



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 Græca*, 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)

Text A1

In an Open Letter to the Sacred Community of the Holy Mountain, Monks Call for a Cessation of the Commemoration of the Œcumenical Patriarch*

*The Fathers of the Holy Mountain are urged
to organize a pan-monastic Synaxis,
on or off of the Holy Mountain,
for the condemnation of the heresies
of Papism and ecumenism.*

A **MULTITUDE** of Athonite Hieromonks and monks express their profound disquiet, in a recent open letter to the Sacred Community, the Abbots, and the representatives of the twenty monasteries of Mt. Athos, over all that has been taking place for years to the detriment of Holy Orthodoxy, and ask that measures be taken. The full text of this momentous letter is as follows.

* * *

Holy Abbots and Fathers, *Evlogeite*:

We wish, by this letter, to express our profound disquiet and sorrow over all of the things that have been taking place for years within our Holy Orthodoxy, which are destructive to the teachings of the Holy Apostles and the Holy Fathers and are contrary to all that has been laid down by the sacred Canons of the Œcumenical and local Synods.

We ask ourselves if some œcumenical synod has been convened and abolished the Canons that prohibit joint prayer with heretics,¹ something which even [such a synod] is unable to do; or if the Pope has repented and renounced the heresies of the *Filioque*, primacy, infallibility, unleavened bread, purgatorial fire, created Grace, the Immaculate Conception of the Most Holy *Theotokos*,

and so many others, the majority of which have been repeatedly condemned and anathematized by Orthodox Synods and by the entirety of the Holy Fathers.²

Heaven was enraged and the Holy Fathers grieved exceedingly at seeing and hearing all that took place at the Phanar, during the Feast of the Holy Apostle Andrew, on 30 November of the current year [2006].

These are unprecedented and unheard-of things in the two-thousand-year history of the Church.

“The doctrines of the Fathers are despised, Apostolic traditions set at naught, and the fabrications of innovators are in vogue in the Churches,” as St. Basil the Great³ said, concerning similar circumstances in his age.

Everything has been literally turned upside down.

Instead of the heretical Pope lying down, as we see heretics represented in Icons of the Holy Synods, and being driven from the Divine Liturgy on the basis of the liturgical command, “the doors, the doors, in wisdom let us attend,” we elevated him to a lofty throne, where he sat wearing an *omophorion*; the Orthodox Deacons censured him; the Patriarch gave him the kiss of peace at the exhortation, “let us love one another”; he recited, as *Proestos*, the “Our Father”; the choir chanted the “*Polychronion*” to him, and also a specially composed *Troparion* by an Athonite hymnographer—Lord, have mercy!—(if, of course, the news reports are telling the truth); and he was permitted to give his blessing [εὐλογία] to the congregation—or rather his absurdity [ἄλογία], according to the Holy Canons.⁴

We have permitted the Church militant on earth to be divided from the Church triumphant of the Saints in Heaven, and to be united with Churches and assemblies of wicked heretics. We have affronted all of the Holy Martyrs and Confessors, who struggled unto blood against the heresies, because we have presented their struggles, martyrdom, and confession as being useless and futile.

Would the Holy Athonite Fathers martyred under [Patriarch John] Bekkos for refusing to receive and commemorate the Pope not be sorrowful, seeing us not only setting aside their example

in silence, but even doing the opposite? Why, then, did they and all of the Martyrs and Confessors who came before them confess and give themselves up to martyrdom?

You know, Venerable Fathers, better than we do the anti-Orthodox and blasphemous actions, manifestations, and decisions of the Œcumenical Patriarch and other Primates and Bishops, which constitute a blatant and manifest bare-headed acceptance and preaching of the panheresy of ecumenism, of the greatest ecclesiastical heresy of all ages, which violates the uniqueness of the One, Holy, Catholic, and Apostolic Church and equates it with heresies, the Mysteries of which it accepts as having and transmitting sanctifying and saving Grace.

Apart from recognizing the Baptism of Papists and Lutherans, we also participate in the common cup with the Monophysites and, on many occasions, with the Papists in the Cyclades and in the Diaspora.

We recognize, with great sorrow, that the spiritual leadership of the Holy Mountain, in recent years, has not confronted these instances of apostasy with a vigorous and brave confession, as Athonite Fathers did in the past.

The Patriarch has gauged our opposition, and since it is lukewarm, and oftentimes non-existent, he is advancing, without obstacles, towards union with the unrepentant Pope, who remains in his heresies. He also gauged us and rejoiced exceedingly during his last visit to the Holy Mountain, to which he came as if in order to receive the consent and blessing of the Athonites for all the things he had planned on doing with the Pope a few days later.

We humble Hieromonks and Monks reveal to you, by way of confession, that we have been scandalized by the silence and inaction of our spiritual leaders on the Holy Mountain, and with us the Orthodox and pro-monastic people throughout Greece and the world. Everyone is waiting to hear the voice of the Holy Mountain.

From you, who are wiser and more learned, we have learned that when the Faith is in jeopardy, we are all held responsible, if

we keep silent and show cowardice, as St. Theodore the Studite says.⁵

A monk, in particular, must not permit the slightest innovation in matters of the Faith, according to the same Holy Father and great monastic leader, organizer of the monastic life, and our common Elder.⁶

He did not fear the threats and persecutions of the iconoclast Emperors and Patriarchs; instead, in Constantinople, on the grounds of the Great Holy Monastery of Studios, he organized a procession with a thousand candle-bearing monks, who were holding the forbidden holy Icons in their hands.

Ten thousand monks of Palestine were gathered together even longer ago, in Jerusalem, by Saints Savvas the Sanctified and Theodosios the Cœnobiarch—other great monastic leaders—and they saved Orthodoxy from the Monophysite heresy.

Who will now save the Church from the panheresy of ecumenism and the perfidy of Papism?

Letters of opposition sent from time to time by the Holy Community to the Œcumenical Patriarch have brought about no results.

It is no longer a time for words, but for actions.

We, the unlettered and wretched sinners, do not wish to teach you, nor to present ourselves as confessors. We wish to set our monastic and Orthodox conscience at rest. We wish to honor the Holy Martyrs and Confessors, and especially those martyred under Bekkos by imitating their stance.

Let us not show cowardice and put our monasteries and Brotherhoods above the purity of the Faith, above God and the truth.⁷

We believe that after so many written and vocal protests and objections, and the retractions, withdrawals, and compromises, the only thing that will gladden the Orthodox and shame those of wrong belief is a cessation of the commemoration of the Patriarch and of all of those Bishops who are in agreement or are keeping silent.

Holy Fathers, gather together the monks from the *cœnobia*, the sketes, and the *kellia* in an urgent Pan-monastic *Synaxis*, ei-

ther on or off of the Holy Mountain, and condemn those pillars of heresy: Papism and ecumenism.

Undertake the good fight for the Faith.

If you do not act, we prefer to do that which is God-pleasing to that which is pleasant.

May God enlighten all of us, and may the Most Holy *Theotokos* protect and bless her Garden; may They protect the Orthodox Church from the heretical battlers against the *Theotokos* and the Saints, and also from the pusillanimous Shepherds who leave their flocks unprotected against the attacks of wolves.⁸

Begging your prayers, we remain, respectfully yours, the signatories:

Former Abbot, Hieromonk Ephraim, Dikaios of the Skete of the Apostle Andrew, and those Brothers with me, Monastery of Vatopedi
Elder Evstratios, Hieromonk, Monastery of the Great Lavra
Elder Poimen, Hieromonk, Monastery of Zographou
Elder Vasileios, Hieromonk, Monastery of Zographou
Elder Bessarion, Hieromonk, Monastery of Zographou
Artemios, Monk, Monastery of the Great Lavra
Hilarion, Hieromonk, Monastery of the Great Lavra
Paisios, Monk, Monastery of the Great Lavra
Savvas, Monk, Monastery of the Great Lavra
Chariton, Hierodeacon, Monastery of the Great Lavra
Chariton, Monk, Karoulia, Monastery of the Great Lavra
Athanasios, Monk, Karoulia, Monastery of the Great Lavra
Elder Vlasios, Monk, Xerokalyvo Viglas, Great Lavra
Akakios, Monk, Kathisma of the Holy Trinity ("kyr Isaiah"), Monastery of the Great Lavra
Elder Isaiah, Monk, Kellion of the Nativity of the Theotokos, Monastery of the Great Lavra
Cherubim, Monk, Kathisma of the Holy Archangels, Monastery of the Great Lavra
Damaskenos, Hieromonk, Kellion of the Holy Trinity, Karyes, Monastery of the Great Lavra
Elder Nektarios, Monk, Kellion of the Holy Trinity, Karyes, Monastery of the Great Lavra
Elder Theoleptos, Monk, and my Brotherhood, Kalyve of the Venerable Forerunner, Skete of St. Anna, Monastery of the Great Lavra
Elder Gabriel, Hieromonk, Kellion of St. George (Kartsonaion), Skete

of St. Anna, Monastery of the Great Lavra
Chysostomos, Hieromonk, Kartsona, Monastery of the Great Lavra
Elder Kosmas, Monk, Kellion of St. Demetrios, Skete of St. Anna, Monastery of the Great Lavra
Elder Panteleimon, Monk, Kellion of St. Panteleimon, Skete of the Holy Trinity, Monastery of the Great Lavra
Elder Sophronios, Monk, Kellion of the Entry of the Theotokos, Skete of the Holy Trinity, Monastery of the Great Lavra
Parthenios, Monk, Kellion of St. Anthony, Skete of St. Anna, Monastery of the Great Lavra
Athanasios, Monk, Vouleuteria, Monastery of the Great Lavra
Elder Seraphim, Hieromonk, Kellion of All Saints, Skete of St. Anna, Monastery of the Great Lavra
Elder Daniel, Monk, St. Anna, Monastery of the Great Lavra
Elder Gerasimos, Monk, Kalyve of St. Gerasimos, Katounakia, Monastery of the Great Lavra
Elder Benediktos, Hieromonk, Kellion of Sts. Constantine and Helen, Monastery of Vatopedi
Paisios, Monk, Kellion of the Holy Archangels (of Savvas), Karyes, Monastery of Chilandar
Silouanos, Monk, Kalyve of St. Nicholas, New Skete, St. Paul's Monastery
Gabriel, Monk, of the Koutloumousiou Kellion of St. Christodoulos
Dositheos, Monk, Kouloumousiou Kathisma
Elder Nektarios, Monk, Kalyve of the Holy Trinity, Skete of Koutloumousiou
Paisios, Monk, Kellion of St. Barbara, Monastery of Koutloumousiou
Elder Moses, Monk, Kellion of St. John Chrysostomos, Skete of St. Panteleimon, Monastery of Koutloumousiou
Elder Abraham, Hieromonk, Kellion of St. Gerasimos of Kephallenia, Skete of St. Panteleimon, Monastery of Koutloumousiou
Elder Spyridon, Monk, Kellion of St. Nicholas, Monastery of Koutloumousiou
Theodoulos, Monk, formerly of the Monastery of Koutloumousiou
Elder Chrysostomos, Hieromonk, Kellion of St. Spyridon, (those of Kerkyra), Monastery of Koutloumousiou
Hilarion, Monk, Kathisma of Docheiariou (Platani)
Elder Nikodemos, Monk, Kellion of St. Nektarios, Kapsala, Monastery of Pantokrator
Gabriel, Hieromonk, Kellion of the Panagia Gorgoypekoos, Monastery of Pantokrator

Isaac, Monk, Hesychasterion of the Nativity of the Theotokos, Kapsala, Monastery of Pantokrator
Elder Athanasios, Monk, Kellion of St. Athanasios, Monastery of Pantokrator
Elder Meletios, Monk, Nativity of the Theotokos, Kapsala, Monastery of Pantokrator
Elder Gregorios, Monk, Kellion of St. Nicholas, Kapsala, Monastery of Pantokrator
Elder Onouphrios, Monk, Kellion of the Dormition of the Theotokos, Karyes
Elder Nicolaos, Monk, Kellion of St. Demetrios, Karyes
Gabriel, Hieromonk, Kellion of the Holy Archangels (Komvologa), Karyes
Theophilos, Monk, Kellion "Sabre," Monastery of Konstamonitou
Gabriel, Monk, Monastery of Koutloumousiou, Kellion of St. Christodoulos

The collection of signatures is being continued.



(*) **Sources:** *Orthodoxos Typos*, No. 1671 (5 January 2007) pp. 1 and 5. *Stylos Orthodoxias*, No. 74 (December 2006), pp. 12-13. Editorial presentation ours.

Notes

1. By way of example, see:

Forty-fifth Apostolic Canon:

“Let a Bishop, Presbyter, or Deacon, who has merely prayed with heretics be excommunicated; but if he has permitted them to perform any clerical function, let him be deposed.”

Seventh Canon of the Synod of Laodicea

“On not allowing heretics to enter the House of God, so long as they remain in heresy.”

2. **St. Meletios of Galesion**, Third Discourse, “Against the Italians,” in V. Laurent and L. Darrouzès, *Dossier Grec de l’union de Lyon (1272-1277)*, (Paris: 1976), p. 554:

*“For the Latins have greatly and many times erred /
The entire chorus of the Fathers condemns them /*

*Whosoever communes with the Latins is aligned with the heretics/
and is separated from Christ and the saints.”*

St. Mark of Ephesus, “Encyclical Epistle,” in I. Karmires, Ta Dogmatika kai Symbolika Biblia [sic], Vol. I, p. 425:

“Thus, we have turned away from them as heretics, and for this reason have we have parted from them. What else to do? For the laws of piety say: He is a heretic and subject to the laws against heretics, who deviates even in the slightest from the right Faith.... Therefore, they are heretics and we have cut ourselves off from them as being heretics.”

Synod of Constantinople in 1848:

“Among the heresies that have been diffused throughout a great portion of the inhabited earth, by the judgments known to the Lord, was, at one time, Arianism, and, in our days, Papism.”

3. “Epistle 90,” “To our most holy brothers and Bishops in the West,” §2, *Patrologia Græca*, Vol. XXXII, col. 473B.

4. Canon 32 of the Synod of Laodicæa

“One should not receive blessings from heretics, which are absurdities [ἄλογίαι], and not blessings [εὐλογίαι]

5. “Epistle II.81,” “To Pantoleon the Logothete,” *Patrologia Græca*, Vol. XCIX, col. 1321AB:

“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. And ‘if he restrains himself, my soul will not be pleased in him.’ And ‘if they kept silent, the rocks would cry out.’ ‘Such that, when the discourse concerns the Faith, it is not permitted to say ‘Who am I? A Priest? Not at all. A dignitary? Neither.’ [The rest of the text is also very interesting.]

6. “Epistle 1.39,” “To Theophilos the Abbot,” *Patrologia Græca*, Vol. XCIX, col. 1049CD:

“If there are any monks in our days, let them show it through their deeds. The task of a monk is not to tolerate even the slightest innovation concerning the Gospel, lest they give an example to the laypeople of heresy and communion with here-

tics and have to answer for the perdition of these people.”

7. St. Theodore the Studite, “Epistle II.2,” “*To the Monks,*” *Patrologia Græca*, Vol. XCIX, col. 1120CD:

“But how is it that we prefer our monasteries to God and comfort in this life to hardship for the sake of good? Where is the “I spoke before kings and was not ashamed”; “I shall not restrain my lips, O Lord, Thou knowest it”; Where is the glory and strength of our order [of all monastics]? How is it that the blessed Savaas and Theodosios rose up against Emperor Anastasios when he chose the part of impiety, and they fought fervently for the Faith, anathematizing those of wrong belief in the Church and sending a protest to the Emperor, in which they declared that they would prefer death to altering the institutions [of the Church]?”

8. St. John 10:11-12:

“The good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep.”