



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)

We Must Cease Commemoration*

*“The Faith is being directly betrayed
by the Œcumenical Patriarch
and the Archbishop of Athens”*

*by Georgios Zerbos,
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THE FAITHFUL people are faced with a twofold challenge: the aggressiveness of the panheresy of ecumenism and the unconcealed adherence thereto of the leading representatives of Greek Orthodoxy.

The people have confronted the panheresy, on the one hand, through spiritual warfare and anti-heretic struggle. They are unable, however, to confront the adherence to the panheresy by the leaders of Orthodoxy. This is because dynamic ecclesiastical figures have disappeared from the forefront, who would have issued exposés, publicly condemned the apostasy and betrayal of the Faith, and given the battle cry for the universal opposition of the faithful people against those who hold the Sacred Canons in contempt.

There are, of course, powerful voices that do condemn the Œcumenical Patriarch’s disregard of the Sacred Canons during the Pope’s visit to the Phanar and the agreements made by the Archbishop of Athens when he went to the Vatican. These voices stir, but do not rally. They are seeds of opposition, but lack the force of opposition.

The Statement by the Sacred Community of the Holy Mountain and the reactions of the monasteries, Hieromonks, theologians, ecclesiastical newspapers, brotherhoods, and of the faithful people are seeds of opposition. But all of these seeds together are unable to provoke the opposition that would have been provoked by a combative Bishop in the 1960s, 1970s, or 1980s.

The apostates and betrayers of the Sacred Canons use televi-

sion for the attainment of their goals. The majority of Orthodox Christians, ignorant of the Mysteriological ecclesiastical life of the Church, are impressed by the joint prayers with the Papists and the joint ceremonies with the heterodox. And they consider those who react against these events to be exaggerating.

The Faith is being directly betrayed by the Œcumenical Patriarch and the Archbishop of Athens. The former transgressed the Sacred Canons during the visit of the Pope to the Phanar, while the latter has proclaimed that we are heading towards union on the basis of the cultural roots of the European peoples, thereby throwing the Mysteriological life of the Church into... the garbage dump of ecumenism. The former proclaims, by all of his actions at the Phanar, that heresy does not exist, recognizing Papism as an official Church and thereby dispensing with the Truth of the Orthodox Church. The latter has discovered the cultural sector; that is, the argumentation used by the Vatican since 1972.

The Church demands the participation of all of its members in its life. The Archbishop, however, tells us that the life of the cultural sector is preferable to ecclesiastical life.

We believe that the destructive course of the Orthodox Church towards ecumenism and Papism is one of no return, because there is no dynamic resistance to all of those who are adulterating the Orthodox Faith and the Orthodox mentality. This is why steps we need to take steps that will put a check on the “runaway” course towards ecumenism and Papism.

One step would be to cease commemoration of the Œcumenical Patriarch. This step would intimidate the Archbishop of Athens and his “fellow-travellers.” Cessation of the commemoration of the one would intimidate the other, who stresses, in all of his speeches on the subject, that the Œcumenical Patriarch is playing the coördinating role in the movement towards the heresy of ecumenism and that he is following in his lead.

We demand valiant clergymen, monks, and Bishops.



(*) Source: *Ὁρθόδοξος Τύπος*, No. 1677 (16 February 2007), pp. 1 and 5. Publication lay-out ours.