



## 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)

**T**HE 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)

## The Judgment of the Athonite Spiritual Leadership\*

*“Ecclesiastical history will preserve” the fact of  
“the cowardice and silence of the leaders of the Holy  
Mountain in the face of everything that took place  
at the Œcumenical Patriarchate during the  
invasion of the Papal heresy,”*

*“and it will declare it one of the most shocking  
events in the spiritual life of the Orthodox Church.*

*It will judge it as being perhaps even more significant than  
the entanglement of the Patriarchate in the Papal heresy!”*

*by Ioannes Kornarakes,  
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**P**OPE Benedict XVI has *conquered* not only the Œcumenical Patriarchate, but also the Holy Mountain, in the person of its spiritual leadership!

*“Two birds with one stone,”* as people say!

The Vatican usually aims well at its objectives and targets! Sometimes, indeed, it strikes by... marginalizing others.

It took good aim at the Phanar, to be sure, and trampled it triumphantly. And it blotted out the beauty of the Orthodoxy of its Patriarch!

Moreover, the darkness of the Phanar, like a black cloud, has also covered the spiritual leadership of the Holy Mountain: the twenty Abbots of its monasteries!

This leadership’s recent *Statement* (17/30 December 2006), which demonstrated its attitude towards the tragic heretical fall of Patriarch Bartholomew, shows cowardice, confusion, and... darkness!

The recent text by a small number of Athonite monks, which text is critical of the Abbots’ *Statement*, (see the [Second Open Letter](#), *Orthodoxos Typos*, No. 1682 (23 March 2007), constitutes a cry-

tal clear mirror, showing charismatic perspicuity, which sorts matters out and reveals the confusion and darkness of the rationale of cowardice, given that the twenty [actually nineteen] Abbots “*were alarmed with fear there, where there was no fear*” (Psalm 13:5).

In the face of the criminal heresy of the Patriarch’s stance, the Abbots were conquered by an irrational fear of confession: such was the witness of the Athonite presence!

At any rate, as soon as the Phanar, the lighthouse of Orthodoxy [this is an ironic play on words: *phanari* means both a lighthouse and the Phanar, the district of Constantinople (Istanbul) in which the Œcumenical Patriarchate is situated—*Trans.*] was darkened by the triumphant assault of Papism, the timorous judgment by the spiritual leadership of the Holy Mountain dawned!



It is true that this judgment was not completely unexpected, because, for some time now, the secularization of the Holy Mountain’s inhabitants has been evident in the way of life and thinking of both monks and Abbots alike. Witnesses of this secularization are the multitudes of pilgrims to the Mountain.

But it is, no doubt, more widely known that many factors and causes, over the course of time, have allowed for the assimilation of many monastics—and especially Abbots—to a spirit of worldliness.

What is more, during the long period of heretical overtures by the Patriarch and the Archbishop of Athens, the silence of the Holy Mountain has contributed to the formation of an Athonite monastic spirit that is distanced from the vital problems of the life of the Church; this spirit is reflected in the controversial document issued by the Abbots [the *Statement* dated 17/30 December 2006].

That is, in their writings, the Abbots appear to fulfill their duty to confess and bear witness to their Orthodoxy by their occupation with their monastic duties and by their experience of spiritual edification from services and the reading of sacred texts. They are

content with being edified by the pious struggles of Confessors of the Faith!

They write:

*“As much as we can, we live the mystery of the Church and the blameless Orthodox Faith, in accordance with everything that we are taught daily by holy services, by reading, and, in general, by the teaching of the Holy Fathers, which is expressed in their writings and the decisions of the Œcumenical Synods. We preserve, as the apple of our eye, our dogmatic conscience, which is edified by our meditation upon the God-pleasing struggles and achievements of the Confessors of the Faith against various heresies.”*

In order for this meditation upon the God-pleasing struggles of the Confessors of the Faith to create a desire for Orthodox confession, it must also be expressed dynamically and combatively in circumstances in which an Orthodox witness is required as a correct teaching of the word of ecclesiastical Truth and as a God-pleasing confrontation of various heresies.

In other words, [the Abbots], as putative leaders of Orthodoxy, cannot write, *“We enduringly desire and struggle to preserve the legacy of the Holy Fathers,”* and, at the same time, turn a blind eye to the betrayal of Orthodoxy by the Patriarch.

Really, how could everything that took place at the Phanar, so dreadfully detrimental to the Orthodox Faith, set at ease the dogmatic conscience—*“preserve[d] as the apple of [their] eye”*—of the twenty Abbots of the Holy Mountain? And how was this conscience not roused and shaken, but was instead dimmed and... grew *drowsy*?

Was this conscience of theirs not shaken by the very triumphant abasement of Orthodoxy—by means of the violation of, and assault on, the Divine Liturgy—at the feet of imperious and heretical Papism, which, moreover, was honored by the Patriarch with the Christological salutation: *“Blessed is he that cometh in the name of the Lord”*?

The Abbatial leadership of the Holy Mountain shows, by its *Statement*, that it is aware of everything that has taken place, to this day, at the hands of the heterodox to the detriment of our Church, and it simply records it in its text *“with sorrow,”* probably with the feeling that it is acting militantly!

But this simple record—albeit “with sorrow”—rather betrays a subconscious feeling of guilt over the fact that, although they are aware, they do not act; nor do they react in a fighting spirit of opposition to the enemies of Orthodoxy, who live, to be sure, *within the walls!*

The twenty Abbots of the monasteries of the Holy Mountain are also aware of all the ruinous activity of the Unia in the Orthodox countries of Europe: criminal acts, with thousands of Orthodox Christian victims, as well as innumerable destructions of Orthodox Churches!

Despite this, in referring to the Unia in their text, they confine themselves to imputing to the Pope an “*insincere stance*” towards the

problem of the Unia, instead of holding Patriarch Bartholomew responsible for supporting the work of the Unia by his ignominious act (before the Pope, at the Phanar) of honoring the Uniate Cardinal Ignace



Moussa Daoud (wearing an Orthodox *kalymavchion*) with the gift of a gold Cross!

By this act, the Patriarch honored and blessed the ringleaders of the criminal and ruinous work of the Unia against the Orthodox Church.

**By this action alone Patriarch Bartholomew proves that he deserves no longer to be commemorated!**

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**WHAT** conclusions could one draw from the silent and cowardly stance of the spiritual leadership of the Holy Mountain towards the tragic fall of Patriarch Bartholomew into the embrace of Papism?

Or, what can the consequences of this unforeseen stance of the twenty Abbots of the Holy Mountain be for the life of the Church and, chiefly, for the conscience of its *pleroma*?

The consequences of the cowardice and silence of the lead-

ers of the Holy Mountain in the face of all that took place at the Œcumenical Patriarchate during the invasion of the Papal heresy are probably unforeseeable for the time being.

All the same, however, what we could say with the greatest certainty today is that these consequences will be manifested not only in our own days, but also in the near and distant future of the life of the Church, given that this judgment has been recorded in the conscience of the Orthodox as an event of unforgettable and unending memory!

**Ecclesiastical history will preserve and declare it one of the most shocking events in the spiritual life of the Orthodox Church. It will judge it as being perhaps even more significant than the entanglement of the Patriarchate in the Papal heresy!**

For the latter is regarded as an external event that occurred and may possibly not reoccur, whereas the judgment of the spiritual leadership of the Holy Mountain was hatched up as an internal event, *within the walls*, following an incubation in conditions of spiritual decline.

In conclusion, with regard to the consequences of this judgment, we should not reckon it unlikely that the Vatican will want to take advantage of such a judgment and of the cowardice and silence of the leaders of the Holy Mountain, in order that the Pope might pay a visit to the heart of the Athonite monastic republic!

And in that case, it is not impossible that the monks slaughtered under Patriarch John Bekkos will rise from the grave to be slaughtered again, at least one more time, so as to impede the visit of the Pope to the Holy Mountain!

**At the same time, the leaders of the Holy Mountain will find company in *their meditation upon the God-pleasing struggles and achievements of the Confessors of the Faith against various heresies!***

Lord, have mercy!



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\* Source: Ὁρθόδοξος Τύπος, No. 1685 (20 April 2007), pp. 1, 5. Publication lay-out ours.