

We, the resisters,



offer our comments...

Two official visits with manifold implications

The Advancing Course of the Syncretistic Axis of the Vatican, Athens, and the Phanar and the inconsistent movement of New Calendarist Anti-Ecumenism

The two wheels upon which the caisson of Orthodox-Papist *ecumenism* has been borne since the 1960s have, hitherto, revolved around the *axis* of the Vatican and the Phanar.

The *ecumenists* have seen fit to bolster and **reinforce** this syncretistic *axis* yet more and to **advance** it more explicitly: to **reinforce** it through the active and, indeed, energetic participation of the Archdiocese of Athens in inter-Christian Ecumenism (Archbishop Christodoulos, by synodal decision, is to visit the Vatican on 14 December), and also to **advance** it through the sensational peregrination of Pope Benedict XVI to the Phanar (29-30 November).



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1. There is no room for “pleasantries”

THE MANIFOLD implications of these two visits do not permit, in any case whatsoever, any “pleasantry” of this type:

“I asked a brother: ‘From whence are those who are going to the Vatican?’ And I received the answer: ‘From the Archdiocese, and of course with a bull from the Holy Synod!’”¹

This is all the more so, when we take into account the wholly anti-Patristic stance of contemporary Athonite monasticism, which has made haste to compose special hymnological ditties for inclusion in the ecumenical reception service at the Phanar for the

“Venerable Shepherd and Primate,” “His Holiness, Pope Benedict, Bishop of Rome”²

♦ As an historical footnote, in May of 1964, the Holy Mountain was *aquiver*:

“[A]t least 95 percent of the Athonite Fathers disapprove of the pro-Papal policy of the Ecumenical Patriarch, whose *Polychronion* [*Pheme*] they have ceased to chant.”³

The vigorous promotion on the part of the New Calendarist Anti-Ecumenists of their conviction that

“the leadership of our Church is drawing all of us outside the Church, in order to unite us with heresy and the One World Religion,”⁴

with the Athonites, unfortunately, “playing first fiddle” (!), leaves no margin for “pleasantries.”

2. “The foundations of the Faith are being undermined”



AT THIS critical time, when the heresy of syncretistic ecumenism is being bolstered and advanced with full force, the Phanar and Athens are speaking about Orthodoxy and Papism as putative “**Sister Churches**,” which

ought to “**work in concert as Christian Churches,**” to “**coöperate in matters of common concern, independently of their theological differences,**”⁵ and to aim not only at “**co-existence,**” but also at “**close coöperation, in order to confront not just social but other problems of the world,**” which “**is in need of religious convergence both particularly and unitively**”;⁶ at this critical time, then, it is imperative that we reaffirm, in **word and in deed**, that “**the Rules of Faith and exactitude are the Saints, and it is them that we follow.**”⁷

♦ The anti-Orthodox nature of *ecumenism* is no longer in question: “**the foundations of the Faith have been undermined for decades now by the panheresy of Ecumenism,**” the tenets of which “**have been repeatedly proclaimed by Patriarchs, Archbishops, and theologians,**” who have “**now adopted another Gospel.**”⁸

The Holy Fathers, these true *Yardsticks of Faith*, neither *indulged in banter* when confronting heresies, nor did they waste their struggle on journalism, but severed communion with heretics, that is, they *resisted by walling themselves off*, and were, for precisely this reason, subjected to persecution...!

The declaration by the *New Calendarist Anti-Ecumenists* that “**we struggle following the line of the Holy Fathers, and it is their teaching that we put forth,**”⁹ if not deliberately misleading, is nonetheless quite inadequate, indeed, utterly inadequate.

■ Saints Maximos the Confessor and Theodore the Studite, to whom the *New Calendarist Anti-Ecumenists* advert, were **virulently persecuted**, not only because “**they did not hesitate to speak,**”¹⁰ but precisely because they did not hesitate to wall themselves off.

3. “*Not even for a moment...*”

THE CLEAR, very clear asseveration of the *New Calendarist Anti-Ecumenists* that their syncretistic Shepherds are “**drawing**” them “**outside the Church,**” that “**the foundations of the Faith have been undermined for decades**” by these Shepherds, and that they have “**adopted another Gospel**” underscores—indeed, with especial emphasis—the anti-Patristic character of the truly *inconsistent movement of New Calendarist Anti-Ecumenism*.

■ *New Calendarist Anti-Ecumenists* who maintain communion with their syncretistic Shepherds cannot conceivably proclaim that they are “**of One Voice with, and Followers of, the Holy Fathers,**”¹¹ since the Saints—according to St. Basil the Great—“**not even for a moment**” (let alone “**for decades...**”) accepted communion or “**relations**” with those Shepherds whom they found to be “**stumbling (lame) in the Faith.**”¹²

*From the Chancery
of the Holy Synod in Resistance
16 November 2006 (Old Style)
Holy Apostle Matthew the Evangelist*

Notes

1. **Protopresbyter Dionysios Tatses**, “*Ὁ Ἀρχιεπίσκοπος εἰς τὸ Βατικανόν*” [“The Archbishop at the Vatican”], *Ὁρθόδοξος Τύπος*, No. 1665 (17 November 2006), p. 1.
2. **Maria Antoniadou**, “*Τρία νέα τροπάρια θὰ ψαλοῦν στὴ δοξολογία γιὰ τὴν ἱστορικὴ ἐπίσκεψη τοῦ Βενεδίκτου ΙΣΤ, ὁ ὁποῖος θὰ ἀναγνώσει τὸ ‘Πάτερ ἡμῶν’ στὰ ἑλληνικά*” [“Three New *Troparia* Will Be Chanted at the Doxology for the Historic Visit of Benedict XVI, Who Will Recite the ‘Our Father’ in Greek”], *Τὸ Βῆμα τῆς Κυριακῆς* (26 November 2006), p. A36.
3. *Τύπος Ἑλληνικῶς-Ὁρθόδοξος*, No. 40 (May 1964), pp. 1, 3.
4. *Ὁρθόδοξος Τύπος*, No. 1663 (3 November 2006), p. 1, *lead article* (see also the issue for 20 March 2005, which features the views of Father S. Sarantou).
5. “*Συνέντευξις τοῦ πατριάρχου κ. Βαρθολομαίου στὸν Νίκο Παπαχρήστου*” [“Interview with Patriarch Bartholomew by Nikos Papachrestou”], *Ἡ Καθημερινή* (26 November 2006), p. 14.
6. “*Συνέντευξις τοῦ ἀρχιεπισκόπου κ. Χριστοδούλου στὸ Ρωσικὸ Πρακτορεῖο ‘Νοδόσι’*” [“Interview with Archbishop Christodoulos by the Russian news service ‘Novosti’”], *Ὁρθόδοξος Τύπος*, No. 1665 (17 November 2006), pp. 1, 5.
7. **Protopresbyter Theodoros Zeses**, “*Οἱ ἐχθροὶ τῆς Ἐκκλησίας*” [“The Enemies of the Church”], *Ὁρθόδοξος Τύπος*, No. 1665 (17 November 2006), pp. 1, 5.
8. See note 7.
9. See note 7.
10. See note 7.
11. **Seventh Œcumenical Synod**, Mansi, Vol. XIII, col. 196D/*Πρακτικὰ τῶν Ἁγίων καὶ Οἰκουμενικῶν Συνόδων* [*Proceedings of the Holy Œcumenical Synods*], ed. Spyridon Melias (Holy Mountain: Ekdosis Kalyves Timiou Prodromou, 1981), Vol. II, p. 823b (*Fifth Session*).
12. **St. Basil the Great**, “*Epistle 266, ‘To Peter, Bishop of Alexandria,’*” *Patrologia Græca*, Vol. XXXII, cols. 992-994.