

EXHIBIT D



ΟΙΚΟΥΜΕΝΙΚΟΝ ΠΑΤΡΙΑΡΧΕΙΟΝ
ΑΓΙΑ ΚΑΙ ΙΕΡΑ ΣΥΝΟΔΟΣ
ΑΡΧΙΓΡΑΜΜΑΤΕΙΑ

THE ECUMENICAL PATRIARCHATE
HOLY AND SACRED SYNOD
THE CHIEF SECRETARIAT

Phanar, December 4, 2015

Don C. Skemer
Curator of Manuscripts
Department of Rare Books and Special Collections
Princeton University
One Washington Road
Princeton, NJ 08544

James C. Steward
Director
Princeton University Art Museum
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M. Craig Barnes
President and Professor of Pastoral Ministry
Princeton Theological Seminary
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Re: Manuscripts Formerly in the Library of the Monastery of the Theotokos Eikosiphoinissa

Dear Messrs. Skemer, Steward, and Barnes:

His All-Holiness Ecumenical Patriarch Bartholomew has directed me to communicate with you regarding five Byzantine-era manuscripts that we understand are currently held in the Manuscripts Division of Princeton University Library's Department of Rare Books and Special Collections; the Scheide Library; the Princeton University Art Museum; and Princeton Theological Seminary. Specifically, I refer to those manuscripts catalogued as Garrett MS. 5, Garrett MS. 6, Garrett MS. 14, Garrett MS. 16, and Princeton MS. 8 (the "Kosinitza Manuscripts").

As is detailed in Sofia Kotzabassi and Nancy Patterson Ševčenko's Greek Manuscripts at Princeton, Sixth to Nineteenth Century: A Descriptive Catalogue, which was written with Mr. Skemer's collaboration, each of these manuscripts was formerly housed for centuries in the library of the Monastery of the Theotokos Eikosiphoinissa (the "Kosinitza Monastery") in the village of Kormista, Prefecture of Serres, near Drama in northern Greece, before they were illegally removed. As you may know, the Kosinitza Monastery was founded in around the fifth century AD and underwent a significant renaissance in the twelfth century. By the eighteenth century, the Kosinitza Monastery had amassed a remarkable collection of 1,300 volumes, including 430 valuable manuscripts, over the course of its thousand-plus-year history. Although Serres (including the Kosinitza Monastery) was ceded to Greece by the Ottomans in 1913 following the First Balkan War, the Kosinitza Monastery was a magnet for attacks by Bulgarian forces during the Second Balkan War. Bulgarian troops stormed the Kosinitza Monastery on Great Monday, March 27, 1917, entering the Monastery and sacking its library. All of the Kosinitza Monastery's manuscripts, including the Kosinitza Manuscripts (with the possible exception of MS. 6), were stolen from its library and taken to Sofia by marauding Bulgarian guerilla forces in March 1917, during the Second Balkan War.

In 1923, the Treaty of Neuilly-sur-Seine (the “Treaty”) ended the Second Balkan War, required Bulgaria to cede to Greece its lands in Thrace, and obligated Bulgaria to return to Greece – as well as to Serbia, Croatia, Slovenia and Romania – all of the items plundered from these countries. In accordance with the provisions of the Treaty, Bulgaria returned to Greece 259 manuscripts and a number of prints and other relics, far fewer items than were actually stolen. It was thereafter discovered that many of the treasures had been sold to libraries and collections in Western Europe and the United States. Professor Socrates Kougeas, the then-Director of the Department of Manuscripts at the National Library of Greece, reported to the Fifth International Congress of Byzantine Studies – which took place in Rome in September 1936 – that Bulgarian guerillas illegally stole many manuscripts and other valuable objects from Greek monasteries during the Second Balkan War. Thus began a decades-long campaign by scholars and government officials to search for and facilitate the return of these treasures. On June 24, 1987, for example, the Greek Ministry of Foreign Affairs successfully filed an injunction against Sotheby’s, preventing the auction house from auctioning a manuscript taken from the Kosinitza Monastery.

Today, a fresh campaign with a renewed impetus has revitalized the call for the return of these holy manuscripts, and we are prepared to offer to prove the above-described events and to pursue this matter of great importance until the manuscripts are repatriated. As the spiritual leader of the world’s 250 million Orthodox Christians, His All-Holiness asks that you return the Kosinitza Manuscripts to the Kosinitza Monastery, where they will be properly stored, preserved, and available for the public to view and study. I note that these manuscripts – as well as all those manuscripts that were taken from the Kosinitza Monastery – are not only indelible and invaluable pieces of Byzantine culture, but are also hallowed writings that are still cherished and revered by the Eastern Orthodox Church and its faithful. I invite you to discuss with me and with Metropolitan Pavlos of Drama – under whose immediate ecclesiastical jurisdiction the Kosinitza Monastery falls – the details of facilitating such return.

In 2007, the Princeton University Art Museum signed an agreement with Italy to resolve the ownership of fifteen Ancient Greek and Roman works of art. Furthermore, as you may have heard, in 2014, the Getty Museum announced that it would voluntarily return a twelfth-century Byzantine illuminated New Testament to a monastery in Greece after learning that the item had been illegally removed from the Monastery of Dionysiou more than fifty years ago. On January 19, 2015, a precious Byzantine manuscript bought by Duke University and subsequently discovered to have been stolen from the Mt. Athos monastic community in Greece was also returned. In his statement, Mr. J. Andrew Armacost, curator of collections and head of the collection development department with the Rubenstein Rare Book and Manuscript Library, expressed that “As a cultural institution, it’s important to make sure that culture and heritage is maintained and preserved. . . . [W]e’re happy to make things right.” It is the Patriarch’s fervent prayer that Princeton’s Department of Rare Books and Special Collections, the Princeton University Art Museum, and Princeton Theological Seminary will come to the same conclusion.

At your earliest convenience, I invite you to contact the office of our legal representative in the United States, Mr. George Tsougarakis of Hughes Hubbard & Reed LLP, who can be reached at (212) 837 6848. I look forward to speaking with you and to taking steps to jointly remedy a wrong committed nearly a century ago.

Sincerely yours,


✠ Archimandrite Bartholomew Samaras
Chief Secretary

cc: Archbishop Demetrios of America
Metropolitan Pavlos of Drama
George A. Tsougarakis, Hughes Hubbard & Reed, LLP