



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 advancing course of the syncretistic axis of the Vatican, Athens, and the Phanar



Dossier

A. Vatican-Phanar

B. Vatican-Athens

“The foundations of the Faith have been undermined for decades by the panheresy of ecumenism.”

(*Protopresbyter Theodoros Zeses*, *Orthodoxos Typos*, No. 1665 [17 Nov. 2006], p. 1)

“Who is able to suffer these things without sighing? What is incontrovertible has become a matter of doubt.”

(St. Basil the Great, “On the Holy Spirit,” § 70)

THE RECENT occurrences at the Phanar (29-30 November 2006) and the Vatican (14-16 December 2006), involving *ecumenists* from the East and the West, have demonstrated, in the clearest and most forceful possible way, that the panheresy of *ecumenism* has deeply corroded the Orthodox self-awareness of those Shepherds who have embraced the *syncretistic vision* of the anti-Patristic *Encyclical of 1920*, the very foundation and basis of the contemporary *inter-Christian and interfaith movement*.

This corrosion has long been leading these Shepherds “**far from the way of the Holy Fathers**” (Father Theodoros Zeses, *O. T.*, No. 1670 [22 December 2006], p. 1), since their thoughts, words, and actions run entirely contrary to the **Patristic bequeathal**, which is most lucid in its exhortation to us:



Phanar, 30 November 2006



Vatican, 14 December 2006

“And may you have no communion with the schismatics, and by no means with the heretics”; “for you know how I, too, have turned away from them”; “rather, you should take care to unite yourselves firstly with the Lord and then with the Saints, so that they, also, might receive you as friends and acquaintances in the eternal abodes.””

(St. Anthony the Great, *Patrologia Graeca*, Vol. XXVI, col. 969C-972A)

The recent advancement and reinforcement of the *syncretistic axis* of the Vatican, Athens, and the Phanar are finally awakening the volcano of *anti-ecumenism*, and hopeful developments are soon to be expected from the standpoint of *Orthodox resistance* and *walling-off*, especially on the part of the *New Calendarist anti-ecumenists*, for the rallying, at long last, of the truly Orthodox.

In conclusion, all of these things fully justify the stance of the Orthodox *anti-ecumenists*, *following the Calendar of the Fathers*, who have, since 1924, walled themselves off from the ecumenists, resisting the panheresy of syncretism in a God-pleasing manner.

♦ **A series** of texts on the subject, which we will be publishing, demonstrates this *awakening*, the truly Patristic character of which may it preserve to the end,

“for the union and harmony of the Church”; “that the divisions among the Churches might be banished and the bond of peace might join us all together”; “and that we might drive the inventors of vain discourses of innovation far from the precinct of the Church.”

(Seventh Œcumenical Synod, Mansi, Vol. XII, col. 1118E, 1003D; Vol. XIII, col. 404C)

I.

**“Peter” and the “Rock”
Are Not One and the Same***

*“It is a great impiety, blasphemy, and heresy
that the Pope has set aside Christ,
the chief cornerstone of the Church,
and in His place has put St. Peter,
and in St. Peter’s place has put himself,
so as to satisfy his Satanic egotism.”*

*by Nicholas J. Soteropoulos,
theologian and philologist*

THE ORTHODOX showed great courtesy to the Pope during his recent visit to the Phanar, but the Pope did not show similar behavior. He had no scruples about provoking the Orthodox in this center of Orthodoxy, in the Church of St. George.

In his speech, he defended, *urbi et orbi*, his notorious *primacy*: not a primacy of honor, but a primacy of power. He said that the Apostle Peter is the rock on which the Church was built! And he implied that the Pope is the successor of Peter and the universal ruler of the Church! Months ago, for that matter, he rid himself of the title “Patriarch of the West” and retained the title “Supreme Pontiff of the Universal Church”! The West cannot contain him. He becomes a world ruler!

* * *

THE current Pope is renowned for his great learning, and especially for his great theological knowledge. But how can his renowned theological wisdom be reconciled with his acceptance of the multitude of Papism’s manifest heresies?

We will leave aside the other manifest heresies of Papism, which the poorly-educated and the uneducated have no difficulty understanding, and will deal only with the one proclaimed and

declared by the Pope from the center of Orthodoxy for the but-
tressing of his primacy: that is, that the Church is built on the
Apostle Peter.

This papal assertion is an obvious misinterpretation and dis-
tortion of the words of Christ:

«Σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω
μου τὴν Ἐκκλησίαν» [“*Thou art Peter, and upon this rock I
will build my Church*”] (St. Matthew 16:18).

The Gospel was written in Greek. And we ask the current
Pope: “*Dost thou know Greek?*” (Acts 21:37). During the Divine
Liturgy at the Phanar, at any rate, he recited the “Our Father” in
Greek.

If he has a rudimentary knowledge of the Greek language, he
should be able to understand how much Papism has abused the
words of Christ to the Apostle Peter.

Christ was not speaking of building the Church ἐπὶ τῷ
Πέτρῳ, [on Peter] but rather ἐπὶ τῇ πέτρᾳ [on this rock]. “*Peter*”
and “*the rock*” are not one and the same. “*Peter*” is a person and
the “*rock*” is a thing: it is the confession that St. Peter made; it is
the faith that Jesus is “*Christ, the Son of the living God*” (St. Mat-
thew 16:16).

Hence, the Church is not built on [the rock that is] Peter, but
rather on Faith in Christ and, therefore, on Christ Himself, Who
is Lord and God, and Who purchased the Church with His own
blood (Acts 20:28).

The Apostle Paul most clearly writes that the Church has
been founded on Jesus Christ:

“*As a wise masterbuilder, I have laid the foundation... For
other foundation can no man lay than that is laid, which is
Jesus Christ*” (I Corinthians 3:10-11).

Despite the categorical statement by the Apostle that no one
can set aside the *foundation*, Jesus Christ, and lay another *founda-
tion*, the Pope has nevertheless dared to set aside Christ and to
put St. Peter in His place! And in the place of St. Peter, distorting
yet another passage of the Gospel, he has put himself, and has
proclaimed himself ruler of the whole world!

We cite another passage from the Apostle Paul:

“...*built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief cornerstone*” (Ephesians 2:20).

Jesus Christ is the *chief cornerstone* of the Church, and the Apostles—all of the Apostles, not just St. Peter—and the Prophets are secondary *foundations*.

It is a great impiety, blasphemy, and heresy that the Pope has set aside Christ, the *chief cornerstone* of the Church, and in His place has put St. Peter, and in St. Peter's place has put himself, so as to satisfy his Satanic egotism.

St. Peter himself protests against this, proclaiming, together with the Prophet Isaiah and the Psalmist, Christ as the *chief cornerstone* (I St. Peter 2:6-7; Isaiah 28:16; Psalm 117:22).

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WOE to the initiators, accepters, and upholders of heresies. And woe also to the “Orthodox” ecumenists, who exhaust all of their courtesy and love on the heterodox, and all of their discourtesy and antipathy on the Orthodox, while setting off persecutions against the latter.

And woe to the *hierarchs of silence*. We mean the Bishops, from whom the faithful people expected protests and struggles against the betrayers of the Faith. But it is with great bitterness that the people see the Bishops having become *more mute than fish*.

Hierarchs of silence! The evil has gone too far. “*It is time to speak*” (Ecclesiastes 3:7). End your silence at long last, lest the Leader of the Faith bind your hands behind your backs and throw you into the lake of fire, wherein the first to be thrown are the cowardly (Revelation 21:8).



II.

The Monastery of Esphigmenou Undergoes a Bloody Persecution at the Hands of the Audacious and Unscrupulous Ecumenists**

*Commentary by
Orthodoxos Typos*

a. Cessation of commemoration is proper

The Holy Monastery of Esphigmenou could be accused of certain excesses, but no one can accuse it of deviating from the Faith. On the contrary, it should be commended for its pure Orthodoxy and its zeal and combativeness on behalf of Orthodoxy and against betrayals of the Faith.

The Œcumenical and ecumenist Patriarchate, as well as other ecumenists, deeply resents that the Monastery of Esphigmenou, as far back as the era of Patriarch Athenagoras, has ceased commemorating the Patriarch of Constantinople.

But it rightly ceased commemoration, because Patriarch Athenagoras made un-Orthodox declarations and performed un-Orthodox actions, proving himself to be not a great Patriarch—as ecumenists and others who are completely at sea in matters of the Faith say—, but rather a great ecumenist. His successors have unfortunately followed in his footsteps, and especially Patriarch Bartholomew, who has surpassed Athenagoras in ecumenism.

With its cessation of the commemoration of the Œcumenical Patriarchs of Constantinople, the Monastery of Esphigmenou has implemented the Fifteenth Canon of the First-Second Synod, which all of the other monasteries of the Holy Mountain should also implement, since ecumenism has gone too far.

But as St. Basil the Great said, there are many mortals and few heroes. An element of heroism is what is most absent from the Church today. This is why the ecumenists have become audacious and unscrupulous.

b. A bloody persecution

BY inspiration of the evil spirit, Patriarch Bartholomew has proclaimed a relentless and bloody persecution against the Monastery of Esphigmenou, since he cannot tolerate the fact that it does not commemorate him.

He has fabricated another brotherhood—a cunning brotherhood, so that this false brotherhood might take possession of the Monastery of Esphigmenou, drive out the lawful brotherhood, and be installed as the monastery’s lawful brotherhood in its place.

And since the Fathers of the monastery are resisting, they have been economically blockaded. Things that are sent to the lawful brotherhood are received and appropriated by the false brotherhood!

On the eve of the Nativity, bloody incidents took place that were reported by the mass media; and the Greek nation was shocked and dismayed.

Reprehensible monks, with sledge-hammers and iron bars, tried to break into the monastery’s lodging-house at Karyes and seriously injured struggling Fathers, who were transported, covered in blood, to the hospital.

A bloody Nativity!

What can we say? *Signs of the times*, prodromes of the Antichrist. From the ecumenists—these betrayers of the Faith—we should expect anything. In word, democracy; in deed, cruel dictatorship.

* **Source:** Ὁρθόδοξος Τύπος, No. 1672 (12 January 2007), p. 3. Publication lay-out ours.

****Source:** Ὁρθόδοξος Τύπος, No. 1675 (2 February 2007), p. 2. Publication lay-out and title ours.