

The Calendar Question or the Heresy of Ecumenism? Part VI

A Critical Review of Three Articles by Elder Theokletos of Dionysiou

“But if you see the true Faith suffering harm anywhere, do not prefer concord to truth, but make a valiant stand even unto death. And even then, do not be at war in soul, or inimical in attitude, but fight solely over the issues,...without betraying the truth under any circumstances.”

(St. John Chrysostomos, “Homily XXII on the Epistle to the Romans,” §3, *Patrologia Graeca*, Vol. LX, col. 611)



“But if the topic of conversation is about the Faith and the Traditions of our Church, then even the most peaceable and placid individual must fight in their defense, though not with tumult of heart, but with a valiant and steadfast spirit, as Joel says: ‘In that case, let the meek become a warrior’ (Joel 4:11).”

(St. Nikodemos the Hagiorite, *ἄόρατος Πόλεμος* [Unseen Warfare], Part II, ch. 19, n. 1)

XIII. He Fights Against the Saints, Against the Church, and Against God

IN OUR PREVIOUS article, we proved, with full documentation, that the learned Athonite Hesychast Elder Theokletos of Dionysiou, in the texts under consideration, succumbs to such serious absurdities that he gives the impression of being a *split personality*, and one which does not merely **contradict itself and contribute to its own undoing**, but is being led, unfortunately, even to the point of *fighting against the Saints*.

No matter how hyperbolic this conclusion might sound, it does, nonetheless, correspond fully to reality, as we will demonstrate in

what follows. Indeed, **Elder Theokletos** is being led, precisely by virtue of his *warfare against the Saints*, directly into warfare both *against the Church* and *against God*.

Elder Theokletos, by obfuscating—as we will show in the present article—the existence of the dreadful heresy of ecumenism, by suppressing manifest historical truth, by covering up heresy and innovation, by justifying heretics and modernists, and, at the same time, by pouring scorn on the views, and setting aside the guidance, not only of Elder Philotheos (Zervakos), but also of several other contemporary holy persons, is beyond question not simply an *adversary of the Saints*, but also an *adversary of the Church* and an *adversary of God*.

Let us bear in mind, while we are on the subject, that the **Seventh Œcumenical Synod**, in its **Divinely inspired** dogmatic decree, condemns both heretics and anyone who justifies and vindicates them, whether they be alive or reposed: *“If anyone justifies one who either belongs to a Christ-reviling heresy or has died therein, let him be anathema.”*¹

* * *

IN THE PERSON of **Elder Theokletos** the Hesychast there is proof that *inhuman Athonite mean-spiritedness* knows no limits, since this hapless man, deeply alienated by the corrosive influence of the many years he has spent in communion with heresy, today regards anti-ecumenist Orthodox as a *common herd, unscrupulous, opportunists, ungodly, charlatans, deceivers and deceived*, etc., whereas, in 1957, he declared them to be *“an example worthy of emulation for the Greek Orthodox Church,”* and *“a multitude of people who keep watch over Orthodoxy and are ready to sacrifice themselves for her glory and good”!*²

Since the death of Patriarch Athenagoras in 1972, **Elder Theokletos** has been the best ally of the innovating ecumenists, since he not only justifies, vindicates, and defends them, but at the same time condemns and insults in an unbrotherly manner those Orthodox who—notwithstanding their weaknesses³—lawfully, rightly, and with self-sacrifice engage in resistance against the heresy that was in-

roduced in 1924, and which provoked a veritable “*transmutation of all things into ungodliness*”⁴ in the realm of the Orthodox Church.

The ecumenists, appropriating the *bellicose conservatism, aggressive fanaticism, and bigoted zealotry* of fundamentalism,⁵ insult, in season and out of season, and denigrate in an un-Christian way those who criticize all of their anti-Orthodox actions and proclamations. But Elder Theokletos the Hesychast, “*loving all the words of engulfing ruin and a deceitful tongue,*”⁶ outdoes, outstrips, and surpasses them by a long chalk, while his God-fighting attitude places him squarely with those of *heterodox views*, who have no concern for love or brotherly affection, as St. Ignatios the God-Bearer of Antioch says:

‘*Consider,*’ writes the Saint to the Faithful in Smyrna, ‘*those who hold heterodox views concerning the Grace of Jesus Christ which has come to us, how contrary they are to the mind of God. They have no regard for love.*’⁷



Although the Orthodox ecumenists, as the Inter-Orthodox Theological Conference in Thessaloniki (20-24 September 2004) aptly and emphatically pointed out, have assumed a “*leading rôle*” in consolidating “*this panheresy of ecumenism, with its very serious soteriological repercussions,*”⁸ and although they have turned the world *upside down* and scandalized the Orthodox peoples, Elder Theokletos the Hesychast is not indignant, nor does he any longer defend the “*little*”⁹ brothers of Jesus, but derides and

insults them in a most vulgar way, his brand of invective having now become *internationally known and proverbial*.

‘*Oh, their ignorance and impiety,*’ said the Holy Fathers of the Seventh Œcumenical Synod about those who violated the Traditions of the Church. ‘*If they only realized that to scandalize one of these little ones who believe in Christ incurs uncontainable indignation; how much more*

*indignation do they arouse by turning the world upside down.*¹⁰

XIV. Elder Theokletos the Hesychast is a Pro-Ecumenist

THE ERUDITE Athonite Elder Theokletos, in the three articles under consideration, shows that he has a *selective memory*; that is, he remembers from the past, and particularly the more remote past, only what is convenient for him, and this, in a deficient and distorted form, in order to hurt the Old Calendarist Orthodox in every way possible.

This *selectivity* on the part of Father Theokletos indicates either a lack of objectivity and sincerity, or an inability to acquire a critical grasp of a whole range of historical and theological issues, or it shows that he does not possess the *courage to confront* and accept the stark historical reality that is so threatening to him.

The mere fact that he constantly harks back to, and dwells on, the 1960s (did history perhaps *come to a standstill* at that point?), when he allegedly met the ever-memorable Metropolitan Chrysostomos (Kabourides) of Florina in Athens (Article II), would be sufficient to refute the credibility of his *selective memory*, since the saintly Hierarch had already reposed in the Lord in 1955!

Nevertheless, we will endeavor, in what follows, to awaken the memory of Elder Theokletos, so that he might keep in mind the major issues touching on the truth of the Faith, to which he ought to have been especially attentive, that they might be deeply engraved in his memory and give rise in him to a sense of “*uncontrollable indignation*,”¹¹ and also fear for his own salvation and that of those who trust in his erudition, because ecumenism is not only escalating, but also has “*very serious soteriological repercussions*.”¹²

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IN THE FIRST place, we deem it expedient to set forth, as a sure foundation for all of our ensuing comments, the following noteworthy opinion of Elder Theokletos, which he expressed at an unsuspected time.

In 1974, in a article that he addressed to the Sacred Community of the Holy Mountain “*on the long-standing schism of the Zealots*,”¹³ he states his conviction that within the contemporary current of ecumenism, which is supposedly “*developing into a variety of versions*,”¹⁴ there are two *extremes*.

■ Specifically, this variety of versions, according to Elder Theokletos, is to be found “*in between Orthodox ecumenism and the blatantly heretical kind*.”¹⁵

Nevertheless, in speaking about “*blatantly heretical*” ecumenism, Elder Theokletos, strangely enough, does not undertake, as he should have done, to describe its characteristic traits, nor does he name its exponents and embodyers, who—as he subsequently demonstrates—“*are in danger of falling*” into “*the pit of heresy*.”¹⁶

Quite to the contrary, when it comes to the “*Zealots*” and “*Old Calendarists*,” he is, as usual, indefatigable, mobilizing, moreover, the psychoanalytic method that is *so dear to him!*

In any case, if there do exist (and there certainly do!) “*out-and-out ecumenists*,”¹⁷ what was Elder Theokletos’ attitude towards them during his sixty years of contact with them?

■ If, for example, joint prayers with heretics and adherents of other faiths, especially at an official level, constitute one of the chief hallmarks of “*blatantly heretical ecumenism*”¹⁸ (or perhaps not?), how was Elder Theokletos disposed, at the very least, towards the Hierarchs of the Phanar, who now invariably pray with heterodox and those of other religions?

Elder Theokletos, as a veritable pro-ecumenist, systematically avoids answering questions of this kind, since he is in a very difficult position: as one who *wars against the Saints*, he despises the views of, and disregards the guidance of, his saintly contemporaries, while at the same time he justifies the ecumenists, adopting their excuses in sins,

as ‘*proclaiming*’—so he alleges—‘*the good news of Orthodoxy*,’ as displaying ‘*tendencies towards a broader dissemination of Orthodoxy or of a dialogue with the whole world*’ and as supposedly emulating the tactics and ‘*the language of St. Mark of Ephesus*.’¹⁹

Such, unfortunately, is the lamentable fall of an erudite Athonite Hesychast!

■ **Let us call to mind**, for the time being—since we shall return to this issue—, that Elder Paisios (†1994), in contrast even to those who are viewed as “*Orthodox ecumenists*,”²⁰

*‘fought against ecumenism’ and ‘would not consent to joint prayers or fellowship with persons who were not Orthodox. He would emphasize: “In order for us to pray with someone, we must agree in faith.”’*²¹

Likewise, in contrast to the manifestly pro-ecumenist Elder Theokletos,

*“HE BROKE OFF RELATIONS WITH, OR AVOID-ED SEEING, CLERGY WHO TOOK PART IN JOINT PRAYERS WITH THE HETERODOX.”*²²

XV. The Selective Methodology of Elder Theokletos

THE NOTION OF the learned Hesychast Elder Theokletos that there are two kinds of ecumenism, the one Orthodox and the other heretical, aside from being erroneous—since it confuses heretical ecumenism with Orthodox ecumenicity—, is truly misleading.

The Old Calendarist Orthodox anti-ecumenists are possessed of the conviction that

ecumenism, of whatever shape or form, has ever been, and continues to be, alien to our Synodal and Patristic Tradition, in that it unites its followers in the so-called “broad ecumenical world family,”²³ within which there is an ongoing, *de facto* syncretistic process that is energetically evolving at many simultaneously interdependent levels (theology, worship, service, witness, education, dialogues, conferences, consultations, publications, etc.), always on the basis—as the ecumenists take delight in proclaiming—of the “pioneering and dynamic 1920 Encyclical of the Œcumenical Patriarchate.”²⁴

There does not exist another ecumenism, distinct from that which was inaugurated by the cacodox 1920 Encyclical; the *“founding charter of the contemporary ecumenical movements”*²⁵ is the 1920 Encyclical, and *“its basic principles”* *“have, ever since, constituted definitive parameters for the harmonious functioning of the major inter-Christian organizations.”*²⁶ At the so-called First Pan-Orthodox Consultation (Rhodes, 1961), there was talk of *“the presence and participation of the Orthodox Church in the ecumenical movement in the spirit of the Patriarchal Encyclical of 1920.”*²⁷

The comments made by the then General Secretary of the WCC, Dr. Konrad Raiser, in his lecture at the “International Academic Symposium” in Thessaloniki (1-3 June 2003) are extremely significant:



The front cover and the first page of the 1920 Encyclical

*Any reflection about the importance of the Orthodox contribution to the WCC must begin with the fundamental decision on the part of the Orthodox churches to assume a leading role in giving shape to the modern ecumenical movement; ‘the encyclical’ of 1920 ‘has indeed remained one of the foundational documents of the ecumenical movement and of the World Council of Churches in particular, because it was here that the proposal to establish a “league (fellowship) between the churches” was formulated for the first time.’*²⁸

■ One is unpleasantly astonished when he realizes that Elder Theokletos’ *selective memory* does not appear to be in the least bothered by the frequency and gravity of those declarations and events that consolidated the **syncretistic process** inaugurated by the **singular and heretical ecumenism** of the 1920 Encyclical and fully defined the identity of the ecumenical movement, whereby *“every landmark of the Fathers has been moved; every foundation, every*

bulwark of dogma has been shaken,”²⁹ as St. Basil the Great would again say today.

By contrast, Elder Theokletos is vexed and agitated about certain secondary events which supposedly occurred during the 1960s (whereas, in fact, they took place in the 1950s!), with a view to impugning the credibility of the arguments put forward by anti-ecumenists and deflecting attention, in a truly crude fashion, from the colossal issue of ecumenism to the weaknesses of Old Calendarist Orthodox.

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NEVERTHELESS, in order to diagnose the identity of ecumenism correctly, the Hesychast Elder Theokletos ought to have had recourse to the past and to have recalled anew and studied more holistically the crucial events that signalled the inception of a new and tragic period for Orthodoxy worldwide.

We will gladly assist him in this truly poignant retrospection in a brotherly endeavor to draw his attention at long last away from the insignificant events of the 1960s (the twentieth century did have other decades!), and to persuade him to adopt an entirely new point of view.

1. The 1920s

■ In this decade, the 1920 Encyclical was unleashed. Ridden with theological errors, it was a “*definitive expression of Orthodox ecumenism, and also a milestone in the history of the ecumenical movement.*”³⁰ It constitutes one of the “*expressions of a farsighted ecclesiastical policy*”³¹ and “*is a product of the long-standing ecclesiastical policy of the Phanar and a direct consequence of the famous correspondence between Joachim III and the Primates of the autocephalous local Churches during the years 1902-1904.*”³²

It has repeatedly been observed that the 1920 Encyclical laid the foundations for syncretistic and “*blatantly heretical*” ecumenism.³³

■ In this decade, the so-called Pan-Orthodox Congress of 1923 (Constantinople, 10 May-8 June 1923) convened and, functioning

within the framework of a syncretistic and “*blatantly heretical*” ecumenism, promoted the same, a fact of which **Elder Theokletos** is surely not unaware, since in 1957 he emphasized the relationship between the calendar question, the rules concerning Pascha, innovation, and Meletios Metaxakes:



*Patriarch Meletios Metaxakes
(1871-1935).*

*Let us not forget, moreover, that when the changes in the calendar and the rules for Pascha were being concocted in Constantinople, as well as other dangerous innovations, the report of which alarmed the flock of the Orthodox Church, the Patriarch of the Œcumenical Throne was the pernicious Meletios Metaxakes, who was influenced more by progressive Anglicanism than by the ‘antiquated’ dogmas of Orthodoxy.*³⁴

2. The 1930s

■ In this decade, the Inter-Orthodox Preparatory Commission, which convened on the Holy Mountain in 1930, as a sequel to the so-called Pan-Orthodox Congress of 1923, advanced still further the goals of syncretistic and “*blatantly heretical*”³⁵ ecumenism, since it prepared the ground for the so-called Pan-Orthodox Consultations (Rhodes, 1961, etc.), in anticipation, to be sure, of the transparently ecumenist “*Holy and Great Synod.*”³⁶

Elder Theokletos is certainly not unaware of the importance of the Commission that met on the Holy Mountain, since in 1957, with reference to the desiderata of the Commission, he wrote the following sound remarks:

The Inter-Orthodox Commission that met on the Holy Mountain was more audacious in promoting the issues than

*the Pre-Synod under consideration, on these two counts: 'Revision and Codification of the Sacred Canons' and also 'The Calendar and the Paschalion.' These issues were accepted by the Commission for discussion at the Pre-Synod. Only the word 'revision' was contested, by [Bishop] Alexey of Grodno, a representative of the Polish Church, as having the potential to scandalize the consciences of the Faithful. For, what conceivable revision of the Sacred Canons could there be? The Bishop of Ohrid [Saint Nikolai (Velimirović)—Trans.] expressed his very grave disquiet, which he articulated as follows: 'Given our bitter experience of another consultation [the Pan-Orthodox Congress of Constantinople, 1923—Ed.] at which our Church had representatives, we are compelled to be brutally frank. It is well known that the resolutions of that assembly, although not accepted, were regarded as the resolutions of an Ecumenical Synod, and this created a kind of schism.'*³⁷

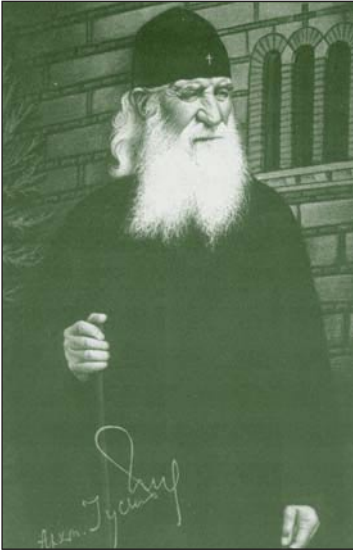


St. Nikolai (Velimirović), Bishop of Ohrid and Žiža (1880-1956).

3. The 1940s

■ In this decade, in 1948, the most fundamental proposal of the 1920 Encyclical—and the one most destructive for Orthodoxy—that is, the institutionalization of the ecumenical movement through the founding of the so-called World Council of Churches, was implemented in Amsterdam, Holland (22 August-4 September 1948).

The participation, at a gradual pace, of all the local Orthodox Churches in this unprecedented *inter-Christian federation*, which is the consequence of a repeatedly renewed,³⁸ Pan-Orthodox decision, not only does not provoke “*uncontrollable indignation*” in Elder Theokletos,³⁹ but does not even exist in his memory!



*The venerable Archimandrite Justin
(Popović; 1884-1979).*

Quite to the contrary, the leading Serbian dogmatic theologian, the venerable Elder Justin (Popović; †1979) regarded participation [by the Orthodox—*Trans.*] in the WCC as “*apocalyptically horrendous*,” as an *embarrassment*, as *un-Orthodox*, as *anti-Orthodox*, as an outrageous humiliation, and as an *unprecedented betrayal!*⁴⁰

- Behold, yet another substantiation of *hostility towards the Saints* on the part of the Hesychast Elder Theokletos. Whereas, in 1974, he wrote a dithyrambic preface to Elder Justin’s outstanding book *Ἡ Ὀρθόδοξος Ἐκκλησία καὶ ὁ Οἰκουμενισμός* [The Orthodox Church and Ecumenism],⁴¹ in which he quite correctly

noted “*the holy indignation of Father Justin against various forms of humanism and ecumenism, as contributing to the desecration of the God-Man,*”⁴² today this erudite Athonite encourages the ecumenists in their *sacrilegious* work and “*justifies*”⁴³ them!

4. The 1950s

■ In this decade, on 1 November 1958, the regular Synod of the Church of Greece (Twenty-Fifth Hierarchy) convened, under the presidency of Archbishop Theokletos II of Athens, which had as the eighth item on its agenda the problem of “*Relations of the Church of Greece Towards Other Orthodox Churches and Heterodox Churches, and Towards the World Council of Churches.*”⁴⁴

Following three reports, by Metropolitans Chrysostomos of Philippi, Irenaios of Samos, and Panteleimon of Thessaloniki, lengthy discussion, and repeated and effusive references to the syncretistic 1920 Encyclical, it was finally decided, “*by unanimous ac-*

clamation”⁴⁵(!) that “our Church” should “participate in the World Church Movement.”⁴⁶

This great fall, this *outrageous humiliation*,⁴⁷ about which Elder Theokletos kept silent at that time and about which he remains *outrageously* silent to this day, took place when the Hierarchs at the Synod proclaimed such wholly un-Orthodox views as the following:

*‘it is to the honor of the Orthodox Catholic Church of Christ, and her just boast in Christ, that she has, in a timely manner and for some decades, through her first and Apostolic Œcumenical Throne, grasped the need and put forward the idea that the entire Christian world, as a single totality, in a sacred alliance in the name of our Lord Jesus Christ, should raise the banner of Christ’s Cross in the world,’*⁴⁸ should form ‘a pan-Christian bloc’⁴⁹ and a ‘united Christian front,’⁵⁰ should constitute a ‘League of Churches,’ ‘in emulation of the “League of Nations” [sic] that had by then been established’⁵¹ ‘to resist contemporary anti-Christian currents and assaults,’⁵² since, moreover, ‘no religion would refuse to cooperate in, and contribute to, the consolidation of a common front of all religions against atheism’(!)⁵³

The incontrovertibly ecumenist basis of this proposed “United Christian Front,” of this “Pan-Christian Bloc,” openly advert to the syncretistic foundations of “blatantly heretical”⁵⁴ ecumenism and, in particular, of the 1920 Encyclical, since it was clearly and frankly asserted during that Synod that

*even without unity of faith, and without one faith—using the term with canonical exactitude—, unity in spirit in the same faith, with regard to the fundamental dogmas of Christianity, is possible.(!)*⁵⁵

- A reminder to Elder Theokletos: his “late friend, Father Epiphanius Theodoropoulos” (Articles II and III), as he habitually calls him, expressed the unshakable belief that

mere ‘discussion concerning a common celebration of Pascha or any other Feast together with the heterodox,’ ‘as long as they remain in their error,’ ‘constitutes the over-

turning from its foundations of Orthodox dogmatics and ecclesiology, in particular,’ and ‘reeks of execrable religious syncretism.’⁵⁶

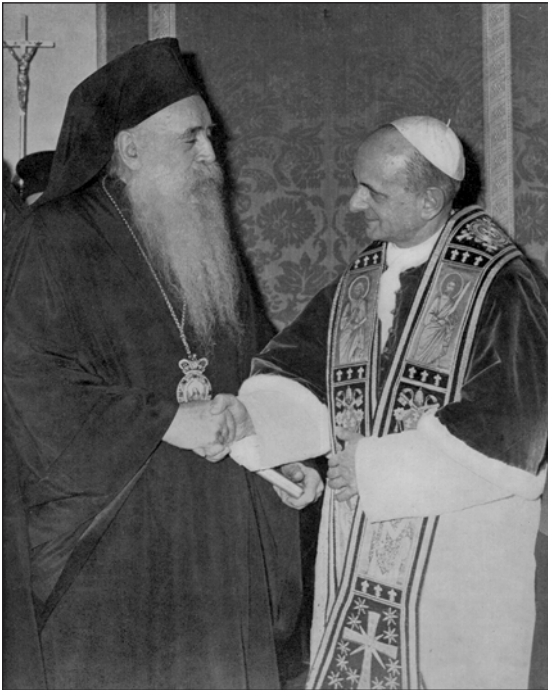
We would ask Elder Theokletos: Can it be that he concurs with these views of his “late friend”? If he answers “Yes,” then is it not perhaps the case that **not merely the discussion, but also the establishment**, by Orthodox and heretics, of a “*United Christian Front*,” of a “*Pan-Christian Bloc*,” of a “*League of Churches*,” of a “*World Council of Churches*,” in which, strangely enough, there would exist “*unity of spirit*” “*without unity of faith*,” constitutes an **overturning from its foundations of the One and Only Church?**

5. The 1960s

■ This decade represents a *milestone* in relations between Eastern and Western ecumenists, because it was then that the Orthodox reciprocated the collective overture of the Papists to the East at the

Second Vatican Council (1962-1965), likewise collectively, both by way of the three **Pan-Orthodox Consultations in Rhodes** (1961, 1963, and 1964), in which, unfortunately, the Patriarchate of Constantinople played a leading rôle—*and arbitrarily, at that*—⁵⁷ and by way of the **Fourth Pan-Orthodox Consultation of Geneva** (Chambésy, 1988).

The first bold steps were taken in the context of the so-called



Jerusalem, 5 January 1964. The meeting of Patriarch Athenagoras with Pope Paul VI.

Dialogue of Love, and they provoked *unionist euphoria* in the ranks of the pro-unionists and the Latin-minded:

In January of 1964, Patriarch Athenagoras met with Pope Paul VI in Jerusalem; in December of 1965, the lifting of the anathemas of 1054 took place; in July of 1967, Pope Paul VI visited the Phanar; in October of 1967, Patriarch Athenagoras visited the Vatican.⁵⁸

There followed a torrent of events, which, in essence, destroyed *de facto* the distinction between Orthodoxy and heresy and the boundaries between truth and error.

• Nevertheless, this decade also constitutes, by common consent, a *milestone* in the history of resistance against Papism and ecumenism. It was then that this resistance became widespread and reached its peak.

During this period, when he was in the front ranks of illustrious defenders of Orthodoxy, **Elder Theokletos**

—correctly characterized the ecumenical activities of Patriarch Athenagoras *en bloc* as “*machinations of the Devil*”;⁵⁹

—quite rightly maintained that Athenagoras “*abolished the difference between truth and falsehood*”;⁶⁰

—hit the nail on the head when he proclaimed that “*in the name of the [Athonite] monks, we disapprove of the deranged and treacherous conduct of the one who, because of our sins, sits on the Throne of Photios, Gennadios, and Jeremias Tranos*”;⁶¹

—aptly pointed out that what transpired during the meeting between Pope Paul VI and Patriarch Athenagoras at the Phanar (25 July 1967) “*betokens the firstfruits of the disgraceful Uniatization of the Greek Orthodox*”;⁶²

—spoke openly about the “*traitorous intent*” of Athenagoras and affirmed that “*we shed tears for the millions of Orthodox in the Diaspora who have been delivered, by God’s permission, to wolves*”;⁶³

—wrote very clearly that “*Symposia*” organized in the context of the ecumenical movement “*are promoting the most detestable syncretism, in the form of ‘ecumenism,’ which destroys every conception of the Church*”;⁶⁴

—unquestionably regarded Athenagoras as “*temerarious*” for “*having lifted the excommunication imposed on the Latins*” (7 De-

ember 1965), and as “*quixotically puffed up*” over “*his most contemptible achievement*”;⁶⁵

- At that time, according to Elder Theokletos, the Holy Mountain was undergoing disturbances, which gave rise to a “*tectonic earthquake*”.⁶⁶

- “*only a small number of Athonites have not risen up against the unionist tendencies*” of Athenagoras;⁶⁷

- a bold “*Declaration*” was issued (23 January 1964 [New Style]),⁶⁸ signed “*by all of the Fathers of two very populous sketes, and none was lost, save two or three ‘sons of perdition’*”;⁶⁹

- “*At least 95 percent of the Athonite Fathers disapprove of the pro-Papal policy of the Œcumenical Patriarch, whose Polychronion they have ceased to chant*”;⁷⁰

- “*Already,*” wrote Elder Theokletos in August of 1967 “*on the Holy Mountain, the greater portion of the most devout monks and monasteries are not commemorating the Œcumenical Patriarch, even though there is an increased risk of being formally censured by him*”;⁷¹

- In spite of this, from that truly tumultuous decade of the 1960s, the firstfruits “*of the disgraceful Uniatization of the Greek Orthodox,*”⁷² which, to be precise, had begun as far back as 1920, when the Athonite Fathers declared that

*we will struggle for Orthodoxy until our last breath,
shedding even this blood of ours, if need be,*⁷³

- Elder Theokletos, oddly enough, today remembers only some alleged meeting with the ever-memorable Metropolitan Chrysostomos of Florina (Article II), who, however, had already reposed in 1955(!), and also an amusing incident involving a certain simple-minded Zealot from Karoulia and a pair of trousers—“*βράκια ἢ φοράκινο;*”! (Article II);⁷⁴

- outrageously forgets the “*disgraceful Uniatization,*”⁷⁵ which is escalating today, by means of the “*most detestable syncretism, in the form of ‘ecumenism,’*”⁷⁶ and

- has the audacity, the hapless man, to write today that ecumenism consists simply in “*relations and encounters of a social nature*” and “*certain acts of politeness and courtesy towards the heterodox*”

(Article I), thereby placing himself by his own reckoning, among the “sons of perdition.”⁷⁷

• In the meantime, whereas since 1964 we have been waiting for the Athonite Fathers to *shed their blood in confessing the Faith* (forty years of severely protracted agony!), in the Year of Salvation 2004, when the Phanar—in keeping with its *identity*—triumphantly, and together with the Vatican, celebrated the anniversary of *Athenagoras’ apostasy*,⁷⁸

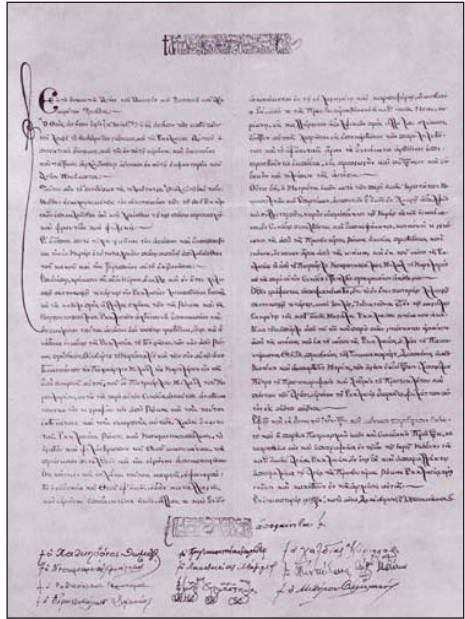
—commemoration of the present Patriarch Bartholomew, who is worse than Athenagoras, is being implemented throughout Mount Athos (the “sons of perdition” are no longer “few in number,” but, unfortunately, “very numerous”),

—and those who commemorate him (the “sons of perdition,” according to Elder Theokletos) are fully prepared to shed the blood of those “few” Athonites who refuse to commemorate this *Uniatized* Patriarch!

• Could it perhaps be that the “Uniatization” of Athos is complete? Perhaps the Athonites are *afraid* of the truly earthshaking decade of the 1960s and desire to *exorcize* it from their *collective memory*? Does Athonite anti-ecumenism, at least of that period, not belong among the noteworthy “*struggles of monks for the sake of Orthodoxy*”?⁷⁹

6. The 1970s

■ In this decade, in 1970, the doctoral dissertation of the present Patriarch of Constantinople, **Bartholomew** (Ch. Archontones), was published. This dissertation, which he wrote in Rome



at the *Pontifical Institute of Oriental Studies*, bears the title: **Περὶ τὴν Κωδικοποίησιν τῶν Ἱερῶν Κανόνων καὶ τῶν Κανονικῶν Διατάξεων ἐν τῇ Ὁρθοδόξῳ Ἐκκλησίᾳ** [Concerning the Codification of the Sacred Canons and Canonical Ordinances in the Orthodox Church].⁸⁰

Patriarch Bartholomew, a fervent supporter and enthusiastic champion of **canonical codification**, propounds the method to be followed in this endeavor and the necessity of modifying certain existing ordinances, because “*the Church*” supposedly, “*cannot and must not live outside space and time.*”⁸¹

*Likewise [he asserts], the ordinances that regulate relations between Orthodox Christians and the HETERO-DOX and those of OTHER RELIGIONS cannot be applied today and must be modified. The Church cannot have ordinances forbidding entrance into the churches of the heterodox or joint prayer with them, when at the same time she [the Church], through her representatives, PRAYS TOGETHER WITH THEM FOR PERFECT UNION IN FAITH, LOVE, AND HOPE.(!)*⁸²

- Elder Theokletos has never mentioned and has never condemned this highly official viewpoint, which is truly preposterous and which fully expresses the ecumenist mentality of the Phanar, even though, as far back as the 1950s, he was certainly aware of proposals for *revision* and *codification of the Canons*,⁸³ and even though, since the 1960s, similar views have been articulated in a markedly official, and *also very artless*, manner.

For instance, the ecumenist Metropolitan Aimilianos (Timiades) of Calabria, a relentless adversary of the Sacred Canons, crudely despises the Seventh Ecumenical Synod, which characterizes them as “*unshakable and unalterable testimonies and statutes of God.*”⁸⁴ He wrote, in 1967:

All of the Sacred Canons that restrict the Faithful to isolation and aloofness vis-à-vis non-Christians and non-Orthodox, are in need of some modification.... In this vein, the Forty-fifth Canon of the Holy Apostles, being devoid of love, is completely inapplicable in our age.... The Fifty-

*sixth Canon of the Holy Apostles, which forbids entrance even into a heterodox prayer house or a Jewish synagogue, is far more outdated.... These and similar Canons are incompatible with our era, because we belong to the Church that prays night and day for the good estate of the holy Churches of God, and for the union of all'(!)*⁸⁵

■ Elder Theokletos, then, has never mentioned, still less protested, the ecumenist conspiracy of the Phanar to undermine the **unshakable and unalterable testimonies of God**, especially those pertaining to relations with **non-Christians**.

It was, consequently, to be expected that he would not become agitated, during this decade, over the openly **syncretistic interfaith ecumenism** which the WCC inaugurated in 1971—thereby broadening its *unionist vision*—at the meeting of its Central Committee in Addis Ababa, Ethiopia (10-21 January 1971), the main theme of which was: “*Dialogue with People of Other Religious Convictions*.”⁸⁶ The contribution of the Orthodox members of the WCC to this venture, through their polyheretical presentations, was of decisive significance.

■ Moreover, Elder Theokletos has never mentioned in any way the official joint decision regarding interfaith coöperation, made in 1976 at the **First Pre-Synodal Consultation** (Chambésy, 21-28 November 1976),⁸⁷ which was immediately put into effect when, in the same year, the dialogue with Judaism began at a preparatory meeting in Geneva,⁸⁸ and the then Patriarch Demetrios wrote, in his “*Christmas Message*”, that

*From this Ecumenical Throne we declare the new year of 1977 that is dawning before us to be a year of...coöperation between all religions for the sake of humanity. (!)*⁸⁹

■ But perhaps Elder Theokletos has mentioned the *Thyateira Confession*, published in London in 1975 by Archbishop Athenagoras (Kokkinakes) of Thyateira and Great Britain, “*with the blessing and authorisation of the Ecumenical Patriarchate*”?⁹⁰

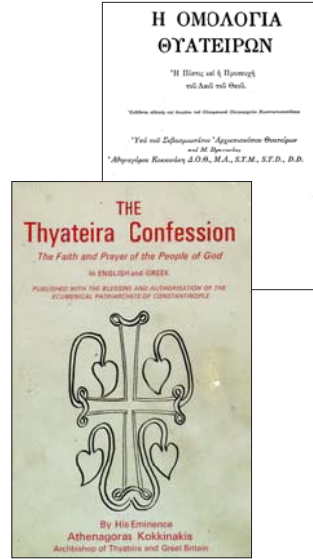
The *Thyateira Confession* contains a “*completely heretical, Protestant, or...ecumenical teaching...regarding the [Orthodox] Church*,”⁹¹ as the most saintly **Metropolitan Philaret**, of the Russian Orthodox

Church Abroad, quite correctly wrote, on 6/19 December 1975.

‘CHRISTIANS BELIEVE [this ‘Confession’ teaches, among other heresies and errors] *THAT TRUE ORDINATION AND PRIESTHOOD ARE POSSESSED AND IMPARTED BY ORTHODOX BISHOPS, ROMAN CATHOLIC BISHOPS, COPTO-ARMENIAN AND ETHIOPIAN BISHOPS, AND ANGLICAN BISHOPS,*’ AND FOR THIS REASON, THE MYSTERIES OF THE ANGLICANS ARE MYSTERIES OF THE ONE, HOLY, CATHOLIC, APOSTOLIC CHURCH, AS ARE ALSO THE MYSTERIES OF THE ROMAN CATHOLICS; ‘ORTHODOX CHRISTIANS, ROMAN CATHOLICS, ANGLICANS, COPTO-ARMENIANS AND ETHIOPIANS, LUTHERANS AND METHODISTS, AND OTHER PROTESTANTS ARE CHRISTIANS BAPTIZED IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY SPIRIT’; ALL OF US CHRISTIANS HAVE, BY THE SAME BAPTISM, BECOME MEMBERS OF THE BODY OF CHRIST, WHICH IS THE CHURCH.’⁹²

- Elder Theokletos was neither bothered, nor perturbed, nor “uncontrollably angered” by the even more shocking fact that the polyheretical *Thyateira Confession* did not represent simply the personal convictions of its author; unfortunately

ON [THIS] WORK THERE RESTS THE SEAL OF APPROVAL OF THE WHOLE CHURCH OF CONSTANTINOPLE IN THE PERSON OF PATRIARCH DEMETRIUS AND HIS SYNOD. In a special Patriarchal Protocol addressed to Metropolitan [sic] Athenagoras



Front cover (English) and title page (Greek) of the Thyateira Confession.

7. The 1980s

■ In this decade, on 27 October 1986, in Assisi, Italy, the first “*Meeting of Religions for World Peace*” took place, under the ægis of the Vatican. One hundred fifty representatives of twelve religions took part in this meeting—a *day of prayer, pilgrimage, and fasting for peace*.⁹⁴

It was a landmark event in the **interfaith movement**, since

*in Assisi, for the first time, almost all the religions of the world [“there were thirty-seven persons from non-Christian religions”⁹⁵] met together, united in the context of an international assembly of prayer for peace, at the initiative of Pope John Paul II.*⁹⁶

Christians of almost all confessions were represented, and delegates from almost all of the local Orthodox Churches were in attendance. Their “*decision to participate in the meeting in question contributed greatly to its realization.*”⁹⁷

The significance of this historic turning point in the development of the *syncretistic movement*, under the leadership of the Pope and always according to the agenda of so-called **Roman ecumenism**, was underscored with particular clarity and emphasis.

The Papists boast that one of the “*achievements*” of the meeting in Assisi was

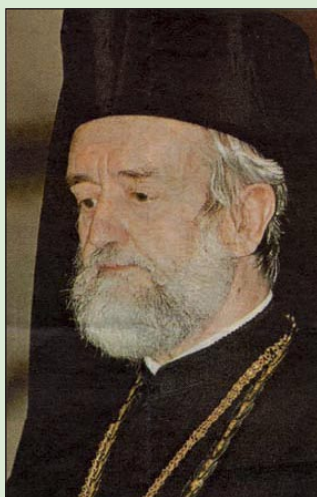
*‘the awakening of interfaith dialogue. The events in Assisi challenged Christians to meet with other religions, in conformity with the spirit of Vatican II’;*⁹⁸ *‘the meeting for*



Joint prayer in front of the Basilica of Santa Maria degli Angeli, Assisi, 27 October 1986.

Professor John Zezioulas—now Metropolitan of Pergamon—on the one hand, thinks that the Church, encompassing Christians of East and West, is “invisibly united,” and, on the other hand, believes in the theology of the “two lungs.” In his address to Pope John Paul II at the Patronal Feast of Rome in 1998, he emphasized the necessity “of restoring our full communion [of Orthodox and Roman Cath-

olics] so that the approaching third millennium of the Christian era may find the Church of God visibly united as she was before the Great Schism. As Your Holiness aptly put it some years ago, East and West are the two lungs by which the Church breathes; their unity is essential to the healthy life of the One, Holy, Catholic, and Apostolic Church”



“Chronicle of the Eastern Churches,” *Eastern Churches Journal*, Vol. V, No. 2 (Summer 1998), p. 270).

prayer for peace united representatives of diverse faiths and inaugurated a new phase in interfaith dialogue.’⁹⁹

- **Elder Theokletos** has never mentioned this sensational event, the starting-point for a plethora of other such events, in which Orthodox ecumenists took part and the Phanar played a leading and active rôle, and he has never become *uncontrollably indignant* at the continuing *apostasy of the Assisi variety*.

Completely to the contrary! While on **24 January 2002**, “*yet another step towards pernicious syncretism*”¹⁰⁰ was taken, that is, the extraordinary meeting in Assisi, with unprecedented participation by religious leaders (two hundred or more) and many prominent Orthodox ecumenists under the leadership of Patriarch Bartholomew, for the purpose of praying “*in the spirit of Assisi*,”¹⁰¹ the Athonites—led by **Elder Theokletos**—were launching an inhuman and unfraternal attack against the Old Calendarist Orthodox, who do not worship the idol of **Papocentric ecumenism!**¹⁰²

- **Likewise**, during that crucial decade of the 1980s, the *selective memory* of **Elder Theokletos** did not, strangely enough, advert to **Baptismal Theology**, an ecclesiology of Protestant provenance,

which was set forth in detail and with absolute clarity in 1985 by Professor **John Zezioulas**, now Metropolitan of Pergamon.

To be sure, there had previously been other official exponents of this patently ecumenist theology, which unquestionably constitutes another form of the **Protestant Branch Theory** (e.g., Anton Kartashev—prior to 1960; Ioannes Karmires—1973; Patriarch Demetrios of Constantinople—1974; the Synod of the Patriarchate of Constantinople—1975; other official expressions of this theology were to follow: e.g., Patriarch Ignatios of Antioch—1987; the *Balamand Agreement*—1993; Patriarch Bartholomew of Constantinople—1995; Metropolitan Maximos of Pittsburgh—1995; the Synod of the Moscow Patriarchate—1997; the Conference of European Churches, Graz, Austria—1997; the Standing Conference of Orthodox Bishops in the Americas—1999¹⁰³), but **John Zezioulas** was more systematic in setting forth his views.

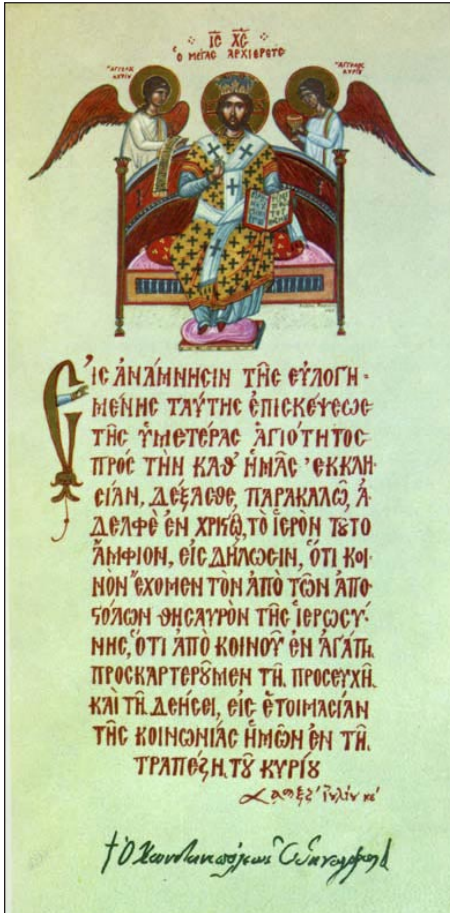
On the basis of his theories,

‘Baptism does create a limit to the Church’; Baptism, Orthodox or not, supposedly defines the ‘Church,’ which includes Orthodox and heterodox; there are, supposedly, ‘baptismal limits of the Church’ and ‘outside baptism there is no Church’; on the contrary, ‘within baptism, even if there is a break, a division, a schism, you can still speak of the Church.’¹⁰⁴

• **When** certain Old Calendarists express *extremist views*, **Elder Theokletos** veers into a lamentable display of invective; but when the ecumenists of the Phanar totally subvert the traditional Faith, **Elder Theokletos** maintains his *Hesychastic poise* and excuses them on the ground that they are allegedly performing “*certain acts of politeness and courtesy towards the heterodox*” (Article I)!

8. The 1990s

■ **Finally**, the *Hesychastic “sober inebriation”* of **Elder Theokletos** did not allow him to be overcome by *uncontrollable indignation* when **dogmatic lapses** were detected in the dialogue with the **Non-Chalcedonian Monophysites**, something which led the Sacred Community of the Holy Mountain to observe that the conclusions



During the visit of Pope Paul VI to the Phanar, 25 July 1967, Patriarch Athenagoras presented “the Primate of Rome, as a token of recognition of his Apostolic Succession” with “the official Hierarchical insignia of Orthodox Bishops [the Enkolpion and the Omophorion]” (Εκκλησιαστική Αλήθεια [Athens], No. 18 [1 July 1977], p. 8).

Translation of document: “In commemoration of this blessed visit of Your Holiness to our Church, please accept this sacred vestment, Brother in Christ, as a declaration that we have in common the treasure of Apostolic Priesthood, and that we are persevering together in love, prayer, and supplication in preparation for our Communion at the Lord’s Table. 25 July 1967. + Athenagoras of Constantinople.”

of the Joint Commission of the Dialogue, on the basis of its *Joint Statements*, in particular (1989, 1990, and 1993)

*[s]trike a mortal blow against the nature of the Orthodox Church as the One, Holy, Catholic and Apostolic Church; and, secondly, the Christology of the Joint Statements is radically at variance with the Christological teaching of the great Fathers and Œcumenical Teachers of the Church.*¹⁰⁵

■ Nor was Elder Theokletos *perturbed and agitated* when, in 1993, the Joint Commission of the Orthodox-Roman Catholic Dialogue (Seventh Plenary Session, Balamand, Lebanon, 17-24 June 1993) endorsed “a new kind of *Unia*,”¹⁰⁶ that is, the Balamand Union,¹⁰⁷ whereby the “*disgraceful Uniatization of the Orthodox*”¹⁰⁸ was consummated, in that

[o]n each side it is recognized that what Christ has entrusted to His Church—profession of apostolic faith, participation in the same sacraments, above all the one

*priesthood celebrating the one sacrifice of Christ, the apostolic succession of bishops—cannot be considered the exclusive property of one of our Churches [Orthodox or Roman Catholic]. In this context it is clear that rebaptism must be avoided.*¹⁰⁹

■ But in 1992, too, he did not show any indignation when the Orthodox ecumenists, as members of the **Conference of European Churches**, endorsed, in the “*Message*” of the Tenth General Assembly (Prague, 1992), the absurd notion that

*it is necessary for us to recognize our common heritage in these two streams of tradition [the ‘ecclesiastical traditions of East and West’]. It is necessary for us to transcend stereotypes. Only in this way will we be able to rediscover unity in diversity through a process of reconciliation.(!)*¹¹⁰

■ It was, therefore, natural that, after such a lengthy and *exemplary display of equanimity*, Elder Theokletos should not have been bothered even when Patriarch Bartholomew made the following unprecedented proclamation at the **World Conference on Religion and Peace** (Riva del Garda, Italy, 4 November 1994):

*Roman Catholics and Orthodox, Protestants and Jews, Muslims and Hindus, Buddhists and Confucians: the time has come not only for rapprochement, but also for AN ALLIANCE AND JOINT EFFORT.(!)*¹¹¹

■ And, last of all, to cut a long story short, Elder Theokletos did not feel *uncontrollable indignation* when Patriarch Bartholomew, in 1995, co-signed with Pope John Paul II a *Joint Communiqué*, plainly a statement of faith, in which the following declarations among others, in obvious agreement with those of the *Balamand Union* (1993), were made:

‘We exhort our faithful, Catholic and Orthodox, to strengthen the spirit of brotherhood, which DERIVES FROM A SINGLE BAPTISM AND PARTICIPATION IN THE SACRAMENTAL LIFE...’; ‘They [the Pope and the Patriarch] included in their prayers all those INCORPORATED INTO CHRIST ON THE BASIS OF THEIR BAPTISM...’; ‘OUR CHURCHES RECOGNIZE ONE

ANOTHER AS SISTER CHURCHES, RESPONSIBLE TOGETHER FOR SAFEGUARDING THE ONE CHURCH OF GOD.'(?)¹¹²

However, Elder Theokletos was also not *perturbed* when Patriarch Bartholomew spoke, on 27 June 1995, in Rome, before countless young Roman Catholics, praying with them and saying the following, *inter alia*:

'Children of the Church blessed and beloved in the Lord,'
'We, the East and the West, are concelebrating; it is a gift of God'; *'[W]E ARE CELEBRATING, BECAUSE WE ARE THE COMMUNION OF SAINTS JOURNEYING ON EARTH';* *'the feast of the Church is fulfilled when the youth are present and celebrating together';* *'[y]ou have received the gifts of the Holy Spirit through Holy Baptism and Chrismation; you bear in your souls and on your foreheads the signs of the Kingdom of God.'*¹¹³

* * *

THERE ARE innumerable other things, at a theoretical and a practical level, which Elder Theokletos ought to have mentioned and *scrutinized objectively*, from a Patristic standpoint, from a canonical standpoint, theologically, and with sobriety, since they constitute a veritable *tragedy* for Orthodoxy, the Immaculate Bride of Christ.

The realization of this *tragedy*, to which he had drawn attention in part, with God-pleasing zeal and in a powerful way, during the 1960s, ought to have impelled Elder Theokletos to repeat his laudatory references of 1957 to the Old Calendar Orthodox, who have been fully justified for their discernment, their correct diagnosis of heresy, and their Patristic stand against it, in spite of their deficiencies and excesses.

Paradoxically, the reverse has occurred: Elder Theokletos, despising the Saints and Tradition on this count, too, has proved, and continues to prove, lenient and indulgent towards ecumenists, but severe and aggressive towards anti-ecumenists.

• In this regard, the following in-house and *ad hoc* critique of the truly paradoxical strategy of the Athonite Hesychast is very telling:

The issue of Old Calendarism can never be placed on a secure footing, UNLESS WE FIRST EXAMINE WHETHER OR NOT, AND TO WHAT EXTENT, OUR OWN SIDE [THAT OF THE NEW CALENDARISTS] HAS BEEN CORRODED BY HERESY!

Nor is it possible for us to say that the heretical teachings which this or that Patriarch, Archbishop, or Bishop proclaims are his personal opinions and do not affect the Church.

To the extent that the rest of the Bishops, the rest of the clergy and monastics, and the laity do not protest against such heretical ideas, WE ARE ALL EQUALLY CULPABLE!

We [the New Calendarists] watch to see whether one in a hundred words that a Patriarch or Archbishop utters is Orthodox. And if there is one, we celebrate his ‘Orthodoxy’!

BUT DO PEOPLE REALLY THINK THAT WE ARE SO NAÏVE?

*And yet, if some Old Calendarist or Zealot says one word that deviates from Orthodoxy, he is a heretic!*¹¹⁴

Through this *paradoxical* strategy of his, Elder Theokletos overlooks St. Gregory the Theologian, who wrote that when an “*earthquake*” occurs in a time of heresy, even those who, in other circumstances of life are “*peaceable*” and “*moderate*”—especially monastics—

*cannot bear to be so meek as to betray God by keeping quiet; in fact, on this point they are both extremely combative and hard to fight against; such is the ardor of their zeal.*¹¹⁵

‘*The task of a monk*’ declared St. Theodore the Studite, ‘*is not to tolerate even the slightest innovation in the Gospel, lest, by providing the laity an example of heresy and com-*

*munion with heretics, he should have to give an account for their perdition.’*¹¹⁶

■ Four years ago, the Orthodox ecumenists, “on the centennial of the promulgation of the Patriarchal and Synodal Encyclical of 1902 by Ecumenical Patriarch Joachim III,” extolled with a special



Patriarch Joachim III of Constantinople (1878-1884, 1901-1912). Through the 1902 Encyclical, in which, inter alia, he characterized Papism and Protestantism as “great branches of Christianity,” he paved the way for the 1920 Encyclical.

“Academic Symposium” (Chambésy, Geneva, 15-16 November 2002) the pioneering and “decisive contribution of the Patriarchal and Synodal Encyclicals (1902, 1904, and 1920)” “to the birth of the contemporary ecumenical movement,” emphasizing that the 1902 Encyclical, in particular,

*‘was the foundational principle of the contemporary ecumenical movement for the unity of Christians’ and ‘inspired the Patriarchal Encyclical of 1920, which is rightly considered the official Orthodox proposal for an ecumenical movement.’*¹¹⁷

—And whereas, somewhat earlier, the 1902 Encyclical was characterized as a “precursor, as it were, of the contemporary ecumenical movement,” and it was stated that

“the ecumenical movement owes its origin primarily to” the Encyclicals of 1902-1904;¹¹⁸

—whereas any pious believer would expect that, on this ill-starred centennial, Elder Theokletos would produce a full and systematic book against syncretistic ecumenism;

—all of a sudden, the erudite Hesychast publishes his *autobiography*,¹¹⁹ in which he shows very clearly that he is *obsessed* with his posthumous *reputation* (the presence of the *self-referential* “I” is, as always, inordinate...), and then vehemently rounds on the zealous anti-ecumenists *en bloc*, by way of his error-ridden articles in the press¹²⁰ and of a special book,¹²¹ both of which leave him *completely exposed* shortly before he crosses the threshold of life and appears before the dread Judgment Seat....

IN CONCLUSION, neither his opinions nor his stand towards syncretistic ecumenism bring any credit to Elder Theokletos, a veteran Athonite Hesychast, especially when one takes into account that what we have been waiting to hear from the erudite Elder was proclaimed at the recent “**Inter-Orthodox Theological Conference**” (Thessaloniki, 20-24 September 2004), namely, the really tragic truth that

*THE VERY ACT OF PARTICIPATION in the ‘World Council of Churches’ and in theological dialogues with heretical Papists, Protestants, and Monophysites CONSTITUTES A DENIAL OF THE UNIQUENESS OF THE CHURCH and an adequation of the One, Holy, Catholic, and Apostolic Church with heresies and schisms. It is, as has been said, THE GREATEST ECCLESIOLOGICAL HERESY IN THE HISTORY OF THE CHURCH.*¹²²

Elder Theokletos, in the past, was a severe critic of the *Unia-tized* Patriarch Athenagoras. Thus, one would expect, today, to hear him, of all people, uttering in a stentorian voice, not a lamentable *barrage of insults* against those who, since 1924, have paid even with their blood for their adherence to the Patristic and Synodal Traditions of Orthodoxy, but the following bold *Patristic clarion call* from the “**Inter-Orthodox Theological Conference**” of Thessaloniki:

*THAT IT BE MADE CLEAR TO CHURCH LEADERS THAT IN THE EVENT THAT THEY CONTINUE TO PARTICIPATE IN, AND LEND SUPPORT TO, THE PANHERESY OF ECUMENISM—BOTH INTERCHRISTIAN AND INTERFAITH—, THE OBLIGATORY SALVIFIC, CANONICAL, AND PATRISTIC COURSE FOR THE FAITHFUL, CLERGY, AND LAYITY, IS ABSTINENCE FROM COMMUNION, THAT IS, CEASING TO COMMEMORATE BISHOPS WHO SHARE RESPONSIBILITY FOR, AND COMMUNE WITH, HERESY AND ERROR.*¹²³

(to be continued)

Notes

1. Seventh Œcumenical Synod, Mansi, Vol. XIII, col. 400B/*Πρακτικά τῶν Ἁγίων καὶ Οἰκουμενικῶν Συνόδων* [Proceedings of the Holy Œcumenical Synods], ed. Spyridon Melias (Holy Mountain: Ekdosis Kalyves Timiou Prodromou, 1981), Vol. II, p. 879a (Seventh Session).
2. **Monk Theokletos of Dionysiou**, *Ἄθωνικά Ἄνθη* [Athonite Flowers] (Athens: Ekdoseis “Aster,” 1962), Vol. I, pp. 194-195, 207.
3. It should be noted that in 1957 **Elder Theokletos** was still capable of distinguishing between correctness and extremes and of defending the former with commendable boldness, writing as follows: “*With regard to the Calendar question, we ought to discern the extremes and abuses that have been observed in the history of this issue*” (*ibid.*, p. 196).
4. **St. Theodore the Studite**, “Epistle II.15, ‘To the Patriarch of Jerusalem,’” *Patrologia Græca*, Vol. XCIX, col. 1164B.
5. **Archimandrite Cyprian Agiokyprianites**, “Orthodoxy and Fundamentalism: The Fundamentalism of the Orthodox Ecumenists,” in *idem*, *Orthodoxy and the Ecumenical Movement*, Vol. II in *Contributions to a Theology of Anti-Ecumenism* (Etna, CA: Center for Traditionalist Orthodox Studies, 1997), pp. 91-97.
6. Cf. Psalm 51:6, *Septuaginta*.
7. **St. Ignatios of Antioch**, *Epistle to the Smyrneans*, VI.2, *Patrologia Græca*, Vol. V, col. 712BC.
8. **Inter-Orthodox Theological Conference**, “A. Διαπιστώσεις—B. Προτάσεις” [“I. Findings—II. Proposals”], *Ὁρθόδοξος Τύπος*, No. 1577 (17 December 2004), p. 5a, §A2; *Παρακαταθήκη*, No. 38 (September-October 2004), p. 3b.
9. Cf. St. Matthew 18:6.
10. **Seventh Œcumenical Synod**, Mansi, Vol. XIII, col. 412AB/*Πρακτικά*, Vol. II, p. 882a (Seventh Session).
11. See note 10.
12. See note 8.
13. **Monk Theokletos of Dionysiou**, “Περὶ ἓν χρόνίζον σχίσμα” [“Concerning a Long-standing Schism”], in *idem*, *Ἄθωνικά Ἄνθη* [Athonite Flowers] (Athens: Ekdoseis “Aster,” 1992), Vol. IV, p. 230. This article originally appeared in the periodical *Ἄθωνικοὶ Διάλογοι* (Vol. XXIV [August-September 1974]).
14. See note 13.
15. See note 13.
16. See note 13.
17. See note 13.
18. See note 13.
19. *Ibid.*, pp. 231-232, 226-228.
20. See note 13.
21. **Hieromonk Isaac**, *Βίος Γέροντος Παΐσιου τοῦ Ἁγιορείτου* [*The Life of Elder Paisios the Hagiorite*] (Mt. Athos: 2004), p. 690.
22. See note 21.

23. “Orthodox Participation in Ecumenical Movement: ‘There is No Alternative to Dialogue,’” <http://www2.wcc-coe.org/pressreleasesen.nsf/index/pu-03-27.html>. Accessed 10 May 2006.
24. **Gregorios Larentzakes**, “Βασικὰ ἀρχαὶ τηρήσεως καὶ ἀποκαταστάσεως τῆς Χριστιανικῆς ἐνότητος—Ὁρθόδοξοι ἀπόψεις” [“Basic Principles for the Preservation and Restoration of Christian Unity: Orthodox Viewpoints”], in *Ἐπιστημονικὴ Παρουσία Ἐστίας Θεολόγων Χάλκης* [A Professional Meeting at the Halki Center for Theology] (Athens: 1987), Vol. I, p. 351.
25. **Evangelia Barella**, *Διορθόδοξοι καὶ Οἰκουμενικαὶ Σχέσεις τοῦ Πατριαρχείου Κωνσταντινουπόλεως κατὰ τὸν Κ’ Αἰῶνα* [Inter-Orthodox and Ecumenical Relations of the Patriarchate of Constantinople During the Twentieth Century] (Thessaloniki: Patriarchikon Hidryma Paterikon Meleton, 1994), p. 103.
26. *Ibid.*, p. 165.
27. **Basileios T. Stavrides** and **Evangelia A. Barella**, *Ἱστορία τῆς Οἰκουμενικῆς Κινήσεως* [History of the Ecumenical Movement], 3rd. ed. (Thessaloniki: Patriarchikon Hidryma Paterikon Meleton, 1996), pp. 366-367.
28. **Konrad Raiser**, “The Importance of the Orthodox Contribution to the WCC,” <http://www.wcc-coe.org/wcc/who/orth-contrib.html>. Accessed 22 May 2006.
29. St. Basil the Great, *On the Holy Spirit* (§77), *Patrologia Graeca*, Vol. XXXII, col. 213A.
30. **Great Protopresbyter Georgios Tsetses**, *Οἰκουμενικὸς Θρόνος καὶ Οἰκουμένη—Ἐπίσημα Πατριαρχικὰ Κείμενα* [The Ecumenical Throne and the Oikoumenene: Official Patriarchal Documents] (Katerine: Ekdoseis “Tertios,” 1989), p. 57.
31. **Barella**, *Διορθόδοξοι καὶ Οἰκουμενικαὶ Σχέσεις*, p. 103.
32. *Ibid.*, p. 159.
33. See note 13.
34. **Monk Theokletos**, *Ἀθωνικὰ Ἄνθη*, Vol. I, p. 207.
- Not only has **Elder Theokletos** always been aware of the ecumenist character of Meletios Metaxakes and the Pan-Orthodox Congress of Constantinople, but in 1969 he emphasized the pernicious consequences of the tactics of
- ‘that dreadful destroyer of Orthodoxy, Meletios Metaxakes, the precursor of the contemporary conspiracy against Orthodoxy; many elements have curbed the destructive activity of the Congress of Constantinople, among them the Old Calendar movement, which functions as a conservative opposition.’*
- (**Monk Theokletos of Dionysiou**, “Περὶ τὸ “Οἰκουμενικὸν Συμπόσιον”” [“Concerning the ‘Ecumenical Symposium’”] and “Τὸ «Β’ Οἰκουμενικὸν Συμπόσιον»” [“The ‘Second Ecumenical Symposium’”], *Ὁρθόδοξος Τύπος*, No. 109 [10 October 1969], pp. 1, 4; No. 110 [1 November 1969], pp. 1, 4.)
35. See note 13.
36. **Barella**, *Διορθόδοξοι καὶ Οἰκουμενικαὶ Σχέσεις*, pp. 98-113.
37. **Monk Theokletos**, *Ἀθωνικὰ Ἄνθη*, Vol. I, p. 192; see also *idem*, “Τὸ «Β’ Οἰκουμενικὸν Συμπόσιον».”
38. Joint decisions to participate in the WCC were taken:
- (1) at the Fourth Pan-Orthodox Consultation—Chambésy, 1968

(see Stavrides and Barella, *Ιστορία τῆς Οἰκουµενικῆς Κινήσεως*, pp. 367-368);

- (2) at the First Pre-Synodal Pan-Orthodox Consultation—Chambésy, 1976 (see *Ἐπίσκεψις*, No. 158 [1 December 1976], p. 4, “Ανακοινωθέν” [“Communiqué”], §4);
- (3) at the Third Pre-Synodal Pan-Orthodox Consultation—Chambésy, 1986 (see *Ἐπίσκεψις*, No. 369 [15 December 1986], pp. 14-17, “Ορθόδοξος Ἐκκλησία καὶ Οἰκουµενικὴ Κίνησις” [“The Orthodox Church and the Ecumenical Movement”], §5);
- (4) at the Inter-Orthodox Consultation—Chambésy, 1991 (see *Ἐπίσκεψις*, No. 467 [20 September 1991], pp. 5-12, “Ἐκθεσις” [“Report”], ch. 3, §§21-27);
- (5) at the Holy *Synaxis* of Primates of the Orthodox Churches—Phanar, 1992 (see *Ἐπίσκεψις*, No. 477 [31 March 1992], pp. 8-9, “Μήνυμα τῶν Προκαθηµένων” [“Message of the Primates”], §4);
- (6) at the Inter-Orthodox Summit—Thessaloniki, 1998 (see *Ἐπίσκεψις*, No. 557 [31 May 1998], pp. 5-6, “Ἀξιολογήσεις νεωτέρων δεδοµένων...” [“Evaluation of New Facts in the Relations of Orthodoxy and the Ecumenical Movement”], §§5-7).

39. See note 10.

40. Hieromonk (now Bishop) **Irinej Bulovic** (ed.), “Orthodoxy and Ecumenism: An Orthodox Appraisal and Testimony by Archimandrite Justin (Popović),” http://www.synodinresistance.org/Theo_en/E3a4012Popovic.pdf. Accessed 22 May 2006.

41. **Archimandrite Justin Popović**, *Ἡ Ὁρθόδοξος Ἐκκλησία καὶ ὁ Οἰκουµενισµός* [The Orthodox Church and Ecumenism] (Thessaloniki: Ekdoseis “Orthodoxos Kypsele,” 1974).

42. *Ibid.*, p. 11.

43. See note 1.

44. **Archimandrite Theokletos Strangas**, *Ἐκκλησίας Ἑλλάδος Ἱστορία ἐκ πηγῶν ἀψευδῶν (1817-1967)* [History of the Church of Greece From Reliable Sources (1817-1967)] (Athens: 1972), Vol. IV, pp. 2817, 2823; (Athens: 1974), Vol. V, pp. 3148-3200.

45. *Ibid.*, Vol. V, p. 3199.

46. See note 45.

47. See note 40.

48. **Archimandrite Theokletos**, *Ἐκκλησίας Ἑλλάδος Ἱστορία*, Vol. V, p. 3170.

49. *Ibid.*, Vol. V, p. 3171.

50. *Ibid.*, Vol. V, p. 3178.

51. *Ibid.*, Vol. V, p. 3172.

52. See note 49.

53. See note 49.

54. See note 13.

55. **Archimandrite Theokletos**, *Ἐκκλησίας Ἑλλάδος Ἱστορία*, Vol. V, p. 3182.

56. **Archimandrite Epiphanius Theodoropoulos**, “Ὁ Συνεορτασµὸς τοῦ Πάσχα” [“The Joint Celebration of Pascha”], *Ἐνορία*, No. 549 (10 May 1974). See also *Τὰ Δύο Ἄκρα—«Οἰκουµενισµός» καὶ «Ζηλωτισµός»*, [The Two Extremes:

“Ecumenism” and “Zealotry”], 2nd ed. (Athens: Hierou Hesychasteriou Kecharitomenes Theotokou Troizenos 1979), pp. 32, 33.

57. **Archimandrite Cyprian and Hieromonk Klemes Agiokyprianitai**, “Επίσημες επισκέψεις ὀρθοδόξων οἰκουμενιστῶν ἱεραρχῶν στήν “Ἀδελφή Ἐκκλησία” τῆς Ρώμης” [“Official Visits by Ecumenist Orthodox Hierarchs to the ‘Sister Church’ of Rome”], *Ὁρθόδοξος Ἐνημέρωσις*, Nos. 15-16 (January-June 1995), pp. 41-52. See also Archimandrite Cyprian and Archimandrite Glykerios Agiokyprianitai, *Ὁ Παποκεντρικὸς Οἰκουμενισμὸς—Ἀνησυχητικὲς Ἐξελίξεις* [Papocentric Ecumenism: Disquieting Developments], Vol. VIII in Series B, *Συμβολὴ στήν Ἀντι-οικουμενιστικὴ Θεολογία* (Athens: Hiera Synodos ton Enistamenon, 2002), pp. 71-113.

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(2) The Lifting of the Anathemas of 1054: **Gregoriou**, *Πορεία πρὸς τὴν ἐνότητα*, Vol. II, pp. 5-49; **Archimandrite Damaskenos Papandreou**, *et al.*, *Τόμος Ἀγάπης*, pp. 119, 121-124, 126-132, 141-143, 173, 200, 201, 236, 237, 277, 279; **Karmires**, *Τὰ Δογματικὰ καὶ Συμβολικὰ Μνημεῖα*, Vol. II, p. 1022 [1102]-1029 [1109]; Panagiotes N. Trembelas, *Αἰ μετὰ τὸ ἔργον τῆς Βατικανεῖου Συνόδου ὑποχρεώσεις μας* [Our Obligations After the Work of the Vatican Council] (Athens: 1967), pp. 64-67; *idem*, *Ἐπὶ τῆς Οἰκουμενικῆς Κινήσεως καὶ τῶν Θεολογικῶν Διαλόγων ἡμεπίσημα ἔγγραφα* [Semi-Official Documents on the Ecumenical Movement and the Theological Dialogues] (Athens: 1972), pp. 19-24; Delekostopoulou, *Ἐξω ἀπὸ τὰ τεῖχη*, pp. 164, 218-222; Archimandrite Spyridon Bilales, *Ὁρθοδοξία καὶ Παπισμὸς*, Vol. II, pp. 353-364; *Τὰ Πεπραγμένα Χρυσόστομου ΒΑ΄*, Vol. IV, pp. 334-337; Aristides Panotes. “Ἡ Ἄρσις τῶν Ἀνεμάτων μεταξύ Ρώμης καὶ Κωνσταντινουπόλεως—Ἀπὸ τὴν πολεμικὴν εἰς τὸν διάλογον” [“The Lifting of the Anathemas Between

Rome and Constantinople: From Polemic to Dialogue”, *Ἵορθόδοξος Παροουσία*, Nos. 7-8 (1965), pp. 273-349.

- **Metropolitan Chrysostomos Konstantinides of Ephesus**, “Προοπτικαὶ στὸν Ἵορθοδοξο-Ρωμαιοκαθολικὸ Θεολογικὸ Διάλογο” [“Prospects in the Orthodox-Roman Catholic Theological Dialogue”], *Ἵορθοδοξία* (Constantinople) (July-September 1995), pp. 397-418 (we refer to this study in particular, because it describes the **personal contribution** of the now Metropolitan Chrysostomos of Ephesus to the promotion of the process for the lifting of the anathemas in 1965 [see especially pp. 413-415]).
- (3) The Pope at the Phanar—1967: **Gregoriou**, *Πορεία πρὸς τὴν ἐνότητα*, Vol. II, pp. 94-140; **Archimandrite Damaskenos Papandreou, et al.**, *Τόμος Ἀγάπης*, pp. 171-174, 178-180, 186, 189, 212, 223-225; Trembelas, *Αἰ μετὰ τὸ ἔργον*, pp. 69-96; Delekostopoulos, *Ἔξω ἀπὸ τὰ τείχη*, pp. 168-172, 222-225; **Archimandrite Spyridon Bilales**, *Ἵορθοδοξία καὶ Παπισμὸς*, Vol. II, pp. 348-351.
- (4) Athenagoras at the Vatican—1967: **Gregoriou**, *Πορεία πρὸς τὴν ἐνότητα*, Vol. II, pp. 141-193; **Archimandrite Damaskenos Papandreou, et al.**, *Τόμος Ἀγάπης*, pp. 180, 186, 187, 189-197, 203, 208, 211, 212, 231, 232, 235, 270, 272; **Delekostopoulos**, *Ἔξω ἀπὸ τὰ τείχη*, pp. 172-176, 225-230; **Archimandrite Spyridon Bilales**, *Ἵορθοδοξία καὶ Παπισμὸς*, Vol. II, pp. 351-353.
- 59. **Monk Theokletos of Dionysiou**, “Ἀνοικτὴ Ἐπιστολὴ πρὸς τὴν Α.Θ.Π. τὸν Οἰκουμενικὸν Πατριάρχη καὶ Ἀθηναγόρα” [“Open Epistle to His Most Divine All-Holiness Ecumenical Patriarch Athenagoras”], *Ἀγιορειτικὴ Βιβλιοθήκη*, Nos. 329-330 (January-February 1964). See *idem*, *Ὁ Φῶτης Κόντογλου στὴν τρίτη διάστασή του* [Photes Kontoglou During His Third Period] (Goumenissa: Ekdotis Hierou Koinobiou Hosiou Nikodemou, 2003), p. 85.
- 60. *Idem*, “Πρὸς Ρώμην!...” [“To Rome!...”], *Τύπος Ἑλληνικὸς-Ἵορθόδοξος* (now *Ἵορθόδοξος Τύπος*), No. 57 (November 1965), p. 1.
- 61. *Idem*, “Ἐπιστολὴ πρὸς τὸν Ἀρχιεπίσκοπον Ἀθηνῶν” [“Epistle to the Archbishop of Athens”], in *Ὁ Φῶτης Κόντογλου*, p. 90.
- 62. *Idem*, “Γρηγοροῦντες καὶ Προσευχόμενοι...” [“Alert and at Prayer...”], *Ἵορθόδοξος Τύπος*, No. 78 (August 1967), p. 1.
- 63. *Idem*, “Τρία ἑκατομμύρια ὀρθοδόξων Ἑλλήνων...” [“Three Million Greek Orthodox...”], *Τύπος Ἑλληνικὸς-Ἵορθόδοξος*, No. 38 (March 1964), pp. 1, 6.
- 64. *Idem*, “Περὶ τὸ “Οἰκουμενικὸν Συμπόσιον,”” *Ἵορθόδοξος Τύπος*, No. 109 [10 October 1969], pp. 1, 4.
- 65. *Idem*, “Ἀφορισμοὶ καὶ Ἀφωρισμένοι” [“Excommunications and Excommunicates”], *Τύπος Ἑλληνικὸς-Ἵορθόδοξος*, No. 59 (January 1966), p. 1.
- 66. *Idem*, *Ὁ Φῶτης Κόντογλου*, p. 76.
- 67. *Idem*, “Τὰ 95% τῶν Ἀγιορειτῶν Πατέρων ἀποδοκιμάζουν...” [“95% of the Hagiorite Fathers disapprove...”], *Τύπος Ἑλληνικὸς-Ἵορθόδοξος*, No. 40 (May 1964), pp. 1, 3.
- 68. “Προκήρυξις Ἀγιορειτῶν Πατέρων πρὸς τὸν Ἵορθόδοξον Ἑλληνικὸν Λαόν” [“Proclamation of Hagiorite Fathers to the Greek Orthodox People”], *Τύπος Ἑλληνικὸς-Ἵορθόδοξος*, No. 38 (March 1964), p. 1. See also **Monk**

(now Hieromonk) **Theodoretos Hagioreites**, *Μοναχισμὸς καὶ Αἵρεσις* [Monasticism and Heresy] (Athens: 1977), pp. 140-141.

■ **At this juncture**, it is worth noting another collective and momentous Athonite document, lengthy and detailed, which was published six years after the “Proclamation” and was anti-ecumenist in nature: “Υπόμνημα Ἁγιορειτῶν Μοναχῶν πρὸς τὴν Ἀριστείδην Σύνοδον τῆς Ἐκκλησίας τῆς Ἑλλάδος” [“Memorandum of Hagiorite Monks to the Extraordinary Synod of the Church of Greece” (30 August 1970) (*Ὁρθόδοξος Τύπος*, No. 126 [20 September 1970], p. 4; Monk Theodoretos, *Μοναχισμὸς καὶ Αἵρεσις*, pp. 142-151).

69. See note 67.

70. See note 67.

71. See note 62.

72. See note 62.

73. See note 68.

74. “A certain Zealot, who was formerly a monk of our monastery, with the boldness of an erstwhile brother, came to the monastery and visited me in order to ask me to arrange for the monastery tailor to make him a pair of trousers, for which he had brought the material. I immediately summoned the tailor, who gladly agreed to serve the former brother. But then he asked the simple, but fateful question: ‘Father D., you didn’t tell me how you want it: breeches or trousers?’ (In bygone days, the monks were accustomed to wearing breeches, that is, wide trousers, so that they would not be impeded in making their prostrations.) To this question I replied, somewhat jokingly: ‘Brother, Father D. has left the monastery in order to maintain the exactitude of the Faith, and you are asking him whether he wants trousers?’ Thereupon, the hermit flared up with zeal, and the hapless man, bereft of even elementary discretion, became angry, reviled us, and indignantly took the material and departed for the fearsome region of Karoulia, in order to continue his life of struggle in Orthodoxy!” (Monk **Theokletos Dionysiates**, “Ἀπὸ τὸν Παλαισημερολογιτισμὸν στὴν Μονὴν Ἐσφιγμένου” [“Old Calendarism at the Esphigmenou Monastery”], *Χριστιανική*, No. 658 [971] [15 May 2003], p. 8).

75. See note 62.

76. See note 64.

77. See note 67.

78. Sample Bibliography:

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Τύπος, No. 1557 (2 July 2004), pp. 1, 5; *idem*, “Πρόσκλησις εἰς τὸν Πάπαν” [“Invitation to the Pope”], *Ἱεροδόξος Τύπος*, No. 1558 (9 July 2004), pp. 1, 5; “Ἡ Κοινὴ Δήλωσις τοῦ Οἴκ. Πατριάρχου καὶ τοῦ Πάπα Ἰωάννου Παύλου τοῦ Β΄” [“The Joint Declaration of the Ecumenical Patriarch and Pope John Paul II”], *Ἱεροδόξος Τύπος*, No. 1561 (30 July 2004), p. 3; *Ἀπογευματινὴ* (30 June 2004), pp. 20-21, (2 July 2004), pp. 44-45, (4 July 2004), pp. 112-113; *Τὸ Βῆμα* (4 July 2004), p. A44; **Chancery of the Holy Synod in Resistance**, “Ἡ τρίτη ἐπίσκεψις τοῦ οἰκουμενιστοῦ πατριάρχου κ. Βαρθολομαίου στὸ Βατικανόν” [“The Third Visit of the Ecumenist Patriarch Bartholomew to the Vatican”], *Ἅγιος Κυπριανός*, No. 321 (July-August 2004), pp. 84-85 (for an English version, see http://www.synodinresistance.org/Theo_en/E37bia0083Episkepsis.pdf); **Protopresbyter Theodoros Zeses**, “Διὰ τὴν συμπροσευχὴν πατριάρχου καὶ πάπα” [“Concerning the Joint Prayer Between the Patriarch and the Pope”], *Ἱεροδόξος Τύπος*, No. 1559 (16 July 2004), pp. 3, 4; No. 1560 (23 July 2004), pp. 3, 4 (also in *Θεοδομία* [April-July 2004], pp. 165-177).

- (2) Visit of Patriarch Bartholomew to Rome—Reception of Holy Relics—Patronal Feast of Constantinople (27-30 November 2004): From the website of the Patriarchate of Constantinople, the following texts: Letter of Pope John Paul II to Patriarch Bartholomew, 8 September 2004; “Ἱστορική χειρονομία Ρώμης πρὸς Κωνσταντινούπολιν” [“An Historic Gesture of Rome towards Constantinople”], a **communiqué from the Patriarchate**, 25 October 2004; Patriarchal Letter to the Orthodox Churches, 27 October 2004; Letter from the Pope to the Patriarch, 27 October 2004; Press release on the occasion of the translation of the Holy Relics, 25 November 2004; Letter from the Pope to the Patriarch, 27 November 2004; Address by the Patriarch at the arrival of the Holy Relics, 27 November 2004; Salutation of the Patriarch at the Patronal Feast, 30 November 2004; *Ἐπίσκεψις*, No. 641 (30 October 2004), pp. 5-22 (Chronicles and Documents); From the website of the Greek Catholic Exarchate, “Παράμετρα καὶ παραλείπόμενα τῆς πρόσφατης μετακομιδῆς ἱερῶν λειψάνων στὴν Πόλη” [“Parameters and Omissions in the Recent Translation of Holy Relics to Constantinople”], 10 December 2004; *Καθολικὴ*, No. 3012 (21 December 2004), p. 3 (additional photographs on pp. 1 and 4); **Georgios-Spyridon Malouchos**, “Παράδειγμα διπλωματίας ἢ προσέγγιση τῶν Ἐκκλησιῶν” [“The Rapprochement of the Churches is a Paradigm of Diplomacy”], *Ἡ Καθημερινὴ* (27 November 2004), p. 5; *Ἀπογευματινὴ* (30 November 2004), p. 18; G. Zerbois, “Ἀμετανόητον τὸ Βατικανόν” [“The Vatican is Unrepentant”], *Ἱεροδόξος Τύπος*, No. 1571 (5 November 2004), pp. 1, 5; *idem*, “Διάλογος εἰς Φανάρι” [“Dialogue at the Phanar”], *Ἱεροδόξος Τύπος*, No. 1575 (3 December 2004), pp. 1, 5; *Στῦλος Ὁρθοδοξίας*, No. 52 (December 2004), p. 20.
- (3) Also of relevance to the 1964-2004 anniversary: “Τὸ Βάπτισμα εἰς τὴν τράπεζαν Παπικῶν καὶ Ὁρθοδόξων (“διαχριστιανικὴ συνάντησις πλησίον τῆς Ρώμης”)” [“Baptism at the Altar of Papists and Orthodox” (“inter-Christian meeting near Rome”)], *Ἱεροδόξος Τύπος*, No. 1576 (10 December 2004), p. 6.

79. The fact that the recent work by the **Fathers of Gregoriou**, *Οἱ Ἀγῶνες τῶν Μοναχῶν ὑπὲρ τῆς Ὁρθοδοξίας* [*The Struggles of Monks on Behalf of Orthodoxy*] (Holy Mountain: Ekdosis Hieras Mones Hosiou Gregoriou, 2003), does not mention *the* heresy of the twentieth century, namely, the panheresy of ecumenism, nor, in consequence, the struggles at least of Athonite monks against it, especially during the 1960s, is symptomatic and raises legitimate questions. ■ Instead of offering our own commentary on this curious issue, we will cite the extremely apt observation of **Father Dionysios Tatses**:

Meetings between Orthodox and Papist clergy are very frequent in our days. And the double sin of joint prayer is also common. No one dares—or rather, few dare—to protest and reprove the guilty parties. EVEN THOSE WHO HAVE TRADITIONALLY REACTED AGAINST THE EXTRAVAGANZAS OF THE ECUMENISTS ARE NOW KEEPING A PRUDENT AND DISCREET SILENCE. THEY ARE INTIMIDATED AND FAINTHEARTED. SOMETHING ELSE THAT IS REPRESENTABLE ALSO HAPPENS. THEY SPEAK AND WRITE AGAINST PAPISM, BUT THEY LACK THE COURAGE TO SPEAK ABOUT THE ‘WORKS AND DAYS’ OF THE ORTHODOX WHO HAVE BECOME ECUMENISTS. THE SCANDAL CAUSED TO THE FAITHFUL PEOPLE BY THE JOINT PRAYERS OF THE ECUMENISTS IS VERY GRAVE.

(Protopresbyter Dionysios Tatses, “Συμπροσευχή μετὰ τῶν Ἑτεροδόξων. Τὸ διπλοῦν ἀμάτημα” [“Joint Prayer with the Heterodox: The Twofold Sin”], *Ὁρθόδοξος Τύπος*, No. 1577 [17 December 2004], p. 6.)

■ See also the following article on the same subject: **Hieromonk Theodoretos Hagioreites**, “Ἐὰν τὸ ἄλας μωρανθῇ ἐν τίνι ἀρτυθῆσεται;” [“If the Salt Have Lost Its Savor, Wherewith Shall It Be Seasoned?”], *Ἐκκλησιαστικὴ Παράδοσις*, No. 131 (July-August 2003), pp. 28-31.

80. **Archimandrite Bartholomaios Ch. Archontones**, *Περὶ τὴν Κωδικοποίησιν τῶν Ἱερῶν Κανόνων καὶ τῶν Κανονικῶν Διατάξεων ἐν τῇ Ὁρθόδοξῳ Ἐκκλησίᾳ* [Concerning the Codification of the Sacred Canons and Canonical Ordinances in the Orthodox Church] (Thessaloniki: Patriarchikon Hidryma Paterikon Meleton, 1970).
81. *Ibid.*, p. 73.
82. *Ibid.*

■ The following comment by Protopresbyter **Basileios Bouloudakes** in this regard is both timely and noteworthy:

What sober man can expect to benefit from a Patriarchate which has essentially caused Orthodoxy to disappear from Europe, America, Australia, and elsewhere? Anyone who cannot see that our faithful are suffering wherever the Patriarchate has jurisdiction and are searching with the lantern of Diogenes because they cannot find a Church and Priests that are even remotely Orthodox must be living on Mars.... What I know is what I wrote in

1993 about the book by the present Patriarch, Concerning the Codification of the Sacred Canons and Canonical Ordinances in the Orthodox Church, namely, that it is 'a threat to Orthodoxy.' Many things have now begun to come true...

(“Διάλογος διὰ τὴν πορείαν τοῦ «Ο.Τ.» Δευτερολογία τοῦ πρωτοπρεσβυτέρου Βασιλείου Βουλουδάκη” [“Dialogue on the Course of ‘O.T.’: A Rejoinder by **Protopresbyter Basileios Bouloudakes**”], Ὁρθόδοξος Τύπος, No. 1552 [28 May 2004].)

83. For the critical report by **Elder Theokletos** on the agenda of the Preparatory Commission on the Holy Mountain, 1930, see note 37.
84. **Seventh Œcumenical Synod, First Canon.** “Testimonies” (*Μαρτύρια*): “at-test and reveal” to clergymen “how they ought to conduct themselves.” “Statutes” (*Κατορθώματα*): when observed by clergymen, “establish and direct their lives.”
- “*Observe, here,*” says **St. Nikodemos the Hagiorite**, “*how venerable and august the Divine Canons are; for this Holy Synod dignifies the Divine Canons with the same titles and names with which Divinely inspired and Holy Scripture is dignified, calling them ‘testimonies,’ ‘statutes,’ and the like*” (*Πηδάλιον* [The Rudder], p. 322, n. 1).
85. [**Metropolitan**] **Aimilianos of Calabria**, “Ἐν ὄψει τῆς Συνόδου” [“In Anticipation of the Synod”], *Ἐκκλησία* (15 July 1967), pp. 400-401.
- It should be noted that Metropolitan Aimilianos bases these views of his, as he admits, on the “memorable initiative of the renowned Patriarchal Encyclical of 1920.”
 - Although the ecumenist character of the Phanariot **Metropolitan Aimilianos (Timiades) of Calabria** (now of Selybria) was certainly familiar from other accounts, a recent article has nonetheless reminded us in a very powerful way of the identity of **Metropolitan Aimilianos**, and also of those who, unfortunately, support and promote him in Greece: see Ioannes Kornarakes (Professor *Emeritus* at the University of Athens), “«Ὁρθόδοξος» Ἐπίσκοπος—Στρατευμένος Οἰκουμενιστής!” [“An ‘Orthodox’ Bishop—a Militant Ecumenist!”], *Ὁρθόδοξος Τύπος*, No. 1579 (7 January 2005), pp. 1, 7.
 - After roughly twenty-five years, the corrosive effect of ecumenism has advanced to such a degree that the Synod of the Romanian Church, in the context of the Orthodox-Monophysite Dialogue, has passed the following blasphemous resolution:

“[The Holy Synod] considers that the imposition of anathemas against heretics by the Œcumenical Synods was due to a lack of love, whereas today, since there is love, unity is being accomplished”!

This constitutes “a very grave insult to the Holy Spirit, by Whose inspiration such decisions were made,” as the Athonite Fathers correctly observe in their denunciation of this resolution, and also “to the sacred memory of the Holy Fathers, whom the Church calls God-bearers, mouthpieces of the Word, harps of the Spirit, etc.” (“Ἐπόμνημα τῆς Ἱερᾶς Κοινότητος τοῦ Ἁγίου Ὁρους περὶ τοῦ Διαλόγου Ὁρθοδόξων καὶ Ἀντιχαλκηδονίων, 14/27.5.1995” [“Memoran-

- dum of the Sacred Community of the Holy Mountain Concerning the Dialogue Between Orthodox and Non-Chalcedonians, 14/27 May 1995,” in *Εἶναι οἱ Ἀντιχαλκηδόνιοι Ὁρθόδοξοι*; [Are the Non-Chalcedonians Orthodox?] [Holy Mountain: Hiera Mone Hagiou Gregorion, 1995], p. 51).
86. See **Metropolitan Cyprian of Oropos and Fili**, *The World Council of Churches and the Interfaith Movement*, Vol. I in *Contributions to a Theology of Anti-Ecumenism* (Etna, CA: Center for Traditionalist Orthodox Studies, 1997), pp. 19-20; **Archimandrite Cyprian and Hieromonk Klemes Agiokyprianitai**, *Οἰκουμενική Κίνησις καὶ Ὁρθόδοξος Ἀντι-οικουμενισμός—Ἡ κρίσιμος ἀντιπαράθεσις ἐνὸς αἰῶνος* [The Ecumenical Movement and Orthodox Anti-Ecumenism: A Century of Critical Confrontation], Vol. VII in *Συμβολὴ στὴν Ἀντι-οικουμενιστικὴ Θεολογία* (Athens: Hiera Synodos ton Enistamenon, 2001), pp. 59-62.
 87. **Hieromonk Klemes Agiokyprianites**, *The Contribution of the Orthodox Ecumenists to the Interfaith Venture and Their Responsibility for It*, Vol. V in *Contributions to a Theology of Anti-Ecumenism* (Etna, CA: Center for Traditionalist Orthodox Studies, 2000), pp. 24-34; **Archimandrite Cyprian and Hieromonk Klemes**, *Οἰκουμενική Κίνησις καὶ Ὁρθόδοξος Ἀντι-οικουμενισμός*, p. 60, n. 4.
 88. The **First Academic Meeting** took place in 1977 (Lucerne, Switzerland), the **Second Academic Meeting** in 1979 (Bucharest, Romania).
 - The dialogue with Islam was inaugurated in 1986.
 89. *Ἐπίσκεψις* (special issue) (25 December 1976), p. 4.
 90. **Archbishop Athenagoras (Kokkinakes) of Thyateira and Great Britain**, *The Thyateira Confession: The Faith and Prayer of the People of God!* in English and Greek/Published with the blessing and authorisation of the Ecumenical Patriarchate of Constantinople (London: The Faith Press, 1975) (English text: pp. 1-151; Greek text: pp. 153-286).
 - The Greek original and an English translation of the Patriarchal letter of authorization appear on pp. 4-5.
 91. **Metropolitan Philaret**, “The Thyateira Confession: An Appeal to the Primates of the Holy Churches of God, and Their Eminences the Orthodox Hierarchs,” *The Orthodox Word*, Vol. XII, No. 1 (January-February 1976), p. 10.
 92. **Archbishop Athenagoras**, *The Thyateira Confession*, pp. 203, 159, 204.
 93. **Metropolitan Philaret**, “The Thyateira Confession,” pp. 7-8.
 94. See Pontifical Commission “Justitia et Pax,” *Assisi—World Day of Prayer for Peace—27 October 1986* (Vatican City: Vatican Polyglot Press, 1987), pp. 5-202.
 95. *Καθολική*, No. 2408 (18 November 1986), p. 1.
 96. *Καθολική*, No. 2409 (25 November 1986), p. 4.
 97. See note 96.
 98. *Καθολική*, No. 2408 (18 November 1986), p. 4.
 99. *Καθολική*, No. 2413 (23 December 1986), p. 8.
 100. **Nikolaos P. Basileiades**, *Πανθρησκευτικὸς Οἰκουμενισμός: Ἡ νέα ἀπειλή* [Pan-Religious Ecumenism: The New Threat] (Athens: Ekdoseis “Ho Soter,” 2002), pp. 6, 33.

101. **Cardinal Roger Etchegaray**, “Ἡ Ἀσσίζη στὴν καρδιά τοῦ Ἰωάννου Παύλου Β’” [“Assisi in the Heart of John Paul II”], *Καθολικὴ*, No. 2498 (12 February 2002), p. 4.
102. **Hieromonk Klemes Agiokyprianites**, “Τὸ «Πνεῦμα τῆς Ἀσσίζης»—Ἡ Αἵρεσις τοῦ Οἰκουμενισμοῦ καὶ ὁ Παποκεντρικὸς Οἰκουμενισμὸς” [“The ‘Spirit of Assisi’: The Heresy of Ecumenism and Papocentric Ecumenism”], *Ὁρθόδοξος Ἐνημέρωσις*, No. 38 (September 2002), pp. 161-162 (see also **Metropolitan Cyprian of Oropos and Fili**, *Ἡ Πατερικὴ Στάσις ἐναντι τοῦ Διαθρησκειακοῦ Συγκρητισμοῦ—Ἱεροῦ Χρυσόστομος καὶ Ἰουδαῖοι* [The Patristic Stand Towards Interfaith Syncretism: St. John Chrysostomos and the Jews], Vol. IX in *Συμβολὴ στὴν Ἀντι-οικουμενιστικὴ Θεολογία* [Athens: Hiera Synodos ton Enistamenon, 2004], pp. 145-150).
103. In 1999, the North American Orthodox-Catholic Theological Consultation, sponsored by the Standing Conference of Canonical Orthodox Bishops in the Americas (SCOBA), the Bishops’ Committee for Ecumenical and Interreligious Affairs of the National Conference of Catholic Bishops (NCCB), and the Canadian Conference of Catholic Bishops (CCCB), issued an Agreed Statement on “Baptism and ‘Sacramental Economy’” (for a critical analysis of this Statement, see “When is a Chrismation Not a Chrismation?” *Orthodox Tradition*, Vol. XVI, Nos. 3-4 [1999], pp. 71-77)—*Trans.*
104. **Professor John Zizioulas**, “Orthodox Theology and the Ecumenical Movement,” *Sourozh*, No. 21 (August 1985), p. 23.
- For a critical analysis of these theories, see our article: “Ecumenism and ‘Baptismal Theology’: The Protestant ‘Branch Theory’ of the Church in a New Form,” *Orthodox Tradition*, Vol. XVII, No. 1 (2000), pp. 2-11 (see also http://www.synodinresistance.org/Theo_en/Ε3ααα03BaptismatikeTheologiaOEM26-29.pdf); see also Andreas Theodorou, “Βαπτισματικὴ Θεολογία” [“Baptismal Theology”], *Ὁρθόδοξη Μαρτυρία* (Cyprus), No. 51 (Winter 1997), pp. 11-15, and No. 69 (Winter 2003), pp. 98-102; Georgios I. Mantzarides, “Ἡ ἔνταξη στὴν Ἐκκλησία ἀπὸ ὀρθόδοξη ἄποψη” [“Incorporation in the Church from an Orthodox Standpoint”], *Σύναξη*, No. 67 (July-September 2002), pp. 112-122; Metropolitan Hierotheos of Navpaktos and Hagios Blasios, “Baptismal Theology,” *Orthodox Tradition*, Vol. XX, No. 2 (2003), pp. 42-45 (see also http://www.synodinresistance.org/Theo_en/Ε3f2005dBapTheol-3.pdf).
 - Let us recall, at this juncture, in view of the obvious Anglican influence on Baptismal Theology, and also in order to corroborate its historical origins, that both in 1918—when [Patriarch Meletios] Metaxakis, [Archimandrite, later Archbishop Chrysostomos] Papodopoulos, and [Hamilkas] Alivizatos held unofficial theological conversations with Episcopalians and Anglicans in New York, Oxford, and London, “the Orthodox stated that they accepted the validity of Anglican Baptism,” and in 1920—when a delegation from the Phanar attended the Sixth Lambeth Conference, “the Orthodox delegation accepted the validity of Anglican Baptism” (see **Basileios T. Stavrides**, “Ὁρθοδοξία καὶ Ἀγγλικανισμὸς” [“Orthodoxy and Anglicanism”], *Θεολογία*, Vol. III [July-September 1961], pp. 419, 425).
105. **Sacred Community of the Holy Mountain**, *Παρατηρήσεις περὶ τοῦ Θεολογικοῦ Διαλόγου Ὁρθοδόξων καὶ Ἀντιχαλκηδονίων* [Observations

Concerning the Theological Dialogue Between Orthodox and Non-Chalcedonians] (Holy Mountain: 1996), p. 12.

■ These *Observations* were preceded by the following events:

- (1) an article was published by **Metropolitan Damaskenos of Switzerland** (Co-President of the Joint Theological Commission for Dialogue), “Ο Θεολογικός Διάλογος τῆς Ὁρθοδόξου Ἐκκλησίας καὶ τῶν Ἀνατολικῶν Ὁρθοδόξων Ἐκκλησιῶν” [“The Theological Dialogue Between the Orthodox Church and the Oriental Orthodox Churches”], *Ἐπίσκεψις*, No. 516 (31 March 1995), pp. 11-22.
 - (2) the **Sacred Community of the Holy Mountain** undertook a critique of this article and denounced the deviations of the Dialogue in its document: “ὑπόμνημα τῆς Ἱερᾶς Κοινότητος τοῦ Ἁγίου Ὁρους περὶ τοῦ Διαλόγου Ὁρθοδόξων καὶ Ἀντιχαλκηδονίων, 14/27.5.1995” [“Memorandum of the Sacred Community of the Holy Mountain Concerning the Dialogue Between Orthodox and Non-Chalcedonians, 14/27 May 1995,” in *Εἶναι οἱ Ἀντιχαλκηδόνιοι Ὁρθόδοξοι*; [Are the Non-Chalcedonians Orthodox?] [Holy Mountain: Hiera Mone Hagiou Gregorion, 1995], pp. 41-53).
 - (3) **Metropolitan Damaskenos** published a “Response” to the “Memorandum” of the **Sacred Community** in *Ἐπίσκεψις*, No. 521 (31 August 1995), pp. 7-18.
 - (4) the **Sacred Community** responded to the critique by **Metropolitan Damaskenos** in its *Observations* (20 February 1996).
106. **Inter-Orthodox Theological Conference**, “I. Findings–II. Proposals,” *Ὁρθόδοξος Τύπος*, No. 1577 (17 December 2004), p. 5b, §A2 (“Ο διάλογος μὲ τοὺς Ρωμαιοκαθολικοὺς ἀνώφελος καὶ ἐπιζήμιος” [“The Dialogue with the Roman Catholics is Unprofitable and Harmful”]); *Παρακαταθήκη*, No. 38 (September–October 2004), p. 4b.
107. For a detailed presentation of this very serious issue, see *The Balamand Union: A Victory of Vatican Diplomacy* (Etna, CA: Center for Traditionalist Orthodox Studies, 1993).
108. See note 62.
109. “The Balamand Statement,” §13, *Eastern Churches Journal*, Vol. I, No. 1 (Winter 1993-1994), p. 19.
110. **Stavrides and Barella**, *Ἱστορία τῆς Οἰκουμενικῆς Κινήσεως*, p. 559.
111. *Ἐπίσκεψις*, No. 511 (30 November 1994), p. 28; *Ὁρθοδοξία* (Constantinople) (October–December 1994), pp. 745-754 (the speech was delivered in English).
112. “Ἐπίσημη ἐπίσκεψη τοῦ Οἰκουμενικοῦ Πατριάρχου στὴν Ἐκκλησία τῆς Ρώμης” [“Official Visit of the Ecumenical Patriarch to the Church of Rome”], *Ἐπίσκεψις*, No. 520 (31 July 1995), pp. 19, 20, 5, 6.
- Through this dreadful fall, Patriarch Bartholomew identified himself fully with his predecessors and emphatically underscored the destructive dynamic of the ecumenist policies pursued by the Phanar, since “Orthodoxy [*read*: the Orthodox ecumenists] has, through the mouth of Ecumenical Patriarchs Athénagoras and Demetrios, repeatedly recognized the validity of Roman Catholic sacraments” (Barella, *Διορθόδοξοι καὶ Οἰκουμενικαὶ Σχέσεις*, p. 217).
113. See note 112.

114. I.A., *Ἐκκλησιαστικὸς Τύπος*, No. 1559 (16 July 2004), pp. 1, 2.
115. St. Gregory the Theologian, “Homily XXI, ‘On St. Athanasios the Great, Bishop of Alexandria,’” §25, *Patrologia Graeca*, Vol. XXXV, cols. 1109D-1112A.
116. St. Theodore the Studite, “Epistle I.39, ‘To Theophilus the Abbot,’” *Patrologia Graeca*, Vol. XCIX, col. 1049D.
117. “Ἐπιστημονικὸ Σὺμπόσιο ἐπὶ τῇ συμπληρώσει ἑκατονταετίας ἀπὸ τῆς ἑξαπολύσεως τῆς Πατριαρχικῆς καὶ Συνοδικῆς Ἐγκυκλίου τοῦ ἔτους 1902 ὑπὸ τοῦ Οἰκουμενικοῦ Πατριάρχου Ἰωακείμ τοῦ Γ’” [“Academic Symposium on the Occasion of the Centennial of the Promulgation of the Patriarchal and Synodal Encyclical of the Year 1902 by the Ecumenical Patriarch Joachim III”], *Ἐπίσκεψις*, No. 615 (30 November 2002), pp. 7-15.
118. Karmires, *Τὰ Δογματικὰ καὶ Συμβολικὰ Μνημεῖα*, Vol. II, pp. 946a, 946c.
 ■ Other authoritative students of the ecumenical movement acknowledge that the 1902 Encyclical “*is directly related to this movement*” (Stavrvides, 1964) and “*is one of the historic milestones of Orthodox participation in the ecumenical movement*” (Yannaras, 1977); that “*these two Patriarchal Encyclical letters, which are basically one*” (Matsoukas, 1986) and “*constitute a single whole,*” are “*the first statement, in the twentieth century, by the Ecumenical Patriarchate in favor of the rapprochement of the Churches and the promotion of Christian unity*” (Tsetses, 1988, 1989), and finally, that “*the letters of Joachim III*” constitute “*pioneering documents of the primary coordinates of the presence of our Church in the wider Christian world*” (Barella, 1994).
 See also Thomas Fitzgerald, “Encyclicals, Orthodox,” in *Dictionary of the Ecumenical Movement*, 2nd ed. (Geneva: WCC Publications, 2002), p. 391.
 • For a pointed critical analysis of the Encyclicals of 1902-1904, which argues that the reprehensible “*participation of the Orthodox in the Protestant ecumenical movement*” was thereby inaugurated, see A.D. Delembases, *Ἡ Αἵρεσις τοῦ Οἰκουμεισμοῦ* [The Heresy of Ecumenism] (Athens: 1972), pp. 227ff.
119. Monk Theokletos Dionysiates, *Ἀπὸ τὴν Νοετὰ Προσευχὴ σὲ Χριστοκεντρικὲς Ἐμπειρίες* [From Noetic Prayer to Christocentric Experiences] (Athens: Ekdoseis “Speliote,” 2002).
120. *Ἐκκλησιαστικὸς Τύπος*, No. 1494 (28 February 2003), p. 3; *Χριστιανικὴ*, No. 658 (971) (15 May 2003), p. 8, and No. 659 (972) (29 May 2003), p. 10; *Χριστιανικὴ*, No. 663 (976) (24 July 2003), pp. 9-10.
121. Monk Theokletos Dionysiates, *Ἀθωνικὰ Ἄνθη, τ. Ι, Ἀποκαλυπτικὰ Στοιχεῖα τῆς Γενέσεως καὶ Ἐξελίξεως τοῦ Παλαισημερολογιτισμοῦ-Ζηλωτισμοῦ* [Athonite Flowers, Vol. X: Revealing Evidence Concerning the Origin and Development of Old Calendarism and Zealotry] (Athens: Ekdoseis “Speliote,” 2004).
 ■ To date, the following two critical reviews of this book have been published:
 (1) Hieromonk Theodoretos Hagioreites, “Ἀθωνικὰ Ἄνθη τόμος δέκατος—“Ὅταν ἡ σκοπιμότητα, ἡ ἄγνοια, ἡ διαστρέφῃ καὶ ἡ ἐμπάθεια γίνωνται ἀνθοδέσμη...” [“Athonite Flowers Vol. X—When Expediency, Ignorance, Distortion, and Bitterness Become a Bouquet...”], *Ἐκκλησιαστικὴ Παράδοσις*, No. 136 (May-June 2004), pp. 41-49.
 (2) I.A., *Ἐκκλησιαστικὸς Τύπος*, No. 1559 (16 July 2004), pp. 1, 2.

122. **Inter-Orthodox Theological Conference**, “I. Findings–II. Proposals,” *Ἐκδοτικὸς Τύπος*, No. 1577 (17 December 2004), p. 5b, §A2 (“Οἱ προβαλλόμενοι λόγοι τῆς συμμετοχῆς τῶν Ὁρθόδοξων δὲν εἶναι ἀληθεῖς καὶ ἔχουν διαψευσθῆ” [“The reasons put forward for the participation are not valid and have been belied”]); *Παρακαταθήκη*, No. 38 (September–October 2004), p. 4b.
123. **Inter-Orthodox Theological Conference**, “II. Proposals, §8” *Ἐκδοτικὸς Τύπος*, No. 1577 (17 December 2004), p. 5e; *Παρακαταθήκη*, No. 38 (September–October 2004), p. 12a.