

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)

December 1985, No. 678, p. 1), he thundered against the Phanar's complaisance and warned that the honorable clergy and the laity would put an end to the charade that was being acted out.

We make mention of certain passages from this article:

“Threatening clouds are accumulating on the horizon of the theological dialogue, which is being conducted under unacceptable conditions and...in a spirit of complacency...in the face of Roman Catholic maneuvering... The charges are appalling.... The fear lingers that we will have a repetition of the Ferrar Synod.... When the endeavors began, we did not imagine that the ‘unconditional’ surrender of Orthodoxy and the betrayal of our Fathers would be maneuvered.... Nor are we prepared to tolerate such maneuvering and become oath-breakers and deserters.... In condemning the unacceptable situation, our representatives awaken all those who are unsuspectingly following the developments. And they are sounding the alarm.... Our representatives are already going to the Phanar to seek pledges that the dialogue will be continued under conditions that will safeguard the free formulation of Orthodox positions.... If these things do not happen, then...the dialogue will fail completely, and the honorable clergy with the pious people will put an end to the charade that is being acted out....”

The Archbishop said these things in writing in 1985.

When he took the throne, he conducted himself like an *Ambassador of the Vatican*, putting into motion the procedures for the arrival of the Pope. He forgot everything. He misled the faithful people and changed his mask. A few years after his election, he brought the Pope to Greece. **Since then, he has been rivaling the Œcumenical Patriarch in steps of apostasy.**



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UNTIL TODAY, the Œcumenical Patriarch's conduct was extenuated by his being under siege. After the joint prayers and partial concelebration, there are no extenuations for it.

The Œcumenical Patriarch is not able to demand a faithful

observance of the *Acts of 1928* on the one hand, and on the other hand to transgress and demolish the Sacred Canons and the decisions of the Œcumenical Synods, which prohibit joint prayers and concelebrations with heretics.

The commemoration of the Œcumenical Patriarch should already have ceased.

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IF the Œcumenical Patriarch's conduct could have been "extenuated" until today, the Archbishop's can not, because he has never been under siege by foreign troops and parastatal organizations.

On the contrary, he was met by great popularity. But he became inebriated. And instead of doing what he said as Metropolitan of Demetrias in the columns of *Orthodoxos Typos* regarding Papism, he went beyond his limits and, without the consent of the people, brought the Pope to Greece.

He is the first Archbishop to say one thing and do another. He is the first Archbishop to arrange for the invitation and successful arrival of the late Pope. He has henceforth entered the **way of apostasy**, sometimes with provocative steps and sometimes with veiled steps.

The former Metropolitan of Demetrias fears the faithful people, but "soars" to the heavens when he is in the company of eminent ecumenists, such as the Metropolitan of Syros, Tenos, and Mykonos, or ascertains that the Metropolitan of Thessaloniki is both "*with the police officer and with the gendarme.*"

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WE ARE FACED with a new Ferrar.

With all of the things destructive to the Sacred Canons that took place at the Phanar, and everything that is evolving at the Vatican with the *Ambassador of the Vatican to Greece, Archbishop Christodoulos*, the faithful people are arriving at the impression that a false union may already have come about. But the Phanar and Athens dread to announce it.

The Archbishop, the Œcumenical Patriarch, and a great number of Metropolitans are already making speeches about poverty, misery, peace, and the rôle of the Churches.

They are saying those things that are ordered by the instigators of *globalization*, who know that the endeavor will not succeed without a false union of Churches.

Globalization, which is responsible for mankind's new tribulations, is directing the steps of the *New Ferrar*.

The steps are criminal and traitorous, because they demolish the Sacred Canons and contribute to the inference that there are no more heretical Bishops or concelebrations with heterodox.

By their steps, they tell us that the Fathers of the Church were Bishops possessed by hatred of, and rancor against, the Papists, while the "new luminaries" are of higher spiritual stature, overflowing with love and peace.

The "new luminaries" are going along with the commands of *globalization*. In the name of globalization they are discovering "providence" and "peace."

They forget, however, that it is not the rôle of the Church to be a *welfare state* or *pacifistic association*. The Church has a soteriological *raison d'être* and purpose, and promotes philanthropy according to the models of the Great Fathers, and especially those of Sts. John Chrysostomos and Basil the Great.

Moreover, those leading the destruction of the Sacred Canons should know that they are doomed to face both failure and the tribunal of history; false union is doomed to failure, since globalization will collapse, just as Communism collapsed.

The endeavor towards false union will share the same fate because it is being imposed from on high. The overwhelming majority of the clergy and faithful people are opposed to everything that is taking place. All grandiose plans come to naught when they do not have the support of the public and, in this case, that of the faithful people.

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WE ARE faced with a new Ferrar.

As such an event do we regard the trampling of the Sacred Canons at the Phanar. As such an event do we regard the visit of the Archbishop of Athens and of the other ecumenists to the Vatican.

We call upon the honorable clergy and the faithful people to thwart their plans, precisely as the Archbishop of Athens enjoined

us in 1985 in the columns of *Orthodoxos Typos*.

We call upon the Holy Mountain to react: to condemn the betrayal and **the new manner of Ferrar**.

We call upon the anti-ecumenist Bishops to react in opposition.

We call upon the monasteries and the entire clergy to cease commemorating the contemporary bugaboos of Orthodoxy.

Within the heart of Orthodoxy, at the Phanar, by joint prayers and veiled concelebration, the devil, error, and heresy have gained victory, while the truth of Orthodoxy, the Symbol of the Faith (albeit not recited by the Pope), and the Light of Orthodoxy, which have become one with darkness and error, were vanquished; the Fathers of the Church and the Sacred Canons that they bequeathed to us were vanquished.



These steps are directing the mind and thoughts of the Archbishop of Athens, who is to be found not at the heart of the schismatics, but of the eminent heretics of Christianity, at the Vatican, kowtowing to the Pope.

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THE ORTHODOX Church is now in jeopardy.

Anti-ecumenist Metropolitans, Abbots, Hieromonks, and clergy ought to implement the provisions set forth by the Sacred Canons and to proclaim that Greek Orthodoxy is being put into jeopardy by its very leaders.

In closing this note, we call upon the Archbishop, at the last moment, to remember what he wrote in *Orthodoxos Typos* in 1985.



(*) Source: *Ὁρθόδοξος Τύπος*, No. 1669 (15 December 2006), p. 6. Publication lay-out ours.