



STANDING HOLY SYNOD IN RESISTANCE

Extraordinary Meeting V, (November 16, 2007 [Old Style])

I. On November 16, 2007 (Old Style), the Standing Holy Synod of the Orthodox Church of Greece, Synod in Resistance, convened for a *special meeting (V)*.

1. His Grace, Bishop Cyprian of Oreoi, as *Acting President*, presided over this meeting, which was attended by Their Graces, Bishops Chrysostomos of Christianoupolis, Ambrose of Methone, and Klemes of Gardikion, the latter serving as *Secretary*. Also taking part, as special attendees, were His Eminence, Bishop George of Alania, who is briefly sojourning in Greece, and His Eminence, Bishop Agafangel of Odessa and Tauris, First Hierarch of the Temporary Supreme Ecclesiastical Administration of the Russian Orthodox Church Abroad.

2. The two sessions (morning and afternoon) of this protracted *Fifth Meeting* were held at the Headquarters of the Holy Synod in Resistance, that is, at the Holy Monastery of Sts. Cyprian and Justina, near Phyle, Attica, Greece.

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II. The extended Standing Holy Synod dealt exclusively with a single topic, but one which had many dimensions, of course (hence the long duration of the two sessions):

The full implementation of the Seventh Resolution adopted at the regular annual meeting (the thirty-fourth/October 4, 2007 [Old Style]) of the entire Holy Synod in Resistance, to wit, the formalization and consolidation of our communion with His Eminence, Bishop Agafangel of Odessa and Tauris and, furthermore, our coöperation in Consecrating Bishops, when requested to do so, in order to strengthen the diocesan structure of his jurisdiction.

1. His Grace, Bishop Cyprian of Oreoi, the *Acting President*, welcomed His Eminence, Bishop Agafangel to this joint *Meeting* with a special *Exhortatory Address* [*vide infra*], in which he adverted to the historical origins of the Russian Orthodox Church Abroad and the *Greek Old Calendarist Anti-Ecumenists*; the fall of the segment of the Russian Orthodox Church Abroad (ROCA) under Metropolitan Laurus through the disavowal of its *Historical Heritage*; the historic obligation of Bishop Agafangel to preserve this *heritage* unadulterated; and, as well, our unshakable intention to support him in his sacred struggle in clear and concrete ways.

• His Grace, the Acting President underscored with particular emphasis that

This is an historic moment, since it represents a salient point on our common journey, the origins of which go back to the 1960s; but at the same time, it constitutes the inception of a truly new period in our common struggle—and one that we wage on many fronts—for the unity of the Church.

And he concluded by expressing the wish that

the Most Blessed Theotokos bless this joint meeting between us, so that it might be fruitful and constructive, at all times within the perspective of our Unitive Vision and within the parameters of our shared Historical Heritage.

2. His Eminence, Bishop Agafangel of Odessa and Tauris, in his *Response*, which was marked by its irenic, sober, and profound character, discussed the background to the recent *tragedy* of the Russian Orthodox Church Abroad, leading to its union with the Moscow Patriarchate, and the unconciliar (*extra-synodal*) nature of the methods used by the *unionists* in order to attain their goal.

In particular, he emphasized the necessity of restoring the tarnished prestige of the authentic Russian Orthodox Church Abroad as well as maintaining its historical continuation.

3. The Acting President, with the concurrence of all the Hierarchs present, ardently urged Bishop Agafangel to proceed unwaveringly in his sacred endeavor and not to be deflected by the *temptation* of discouragement, no matter what difficulties he might encounter.

- Our Holy Synod is prepared to assist him in a variety of ways, both now and in the future.

4. Next, His Eminence, Bishop Agafangel responded to the many different questions posed by the members of our Holy Synod, in order to clarify sundry issues of theological, historical, and practical significance.

- Bishop Agafangel's responses were notable for their sincerity, completeness, and sobriety, and His Eminence was affable, patient, and calm throughout, *gauged* by his prayer rope.

III. During the morning session, His Eminence also touched on the following matters in general terms:

1. Separation from persons dear to one on account of the union between the ROCA and the Moscow Patriarchate is a wound. There is a need for new Hierarchs, and organization of that *segment* of the Russian Orthodox Church Abroad which did not accept the *union* is an immediate priority. Those who withdrew from the ROCA before the union have taken measures and proclaimed ecclesiological views not in accordance with those of the original ROCA. What the criteria for a correct stand are.

2. With regard to the late Archbishop Lazar (Zurbenko, †2005) and his successors under Archbishop Tikhon:

- Bishop Agafangel has proposed to them that they return whence they departed and that they examine together, in a synodal framework, the possibility of forming a single *jurisdiction*. However, to date there has not been a clear response from them; they cannot be recognized as a [legitimate] *jurisdiction*.

3. His Eminence adverted to certain other groups within Russia which, though headed by Bishops, are non-canonical (the faction under Valentin, the followers of the late Metropolitan Vitaly, *et al.*) and pointed out, among other things, their extremist ecclesiological tendencies.

- Support is being given to the missionary work of the ROCA (His Eminence mentioned the Holy Land and Jerusalem, Haiti, etc.).

- His Eminence expressed agreement over the possibility, following synodal deliberation, of altering the title "Russian Orthodox Church Abroad,"

so as not to cause confusion, since this jurisdiction is undergoing expansion also within Russia.

4. The Acting President, with the aid of the other members of the Holy Synod, responded to questions posed by Bishop Agafangel by clarifying the following two important issues, in order to dispel any misunderstanding, given the confusion occasioned by uncontrolled rumors:

i. The nature of our ecclesiological differences with other *Old Calendarist* jurisdictions in Greece, and especially with the most prominent of these Synods [that of Archbishop Chrysostomos (Kiouses)], which poses as the successor of the Holy Synod of the late Archbishop Auxentios; the reasons why we are not in communion with them; the common ecclesiological basis of our union with the ROCA (1994); and how unions achieved (in the 1970s) were ruptured primarily on account of ecclesiological differences between the ROCA and the other “True Orthodox Christians.”

All of the *Old Calendarists* in Greece proclaim that they (allegedly) constitute—each one singly—the One Church set forth in the Holy Symbol of Faith and that all who are not in communion with them are, supposedly, outside the Church; that is to say, these groups have lost any sense of the *Catholicity of the Church*, are *exclusivistic and sectarian*, and are *intolerant towards* those who disagree with them, even to the point of *persecuting them*. This attitude on their part—since they turned against us, too—impelled us to wall ourselves off from them and to organize ourselves as *Orthodox in resistance* (1985-).

In conclusion, our unconditional criterion for any union whatsoever with the *Old Calendarist* anti-ecumenists, wherever they may be, continues to be that of an Orthodox ecclesiology. It is a purely *ecclesiological* issue.

ii. The significance and purpose of a possible (renewed) *dialogue* with the “official” New Calendar Church of Greece; that under no circumstances should the objective of such *dialogue* be construed as our *absorption within, submission to, or incorporation into the innovationist* New Calendar Church, or as a *union* of the kind negotiated by the ROCA and the Moscow Patriarchate. This is borne out by the historical development of an earlier endeavor (i.e., dialogue with the New Calendar Church of Greece) of the same kind (1998-2000), on the basis of documents that are extant and which were published.

5. His Eminence, Bishop Agafangel had already studied, in Russian translation, the draft of a document entitled “*Memorandum Regarding Principles of Coöperation Between the Greek and Russian Anti-Ecumenists*” (I. Introduction—§§1-2; II. Causes of the Rupture of Communion—§§1-3; III. Unity and a Common Perspective—§§1-3; IV. Corollaries of Unity—§§1-4). His

Eminence had no reservations about, or objections to, the views set forth in this document, and for this reason he readily signed it, along with the members of the Holy Synod.

- This *Document*, truly momentous in terms of its subject matter, constitutes the *written basis* [for our future coöperation], for it contains historical, theological, and ecclesiological data of major significance, views the future with perspicacity, deals with [potentially] explosive developments in a decisive manner, and is founded upon the sanguine perspective of our *Unitive Vision* within the parameters of our shared *Historical Heritage*.

IV. During the afternoon session, His Eminence, Bishop Agafangel responded in the same constructive manner to certain further questions, clarifying his relationship with the ailing Russian Bishop Daniel in America, who in essence was, and is, in agreement with the spirit and position of those who have rejected the *union* between the ROCA and the Moscow Patriarchate; [clarifying] the attitude of the Synod of Metropolitan Laurus towards him in the wake of that union; and finally, making clear that [the perceived] insistence on our part that he unite with Archbishop Tikhon as a prior condition for communion with us has, in fact, caused confusion and the loss of *certain elements* to the Synod of Archbishop Chrysostomos (Kiouses).

1. Bishop Agafangel set forth as a final and very critical issue the immediate necessity for us to coöperate, in the near future, in Consecrating Russian Hierarchs, for the reinforcement and advancement of his work.

- Our Holy Synod responded in a unanimous and unreservedly positive way to his request. A schedule for sending two members of our Holy Synod to Odessa, Ukraine, was drawn up at once, and specific matters pertaining to candidates, dates, etc. were discussed.

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Such, by the intercessions of our Lady, the *Theotokos*, was the auspicious conclusion of this truly fruitful, constructive, and unqualifiedly *historic Meeting* of the Standing Holy Synod in Resistance, unto the glory of the Father, and of the Son, and of the Holy Spirit.

At the Headquarters of the Holy Synod in Resistance,
Phyle, Attica,
November 17, 2007 (Old Style)
St. Gregory of Neocæsarea, the Wonder-worker

From the Chancery of the Holy Synod
† Bishop Klemes of Gardikion

**Exhortatory Address by Bishop Cyprian of Oreoi
before the Joint Meeting of the Standing
Holy Synod in Resistance with His
Eminence, Bishop Agafangel
of Odessa and Tauris**

Phyle, Attica, November 16, 2007 (Old Style)

Holy Apostle Matthew

*Your Eminence, Holy Brother in Christ,
Bishop Agafangel of Odessa and Tauris:*

In my capacity as *Acting President*, I have, at this moment, the exceptional honor of addressing you and welcoming you to this extraordinary *Meeting* of the Standing Holy Synod in Resistance, and I convey to your venerable person the cordial wishes both of our ailing First Hierarchy, Metropolitan Cyprian, and of all our Most Reverend and Right Reverend Hierarchs, both present and absent.

This is an *historic* moment, since it represents a *salient point* on our common journey, the origins of which go back to the 1960s; but at the same time, it constitutes the inception of a truly *new period* in our common struggle—and one that we wage on many fronts—for the unity of the Church.

During the 1920s, each of our movements emerged, in a particular fashion, on the stage of a world that was then in disarray: **You**, our Russian brethren, who share a common Faith with us, were beset by the tragedy of your fatherland and organized yourselves as a distinct and independent jurisdiction outside Russia, as the *Russian Orthodox Church Abroad* (ROCA); **we**, your Greek brethren, who share a common Faith with you, experienced the tragedy of ecclesiastical division, owing to the implementation of the *New Calendar* in 1924, in accordance with the agenda of the 1920 *Synodal Encyclical of the Patriarchate of Constantinople*—the first-fruits of panheretical ecumenism; we walled ourselves off from the innovating ecumenists and formed the anti-innovationist flock of the *Old Calendarist Anti-Ecumenist Orthodox in Greece*.

Thereafter, for almost nine decades, internal and external wounds in the bosom of our ecclesiastical communities—wounds which persist, by the judgments which God alone knows, to this day—have caused, and continue to cause, confusion and a loss, among certain *segments* of the faithful, of the criteria of our genuine ecclesiological *identity*. These segments have fall-

en away from the unity of our anti-heretical and *Unitive Vision* and have, in consequence, fallen away from the unity of the Fathers, the Synods, and Holy Tradition, but also from the *foundational unity* of the true *anti-ecumenists*, Greek and Russian alike.

Such a segment is the Holy Synod under Metropolitan Laurus, which disavowed the *Historical Heritage* of the *Russian Orthodox Church Abroad* when it entered into union, this past May, with the Moscow Patriarchate.

Your Eminence, Holy Bishop Agafangel, as First Hierarch of the Temporary *Supreme Ecclesiastical Administration of the Russian Orthodox Church Abroad*, has already shouldered the truly historic obligation to preserve unadulterated the *Historical Heritage* of St. Tikhon, Patriarch of Moscow, the Holy Russian New Martyrs, St. John of Shanghai and San Francisco, and also of the most saintly Metropolitan Philaret, that illustrious *anti-ecumenist*.

Our Holy Synod recognizes in your person a courageous contemporary *Confessor* of the Faith, who—albeit alone, like St. Mark of Ephesus in his day—has not shrunk, amid a multitude of adversities, from undertaking a task that is so onerous, and yet so sacred.

By the Grace of God, we have, from the outset and in a decisive manner, expressed our unshakable intention to support you in your sacred struggle, not by simply and vaguely offering a helping hand, but in clear and concrete ways, which are contained in the draft document that we will go on to study together, entitled “*Memorandum Regarding Principles of Cooperation Between the Greek and Russian Anti-Ecumenists.*”

Yesterday, during your welcoming reception, you made it abundantly clear that *Love means Unity*, a Unity which must be actualized. Permit me to expand on your wise observation and to emphasize that *Unity means Communion, a Communion of Persons*; it means *interdependence*; it means that we are to live the preternatural Mystery in Christ experientially: *You are to live in us, and we in you*, both together in the Uncreated Grace of the Father, and of the Son, and of the Holy Spirit.

May the Most Blessed *Theotokos* bless this joint meeting between us, so that it might be fruitful and constructive, at all times within the perspective of our *Unitive Vision* and within the parameters of our shared *Historical Heritage*.

† Bishop Cyprian of Oreoi,
Acting President

Memorandum Regarding Principles of Coöperation Between the Greek and Russian Anti-Ecumenists

At the Headquarters of the Holy Synod in Resistance,
Phyle, Attica, November 16, 2007 (Old Style)
Memory of the Holy Apostle and Evangelist Matthew

I. Introduction

1. By virtue of the *Seventh Resolution* adopted at the regular annual *Meeting* (the thirty-fourth/October 4, 2007 [Old Style]) of the Orthodox Church of Greece, Holy Synod in Resistance, today, November 16, 2007 (Old Style), we, the Standing Holy Synod in Resistance, to wit, His Grace, Bishop Cyprian of Oreoi, *Acting President*, His Eminence, Bishop George of Alania, and also Their Graces, Bishops Chrysostomos of Christianoupolis, Ambrose of Methone, and Klemes of Gardikion (*Secretary*), together with His Eminence, Bishop Agafangel of Odessa and Tauris, First Hierarchy of the *Temporary Supreme Ecclesiastical Administration of the Russian Orthodox Church Abroad* (ROCA), have the especial blessing of convening anew in synodal consultation.

2. Our Holy Synod in Resistance, like His Eminence, Bishop Agafangel of Odessa and Tauris, who until recently was a member of the Holy Synod of the Russian Orthodox Church Abroad (ROCA), under Metropolitan Laurus, has decisively rejected the *union* of the ROCA with the Moscow Patriarchate (May 4/17, 2007) and has definitively severed all ecclesiastical communion with the jurisdiction of Metropolitan Laurus.

II. Causes of the Rupture in Communion

1. The decisive and definitive rejection of the *union* in question between the ROCA and the Moscow Patriarchate, and also the concomitant severance by the Holy Synod in Resistance (as well as by the Romanian and Bulgarian *anti-ecumenists* in communion therewith) of communion with the Synod under Metropolitan Laurus, which communion existed officially since 1994, was regarded as imperative, since the ROCA-Moscow union *de facto* abrogated the *ecclesiological basis* and the *anti-ecumenist foundation* of the union established in 1994, which contained the following provisions:

“[a]t the present time, when apostasy is spreading and many official representatives of Orthodoxy, such as the Patriarchate of Constantinople and other patriarchates, are succumbing to and embracing the position of the modernists and ecumenists, it is very important for the true Orthodox to unite, stand together and oppose the betrayers of the Orthodoxy of the Holy Fathers” (*Decision of the Hierarchical Council of the Russian Orthodox Church Outside of Russia*, No. 3/50/148, August 3/16, 1994, §5c).

2. His Eminence, Bishop Agafangel holds the conviction, guided by the Holy Spirit, that his action of walling himself off from the jurisdiction under Metropolitan Laurus, following the union between the ROCA and the Moscow Patriarchate, was, and remains, necessary, since the segment of the Russian Orthodox Church Abroad under him continues to preserve unadulterated the *historical heritage* of the ROCA, to safeguard the pledges of salvation in Christ, and to remain separated from the corruption that stems from the spiritual disease of anti-ecclesiastical *ecumenism* and *Sergianism*.

3. The Holy Synod in Resistance and His Eminence, Bishop Agafangel have the common perception that, at the union between the ROCA and the Moscow Patriarchate, not only were *heterogeneous ecclesiastical bodies* welded together, but also that the way is now open for the gradual *assimilation* of the ROCA and its *de facto amalgamation* by the prevailing *ecumenist mentality*, by which all of the so-called official local jurisdictions of the Orthodox Churches have been corroded; moreover, they hold the common conviction that the gradual loss of the ROCA’s independence and its total absorption [by Moscow] will come about inevitably and shortly.

III. Unity and a Common Perspective

1. On account of these dramatic developments, which cause us the deepest distress, the anti-ecumenists in Greece, Russia, and elsewhere, who belong to the Holy Synod in Resistance and the jurisdiction of His Eminence, Bishop Agafangel, feel it necessary to declare that their liturgical and Eucharistic communion remains in force, since it has never been ruptured, and that, by the Grace of God, they will remain indissolubly united, through their love in Christ and their common ecclesiological consciousness, as this was jointly professed at the union between the ROCA and the Holy Synod in Resistance in 1994.

2. We do not desire, nor to be sure do we aim, to *save* the Church, as we are at times superficially accused of doing, since we are unshakably convinced that, in being walled off from the *ecumenists*, we constitute the *anti-innovationist Orthodox flock* and exist within the unity of the Church, within the unity of the Fathers and the Synods, adopting, not the anti-ecclesiastical *Primacy of administration and jurisdiction*, but the *Primacy of Truth*, as taught by St. Mark of Ephesus: “[T]he more [we] distance [ourselves] from” the *innovators*, “the closer [we] draw to God and all the faithful and Holy Fathers; and to the extent that [we] separate [ourselves] from” the *innovators*, “even so [are we] united with the truth and the Holy Fathers and theologians of the Church” (cf. *Patrologia Græca*, Vol. CLX, col. 536CD).

3. The God-pleasing perspective of the Greek and Russian *anti-ecumenists* remains fundamentally *unitive*, since it aims at the pacification and reunion of the divided Orthodox through a synodal condemnation of *ecumenism* and at a return to the *traditional Church Calendar*. It is within this unitive perspective that the ROCA formerly operated, actively and decisively—and especially under the most saintly Metropolitan Philaret (1965-1985) and thereafter.

IV. Corollaries of Unity

1. The Orthodox *anti-ecumenists* of Greece, Russia, and elsewhere, being profoundly convinced as to the heretical and syncretistic nature of *ecumenism*, and regarding it as literally a panheresy, express their common resolve to walk together in union and in opposition to the encroachment of this ecclesiological heresy.

2. The strengthening of our relations will be expressed, at the outset, through the ready coöperation of the Holy Synod in Resistance in Consecrating Russian Hierarchs, in order to strengthen the diocesan structure of the jurisdiction under His Eminence, Bishop Agafangel.

3. We emphasize, on both sides, respect for jurisdictional prerogatives, on the basis of the Sacred Canons, in each territory, and also the possibility of implementing, after fraternal consultation in Christ, a special relationship of a temporary nature between certain Priests, parishes, and monasteries existing within the territory of one of the two jurisdictions, but being served, by *oikonomia*, by the other.

4. It is necessary that our unity be further expressed through commemoration of Their Eminences, the First Hierarchs, at Divine Liturgies,

through festal letters, through concelebrations, from time to time, on solemn Feast Days, through mutual aid in exceptional circumstances (humanitarian crises, etc.), and also through every other suitable ecclesiastical means, always in the spirit of evangelical love in Christ.

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In the hope that the Most Blessed *Theotokos* and the sacred cloud of the Holy New Martyrs of Orthodoxy will bless, strengthen, and guide us in our common journey towards the union of the Church in the Truth of the Faith, and unto the glory of the Father, and of the Son, and of the Holy Spirit, we jointly sign the present *Memorandum Regarding Principles of Coöperation Between the Greek and Russian Anti-Ecumenists*.

**The Standing Holy Synod
in Resistance**

† *Cyprian of Oreoi,
Acting President*

† *George of Alania*

† *Chrysostomos of Christianoupolis*

† *Ambrose of Methone*

† *Klimes of Gardikion, Secretary*

**The First Hierarchy of the
Temporary Supreme Ecclesiastical
Administration of the ROCA**

† *Agafangel of Odessa and Tauris*