mosque	LASITHI	IERAPETRA		Fully restored
33	Mosque	LESVOS	LESVOS		
34	Mosque	LESVOS	LESVOS		
35	Mosque	LESVOS	LESVOS		
36	Mosque	LESVOS	LESVOS		Restoration project by the 14 th Ephorate of Byzantine Antiquities of the Ministry of Culture
37	Yeni Mosque	LESVOS	LESVOS		Since February 2000 restoration works begun for the restructuring and enhancement of the historical center of Mytilene by the Municipality of Mytilene under supervision of the 14th Ephorate of Byzantine Antiquities
38	Valide Mosque	LESVOS	LESVOS		
39	Mosque	MESSINIA	TRIFILIA		

40	Iskender Bey Mosque	PELLA	PELLA		
41	Ahmet Bey Mosque	PELLA	PELLA		MINISTRY OF ENVIRONMENT AND ENERGY: delimitation of protection zone around the Mosque and restoration project to be carried out by the Ministry of Culture
42	Yeni Mosque	PELLA	EDESSA		
43	Eski Mosque	PREVEZA	PREVEZA		
44	Yeni Mosque	PREVEZA	PREVEZA	Claimed to be privately owned	
45	Mosque of the Lower Fountain (Tzisdarakis)	REGIONAL UNIT OF CENTRAL ATHENS	ATHENS	Since 1918 it houses the Museum of Greek Folk Arts	
46	Fethiye Mosque (Mosque of the Wheat Bazar or of the Conqueror)	REGIONAL UNIT OF CENTRAL ATHENS	ATHENS		Funding of 100.000€ (Ref.: 45637/23-9-2014 (Online Publication Number: 715XΦ-1H1) "FUNDING AND DISTRIBUTION OF NSRFs" Ministry of Development and Competitiveness)
47	Mosque	RETHYMNO	RETHYMNO		
48	Kara Mousha Pasha Mosque and fountain (Monastery of the Franciscan order dedicated to Saint Barbara)	RETHYMNO	RETHYMNO	Intended use: Information center on local architecture	Restored by the 28th Ephorate of Byzantine and post Byzantine Antiquities
49	Mosque Neratzes and minaret	RETHYMNO	RETHYMNO	Music Conservatory	Fully restored
50	Mosque of the Great Gate (Megali Porta) (Valide Sultana)	RETHYMNO	RETHYMNO		
51	Fortezza Mosque (Castelli)	RETHYMNO	RETHYMNO		
52	Tekke Mastaba (Veli Pasha Mosque)	RETHYMNO	RETHYMNO		
53	Mustafa Bey Mosque	SERRES	SERRES		
54	Zincirli Mosque	SERRES	SERRES	Cultural Center	Fully restored
55	Ahmed Pasha Mosque (Agia Sophia)	SERRES	SERRES		Partially restored
56	Mosque	SPORADES	SKIATHOS		
57	Mosque and Minaret	THESSALONIKI	THERMI		

58	Hamza Bey Mosque	THESSALONIKI	THESSALONIKI	A Museum will be housed	Restoration works in process
59	Yeni Mosque	THESSALONIKI	THESSALONIKI	Exhibition site	
60	Aladja Imaret Mosque	THESSALONIKI	THESSALONIKI	Cultural and Exhibition area	
61	Mosque of “Skala”	THESSALONIKI	THESSALONIKI		
62	Mosque of Mustafa Zihni Pasha	THESSALONIKI	THESSALONIKI		

TABLE 5. Participants in the Network

To date, the Network of Cooperation for Reporting Incidents of Desecration/ Vandalism against Religious Sites, established by the General Secretariat for Religious Affairs, consists of representatives of the following participants:

RELIGION	Public Law Bodies /Ecclesiastical Legal Persons Religious Legal Persons /Religious Communities
CHRISTIANITY	Orthodox Church: <ul style="list-style-type: none"> • Church of Greece • Church of Crete • Metropolitanate of Symi, Tilos, Chalki and Kastellorizo • Metropolitanate of Rhodes • Metropolitanate of Leros, Kalymnos and Astypalea • Metropolitanate of Kos and Nisyros • Metropolitanate of Karpathos and Kasos
	Catholic Church in Greece (Ecclesiastical Legal Person, article 13. Law 4301/2014)
	Greek Evangelical Church (Ecclesiastical Legal Person, article 13 Law 4301/2014)
	Armenian Orthodox Church in Greece (Ecclesiastical Legal Person, article 13 Law 4301/2014)
	Christian Evangelical Church
	“Jesus Christ is the Answer to Life” International Church
	Biblical Baptist Church

	Apostolic Church of Christ (member of the Synod of Greek Pentecostal Churches)
	Church of Christians Greece
	Free Apostolic Church
	Redeemed Christian Church of God
	Christian Choice of Life Church
JUDAISM	Central Board of Jewish Communities in Greece
ISLAM	Muftiate of Komotini
	Waqf of Rhodes
	Waqf of Kos
	Worship house DAROL JANATA (PARADISE)
BUDDHISM	Tibetan Buddhism- Karma Kagyu - Diamond Way
HINDUISM	SARBAT DA BHALA – WELFARE OF ALL

TABLE 6. Indicative Photographs

CATHOLIC CHURCH

Source: Press Office of the Catholic Bishops' Conference of the Catholic Hierarchy in Greece

Date of the event: June 16-17, 2015 (see above Section II.B.2)



This circle indicates the point from which the stone thrown got into the church.



The circles indicate where the stones were found.



The phrase "Allah is the Greater" in arabic was written with a marker on the stairs to the Sanctuary.



Similar phrases were written on the columns indicated with arrows.

JUDAISM

Source: website of the Central Board of Jewish Communities in Greece (<http://www.kis.gr>), kept in the records of the Directorate of Religious Administration.



June 6 2015, Pafos Square, Athens



October 21, 2015, Jewish Cemetery, Nikaia, Attica



Posting on the internet assuming responsibility for the desecration of the Jewish Cemetery in Nikaia on October 21, 2015



June 6-7, 2015, Jewish Cemetery, Kavala



June 21, 2015, Holocaust Memorial, Kavala



October 30, 2014, Holocaust Memorial, Athens

ISLAM

Source: Document (Ref : 15/2016/Φ.01A/30-6-2016) by the Muftiate of Komotini.



October 9-10, 2015, Yeni Mosque, Komotini

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