



■ On the Occasion of the Eightieth Anniversary of the Calendar Innovation (1924)

## Athens is “More Ecumenical than the Ecumenical Phanar”\*

*By His Eminence, Metropolitan Cyprian  
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### 1. 1924-2004: A disagreeable Anniversary

**1924-2004:** The eightieth anniversary of the reform of the *Church Calendar* arouses feelings of **deep sorrow** in Orthodox Christians.

Now, why is this anniversary so **disagreeable**?

For the following three reasons:

1. The *calendar* change **ruptured** the unity of the Orthodox Church in the *Festal Calendar* and provoked **indescribable turmoil** in the entire Orthodox world.

2. This violation of the traditional order for celebrating the *Feasts of the Church* constituted the **first step** in the heresy of *ecumenism*, that is, the abolition of confessional boundaries.

3. The Shepherds of the *New Calendar* Church are not so concerned about **healing** division within the Church as they are about reinforcing it through their continuing overtures towards the heterodox Christians of the West.

In truth, the Archdiocese of Athens, which, in **1924**, played a decisive rôle in the division over the Festal Calendar, has become, during the last three years, “**more ecumenical than the ecumenical Phanar**,”<sup>1</sup> and it is now leading the way in pro-Papal and pro-heretical initiatives. So, what exactly is going on?

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The visit of Pope John Paul II to Greece, in May of 2001, with the consent and the active participation of the innovationist *New Calendar* Church—as an eminent clergyman and university professor very pointedly has written—left “*the door wide open to the poison of heresy, syncretism, and ecumenism.*”<sup>2</sup>

In fact, an awareness of the true nature of Papism and of the methods of Vatican diplomacy have led conservative Metropolitans in the *New Calendar* Church to the point of declaring that the reception of the Pope in Athens was unquestionably

—*a legitimization of panheresy;*

—*a re-Crucifixion of the Church;*

—*a pretext for the betrayal of Holy Tradition;*

—*a burial and entombment of God-bearing Tradition;*

—*a contribution to religious syncretism;*

—*a destructive decision, contrary to the decrees of the Saints and the Synods;*

—*a destructive decision, contrary to the will of God.*

“This is what happened when the Pope visited the Archdiocese”<sup>3</sup> during the year 2001. Were these observations perhaps exaggerated?

## II. 1964-2004: The Renewal of Latin-mindedness

**1964-2004:** There is another anniversary that also gives rise to feelings of the **deepest sorrow** in Orthodox Christians. What is this equally **disagreeable** anniversary?

Exactly forty years ago, in **1964**, Patriarch Athenagoras met with Pope Paul VI in Jerusalem.<sup>4</sup> This meeting, which went down in history as a *coup*, **inaugurated** markedly official relations between Orthodox **ecumenists** and Roman Catholicism. It also renewed **Latin-mindedness** and “**Papophilia**,” on account of which the Orthodox Greek nation has suffered so many woes throughout the centuries.

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**But what ensued?**

A deluge of events during this forty-year period

—**abolished** in practice the distinction between Orthodoxy and heresy;

—**did away with** the boundaries between truth and falsehood;

—**cast into oblivion** the awful verdict that “*the institution of the Papacy constitutes the greatest heresy of all, one which destroys the very dogma of the Church*”;<sup>5</sup>

—**fostered far and wide** in the Orthodox world the *ecumenist conviction* that Papism, **with its many heresies, allegedly constitutes another aspect of the one Church of Christ.**

And to cap it all, a recent letter<sup>6</sup> of Patriarch Bartholomew of Constantinople to Pope John Paul II characterizes the Jerusalem meeting of 1964 as *historic and blessed* and confirms the Patriarch’s readiness for *further steps towards union.*

The Pope has responded positively to this letter, which was aptly described as a “*bombshell*,”<sup>7</sup> and has invited Patriarch Bartholomew to Rome this year, on 29 June, “for a joint celebration of the fortieth anniversary” of the meeting in Jerusalem.<sup>8</sup>

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**But what was the precondition** for that historic meeting in Jerusalem?

In the wake of the *Second Vatican Council* (1962-1965), which gave birth to “*Roman Ecumenism*,”<sup>9</sup> the Roman Catholic Church has been making **concerted overtures** towards the East.

**And the result?**

Unfortunately, these *overtures* have not only renewed **Latin-mindedness** in the Levant, but have also, among other things, led the ecumenist Patriarch Bartholomew to commit some **very serious affronts** against the Synodal and Patristic Tradition of the Orthodox Church, one of which is the following **public and**

## unprecedented statement:

*It is not possible for the Church in the West and the Church in the East to exist in isolation, self-satisfaction, and self-sufficiency; they constitute, rather, the 'two lungs' with which the entire body of Christ breathes.*<sup>10</sup>

The ever-more intimate **hobnobbing** of East and West, in the syncretistic framework of the *ecumenical movement*, contributes to the proliferation of this outlook, which is so **destructive** for Orthodox ecclesiology.

A very typical example of this process is what goes on at the **Roman Catholic monastery of Bose** in northern Italy, near Turin. This is a mixed monastery (for men and women) and is also **interconfessional**; that is to say, it is **open to believers of other confessions**, and, as one commentator has written, “*in this way, Catholics, Protestants, and Orthodox are forming an ecumenical monastic community.*”<sup>11</sup>

Every year, the **monastery in Bose** organizes *international ecumenical symposia*, in which not only large delegations from all of the Orthodox Churches, but also, unfortunately, **monks from Orthodox monasteries** take part:

the Petraki Monastery in Athens, the Monastery of the Prophet Elias in Preveza, the Transfiguration Monastery in Navpaktos, the Monastery of Patmos, the Monastery of St. Catherine in Sinai, the monasteries of the Holy Mountain, the Monastery of St. Paraskeve in Megara, the Holy Cross Monastery in Thebes, and many others,<sup>12</sup>

\* \* \*

**Can there be anything** more lamentable than this? Unfortunately, yes!

Even after the **Unia** was aggressively revived in the countries of Central and Eastern Europe, with the encouragement of the Vatican, to be sure,<sup>13</sup> the Orthodox *ecumenists*

—**did not break off** their ecumenical hobnobbing with Roman Catholics;

—**did not take a firm stand** even when the Pope himself, in 1996, gave prominence and a festive character to the quadricentennial of the commencement of the **Unia** (the Union of Brest, 1596);

—**did not condemn** the further strengthening of the hierarchical structure of the Uniates in Ukraine, who for years now have been upgrading themselves to a Patriarchate.

And more tragic still is the fact that, although on 29 November 2003,<sup>14</sup> in order to allay the consternation of the Moscow Patriarchate, Patriarch Bartholomew protested **very strongly** to Pope John Paul II about the latter's intention to establish a Uniate Patriarchate in Ukraine, **one month later**, on 5 January 2004, he expressed his readiness to concelebrate with the Pope in Rome in June, in order to promote the full union of "*our sister Churches*."<sup>15</sup>

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**In the end**, however, it turns out that the 1964 meeting was significant in **more than one way**.

*Roman ecumenism* subsequently embroiled the Orthodox in the maelstrom of the *interfaith movement*. The Vatican has developed a special theory for this *movement*, found in its "*Theology of Global Peace through the Coöperation of Religions*."<sup>16</sup> On the basis of this theology, the Vatican promotes friendly relations and joint activities with **Judaism, Islam, Buddhism, Hinduism**, and the other religions of the world.

And what is the ulterior purpose of this?

Pope John Paul II does not cease to proclaim the **need for a new global civilization**, which will ensue from respect for different local civilizations and the **mutual enrichment of religions**.

How have the Orthodox *ecumenists* confronted this challenge?

With Constantinople as their coördinating center, they began to take an active part in the *interfaith movement*, particularly after 1976, following a **pan-Orthodox decision** in this regard.<sup>17</sup>

They have also participated in those initiatives of the Vatican which serve to strengthen the sentiment that the heretical Pope represents a **unifying figure not only for all Christians, but also for all religions.**

At any rate, it is noteworthy that in **1994**, precisely thirty years after the meeting in Jerusalem, Patriarch Bartholomew summarized the vision of the Orthodox *ecumenists* in the following unprecedented declaration:

*‘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’ to ‘contribute—all of us—to the promotion of the spiritual principles of ecumenism, brotherhood, and peace,’ since ‘we are united in the spirit of the one God.’*<sup>18</sup>

Thus, although it occasions profound distress, there is truth in the recent verdict by an eminent writer that *“The heroic Great Church of Constantinople, imprisoned in the Phanar, has been, for a century now, in a new captivity, following that of the Turkish Yoke—the captivity of ecumenism.”*<sup>19</sup>

### III. *“Into the Winds and Storms of Ecumenism”*

**2001-2004:** Was the year 2001 really a landmark for ecumenism in Greece?

It certainly was! But the *“door”* had already been opened to the poison of heresy in **1924**; in **2001**, the Papal visit left that door *“wide open.”*<sup>20</sup>

The new chief Hierarchy of the innovationist *New Calendar* Church, Archbishop Christodoulos, has decided, with **unheard-of zeal** and despite **diverse and intense reactions to the contrary**, to steer the ship of the Church resolutely *“into the winds and storms of ecumenism.”*<sup>21</sup>

**Athens now leads** the way in ecumenical initiatives, and the Phanar follows....

Has Archbishop Christodoulos perhaps adopted new ideas regarding *inter-Christian* and *interfaith ecumenism*? Have his policies **been at odds** with the now familiar policies of the Phanar and Patriarch Bartholomew?

Anything but that! His Beatitude has clearly expressed his desire that the Church of Greece not cut itself off from the “*worldwide ecumenical family*,”<sup>22</sup> which, as is well-known, revolves around the axis of Constantinople, the Vatican, and Geneva.

*‘We must abandon our isolationism, which derives from a sense of self-sufficiency,’* he stated in 2001, and *‘coöperate with other Christians and undertake joint action.’*<sup>23</sup>

*‘It is not possible for us,’* he declared in June of 2003 in Thessaloniki, *‘to break off dialogue or demolish bridges of communication between Christians.’*<sup>24</sup>

*‘God does not give us the right,’* he trumpeted in November of 2003 in Aleppo, Syria, *‘to cut lines of communication’; ‘we must not burn our bridges with other Christians.’*<sup>25</sup>

*‘Religions are called to strive together,’* His Beatitude stressed, in harmony with the demands of the interfaith movement; *‘Christians and Muslims ought to work together that love may prevail.’*<sup>26</sup>

Is it not patently obvious that the Archbishop of the *New Calendar* Church is officially promoting the **fundamental dogma** of syncretistic *ecumenism*, that is, the theology of “*common service*” to the world by the truth of Orthodoxy and the error of heresy together? But how is it possible for His Beatitude to forget that *inter-Christian coöperation*, and this in the **absence of unity in the true Faith of Orthodoxy**, establishes a worldly kind of unity—a unity not **centered on the God-Man**, but an ethical unity of *syncretistic coexistence*?

**Unfortunately**, the innovationist Archbishop, as he himself

has stated, accepts the *Patriarchal Encyclical of 1920*<sup>27</sup> and is an exponent of the heretical assumptions of this encyclical, which

- constitutes** the textual basis of the heresy of *ecumenism*;
- preaches** the anti-Orthodox theology of “*common service*”;
- and puts forth** the *calendar reform*, which was implemented in 1924 and which **divided** the Orthodox vis-à-vis the **Festal Calendar**.

In this way, Archbishop Christodoulos equates his vision with that of Patriarch Bartholomew, who, in 1995, in Geneva, stated his conviction that the members of the *World Council of Churches* should

*envision a World Council of Churches, allowing for the wonderful coöperation of all Christian powers on the ethical, social, missionary, and service front, independently of their basic theological differences, as the well-known Encyclical of the Œcumenical Patriarchate in the year 1920 emphasized more than seventy years ago.*<sup>28</sup>

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**What, then,** was the aftermath of the **stormy visit** of the Pope to Athens, in May of 2001? Who exited and who entered through the “*wide-open door*”?<sup>29</sup>

A year later, in March of 2002, something **astounding happened: following a synodal decision**, a large and high-level deputation from the *New Calendar* Church went to Rome, where its members met with the Pope and other leading figures in the Vatican.<sup>30</sup>

Was this perhaps just a **simple courtesy visit**?

Unfortunately not, since during this visit the foundations were **laid** for *syncretistic coöperation* between Athens and the Vatican. According to a communiqué, this coöperation involves “*matters of pastoral concern and interest for contemporary humanity.*”<sup>31</sup>

Still more disturbing is that, according to an official statement, the result of this visit to the Vatican—“*for the first time in*

history”<sup>32</sup>— was that “a ‘perfect’ climate has been established for dialogue between Rome and Athens,”<sup>33</sup> because “more doors are” now “opening.”<sup>34</sup>

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**The Vatican**, as Roman Catholics themselves admit, “*is never discouraged, but always hopeful.*”<sup>35</sup> How much more so, now that “*more doors are being opened!*”

Thus it was that, the following year, in February of **2003**, a Roman Catholic delegation, headed by Cardinal **Walter Kasper**, Prefect of the *Pontifical Congregation for the Promotion of Christian Unity*, paid a visit to the ecumenist Church of Greece.<sup>36</sup>

Was this perhaps a **simple courtesy visit**?

Were **reservations** perhaps expressed by the Archdiocese of Athens, as they were in **2001** over the Papal visit?

Were, perhaps, even a **few excuses** put forward, and some attempts made to **shrug off** responsibilities, as happened in **2001**?

Yet again, unfortunately, no!

In the first place, the Catholic delegation came to Athens by **invitation** of the innovationist Archbishop Christodoulos. In the second place, the Catholic delegation **immediately commenced coöperation and joint deliberations** with the various synodal committees of the *New Calendar* Church. In fact, a decision was reached to **increase** the number of exchange visits, consultations, and conferences, and to strengthen channels of communication.

And, more seriously, the following proposal was made by Metropolitan Ambrosios of Kalavryta and Aigialeia: “*further development of independent bilateral relations between the preëminent Church of Rome and the Church of Greece.*”<sup>37</sup>

Was Metropolitan Ambrosios’ address to Cardinal Kasper actually quite so **audacious**?

**Unfortunately, it was even more audacious than the foregoing quotation might suggest.** The address by His Eminence

was entirely based on two heretical theories: the theology of “*common service*” and the theology of the “*Wider Church*.” Metropolitan Ambrosios hereby confirmed the **crucial truth** that the *New Calendar* Church is, unfortunately, **faithfully** continuing the course of the heretical *ecumenism* that began with the *1920 Encyclical*.

Metropolitan Ambrosios also repeated the **deadly sin of 1924**, which was itself a consequence of the *1920 Encyclical*: he not only put Orthodoxy and Papism on the same level, in his address, but also announced the intention of Athens to *embrace* heretical Rome, despite the manifest danger of a new schism in the Church!

It is **unbelievable**, but he unfortunately said: “*In opening our arms to the Roman Catholic Church,*” “*we face the danger of a new internal schism.*”<sup>38</sup> The following conclusion of a distinguished clergyman and university professor was, therefore, entirely **correct and apposite**:

*‘Instead of taking urgent measures against this spiritual pollution and destruction,’ which is caused by ecumenism and ‘which has soteriological consequences, they increase the pollution and continue boldly on their ecumenist course.’*<sup>39</sup>

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**But what finally** came of all of this? Was this “*ecumenist journey*” given encouragement after February of 2003?

In fact, another step in the “*journey,*” which began in 1920 and is being continued, increased the “*spiritual pollution and destruction.*”

In September of 2003, a delegation of **thirty Priests belonging to the ecumenist Archdiocese of Athens, headed by its Chancellor, Protopresbyter Thomas Synodinos**, visited the Vatican and was received with lavish hospitality from the Roman Catholics.<sup>40</sup> These clergy presented the Pope with a silver *diskos* and the Chancellor—on behalf of Archbishop Christodoulos—

gave him a Gospel book bound in gold. As they stated, this visit is part of the **“program”** that was decided upon, following the proposal of Metropolitan Ambrosios the previous February, when Cardinal Walter Kasper was in Athens. **“For the first time, a group of Orthodox Priests”**<sup>41</sup> from Greece has visited the headquarters of heretical Roman Catholicism, and in **such an official capacity**, to boot.

It is now **beyond dispute** that the innovationist Archbishop Christodoulos, is steering the ship of the *New Calendar* Church of Greece resolutely **“into the winds and storms of ecumenism.”**<sup>42</sup>

#### IV. A Brotherly Appeal: **“Unite Yourselves with the Church of the Saints!”**



This continuing **“journey”** of panheretical *ecumenism* causes feelings of **deep sorrow**.

Ecumenism began in **1920** and was proclaimed in a markedly **official** way through the *Encyclical* of the Patriarchate of Constantinople, which represents the **“founding charter”**<sup>43</sup> of the *ecumenical movement*.

The first expression of it, both **practical and distressing**, was the *calendar* change in **1924**, which **ruptured** the unity of the Orthodox Church in the *Festal Calendar*.

This was followed by **many fateful steps**, which gave rise to

- a syncretistic leveling of Orthodoxy and heterodoxy;**
- an obliteration of the boundaries between truth and falsehood;**
- and a reinforcement of hobnobbing** between Orthodox and heretics at all levels.

Not only is the **concept of heresy no longer tolerated** in the

domain of *ecumenism*, but it **has been legitimized** in such a way that *“Evangelical truth, which is preserved whole and unadulterated only in Orthodoxy, is called to give its testimony for the salvation of the world on the same level and in common with all of its distortions and all of its adulterations, one of which is Papism.”*<sup>44</sup>

Moreover, this constitutes **warfare against God and warfare against the Saints!**<sup>45</sup>

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The *Old Calendarist* Orthodox *anti-ecumenists*, following the *“glorious and venerable rule of our Tradition,”*<sup>46</sup> that is, the *agreement of the Fathers and the Church* (consensus Patrum et Ecclesiae), have always believed that **rapprochement** (and how much more so institutional coöperation and communion!) with heretics signifies **separation** from the Saints; and conversely: **separation** from heretics signifies **rapprochement** and union with God, the Truth, and the Fathers.

*“If we depart from”* the Holy Fathers, *“we estrange ourselves from their fellowship,”* says St. Athanasios the Great.<sup>47</sup>

*“For I am absolutely convinced,”* declared St. Mark of Ephesus, *“that the more I distance myself from him [the Patriarch and the other pro-Papalists] and those like him, the closer I draw to God and all the faithful and Holy Fathers; and just as I separate myself from these people, even so am I united with the truth and the Holy Fathers and theologians of the Church.”*<sup>48</sup>

This **soteriological truth** impels the *Old Calendarist* Orthodox to invoke the blessing especially of the three New Holy Hierarchs, **Photios of Constantinople, Gregory Palamas, and Mark Evgenikos**, who contended mightily against the heresy of Papism, and yet again to address a **brotherly appeal** to the *New Calendarists* and *ecumenists*, particularly those of Greece:

*to change course; to return to the way of the Holy Fathers, the Confessors, and the Martyrs; to unite, not with the unrepentant Pope and his progeny, the Protestants, but with the Church of the Saints*

*who are alive in Heaven, from which they have [unfortunately] cut themselves off.*<sup>49</sup>

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## **Return, and unite yourselves,** brothers, with the **Church of the Saints**

- that the Orthodox Church everywhere may be united;
- that the saving testimony of a united Orthodoxy may be given;
- that the hope of the West may not be betrayed;
- that “the scattered children of God may be gathered together into one”;<sup>50</sup>
- that the world may survive;
- that the Name of the Father, and of the Son, and of the Holy Spirit might be glorified. Amen.

12/25 March 2004  
Fifth Week of Great Lent

\* This article was published in the periodical *Ἐκκλησιαστικὴ Κατάθεση*.

### Notes

1. Protopresbyter Theodore Zissis, “Ἀνησυχητικὲς Ἐξελίξεις. Νέα ἀνοίγματα στὸ Βατικανὸ καὶ στοὺς Προτεστάντες. Φανάρι καὶ Ἀθήνα ἀντίπαλοι καὶ συνοδοιπόροι” [“Disturbing Developments: New Overtures to the Vatican and to Protestants: The Phanar and Athens Are Rivals and Fellow-Travelers”], *Θεοδρομία* (April-June 2003), p. 303; cf. pp. 286, 287.

2. *Ibid.*, p. 275.

3. Metropolitan Demetrios of Goumenissa, “Ἐκκλησιολογικὴ Κριτικὴ” [“Ecclesiological Critique”] and “Β’ Κριτικὴ Παρέμβασις” [“Second Critical Commentary”] (October 2001), and “Ἐπίσημο” [“Memorandum”] (28 April 2001), on the website of the Metropolis of Goumenissa, Axioupolis, and Polykastron.

4. Archimandrite Cyprian and Hieromonk Klemes, *Οἰκουμενικὴ Κίνησις καὶ Ὁρθόδοξος Ἀντι-οικουμενισμός: Ἡ κρίσιμος ἀντιπαράθεσις ἐνὸς αἰῶνος* [*The Ecumenical Movement and Orthodox Anti-Ecumenism: A Century of*

*Critical Confrontation*] (Athens: 2001), pp. 50-53; Archimandrite Cyprian and Archimandrite Glykerios, *Ἡ Παποκεντρικὸς Οἰκουμενισμὸς. Ἀνησυχητικὲς Ἐξελίξεις* [*Papocentric Ecumenism: Disturbing Developments*] (Athens: 2002), pp. 80-85.

5. Archimandrite Spyridon Bilalis, *Ὁρθοδοξία καὶ Παπισμὸς* [*Orthodoxy and Papism*] (Athens: “Orthodoxos Typos” Publications, 1969), Vol. I, p. 147.

6. “Γράμμα τοῦ Οἰκουμενικοῦ Πατριάρχου κ.κ. Βαρθολομαίου πρὸς τὸν Πάπαν Ρώμης κ.κ. Ἰωάννην Παῦλον II, ἐπὶ τῇ 40ῇ ἐπετείῳ ἀπὸ τῆς συναντήσεως τοῦ Πατριάρχου Ἀθηναγόρου καὶ τοῦ Πάπα Παύλου VI ἐν Ἱεροσολύμοις (5.1.2004)” [“Letter from Ecumenical Patriarch Bartholomew to Pope John Paul II of Rome, on the Fortieth Anniversary of the Meeting Between Patriarch Athenagoras and Pope Paul VI in Jerusalem (5 January 2004)”], on the website of the Patriarchate of Constantinople.

7. G. Zervou, “Εἰς τὸ προσκήνιον ἐκ νέου ἢ προσέγγισις μετὰ τῶν Παπικῶν” [“Rapprochement with the Papists is Once Again in the Limelight”], *Ὁρθόδοξος Τύπος*, No. 1533 (9 January 2004), p. 6.

8. “Γράμμα τῆς Α. Ἀγιότητος τοῦ Πάπα Ρώμης κ.κ. Ἰωάννου Παύλου II πρὸς τὴν Α.Θ.Π. τὸν Οἰκουμενικὸν Πατριάρχη κ.κ. Βαρθολομαῖον (16.1.2004)” [“Letter from His Holiness Pope John Paul II of Rome to His Most Divine All-Holiness Ecumenical Patriarch Bartholomew (16 January 2004)”], on the website of the Patriarchate of Constantinople.

9. Archimandrite Cyprian and Archimandrite Glykerios, *Ἡ Παποκεντρικὸς Οἰκουμενισμὸς*, pp. 53ff.

10. “Χαιρετισμὸς τῆς Α.Θ. Παναγιότητος τοῦ Οἰκουμενικοῦ Πατριάρχου κυρίου κυρίου Βαρθολομαίου τοῦ Α΄ πρὸς τὴν Ἀντιπροσωπεῖαν τῆς Ἐκκλησίας Ρώμης εἰς τὴν θρονικὴν ἑορτὴν τοῦ Οἰκουμενικοῦ Πατριαρχείου (30 Νοεμβρίου 1992)” [“Greetings from His Most Divine All-Holiness Patriarch Bartholomew I to the Delegation from the Church of Rome at the Patronal Feast of the Ecumenical Patriarchate (30 November 1992)”], *Ὁρθοδοξία*, (July-September 2002), p. 520, n. 4.

• Metropolitan Michael of Austria, who cites this statement, characterizes it as a “fundamental ecclesiological truth” (*ibid.*).

11. Father Athanasios Armaou, “35 ἐτῶν ἡ Κοινότητα τοῦ Μποσέ” [“The Bose Community is Thirty-Five Years Old”], *Καθολικὴ*, No. 2985 (7 October 2003), p. 7.

12. Hieromonk Klemes, “Ἕλληνες Ὁρθόδοξοι Οἰκουμενισταὶ συμμετέχουν εὐρύτατα σὲ Συγκρητιστικὲς Διαδικασίες. Συνέδρια στὴν διομολογιακὴ καὶ μικτὴ Μονὴ Μπόζε Ἰταλίας” [“Greek Orthodox Ecumenists Participate Extensively in Syncretistic Events: Colloquia at the Interconfessional and Mixed Monastery of Bose, Italy”], *Ὁρθόδοξος Ἐνημέρωσις*, No. 37 (July 2001), pp. 155-156.

• For further developments, see also: Constantine P. Chararlampides, “Θ’ Διεθνὲς Οἰκουμενικὸ Συνέδριο: Ὁ ἅγιος Ἰωάννης τῆς Κλίμακος καὶ τὸ Σινᾶ (Μονὴ Bose, Β. Ἰταλία, 16-18.9.2001)” [“The Ninth International Ecumenical Colloquium: St. John of the Ladder and Sinai (Bose Monastery, Northern Italy,

16-18 September 2001)”, *Γρηγόριος ὁ Παλαμᾶς*, No. 789 (September-October 2001), pp. 595-596; Niketas Aliprantis (tr.), “Ἅγιος Ἰωάννης τῆς Κλίμακος καὶ τὸ ὄρος Σινᾶ” (Bose Ἰταλίας, 16-18 Σεπτεμβρίου 2001) [“St. John of the Ladder and Mount Sinai” Bose, Italy, 16-18 September 2001], *Σύναξη*, No. 82 (April-June 2002), pp. 106-107; *idem*, “Ἅγιος Συμεὼν ὁ Νέος Θεολόγος καὶ οἱ Πατέρες τῆς Ὀπτινα” (Bose Ἰταλίας, 15-21 Σεπτεμβρίου 2002) [“St. Symeon the New Theologian and the Optina Fathers” Bose, Italy, 15-21 September 2002], *Σύναξη*, No. 86 (April-June 2003), pp. 106-107; Constantine P. Chararlampides, “ἸΑ΄ Διεθνὲς Οἰκουμενικὸ Συνέδριο: Ἡ ἔρημος τῆς Γάζας. Βαρσανούσιος–Ἰωάννης–Δωρόθεος (Bose, Βόρειας Ἰταλίας, 14-16.9.2001)” [“The Eleventh International Ecumenical Colloquium: The Desert of Gaza: Barsanouphios–John–Dorotheos (Bose, Northern Italy, 14-16 September 2003)”, *Γρηγόριος ὁ Παλαμᾶς*, No. 799 (September-October 2003), pp. 887-889; Bishop George of Neiloupolis, “11ο Διεθνὲς Οἰκουμενικὸ Συνέδριο Bose. Bose, Magnano, Ἰταλία, 14-20 Σεπτεμβρίου 2003)” [“The Eleventh International Ecumenical Colloquium at Bose: Bose, Magnano, Italy, 14-20 September 2003”], on the website of the Patriarchate of Alexandria.

13. Bishop Angelos of Avlona, *Ecumenism: A Movement for Union or a Syncretistic Heresy?* (Etna, CA: [Center for Traditionalist Orthodox Studies](#), 1998), pp. 52-55.

14. “Σεπτὸν Πατριαρχικὸν Γράμμα πρὸς τὸν Πάπαν Ρώμης κ.κ. Ἰωάννην Παῦλον τὸν Β΄ ἐπὶ τοῦ θέματος τῆς προθέσεως ἰδρύσεως ὑπὸ τοῦ Βατικανοῦ Οὐνιτικοῦ Πατριαρχείου ἐν Οὐκρανίᾳ (29.11.2003) [“Official Patriarchal Letter to Pope John Paul II of Rome Concerning the Proposal by the Vatican to Establish a Uniate Patriarchate in Ukraine (29 November 2003)”, on the website of the Patriarchate of Constantinople.

15. See note 6.

16. This subject has been expounded in two “Convocations for Orthodox Awareness” organized by the Holy Synod in Resistance: the Second, in 1994, and the Third, in 1995. The special presentations given at these convocations are in press, while the respective videocassettes are already available.

17. See Hieromonk Klemes, *The Contribution of the Orthodox Ecumenists to the Interfaith Venture and Their Responsibility for It* (Etna, CA: [Center for Traditionalist Orthodox Studies](#), 2000), pp. 24ff. See also Metropolitan Cyprian of Oropos and Fili, *The World Council of Churches and the Interfaith Movement* (Etna, CA: [Center for Traditionalist Orthodox Studies](#), 1997), pp. 19-20.

18. *Ἐπίσκεψις*, No. 511 (30 November 1994), p. 28. Cf. also *Ὁρθοδοξία* (October-December 1994), pp. 747-754 (the full text in English).

19. Zissis, “Ἀνησυχητικὲς Ἐξελίξεις,” p. 288.

20. See note 1.

21. Zissis, “Ἀνησυχητικὲς Ἐξελίξεις,” p. 287.

22. Cf. Zissis, “Ἀνησυχητικὲς Ἐξελίξεις,” p. 296, n. 8.

23. *Ὁρθόδοξος Τύπος*, No. 1429 (12 October 2001), p. 6.

24. Archbishop Christodoulos of Athens, “Ὁρθόδοξη Θεολογία καὶ τὸ μέλλον τοῦ Οἰκουμενικοῦ Διαλόγου. Προβλήματα καὶ προοπτικὲς (Ὁμιλία

σὲ Ἐπιστημονικὸ Συμπόσιο, Θεσσαλονίκη, 1-3 Ἰουνίου 2003” [“Orthodox Theology and the Future of Ecumenical Dialogue: Problems and Prospects (Address at a Scientific Symposium, Thessaloniki, 1-3 June 2003)”], *Ἐκκλησία* (June 2003), pp. 425b-426a.

25. *Idem*, “Οἱ Διαχριστιανικὲς Σχέσεις (Χαλέπιον Συρίας 30.11.2003)” [“Inter-Christian Relations (Aleppo, Syria, 30 November 2003)”], *Ἐκκλησία* (January 2004), pp. 14, 15b.

26. “Οἱ θρησκείες καλοῦνται νὰ συστρατευθοῦν γιὰ τὴν εἰρήνην” (Ἀθήνα, 1.12.2003) [“Religions Are Called to Strive Together for Peace” (Athens, 1 December 2003)], News Items, on the website of the Church of Greece.

27. See note 24.

28. *Ἐνημέρωσις*, 11–1995/12, p. 24.

29. See note 1.

30. Archimandrite Cyprian, “Διευρύνεται τὸ “ἄνοιγμα” πρὸς τὸ Βατικανό” [“A Widening of the ‘Overture’ to the Vatican”], *Ὁρθόδοξος Ἐνημέρωσις*, No. 38 (September 2002), pp. 164-166.

31. “Δέλτιον Τύπου” (5.3.2002) [“Press Release,” 5 March 2002], on the website of the Church of Greece.

32. *Ἐπίσκεψις*, No. 607 (31 March 2002), p. 3.

33. *Ἐπίσκεψις*, No. 608 (30 April 2002), p. 8 (statements by Bishop Athanasios of Achaïa).

34. *Ibid.*, p. 9 (statements by the Uniate Father Demetrios Salachas).

35. “Ἡ μετάβασις τοῦ Πάπα στὴν Γεωργία” [“The Papal Visit to Georgia”], *Καθολικὴ*, No. 2897 (7 December 1999), p. 2.

36. See “Ἐπίσημος ἐπίσκεψις τετραμελοῦς Ἀντιπροσωπείας τῆς Ρωμαιοκαθολικῆς Ἐκκλησίας ὑπὸ τὸν Καρδινάλιον κ. Walter Kasper εἰς τὴν Ἐκκλησίαν τῆς Ἑλλάδος (11 Φεβρουαρίου 2003)” [“Official Visit by a Four-member Delegation from the Roman Catholic Church under Cardinal Walter Kasper to the Church of Greece (11 February 2003)”], *Ἐκκλησία* (March 2003), pp. 195-205; *Ἡ Ἀλήθεια*, No. 35 (March 2003), pp. 7, 16; *Ἐπίσκεψις*, No. 619 (28 February 2003), pp. 2-8, 8-9; “Συνεργασία τῆς Ἁγίας Ἐδρας μὲ τὴν Ἐκκλησίαν τῆς Ἑλλάδος” [“Coöperation Between the Holy See and the Church of Greece”], *Καθολικὴ*, No. 2974 (11 March 2003), pp. 1, 6; *Νέοι Ἄνθρωποι* (14 February 2003), p. 13.

37. *Ἐπίσημος ἐπίσκεψις*, p. 204b (§11 of an address by Metropolitan Ambrosios of Kalavryta in which he sets forth “measures of immediate priority”).

38. *Ibid.*, p. 203b.

39. Zissis, “Ἀνησυχητικὲς Ἐξελίξεις,” p. 277.

40. *Καθολικὴ*, No. 2985 (7 October 2003), p. 1; see also Protopresbyter Theodore Zissis, “Διπλῆ εὐλογία αὐτοαναιρουμένη ἀπὸ τὸν Πάπαν καὶ τὸ Ἅγιον Ὄρος” [“A Self-Negating Double Blessing from the Pope and the Holy Mountain”], *Ὁρθόδοξος Τύπος*, No. 1522 (17 October 2003), pp. 1, 5.

41. See note 40.

42. See note 21.

43. Basil T. Stavrides and Evangelia A. Barellas, *Ἱστορία τῆς Οἰκουμενικῆς Κινήσεως [History of the Ecumenical Movement]* (Thessaloniki: Patriarchal Institute of Patristic Studies, 1996), 3rd ed., p. 55.
44. See note 3.
45. Zisis, “Ἀνησυχητικὲς Ἐξελίξεις,” pp. 285, 286.
46. St. Clement of Rome, *First Epistle to the Corinthians* VII.2, *Βιβλιοθήκη Ἑλλήνων Πατέρων καὶ Ἐκκλησιαστικῶν Συγγραφέων*, Vol. 1, p. 15, ll. 32-33.
47. St. Athanasios the Great, *Epistle to Dracontios*, §4, *Patrologia Græca*, Vol. XXV, col. 528B.
48. St. Mark of Ephesus, “Apologia Uttered Impromptu at the Time of His Death,” *Patrologia Græca*, Vol. CLX, col. 536D.
49. Zisis, “Ἀνησυχητικὲς Ἐξελίξεις,” pp. 284-285.
50. St. John 11:52.