

■ “It behooves us to avoid Communion with those whose way of thinking we abhor.” (St. Athanasios the Great)



## *The Orthodox Informer*

*For it is a commandment of the Lord not to be silent at a time when the Faith is in jeopardy. Speak, Scripture says, and hold not thy peace.... For this reason, I, the wretched one, fearing the Tribunal, also speak.”*

(St. Theodore the Studite, *Patrologia Graeca*, Vol. XCIX, col. 1321)

The recognition of heretical Papism constitutes a distortion of the Orthodox Tradition of the Holy Fathers

## **The Theological Dimension of the Two Official Visits and the Emergence of a “Newly-Hatched Church”**

*The syncretistic fraternization between the Vatican, Athens, and the Phanar, and the anti-Patristic stance of the Holy Mountain*

### *a. The context of syncretism*

**T**HE TWO official visits and *meetings* in the past two months (29-30 November, 14-15 December), i.e., of Pope Benedict XVI to the Phanar and of Archbishop Christodoulos to the Vatican, afforded the entire spectrum of Orthodox *anti-ecumenists* the opportunity finally to ascertain—more profoundly, now—the *ecumenists*’ mode of action and promotion of *syncretism*.

“In the name of ecumenical unity and love, age-old institutions are being flagrantly and brazenly trodden underfoot. The sacred Πηδάλιο [Rudder] of the Church is wrongly reckoned out-dated and obsolete; the sacred Canons are struck out; the evangelic way, followed with precision and fear of God by our holy Fathers, is set aside; and a ‘removal of boundaries,’ which were set and defended with sacrifices, tears, and blood by the Fathers, is being undertaken.”<sup>1</sup>

It has now been boldly avowed by certain ones in wholly official positions that heretical *ecumenism* promotes a *model*, which

**“is reviving utterly hopeless syncretism; this will constitute the foundation for the planned, and already hatched, new Church.”<sup>2</sup>**

The recent events at the Phanar and the Vatican unfolded within this *context of syncretism*, which—we would remind all—**was instituted following the pan-Orthodox consent** of the so-called official jurisdictions. The *First Pan-Orthodox Consultation* in Rhodes (1961), as is well known, resolved on

**“the presence and participation of the Orthodox Church in the ecumenical movement, in the spirit of the Patriarchal Encyclical of 1920.”<sup>3</sup>**

Rightly, then, are those things that took place at the Phanar and the Vatican characterized as **“serious, unlawful, and unprecedented offences,”** which **“are discordant with the Tradition of the Orthodox Church”** and **“throw the faithful people into dismay and doubt, wounding and scandalizing them.”<sup>4</sup>**

And it has most correctly been noted that this scandalization is **“greater and more dangerous”** than any other scandalization, because

**“we are faced, here, with a dulling of the Orthodox sense of the Faithful, something not easily cured.”<sup>5</sup>**

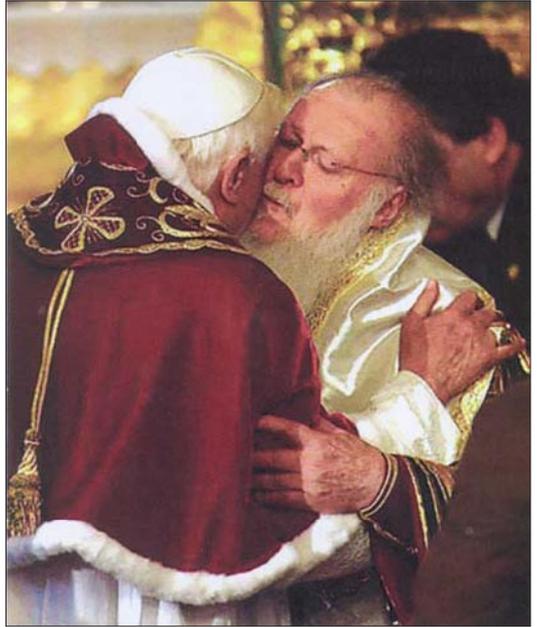
Within the boundaries of the **“Newly-Hatched Church,”** the **“worst ecclesiological error and heresy”** has been adopted:

**“The faithful of all creeds are brothers, having admirable ties of cooperation and coordination among them.”<sup>6</sup>**

*b. “The Devil, error, and heresy have gained victory”*

**I**T WOULD, then, be a fatal error to consider the exchanges and perpetrations at the Phanar and the Vatican as simple **“offences,”** albeit exceedingly serious ones. The most serious and tragic thing is that, by means of these things, Patriarch Bartholomew and Archbishop Christodoulos have, with singular clarity and formality, **displayed** their un-Orthodox and un-Patristic self-consciousness, have *de facto* **recognized** Papism as a Church, and have **penetrated** yet more profoundly into heresy.

It has been most authoritatively and very aptly pointed out to Patriarch Bartholomew, with sound Patristic judgement, that his attitude towards Pope Benedict XVI constitutes a **“crime,” “involvement in heresy,”** and **“entrance into heresy”**:



**“Your All-Holiness, you have bartered the truth of the Orthodox witness for the but-tressing of your [world-ly and ecumenist] office, through your exchange of the kiss of peace with the Pope! You have given preference to your festal entry into heresy.... The truth of Orthodoxy has unfortunately left your spirit! You are duly worthy of the cacodoxy of heresy!”<sup>7</sup>**

Truly surpassing the bounds of the tragic is the ascertainment that

**“within the heart of Orthodoxy, the Phanar, by joint prayers and veiled concelebration, the devil, error, and heresy have gained victory, while the truth of Orthodoxy, the Symbol of the Faith, and the Light of Orthodoxy, which have become one with darkness and error, were vanquished; the Fathers of the Church and the Sacred Canons that they be-queathed to us were vanquished.”<sup>8</sup>**

By means of these “meetings,” within a commonly accepted *syncretistic context*, as it has wholly validly been observed,

**“the Pope is recognized by chief representatives of Orthodoxy as a Bishop of the Church of Christ; thus, the Vatican, too, is tacitly recognized as a Church of Christ, that is, as authentic Christianity.”<sup>9</sup>**

Now then, according to what Archbishop Christodoulos has pro-claimed in his “meetings” with the Pope,

**“the present-day ‘Church’ of Rome is a Church of Jesus Christ, with which the Church of Greece identifies itself without the slightest hesitation.”<sup>10</sup>**

*c. “Enemies of God,” “alienated from God”*

**F**ollowing the *fraternization*, now so official, between the Vatican, Athens, and the Phanar, the people of God could justifiably expect a guiding voice from the Holy Mountain, at a time when the panheresy of syncretistic *ecumenism* is being promoted, is reaching a climax, and is galloping forward; but the so-called Orthodox shepherds are joining the **“Newly-Hatched Church”** with a “joyful step.”

The “Acropolis of Orthodoxy,” however, was unfortunately not shaken:

**“The Holy Mountain is ‘very silent!’ Under Athenagoras, ‘the Holy Mountain maintained a bold position, and many monasteries did not commemorate him; there were also many Athonite monks who wrote scalding articles against ecumenism, back then, before ‘springtime’ had come to the Garden of the Panagia, with the throngs of learned theologian-monks. But now...?’”<sup>11</sup>**

The Sacred Community’s *Statement* (dated 17/30 December 2006), which has finally seen the light of publication, has very aptly been characterized as **“colorless, odorless, and flavorless, given the circumstances! It was probably fabricated by some technocratic monk!”<sup>12</sup>** In no way could it be considered **“historic”<sup>13</sup>** or as containing **“a wealth of Orthodox theology”!<sup>14</sup>** As if this were possible!

When Shepherds “enter into heresy” and **“the way of apostasy”<sup>15</sup>**; when they are “identified with heresy”; when we are faced with **“the fall of the head of Orthodoxy into the hands of the Roman Pontiff”<sup>16</sup>**; when **“Patriarch Bartholomew’s surrender into the arms and protection of the Pope”** is characterized as a **“crime,”** as indeed it is<sup>17</sup>; when it is undeniable that **“the Patriarch’s entanglement in the panheresy of ecumenism and concessions to wrong believers” “negates the uniqueness of Orthodoxy”<sup>18</sup>**; the Holy Mountain should then have **“denounced the betrayal and the new manner of Ferrar”<sup>19</sup>**; it “should already have stopped commemorating the Ecumenical Patriarch”<sup>20</sup>; it should have called on clergy and monasteries “to cease commemorating the contemporary incubi of Orthodoxy”<sup>21</sup>; it should have announced



“the only thing that would gladden the Orthodox and put the heterodox to shame”: “the cessation of the commemoration of the Patriarch and of those Bishops, everywhere, who are in agreement with him or are keeping silent.”<sup>22</sup>

Just what the panheresy of Papism and ecumenism is, and that the Athonites are not in agreement with the syncretistic outlook of the Phanar, are things already well-known to us. What is now expected from the Holy Mountain “**is the conclusion: ‘for these reasons...’; this is entirely absent from the Sacred Community’s Statement.**”<sup>23</sup>

To the great sorrow of the Faithful, not only is the long-awaited “**for these reasons...**” missing, but the Sacred Community’s Statement has clearly proved to be **anti-Patristic**, and thereby *wildly contradictory*,

- when “the Abbots of the twenty monasteries of the Holy Mountain console and reassure the Patriarch”:<sup>24</sup>

*“We honor and revere our All-Holy Œcumenical Patriarch Bartholomew, and rejoice at all the ways in which he piously, and with great toil, is working on behalf of the Church.”*<sup>25</sup>

- *when the Representatives and Superiors of the Holy Mountain regard the “surrender of the Patriarch to Papal heresy”<sup>26</sup> and “everything destructive to the Orthodox Faith and Teaching that took place at the core of Orthodoxy,”<sup>27</sup> as “formal visits”<sup>28</sup> and “expressions of courtesy”;<sup>29</sup> that is, as “a simple matter of ecclesiastical good order, in circumstances insignificant to the life of the Church”!*<sup>30</sup>

*Let the sympathizers of the Athonites not delude themselves: the Holy Mountain will recover its long-lost trustworthiness only*

- *when, following the Holy Fathers, it names the ecumenists by name,*

*these well-known and particular bearers and incarnations of heresy*

● *when it characterizes them as “enemies of God” and as “alienated from God”;*<sup>31</sup> *and*

● *when it cuts off ecclesiastical communion with the “contemporary bugaboos of Orthodoxy.”*

■ *Until then, the Holy Mountain will find itself, together with all of those who follow its anti-Patristic stance, as being “knowingly”<sup>32</sup> in communion with the ecumenists and thus under the anathema of the Seventh Œcumenical Synod.*

*From the Chancery of the  
Holy Synod in Resistance*

*13/26 January 2007*

*† St. Maximos the Kavsokalyvites*

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## *Notes*

1. Stergios N. Sakkos (Professor Emeritus at the University of Thessaloniki), “Union or Submission? For a New Church,” *Ὁρθόδοξος Τύπος*, No. 1673 (19 January 2007), pp. 3 and 4.

2. *Ibid.*

3. Basil T. Stavrides and Evangelia A. Barella, *History of the Ecumenical Movement* (Thessaloniki 1996), pp. 366-367.

4. See note 1.

5. Protopresbyter Dionysios Tatsis, “The Dulling of the Orthodox Sense of the Faithful,” *Ὁρθόδοξος Τύπος*, No. 1672 (12 January 2007), p. 6.

6. Protopresbyter Theodore Zisis (Professor of the School of Theology, University of Thessaloniki), “Papism is Neither a Heresy Nor a Schism: The new Latin-minded have grown bold,” *Ὁρθόδοξος Τύπος*, No. 1664 (10 November 2006), p. 3

7. John Kornarakes (Professor Emeritus of the University of Athens), “Open Letter to His All-Holiness, the Œcumenical Patriarch Bartholomew,” *Ὁρθόδοξος Τύπος*, No. 1673 (19 January 2007), p. 1.

8. George Zervos, “We Call Upon the Archbishop to Remember the Metropolitan of Dimitrias,” *Ὁρθόδοξος Τύπος*, No. 1673 (19 January 2007), p. 1

9. Protopresbyter George Metallinos (Dean of the School of Theology, University of Athens), “If We Keep Silent, the Stones Will Cry Out,” *Ὁρθόδοξος Τύπος*, No. 1672 (12 January 2007), p. 6.

10. *Ibid.*

11. Protopresbyter Dionysios Tatsis, “Now It Is High Time to Awake Out of Sleep,” *Ὁρθόδοξος Τύπος*, No. 1671 (5 January 2007), pp. 1 and 5.

12. Archimandrite Sophronios, “The Emperor Has Nothing On!” *Ὁρθόδοξος*

*Τύπος*, No. 1673 (19 January 2007), pp. 3 and 4.

13. *Ὁρθόδοξος Τύπος*, No. 1672 (12 January 2007), pp. 3 and 4 (for the full text of the Statement, see 17 December 2006).

14. *Ὁρθόδοξος Τύπος*, No. 1673 (19 January 2007), “Events and Commentary,” p. 2.

15. See note 8.

16. John Kornarakes (Professor Emeritus at the University of Athens), “The Holy Mountain: Is Division In Sight?” *Ὁρθόδοξος Τύπος*, No. 1674 (26 January 2007), pp. 1 and 5.

17. *Ibid.*

18. *Ibid.*

19. See note 8.

20. See note 8.

21. See note 8.

22. In an Open Letter to the Sacred Community of the Holy Mountain, Monks Call for a Cessation of the Commemoration of the Œcumenical Patriarch,” *Ὁρθόδοξος Τύπος*, No. 1671 (5 January 2007), pp. 1 and 5; For the full text of the Open Letter, see *Στῦλος Ὁρθοδοξίας*, No. 74 (December 2006), pp. 12-13.

23. See note 12.

24. See note 16.

25. See note 13.

26. See note 12.

27. See note 16.

28. See note 13.

29. See note 13.

30. See note 16.

31. St. Theodore the Studite, *Patrologia Graeca*, Vol. XCIX, cols. 1033D and 1049A.

32. Seventh Œcumenical Synod, Mansi, Vol. XIII, col. 128E and col. 210D; *Σ.Μ.Π.Σ.* Vol. II, col. 906b (*Συνοδικὸν Ὁρθοδοξίας*).