

**The Holy Hieromartyr Cyprian of Carthage
Whom the Holy Church Celebrates on August 31**

Saint Cyprian was born of pagan parents in Carthage of Roman Africa about the year 190. An eloquent teacher of rhetoric, he was converted and baptized late in life, and his conversion from a proud man of learning to a humble servant of Christ was complete; he sold his great possessions and gave them to the poor, and because of his zeal and virtue, was ordained presbyter in 247, then Bishop of Carthage in 248. He was especially steadfast in defending the sanctity and uniqueness of the Baptism of the Church of Christ against the confusion of those who would allow some validity to the ministration of heretics; his writings continue to guide the Church even in our own day. Having survived the persecution of Decius about the year 250, he was beheaded in confession of the Faith during the persecution of Valerian in 258, on September 14; that day being the feast of the exaltation of the Cross, his feast is kept today.

“None may say they could not find her”

Father Michael Azkoul

An extract from:

Once Delivered to the Saints An Orthodox Apology for the New Millennium
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Chapter Seven Epilogue: Orthodoxy and the Spirit of Ecumenism pp. 270-276.

Georges Florovsky (1893–1979)

The question recurs, as when it was first asked: how is it possible for the Orthodox participants in the WCC, conscious of their Church as the one, holy, catholic and apostolic Church, to have surrendered this divine honour? When did the ecclesiology of the Oberlin Statement become obsolete?¹ When did the canons become “toilet paper,” as one Greek hierarch so eloquently put it. What caused these bishops, priests and theologians to come gradually to the position that the Orthodox Church could not be identified as the *Una Sancta*? Were they persuaded by argument? We have heard none. What compelled them to embrace a new religious consciousness?

A There is a clue in the career of Fr Georges Florovsky, the symbol of his generation, of an Orthodoxy conscious of itself as the true Church but unable to endure the *embarrass de richesses*. Here is a troubled Orthodoxy, dogged by a predatory West and demeaned by a repressive East, an institution which in the nineteenth century seems to have lost her nerve, so that in the twentieth century she is ready to cede her patrimony. Florovsky was the embodiment of the crisis, struggling to remain faithful to the patristic heritage of Orthodoxy while enamoured of occidental ways. His writings, profound as they sometimes were, showed a desperate effort to reaffirm “the faith of the Fathers” while welcoming heretics as “separated brethren” and their religious and intellectual values as saving Truth.

A student of Florovsky’s at Princeton, His Grace, Bishop Chrysostomos of Etna (Cal.), offers some useful insight into his mentor’s thought. Florovsky, he

¹ The Orthodox delegation to the North American Faith and Order Study Conference in Oberlin, Ohio (1957) “declared with conviction that ‘the unity we seek’ is ‘a given unity which has never been lost, and as a divine gift and an essential mark of Christian existence could not have been lost. This unity in the Church of Christ is for us a unity of the historical Church, in the fullness of faith, in the fullness of continuous sacramental life. For us, this unity is embodied in the Orthodox Church’... [which unity] ‘has never been broken or lost, so as to be now a problem of search and discovery.’” p. 268.

asserts, “was above all, a scholar,” a profession which seemed to dwarf his priesthood. Calling for “patristic revival,” he, nevertheless, described the theology of the Fathers as “incomplete.” Unwavering “in his dedication to the immutable truths of the Church,” Fr Georges advocated a Christian Faith “which does not compel a man to draw on the Fathers as a source of action.” His Orthodoxy, the Bishop concludes, was cerebral...sterile and academic’.²

B Bishop Chrysostom passes over Florovsky’s ecumenism with little comment, save that he “marveled” at his loyalty to the Patriarch of Constantinople, who was zealous in his devotion to the movement. Ecumenism had gripped the Patriarchate well before Fr. Georges entered its jurisdiction, subsequent to his migration to Paris in 1926 (ordained to the priesthood in 1932) where he joined the faculty of St. Sergius Theological Institute, a pesthole of theological liberalism. At the same time, he accepted the patronage and authority of Archbishop Eulogi (Georgievsky), a hierarch of the Russian Orthodox Church Outside of Russia (Sremski Karlovci, Yugoslavia),³ whose president was Metropolitan Anthony (Khrapovitsky), formerly of Kiev. In 1931, Eulogi and much of the Orthodox emigration—including the Institute—bolted the Russian Synod, in order to avoid its censure and the excommunication of the Moscow Patriarchate, putting themselves uncanonically under the *omophor* of Patriarch Photios III of Constantinople.

The reason for the Archbishop’s action, aside from the faculty’s unrestrained ecumenical activities, was the controversy over the heterodox theological and philosophical opinions of several professors at St Sergius. Of particular offense was the sophiological heresy of the Institute’s Dean, Fr Sergius Bulgakov. Although disapproving of his doctrine, Florovsky would not condemn him “out

² “A Tragedy of Orthodox Theology,” *The Orthodox Word* XVI, 5 (1980), 237-242. For a more sympathetic view of Fr Florovsky, see A. Blaine, “A Sketch of the Life of Georges Florovsky,” in *Georges Florovsky: Russian Intellectual and Orthodox Churchman*. Ed. by A. Blaine. Crestwood (NY), 1993, 13-217. One can hardly miss the wording of the book’s title. That Fr Georges was first “a man of high intellectuality” (Blaine’s expression) is precisely the impression he left on me during my student days at Holy Cross Greek Orthodox Seminary (1954-1956). Perhaps, he had the same feeling about himself, which may explain why, when he celebrated the Liturgy and preached, he seemed almost shy, perhaps uncomfortable.

³ The Karlovci Synod was established by Patriarch Tikhon. All bishops of the Russian diaspora originally belonged to it, both in Europe and the Americas (consult M. D’Herbigny & A. Deubner, “Èvêques Russes En Exil: Douze ans D’Èpreuves [1918-1930],” in *Orientalia Christiana* XXI, 67 [1931]).

of respect for the charisma and the personality of his revered friend.”⁴ A leading member of a group of Russian intellectuals, the self-styled “Neo-Christians” who demanded the right to create new doctrine for the Church, Fr. Sergius “modernized through the prism of German Idealism,”⁵ arguing for the introduction of Vladimir Soloviev’s pantheistic metaphysics—particularly, the Gnostic idea of Sophia—into the Christian Faith. Sophia, he said, is the *Ousia* or Essence of God, the feminine element in the Deity. By means of her (*qua* Plato’s Ideas), God created the world, and with her collaboration Christ saved it.⁶ Bulgakov was justly accused of injecting a fourth Person into the Trinity.

On account of his remonstrances to the Dean and his colleagues, Florovsky was particularly unpopular with them. The majority of the Institute’s faculty was revising the major themes of Orthodoxy while Florovsky was promoting a “return to the Fathers.” He believed that a patristic revival—a “neo-patristic synthethis”—was necessary for the reaffirmation of the Orthodox Tradition if the world were to behold the true face of the Church. Thus, when his *Ways of Russian Theology* appeared in 1937 with its insistence that the failures of Russian Theology (and philosophy) were precisely their deviation from the spirit of the Fathers, the Institute faculty conspired to shield the students from his influence.⁷

⁴ G.H. Williams “Georges Vasilievich Florovsky: His American Career (1948-1965).” *The Greek Orthodox Theological Review* XI, 1 (1965), 29. Bulgakov was nevertheless formally condemned (7/20 Sept. 1935) by Metropolitan Sergius, Acting Patriarch of Moscow, and by the Karlovci Synod under Metropolitan Anthony Khrapovitsky.

⁵ *Ibid.*, 28. Florovsky saw in Bulgakov’s philosophical theology the crypto-pantheism which reduced the individual to a cell within the cosmic body, and which deprived him of freedom. Bulgakov described his philosophy as “panentheism” (everything in God), not pantheism (everything is God). A sophistry at best, since he said more than once that God would not exist if the universe did not exist, and vice versa (e.g., *The Unfading Light*. Moscow, 1917, pp. 102-103 [in Russian]). Thus, in order to counteract such thinking, writes Professor Williams, Florovsky “stressed individual personality (harking back to the philosophy of freedom and the personalism of Charles Renouvier [1815-1903]); and he rejected theological abstractions [found also in Bulgakov] in what he always disparaged as the theosophical or anthropological algebra of such systematic theology, both Roman Catholic and Protestant” (“The Neo-patristic Synthethis of Georges Florovsky,” in *George Florovsky: Russian...*), 292.

⁶ See Bulgakov’s *The Wisdom of God: A Brief Summary of Sophiology*. Trans. by P. Thompson, C.F. Clarke & Xenia Braikevitch. With a preface by F. Gavin. London, 1937; also W.F. Crum, *The Doctrine of Sophia according to Sergius N. Bulgakov*. Cambridge (Mass.), 1965.

⁷ Nicholas Berdiaev, editor of *The Way (Put’)*, flayed Fr Georges in a long and scurrilous review of his book, accusing him of arrogance, of playing the avenging angel, of damming all those who disagreed with him. Berdiaev and his friends were aware that *Ways of Russian Theology* was an

Had Berdiaev *et alii* not been self-defensive, they might have asked Florovsky some pertinent questions. What is a “neo-patristic synthesis”? His reply might have been that the great wisdom of patristic literature “primarily” from the fourth to the eighth centuries should be updated. A return to the Fathers does not require “slavish imitation” of their teachings, but rather the advocacy of their spirit. But what is their “spirit”? Adapting those great themes of patristic thought to modern theological problems, Florovsky could have said. Such a program would, of course, involve the introduction of foreign elements into Orthodox Theology.

Florovsky’s “neo-synthesis” gave him the opportunity to validate his own extra-Orthodox philosophical and theological resources. Yet he could not legitimately argue that his incorporation of Augustine (whom he ranked among them), Soloviev, or Charles Renouvier, and the Marburg Neo-Kantians (which exercised so much influence on Florovsky’s conception of knowledge, creation, time, freedom, and eschatology) into Orthodox Theology was comparable to the “hellenism of the Fathers” They saw Greek philosophy and the religion of Judaism as historical “preparation for the Gospel.” Modern philosophy is not. Florovsky’s brood of thinkers had no such credentials, and were not so easily adaptable to the purposes of Orthodoxy as were Plato and Aristotle. In addition, the “spirit” of his theological and historical writings is evidence that the Florovsky synthesis fell far short of the patristic achievements. He had little trouble in criticizing the Fathers, as we have seen in his treatment of St Vincent of Lerins.⁸

In any case, it was a useful perspective which he took to the First Congress of Orthodox Theologians in Athens (29 Nov-6 Dec, 1936). In his initial paper to the Congress, “Westliche Einflüsse in der Russischen Theologie,” he traced the influence of both Roman Catholic and Protestant influence on Orthodox Theology (“pseudomorphosis”); and in his second paper, “Patristics and Modern Theology” (*Procès-Verbaux du premier Congrès de théologie Orthodoxe* [29 Nov-6Dec, 1936]. Ed. by H. Alivizatos. Athens, 1939, 282-242), Florovsky made his famous declaration concerning “Christian Hellenism” as a “standing category” of Orthodox Theology. The proposals of this paper seemed to call for much more than secular Western thought as “handmaiden” to Christianity. His books and articles on the Fathers paid considerable deference to modern patristic research, heterodox and secular.

implicit reproach of their speculations. (See the translation of the English edition, volume five, *The Collected Works of Georges Florovsky*. Belmont [Mass.], 1979, xi-xv).

⁸ Cf. *Once Delivered to the Saints*, pp. 26, 30 ff.; 216.

Florovsky told the Congress of his disappointment with the present course of Orthodox theology, that is, the perpetuation of the “pseudomorphosis” which had obscured the truth for more than three centuries. He reserved not a few words of criticism for the Russian Church. Her theologians were not alone, however, in writing theology by interpolating quotations of the Fathers into theological systems borrowed from the West, a practice which misleads and distorts rather than illuminates the traditions of Orthodoxy. Florovsky had special praise for Metropolitan Anthony Khrapovitsky, president of the Karlovci Synod, for his efforts to bring Orthodox theology back to the Fathers, albeit he found Vladika’s assessment of them “in many points more than inadequate.” Surely, in the light of Florovsky’s own theological “inadequacies,”⁹ this is a curious remark considering the traditionalism and sanctity of the Metropolitan.

Not unlike most of his colleagues at the Congress, the thinking of Florovsky reflected a certain ambivalence towards the Orthodox Faith. Before this illustrious assembly, he referred to the Orthodox Church as *Una Sancta*; but he also added that, if she was to win the ear of modernity, she would need to reshape the great ideas of patristic literature, i.e., he wanted to undertake a critique of the entire Orthodox ethos in order to find a place for her in the twentieth century. Lastly, Fr Georges was not opposed, with some qualifications, to the application of modern scientific research to patristic Biblical exegesis.¹⁰ It is noteworthy that nearly every theologian attending the Congress in Athens has studied in Europe, especially Germany; and, also, that most of them took part in ecumenical meetings before and after the Congress.

C “An important, but generally ignored fact, is Fr Georges’ attachment to Augustine of Hippo. With his idea of “the neo-patristic synthesis,” the erroneous opinions (e.g., on the validity of heretical baptism) of the Latin Bishop were easily ingested by Florovsky. He might better have adopted the ecclesiological “radicalism” of Metropolitan Anthony Khrapovitsky, excising the influence of Augustine, “the father of the schoolmen” from his own theology. His attraction to the Bishop of Hippo was a fundamental element in Florovsky’s theological ambivalence, an attraction which might be traced to the impact of the “liberal” nineteenth century Metropolitan Philaret (Drozdov) of Moscow (see below) on his own thinking. Philaret also respected Augustine and his notion that one could belong invisibly to the Church. Thus he refused to deny the name

⁹ Fr Alexander Schmemmann makes the pertinent observation that Fr Florovsky failed “to clarify and explain what he meant by the Neo-Patristic synthesis” (“In Memoriam”, *St Vladimir’s Seminary Quarterly* XXIII, 3-4 [1979], 139).

¹⁰ Blaine, “*Geo. Vasil. Florovsky*,” *ibid.*, 83.

“Christian” to any religious body which confessed Christ as Lord; and, for that reason, His Eminence was willing to publically acknowledge that the Sacraments of Roman Catholics and Protestants were not without some real “charismatic” significance, despite the separation of these bodies from the Orthodox Church.

D Professor Williams¹¹ highlights the words “charismatic” and “canonical” in a literary tribute to Florovsky, words which had become in Florovsky’s theology “nearly technical terms for designating the still undetermined boundary between the empirical (historical) and true Church.” In other terms, Fr Georges conceived the Church visibly as “canonical” and invisibly as “charismatic.” He never clarified for his readers the nature of their relationship, that is, the Church as a historical institution and the Church as a living organism, the Church in heaven, the Church on earth. For him it was an *a priori* truth that the Church cannot be divided, but he anguished over “the challenge of disunity.” He formally rejected such facile notions as the Anglican “branch theory.” Orthodoxy is the true Church, Florovsky confessed, but, like Philaret, he would not “unchurch” anyone.

Florovsky’s “ecumenical” statements manifest no repugnance for heresy. For him it seemed to have no specific target, at least, not in the modern world. He made no public declaration that heresy, hateful to God, was the promise of damnation (Gal. 1:8). We may credit him with repeating the words of Khomiakov, “heresy has no place among us”; but he invariably avoided the conclusion that the false doctrine espoused by “other Christians” excludes them from the Catholic Church. His writings do not show that he came to grips with this truth everywhere taught by the holy Fathers. His experience and logic insisted that the faith of the Orientals, Protestantism and Roman Catholicism, must not be discounted. His mind took refuge in historical analysis and analogy.

E There are two ecclesiological statements which exhibit this tortured contradiction. “I have no confessional loyalty,” he said; “my loyalty belongs solely to the *Una Sancta*... Therefore, for me, Christian reunion is just a universal conversion to Orthodoxy....”¹² Another time he wrote, “All local churches indeed have their particular contributions.” The contribution of “the Eastern Church” is unique. “The witness of the Eastern Church is precisely a witness to the background of ecumenical Christianity, because she stands not so much for a

¹¹ G.H. Williams “Georges Vasilievich Florovsky: His American Career (1948-1965).” *The Greek Orthodox Theological Review* XI, 1 (1965), 29.

¹² “Confessional Loyalty in the Ecumenical Movement,” *Theology Today* VII, 1 (1950), 68-79.

local tradition of her own, but the common heritage of the Church universal. Her voice is not merely a voice of the Christian East, but a voice of Christian antiquity.”¹³

The ambiguity of these remarks displays Florovsky’s unwillingness to affirm that, on account of her pure doctrine, the Orthodox Church is precisely the *only Church*. Intimidated by his own scholarly “objectivity,” he refused to define the “borders” of the “charismatic” Church as the “borders of the “canonical” Church.¹⁴ His error was, of course, to approach ecclesiology from these two categories, rather than taking the patristic or Christological position which combined them. It would then have been evident to him that the Christian Revelation requires the borders of the Church to be palpable. Instead he chose the flawed Augustinian (nestorian) ecclesiology. In other words, as there is one Christ, there is one Church; and if Christ’s Divinity and humanity are united “without confusion or separation,” so likewise are the visible and invisible dimensions of His Body, the Church, that is to say, as the Divinity and the humanity are one, so likewise the invisible or “charismatic” and visible or “canonical” dimensions of the Church. The one is perfectly coterminous with the other.

It follows that the ‘borders’ of the Church established by the Lord must be identifiable by everyone who encounters her, as the “borders” of Christ. None may say that they could not find her.¹⁵ Again, if, as Florovsky insisted, the

¹³ “The Eastern Orthodox Church and the Ecumenical Movement,” *Theology Today* VII, 1 (1950), 65-69.

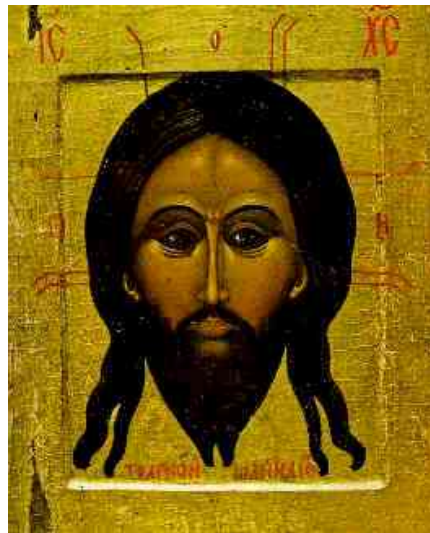
¹⁴ The word “canonical” here has a juridical ring. Although the Canons of the Church take the form of Roman Laws, they have a different purpose. Thus, whenever the canons are invoked to define the visible “borders” of the Church and the world, the implicit purpose is to draw a sharp line between the Church and the world. Furthermore, Canons, as we said before, manifest Christian doctrine; but also they exist “to protect the Orthodox from infection by an heretical spirit” as well as from indifference to the Faith” (Bishop John of Smolensk). There is every reason to be alarmed over the selective use of some of them by the hierarchy of so-called “world Orthodoxy” (i.e., ecumenists) and even some Old Calendar bishops.

¹⁵ Father Michael Azkoul, the author of *Once Delivered to the Saints*, introduces his work as “a sign against the self-deception of the so-called ‘ecumenical’ Orthodox who, while protesting their fidelity to her Apostolic Tradition, nonetheless seek to conform the Church of God to this world.” Such people “remain within an organization whose ultimate aim is to incorporate Roman Catholicism, Protestantism, Judaism, Islam, Hinduism, etc. and Orthodoxy herself into a universal religion, contrary to the Christian Revelation which has established the One, Holy, Catholic and Apostolic Church for the salvation of the human race.”

Father Michael continues, “No doubt this ‘apology’ for historic Orthodoxy will clash with the ‘spirit of the age.’ Her claim to exclusivity and infallibility will necessarily carry the perception of

Church is indivisible; and if, according to the Oberlin Statement, the unity of the Church has not been broken or, what is the same thing, that the Orthodox Church is the Body of Christ and the “problem of unity” is resolved by the universal conversion to Orthodoxy, then, she is not “the Eastern Church,” but the Church, the only Church of the living God. But Florovsky refused, as he said, to “unchurch anyone”; he need not have troubled himself. In truth, Orientals, Latins and Protestants cannot be “unchurched,” because they were never “churched.” They have no Sacraments, no priesthood, no saving Grace. For these belong to the Church alone, the cause and expression of her unity, testimony to the indwelling of the Holy Spirit. Where heresy is God will not abide, for He is the God of Truth, not of confusion.

It is impossible, therefore, that heretics share in her Grace, lest we believe that they are part of the Church, and the Church is “with heresy”; or that the Grace of the Spirit operates outside the Church, and the Spirit acts against Himself. Such apologetics are not to be found in the works of Georges Florovsky. I am not persuaded that he knew or could have appreciated them. He did not hesitate to caution me in our correspondence about taking too seriously the patristic denunciations against heresy. There is some irony in his refusal to recognize in himself “pseudomorphic” judgments on the Fathers and the Church which venerates them.



**The Face of our Christ
by a Serbian hand**

“theological arrogance” for a world whose call for ‘diversity’ and inclusiveness allows no absolutes” (see p.2).



**Saint Philaret Metropolitan of New York, the New Confessor
Whom the Holy Church Celebrates October 28.**

THE ANATHEMA AGAINST THE HERESY OF ECUMENISM AND ITS ADHERENTS

To those who attack the Church of Christ by teaching that Christ's Church is divided into so-called branches which differ in doctrine and way of life, or that the Church does not exist visibly, but will be formed in the future when all branches or sects or denominations, and even religions will be united into one body; and who do not distinguish between the priesthood and mysteries of the Church from those of heretics, but say that the baptism and eucharist of heretics is effectual for salvation; therefore, to those who knowingly have communion with those aforementioned heretics or who advocate, disseminate, or defend their new heresy of Ecumenism under the pretext of brotherly love or the supposed unification of separated Christians,

ANATHEMA

In a letter to Father Anthony Gavalas of Astoria, New York, His Eminence, Metropolitan Philaret, personally explained the significance of this contemporary patristic statement:

14/27 October, 1983

Dear Father Anthony:

I pray that the blessings of our Savior be with you and your Parish.

Please be informed that the Bishop's council during its meeting last August unanimously adopted the following resolution concerning the pan-heresy of Ecumenism, which in a word encompasses all forms of modernism and innovation:

(Then follows the text of the Anathema above, after which the letter continues)

The text of this Anathema is to be attached to the *Synodicon* of the Sunday of Orthodoxy, to be read with the rest of the text of the *Synodicon*.

Please extend my prayerful greetings to your family and the members of your Parish.

With much love in our Lord,
✠ Metropolitan Philaret
President of the Synod



The Metropolitan delivers a sermon on the day of his enthronement, 1964; behind him stands Blessed Archbishop John (Maximovitch) (†1966)

Icon of Saint Philaret © Maday Studios Cleveland Ohio 44133-0315
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The Seventieth Epistle of Saint Cyprian of Carthage
Epistle LXX A.D. 255
Cyprian, Liberalis, Caldonius, etc. to their brethren Januarius,
Greeting.

WHEN we were together in council, dearest brethren, we read the letter which you addressed to us respecting those who are thought to be baptized by heretics and schismatics, whether, when they come to the one true Catholic Church, they ought to be baptized. Wherein, although ye yourselves also hold the Catholic rule in its truth and fixedness, yet since, out of your mutual affection, ye have thought good to consult us, we deliver not our sentence as though new but, by a kindred harmony, we unite with you in that long since settled by our predecessors, and observed by us; thinking, namely, and holding for certain, that no one can be baptized outside the Church, in that there is one Baptism appointed in the holy Church, as it is written, the Lord himself speaking, They have forsaken me the Fountain of living water, and hewed them out broken cisterns that can hold no water (Jer. 2:13 LXX). Again, holy Scripture admonishes us, and says, Keep thee from the strange water, and drink not from a fountain of strange water (cf. Proverbs 5:15-18 LXX).

The water then must first be cleansed and sanctified by the priest, that it may be able, by Baptism therein, to wash away the sins of the baptized, for the Lord says by the prophet Ezekiel, Then will I sprinkle clean water upon you, and ye shall be purged from all your uncleannesses, and from all your idols, and I will cleanse you. And I will give you a new heart, and will put a new spirit in you (Jezekeil 36:25 LXX). But how can he cleanse and sanctify the water, who is himself unclean, and with whom the Spirit is not? Whereas the Lord says in Numbers, And whatsoever the unclean man shall touch shall be unclean (Num. 19:22 LXX). Or how can he that baptiseth give remission of sins to another, who cannot free himself from his own sins, outside of the Church?

Moreover, the very interrogatory which is put in Baptism, is a witness of the truth. For when we say, Dost thou believe in eternal life, and remission of sins through the holy Church? we mean that, remission of sins is not given, except in the Church; but that, with heretics, where the Church is not, sins cannot be remitted. They, therefore, who claim that heretics can baptize, let them either change the interrogatory or maintain the truth; unless indeed they ascribe a Church also to those who contend they have a Baptism.

Anointed also must he of necessity be, who is baptized, that having received the chrism—that is, unction, he may be the anointed of God, and have within him the grace of Christ. Moreover, it is the Eucharist through which the

baptized are anointed, the oil sanctified on the altar. But he cannot sanctify the creature of oil, who has neither altar nor Church. Whence neither can the spiritual unction be with heretics, since it is acknowledged that the oil cannot be sanctified nor the Eucharist be celebrated among them. But we ought to know and remember that it is written, "As for the oil of the sinner, let it not anoint my head" Ps. 140:6 LXX; which the Holy Spirit forewarned in the Psalms, lest any, quitting the track, and wandering out of the path of truth, be anointed by heretics and adversaries of Christ. Moreover, when baptized, what kind of prayer can a profane priest and a sinner offer? in that it is written, God heareth not a sinner, but if any man be a worshipper of God, and doeth His will, him He heareth (cf. John 9:31).

But who can give what himself hath not? or how can he perform spiritual acts, who hath himself lost the Holy Spirit? Wherefore he is to be baptized and received, who comes uninitiated to the Church, that within he may be hallowed through the holy; for it is written, Be ye holy, for I am holy, saith the Lord (cf. Lev. 11:44 LXX). So that he who has been seduced with error and washed outside [the Church (ed.)] should, in the true Baptism of the Church, put off this very thing also; that he, a man coming to God, while seeking a priest, fell, through the deceit of error, upon one profane. But to acknowledge any case where they have been baptized is to approve the baptism of heretics and schismatics.

For neither can part of what they do be void and part avail. If he could baptize, he could also give the Holy Spirit. But if he cannot give the Holy Spirit because, being set outside [ed.], he is not with the Holy Spirit, neither can he baptize any that cometh: for that there is both one Baptism, and one Holy Spirit, and one Church, founded by Christ the Lord upon Peter, through an original and principle of unity; so it results, that since all among them is void and false, nothing that they have done ought to be approved by us.

For what can be ratified and confirmed by God, which they do whom the Lord calls his enemies and adversaries, propounding in His Gospel, He that is not with Me is against Me; and he that gathereth not with Me scattereth (Lk. 11:23). And the blessed Apostle John also, keeping the commandments and precepts of the Lord has written in his Epistle, Ye have heard that the Antichrist shall come; even now there are many Antichrists, whereby we know that it is the last time. They went out from us, but were not of us; for if they had been of us, they would no doubt have continued with us (cf. I Jn. 2:18, 19). Whence we, too, ought to infer and consider, whether they who are the adversaries of the Lord, and are called Antichrists, can give the grace of Christ.

Wherefore we who are with the Lord, and who hold the unity of the Lord, and according to this vouchsafement administer His priesthood in the Church, ought to repudiate and reject and account as profane, whatever His adversaries

and Antichrists do; and to those who, coming from error and wickedness, acknowledge the true faith of the one Church, we should impart the reality of unity and faith by all the sacraments [i.e. mysteries (ed.)] of divine grace. We bid you, dearest brethren, ever heartily farewell.

NPNF Vol. 10 *The Seven Ecumenical Councils* pp. 518, 519.

The historical record shows that this is the Canon of St. Cyprian, which was issued by a Synod of 31 Bishops under St. Cyprian in Carthage in 255. Under the Holy Fathers of the Quinisext Council, A.D. 692 in its Second Canon, St. Cyprian's Seventieth Epistle "received the sanction of Ecumenical Authority."¹⁶

St. Cyprian, commemorated on August 31, was vigorously supported by Saint Firmilian Bishop of Caesarea in Cappadocia, who is commemorated on October 28.

This is the earliest written report of a decision of a Synod of Bishops in the Church.

Further, for the student of the holy Fathers, it is evident that Our Father Among the Saints Philaret Metropolitan of New York, the New Confessor, in the Synod's *Anathema Against Ecumenism* 14/27 October, 1983, based the wording of this Anathema, in large part, upon the Seventieth Epistle of Saint Cyprian of Carthage.

And to our God be glory.



IN WISDOM HAST THOU MADE THEM ALL

¹⁶ <http://www.fordham.edu/halsall/basis/trullo.html>