

**THE DISCONNECT OF WORLD ORTHODOXY
FROM THE APOSTOLIC FAITH**

By

A Former Priest of the Antiochian Archdiocese



Holy Orthodox Metropolis of Boston

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You may have seen the timeline which shows how Orthodoxy had its beginning in Jerusalem and how it has continued in unbroken succession with the Apostolic Faith through the centuries while all other groups have veered off and gone away from that Faith in one way or another.

What follows here is a timeline, of sorts, which shows world Orthodoxy's disconnect from the Apostolic Faith over the last 85 years. Most, but not all, of what follows is drawn from three major sources: *The Touchstone*, published by Holy Transfiguration Monastery, Boston and *Against False Union*, published by St. Nectarios Press, Seattle, WA, both by Dr. Alexander Kalomiros who was a medical doctor in Greece, and *The Struggj2*

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le Against Ecumenism, published by The Holy Orthodox Church in North America, Boston. Used with permission of Holy Transfiguration Monastery and The Holy Orthodox Church in North America.

A Chronology of Disconnect

1920 Metropolitan Dorotheos of Prusa, *locum tenens* of the throne of the Ecumenical Patriarchate, issues the Encyclical entitled, "To the Churches of Christ Wheresoever They Might Be," thereby indicating for the first time Constantinople's willingness to enter into ecumenical discussions.

For the first time, an Orthodox bishop publicly addressed the denominations outside the Holy Orthodox Church as "fellow heirs and partakers of the same promise of God in Jesus Christ" and thus overturned the article of the Symbol of Faith in One...Church and officially proclaimed belief in many Churches. Here it was publicly taught that the Church is not one, with the intention of opening an ecumenical dialogue with all the different heterodox bodies on an equal footing as "Churches of Christ." The first item in this agenda

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proposed the adoption of a common festal calendar so that all the “Churches” could celebrate the great Christian feasts simultaneously.

1921 Meletios Metaxakis is deposed as Archbishop of Athens for canonical infractions and for causing schism.

1922 Meletios Metaxakis establishes the Greek Archdiocese in the United States and places it under the jurisdiction of the Ecumenical Patriarchate.

1922 With the support of the Greek Ministry of Foreign Affairs, but without being canonically elected, and though deposed by the Holy Synod of the Church of Greece, Meletios Metaxakis is enthroned as Ecumenical Patriarch. Under intense political pressure from the government of Greece, his defrockment as Archbishop of Athens is lifted.

1922 Ecumenical Patriarch Meletios Metaxakis recognizes the validity of Anglican orders.

1923 Ecumenical Patriarch Meletios Metaxakis recognizes the Communist-sponsored Living Church in Russia

1923 Meletios Metaxakis convenes the Pan-Orthodox Congress but the only representatives in attendance are the Orthodox Churches of Greece, Romania, and Serbia and the Anglican Church. Outraged Christians of Constantinople physically expel Metaxakis from the premises of the Patriarchate. Metaxakis officially resigns, citing “reasons of health.”

1924 Pressured by the Greek Ministry of Foreign Affairs, the Ecumenical Patriarchate and the State Church of Greece adopt the Gregorian or papal calendar in favor of the Julian Church calendar.

This in spite of the fact that the Pan-Orthodox Councils of 1583, 1587, 1593, and many subsequent Orthodox Councils condemned the new calendar and pronounced an anathema upon those that would adopt it.

The problem with the new calendar is twofold. First, it was adopted unilaterally without the consensus of the whole Church. Second, the primary reason for adopting it was to effect the “union of the various denominations” even though they were not in agreement on matters of the Faith. Thus the new calendar became an

instrument for rejecting Holy Tradition and the continual presence of the Holy Spirit in the Church, and also a means of pursuing false unions.

At the Council, which eventually resulted in the adoption of the new calendar, the calendar was not the only issue on the agenda. The following goals were also set: the abolition of the *rason* and its replacement with the suit and clerical collar of the heterodox clergy; the shearing of the hair and beards of the Orthodox clergy so that they would completely resemble the clergy of the Protestants, Anglicans, and Roman Catholics; the abolition of the fasts, again in accordance with heterodox practices; the abolition of monasticism, or its transformation into organizations with a social or educational mission, again, according to the example of the non-Orthodox West. At that time, sporadic ecumenical contacts and dialogues had already taken place and there was systematic urging for the recognition of Anglican Orders, and of all non-Orthodox baptism. A review of the Church’s canons as well as a new definition of the official confession of the Orthodox Faith were also discussed. Many of these items were like seeds planted that unfolded and grew gradually over many years.

1925 On September 14 by the old calendar, the Feast of the Exaltation of the Precious Cross, the Cross appears in the heavens over the Church of Saint John the Theologian on Mount Hymettos, outside of Athens, where two thousand faithful who rejected the new calendar and other changes had gathered to celebrate the Vigil. The police, who were sent by Archbishop Chrysostom Papadopoulos of Athens to break up the service and arrest the priest, are converted as a result of the appearance of the Cross.

1925-1935 Some 800 communities of those who follow the traditional Orthodox calendar are established in Greece. The State Church under Chrysostom Papadopoulos insists on persecuting and exiling the traditional Orthodox clergy and faithful.

1926 The State Church of Greece issues an encyclical declaring the Mysteries of the traditional Orthodox Christians “bereft of divine grace.”

1926 Meletios Metaxakis, under the auspices of the Greek government and the British Mandate government in Egypt, becomes

Patriarch of Alexandria. The Patriarchate of Alexandria adopts the new calendar.

The Churches of Constantinople, Alexandria, Antioch, Jerusalem, Greece, Cyprus, Serbia, Bulgaria, Poland, and Romania participate in the (Protestant) Faith and Order Conference in Lausanne.

1931 An Orthodox delegation under the leadership of Meletios Metaxakis attends the Anglican Lambeth Conference.

1935 In May, seeing that nothing avails in convincing Archbishop Chrysostom Papadopoulos to reject his innovation, three Metropolitans of the State Church renounce the innovation and take up the leadership of the traditional Orthodox Christians. They consecrate four new traditionalist bishops and in an encyclical to the faithful, the three Metropolitans declare the State Church of Greece to be schismatic and under the condemnation of the Pan-Orthodox Councils of 1583, 1587, and 1593.

1935 A month later the State Church holds a spiritual court and condemns the above-mentioned traditional Orthodox hierarchs. All are “deposed”. Three are exiled, one is confined to his monastery and three recant and return to the State Church.

1937 In July, Meletios Metaxakis dies in Zurich and is buried in Cairo.

Meletios Metaxakis had a very active and far-ranging ecclesiastical career. He began his Episcopal activities as Metropolitan of Kition of Cyprus (1910-1918), then became Metropolitan of Athens (1918-1920), then Ecumenical Patriarch (as Meletios IV, 1921-1923), and finally Patriarch of Alexandria (as Meletios II, 1926-1935). Although removed from his position as Metropolitan of Athens, he came to America in February of 1921, still acting as the head of the Church of Greece, and established the Greek Archdiocese of North and South America. Elected Ecumenical Patriarch in 1921, he remained in that position until he was removed forcibly by the faithful in 1923. Finally, according to Archbishop Athenagoras of Thyatira and Great Britain, who was present as an archdeacon and eyewitness, Metaxakis was given a full

Masonic funeral upon his death in Alexandria in 1935.

1937 In Edinburgh, the Churches of Constantinople, Alexandria, Antioch, Jerusalem, Greece, Cyprus, Bulgaria, Poland, and Albania participate for a second time in the Faith and Order Conference.

1948 The Faith and Order Conference fuses with the “Life and Work Movement” in Amsterdam to become the “World Council of Churches” (WCC). The Churches of Constantinople, Alexandria, Antioch, Jerusalem, Greece and Romania participate.

1948 Ecumenical Patriarch Maximos is declared “mentally unfit” and forcibly retired; Archbishop Athenagoras of North and South America arrives in Constantinople on an aircraft of the United States State Department and becomes Ecumenical Patriarch. The Western religious and secular media report on the political overtones and illegality of Athenagoras’s election.

It has been written that Athenagoras was a 33rd degree Mason. On one occasion he said, “We are in error and sin if we think that the Orthodox Faith came down from Heaven and that the other dogmas [i.e. religions] are unworthy. Three hundred million men have chosen Mohammedanism as the way to God, and further hundreds of millions are Protestants, Catholics and Buddhists. The aim of every religion is to make man better”!

1950 Seeing no sign of repentance from the State Church of Greece, the Holy Synod of the traditional Orthodox under Metropolitan Chrysostom of Florina issues an encyclical declaring the State Church schismatic and its mysteries void of grace.

1950 The World Council of Churches (WCC) central committee at Toronto states that member churches believe that the Church of Christ consists of all its members together, and one member cannot believe that it is the only true Church of Christ.

1950-1955 Archbishop Spyridon of the State Church of Greece initiates and maintains a period of fierce persecutions against the traditional Orthodox Christians, accusing them of being traitors to Greece.

The State Church of Greece, under Archbishop Spyridon issues

persecution decree: 1) old calendar clergy to be hunted down, captured and stripped of clerical garb; 2) old calendar monks & nuns to be incarcerated in monasteries and stripped of monastic garb & prosecuted; 3) old calendar churches & monasteries should be “taken back”; 4) and the foregoing is to be carried out by the Ministries of Public Order, Justice, Religion, and Education. An Inquisition atmosphere prevails.

1952 Constantinople, Antioch, Cyprus, and the American Metropolia (later OCA) participate in the Faith and Order Conference in Lund.

1954 At the Evanston assembly of the WCC, in a statement prepared and inspired primarily by Father Georges Florovsky, the Orthodox delegates declare, “We are bound to declare our profound conviction that the Holy Orthodox Church alone has preserved in full and intact the Faith once delivered unto the saints.” The Orthodox also declare that participation in any joint worship or prayer services is contrary to the Orthodox Faith and will not be done.

1957 At the WCC’s conference in Oberlin, Ohio, in response to the Protestants’ conference theme, “The Unity We Seek,” the Orthodox delegates, again, at the inspiration of Father Georges Florovsky, respond that this “Unity has never been lost...For us, this Unity is embodied in the Orthodox Church.”

1959 Archbishop Iakovos is enthroned as head of the Greek Archdiocese in the Americas. The secular press reports on the irregularities in his election to this position.

1961 At the order of Ecumenical Patriarch Athenagoras, conveyed through his exarch, Archbishop Iakovos of North and South America, the Orthodox delegates at the WCC assembly in New Delhi are “to refrain” henceforth from issuing “separate statements” at WCC conferences [statements that disagree with the rest of the WCC]. The Moscow Patriarchate joins the WCC, followed quickly by Poland, Romania, and Bulgaria.

1961 In April, Archbishop Iakovos of New York makes a statement calling the sacred canons “pseudo-documents” and “religious prejudices” that prevent unity with non-Orthodox Christians of the

West.

1963 In April, in an address to members of a WCC gathering in Buck Hill Falls, Pennsylvania, Archbishop Iakovos states: “It would be utterly foolish for the true believers to pretend or to insist that the whole truth has been revealed only to them, and that they alone possess it. Such a claim would be both unbiblical and untheological ...Christ did not specify the date nor the place that the Church would suddenly take full possession of the whole truth.” (This, despite the outpouring of the Spirit of Truth on the Day of Pentecost and the words of the Saviour that said, “When He [the Holy Spirit] is come, He will guide you into all Truth.”)

1964 Ecumenical Patriarch Athenagoras and Pope Paul VI meet and hold joint prayers in the Holy Land in January.

1965 The Patriarchate of Serbia joins the WCC. In December, Constantinople unilaterally lifts the 1054 Anathema against an unrepentant Rome. The canonist of the Greek Archdiocese, Reverend Theodore Thalassinos, writes: “The removal of the mutual excommunication between the two Churches restores canonical relations between Rome and New Rome. This restoration is a canonical necessity, since there is no possible third situation between ecclesiastical communion and its negation: ecclesiastical excommunication”.

From this time several monasteries and sketes on Mt. Athos cease to commemorate the Patriarch until they are threatened with eviction from the mountain. Only one monastery still refuses to commemorate the Ecumenical Patriarch. The Patriarch is currently evicting these monks.

Concerning the so-called lifting of the Anathemas, Dr. Alexander Kalomiros, medical doctor in Greece, said:

By the Anathema against Papism, the Church had proclaimed that the Pope and his followers abandoned the Church, lost the truth (which is Christ), and were submerged in the depths of error from which Christ came to free them. Their teachings were declared a delusion of the evil one, and a poison to the souls of men, and any communication with them makes us like them by cutting us off from the Grace of God, from His Church, and estranges us from the path of salvation, placing us

rather on the road to perdition.

But Athenagoras, by raising this Anathema, announced that all this is false, that the Pope and his followers were unjustly excommunicated, that the Church wrongly held the doctrines of Papism to be false, and that, in truth, Papism is as much a Church of God as is Orthodoxy.

1965 In December, Metropolitan Philaret (Russian Church Abroad) writes a letter to the Ecumenical Patriarch protesting the lifting of the Anathema. The Russian Church Abroad breaks communion and stops concelebrating with those confessing ecumenism, in practice treating them as heretics. The Russian Church Abroad sees the “lifting of the Anathema” as the official turning point and statement of heretical belief in ecumenism, a denial of the Creed in the belief of the “one, holy catholic and apostolic Church”. From this time until his death, Metropolitan Philaret will seek to direct his Church in the strictest opposition to this heresy.

1966 Ecumenical Patriarch Athenagoras states “theoretical unity [between Rome and Constantinople] already exists. But actual unity will shortly take place.”

1967 In July, Pope Paul VI travels to Constantinople and holds joint prayers with Ecumenical Patriarch Athenagoras.

1967 In October, Patriarch Athenagoras travels to Rome and holds joint prayers with Pope Paul VI.

1967 In London, Patriarch Athenagoras holds joint prayers with the Archbishop of Canterbury.

1968 At the WCC assembly in Uppsala, the Protestant and Orthodox delegates open the sessions with the prayer: “O God, Father...Your love is stretched out upon all men, to seek the Truth, which we have not known.” For the first time, the Orthodox officially become “organic members” of the WCC.

The World Council of Churches, in its statutes acknowledges the principle that no particular Church can claim to possess by herself alone all the truth. By entering the World Council of Churches as an organic member, every Orthodox Church, in effect, renounces being the unique One, Holy, Catholic and Apostolic Church.

1968 In his Christmas Encyclical, Ecumenical Patriarch

Athenagoras announces that he has inserted Pope Paul VI’s name in the diptychs (the list of canonical, Orthodox bishops whose names are commemorated during the Holy Eucharist).

1969 The Moscow Patriarchate declares officially that, under certain conditions, it is permitted to give communion to Roman Catholics.

1971 Ecumenical Patriarch Athenagoras publicly proclaims that he gives communion to Roman Catholics and Protestants.

1971 The Patriarch of Serbia, German, as one of the Presidents of the World Council of Churches, co-signed the following “Message” of this ecumenical organization in Geneva:

And the powerful Breath of renewal will blow into the mighty arena of the Church, as well as into each of her communities; for these are not simple administrative units, but they all constitute a part of the one great Christian Church.

This is a clear formulation of the ecclesiological heresy known as the Branch Theory. Immediately after the aforementioned declaration by Patriarch German, the ever-memorable dogmatist, Archimandrite Justin (Popovich), ceased to consider him an Orthodox Hierarch and ceased his canonical commemoration, as well as all ecclesiastical relations with him.

1972 Ecumenical Patriarch Athenagoras dies. Demetrios is enthroned in his place. In his enthronement speech, the new Patriarch addresses the Pope of Rome as the leader of Christendom, while speaking of himself as the leader of the Orthodox. He also vows to continue Athenagoras’s policies.

1974 Ecumenical Patriarch Demetrios banishes thirteen Athonite monks – including three Abbots – who refuse to commemorate him because of his ecumenistic policies.

1974 The Holy Synod of the traditional Orthodox in Greece re-confirms the 1950 encyclical concerning the invalidity of the mysteries of the schismatic State Church of Greece and all followers of the calendar innovation.

1975 Metropolitan Athenagoras of Thyateira and Great

Britain, with the official commendation and approval of the Holy Synod of the Ecumenical Patriarchate, publishes his *Thyateira Confession*, which recognizes the priesthood and the sacraments of heretical denominations, espouses the “Branch Theory,” admits that Muslims deny the divinity of Christ, but nonetheless teaches that “they believe in the true God”; and finally, it permits Orthodox, in the absence of their own clergy, to have intercommunion with Roman Catholics and Anglicans. This document is never repudiated or condemned by the Ecumenical Patriarchate.

1975 At the WCC’s assembly in Nairobi, the Orthodox representatives state: “The Orthodox do not expect that other Christians be converted to Orthodoxy in its historic and cultural reality of the past and present and to become members of the Orthodox Church.”

1978 During an official audience with the newly elected Pope John Paul I, Metropolitan Nikodim of Leningrad (Moscow Patriarchate) collapses and dies at the feet of the Pope, from whom he received his “last rites”! It is later learned that Nikodim had espoused Roman Catholicism secretly.

1978 In his “Christmas Message” Patriarch Demetrios referred to Origen as a “Father” of the Church,” and quotes him as though he were of equal authority with St. Gregory of Nyssa and St. Gregory the Theologian.

(Origen taught, among other things, that souls pre-exist bodies, that after the death of one body, souls are reincarnated in another, that the demons will become angels, and the fires of gehenna – contrary to what our Lord taught – are not eternal.)

“Our Fathers denounced and anathematized Origen for perverting the truth.” – St. Cyril of Alexandria

The doctrine of Origen is a “doctrine of wickedness which arouses in souls an unclean stench.” (The Rule of St. Pachomius the Great)

1980 In Atlanta, Georgia, Archbishop Iakovos (Greek Archdiocese of North and South America) serves an “unprecedented”

ecumenical service with Catholics, Protestants, Baptists, Lutherans, Presbyterians, United Methodists, and even representatives of the Jewish religion.

1982 Patriarch Parthenios of Alexandria (a Mason) openly states that Islam is a great religion of the great God and His apostle [is] Mohammed!

1983 WCC holds assembly in Vancouver, attended by the following representatives: Orthodox, Catholics, Protestants of every sect, Jews, Mohammedans, Buddhists, Hindus, Shamans, medicine men, and warlocks. At the previous conference in Lima, Peru, the WCC states that the baptism, eucharist, and ordinations of all denominations are valid and acceptable. During this assembly shamanistic and other pagan rituals are performed.

1983 Metropolitan Philaret of the Russian Church Abroad and his Synod pronounce an anathema against the heresy of Ecumenism and its adherents.

1984 In affirmation of the teachings of the *Thyateira Confession* of 1975, Bishop Kallistos Ware confirms in writing that he gives communion to Monophysites (those who rejected the last four Ecumenical Councils and taught that Christ has only one nature instead of two)

1986 In January, the “Church Leaders’ Covenant” is jointly signed by Orthodox, Protestant, and Unitarian clergy in Boston in order “to manifest more clearly the oneness of the Body of Christ.”

1986 In October, the “Assisi Gathering” is convoked by Pope John Paul II. “World Orthodoxy” bishops participate, together with representatives of other religions.

They said that they had prayed for peace to the one and only God whom they perhaps believe to be above and transcending the Holy Trinity. But who is this one and only God? He is an abstract God, an empty God! It is but an idol. For they could not pray to the Holy Trinity with those who do not know Him or reject Him; with those who can by no means know the Father, because they do not know the Son and the Holy Spirit; for, as St. Gregory the Theologian says: It is through the Holy Spirit that the Father is made known, that the Son is glorified; and

through them only is He known. – Fr. Patrick Ranson

1987 Ecumenical Patriarch Demetrios states that it is permitted to receive communion from and impart communion to Roman Catholics under certain conditions, thus reaffirming the teaching of the *Thyateira Confession* of 1975

1987 Ecumenical Patriarch Demetrios and his archdeacon participate in a papal mass in Rome.

I adjure all the people in Cyprus who are true children of the Catholic Church to flee as fast as their feet can carry them from those priests who have fallen and submitted to the Latins [Roman Catholics]; neither assemble in church with them, nor receive any blessing from their hands. For it is better for you to pray to God in your homes alone than to gather together in churches with the Latin-minded. – Germanos II, Patriarch of Constantinople

I am convinced that the further I depart from him [the Patriarch] and from those like him [the Latin-minded], the closer do I draw near to God and to all the faithful and the holy Fathers; and the more I am separated from them, by so much more am I united to the truth and the holy Fathers. St. Mark of Ephesus

1988 In March, Archbishop Iakovos of America states, “The unity we seek cannot be Orthodox, Roman Catholic, or Protestant. It has a wider dimension, that of Catholicity.” (This, despite the fact that the Orthodox Church has always considered herself to be the One, Holy and Catholic Church).

1989 In September, Metropolitan Pitirim of Volokolamsk of the Moscow Patriarchate declares his intention to publish the Koran “for the disciples of the Prophet Mohammed” in Russia.

1989 In October, Patriarch Pathenios of Alexandria declares that “Mohammed is a prophet of God,” and that anyone who “speaks against Islam or Buddhism speaks against God.”

1990 The WCC’s *Barr Statement*, with the participation of Protestant, Roman Catholic, and Orthodox theologians, “affirms the need to move beyond a theology which confines salvation to the explicit personal commitment to Jesus Christ.”

1991 At the WCC’s assembly in Canberra, Protestant and

Orthodox delegates are present at pagan purification rites.

1991 The *Agreed Statement* is issued by the Patriarchate of Antioch with the Monophysites, allowing joint prayers and intercommunion although the Monophysites do not accept the last four of the Seven Ecumenical Councils and commemorate as saints those who were condemned as heretics by the Orthodox in the Monophysite controversy.

From *The New Monophysites* by Fr. Seraphim Johnson

For over one thousand years the definition of an Orthodox Church has been that at a minimum that body must accept the decisions of the Seven Ecumenical Councils. And now we find that the Patriarchate of Antioch acknowledges as “fathers” those who were anathematized by the last four Ecumenical Councils and that it dares to enter into full communion in the Mysteries with those who reject the Fourth, Fifth, Sixth, and Seventh Ecumenical Councils, thereby bringing itself directly under the condemnations pronounced by the Holy Fathers of those Councils. There can be only one conclusion from this: the Patriarchate of Antioch is no longer an Orthodox Church, but rather a Monophysite body. For a long time the Orthodox Church has been torn by disagreement about how much, if any, ecumenical activity is legitimate. Some Orthodox have tried to argue that the canons against prayer with heretics do not apply to modern Protestant and Roman Catholic bodies, so that relations with them do not come under the condemnations of the Holy Fathers and the Councils. But now the time for pretense is over: thanks to Patriarch Ignatius IV of Antioch, we no longer have to debate whether the ecumenical Orthodox Churches have departed from Orthodoxy. He has unflinchingly brought his church under the condemnation of the Fourth through Seventh Ecumenical Councils, thereby removing all doubt about whether his patriarchate is still Orthodox. It no longer is entitled to bear the name Orthodox, and any other Orthodox Church which remains in communion with it by that fact also ceases to be Orthodox and falls under the condemnations of the Ecumenical Councils.

1991 Ecumenical Patriarch Demetrios dies. Metropolitan Bartholomew of Chalcedon replaces him.

1992 In their *Summit Message*, the heads of the autocephalous

Churches of “World Orthodoxy” – including Patriarchs Diodoros of Jerusalem and Paul of Serbia – condemn attempts to convert non-Orthodox “Christians” to the Orthodox Faith.

1993 The *Balamand Agreed Statement*, signed by representatives of the Churches of Constantinople, Alexandria, Antioch, Russian, Romania, Cyprus, Poland, Albania, and Finland, accepts Roman Catholicism as a “Sister Church,” with fully valid sacraments.

1993 In response to the *Balamand Agreed Statement*, the Sacred Community of Mt. Athos sends a letter of protest to the Ecumenical Patriarch that said in part: *Thus, actions and declarations which representatives of Orthodox Churches have engaged in, that were unheard of until today and are altogether contrary to our holy Faith, have caused us deep sorrow.*

1993 Patriarch Bartholomew sends greetings to the Pope of Rome on the occasion of a special prayer meeting in honor of Francis of Assisi, stating, “...it is most needful for us to participate in this prayer, the more so since it was announced that it is to take place under the spiritual patronage of St. Francis, the great saint of this land...” Patriarch Pavel of Serbia also added, “You have informed us that participating in this gathering for prayer will be bishops and other prominent representatives of the Roman Catholic Church throughout all Europe, representatives of other Christian Churches and confessions in Europe, as well as representatives of Islam and other great religions. We sincerely rejoice that this joint prayer will take place in Assisi, the homeland of that righteous one and true servant of God [Francis], whose spiritual legacy and teachings have made him an apostle of humility, repentance, peace and love. He has built a genuine bridge between the Christians of the West and East”!

1997 The Holy Synod of the Patriarchate of Antioch, meeting in Syria from May 26-May 27, at the Patriarchal Monastery of St. George, decided, among other things: 1) to abolish fasting during the post-Paschal period from Bright Week to Ascension; and 2) to allow women to commune at any time and to remove from the Church’s “liturgical texts” any reference to women as “unclean” or “tainted.” (A report on these and other decisions can be found in the

September, 1977, issue of *The Word*, the official publication of Antiochian Christian Archdiocese, the Exarchate of the Antiochian Patriarchate in America.)

The following summary explanation of this action is taken from *Orthodox Tradition*, Vol. XV, No. 1:

These innovations, which are contrary to Holy Tradition, clearly demonstrate the extent to which the modernist Orthodox Churches have lost any understanding of the spiritual foundations of our Church or of its ascetic theology. Patriarchs, Bishops, or local Synods do not have the right to act unilaterally against the established traditions of the Church. These changes are not decisions, as such, but concessions to a watered-down version of Orthodox spiritual life, a concession to those who wish to ignore the spiritual practices of the Church and make what is difficult “easy”—a road to spiritual peril. Not only are their pronouncements of no significance, when they act in such a way, but the fabricated religion which they thereby produce—of which the ultra-modernist Antiochian Archdiocese is an egregious example—clearly risks cutting itself off from the Body of the Church through innovation and deviation from Holy Tradition.

An equally ancient and important aspect of the Eucharistic life of the Church is that of proper preparation, such that we approach the life-giving Mysteries in a state of spiritual and bodily purity. Thus, women normally avoid Holy Communion during their periods, while men likewise usually avoid communing for one day, following a nocturnal emission (see the seventeenth canon of St. John the Faster, and the fourth Canon of St. Dionysius of Alexandria). We do this in recognition of the fact that, as fallen human beings, we are unclean and tainted; that is, ill with sin. It is in the reception of the Body and Blood of Christ that Divinity enters into us and renews in us the Divine image with which we humans are imprinted, restoring us to spiritual health through the therapeutic Mysteries of the Church. We approach the Chalice with a sense of our unworthiness, spotted by sin, as we are; and we draw away from the Holy Eucharist renewed in Grace. Our action, in all of this, entails the ascetic preparation of ourselves for this restorative process. And thus, it is unthinkable that anyone would take offense—whether man or woman—at seeing in himself the impurity which separates us

from God, cleansing himself by ascetic practice (fasting, prayer, watchfulness over the body), and thus approaching the Holy Chalice to take into himself Divinity Itself: the Body and Blood of Christ.

Antioch's innovations are a move towards a new religion of ease, superficiality, and platitudes and away from the profound glorification and divinization of man that the ascetic practices and traditions of our Faith have as their very aim. The spirit of the Antiochian Church, one of innovation and disregard for the ascetic dimensions of our Faith, clearly reflects its alienation from the Orthodox ethos.

1998 The Ecumenical Patriarch Bartholomew addresses a Roman Catholic gathering with these words: "Those of our forefathers from whom we inherited this separation were the unfortunate victims of the serpent who is the chief of all evils; they are already in the hands of God, the righteous judge."

2001 The Ecumenical Patriarch Bartholomew in a statement given at the Phanar for the forthcoming United Durban World Conference Against Racism, Racial Discrimination, Xenophobia and Related Intolerance states:

The Orthodox Church does not seek to convince others of any one particular understanding of truth or revelation, nor does it seek to convert others to a particular mode of thinking. . .

2001 The Patriarchate of Antioch officially resolves that, under certain conditions, it is permitted to give communion to non-Orthodox so-called "Apostolic Churches".

2001 The Serbian Patriarch Pavel donates 1000 German Marks to the Muslim mufti of Belgrade, Hamid Yousufspahic, to build a Moslem school in Belgrade.

2002 The Pope calls all religions to Assisi to pray for world peace and unity. All ecumenist Orthodox Jurisdictions attend, along with Protestants, Jews, Hindus, Buddhists, Muslims, representatives of Taoism, Shintoism, Jainism, Confucianism, Sikhism, Zoroastrianism, and followers of Tenrikyo and African tribal religions including (Voodoo) and African Shamanists. During the gathering, two ecumenical liturgies take place: one for all religions and one for all 'Christians'. The former includes common prayer, invocations of all

'gods' and 'forces', and various rituals designed to show unity, while the latter displays Christian unity through the sharing of the common cup! At one of these services a statue of Buddha was placed on the altar in the Roman Catholic church where prayers and incense were offered by Buddhist monks. In another service the Gospel Book was carried in procession down the aisle by Aboriginal Spiritualists dressed in loincloths and war paint while dancing to jungle type music. Videos taken at these services show Orthodox dignitaries participating in processions and sitting on the platform observing the services.

After sharing the "testimonies for peace," Pope John Paul and Patriarch Bartholomew led the Christians from 17 Orthodox churches and 14 Anglican and Protestant communities into the lower basilica for an ecumenical prayer service.

Franciscan friars escorted members of the 11 other religions into their huge convent complex where, in separate places around the cloistered courtyard, each faith held its own prayer service: the Zoroastrians lighting a fire in the courtyard; the Muslims kneeling on rugs in the annex to the Friar Elijah Chapel, built in 1230.

The Franciscans had removed crucifixes and everything else from the vaulted rooms, except for a large wood sculpture of the Nativity firmly attached to the wall of the room used by the Buddhists.

Hundreds of people, mainly Italian religious and lay people, filled the back of the tent to pray with the leaders. Some waved huge rainbow-colored banners that read, "Peace!" and chanted in Italian, "John Paul!"

2002 The "Fourth Symposium on Religion, Science, and the Environment" sponsored by Patriarch Bartholomew of Constantinople draws together churches of all faiths, as well as politicians and scientists. It includes the presidents of Albania and Bosnia, Cardinals sent by the Vatican, Richard Chartres, the Anglican Bishop of London, and Sheikh Ahmad Kuftaro, Grand Mufti of the Syrian Arab Republic.

The "Symposium" was closed by the Patriarch by serving a Liturgy in the Roman Catholic Church of St. Apollinare in Ravenna,

Italy, 85 miles southwest of Venice, held on Sunday June 9, 2002.

At this Liturgy Patriarch Bartholomew said, “Deep feelings of ... joy pervade me today because, by the grace of God, we are given the opportunity to worship Him in this ... ancient sacred church, built when His Church was united”

The Patriarch has abandoned the Orthodox belief that the Church is “One” and has never been divided. This Liturgy was held in a Roman Catholic Church, where the Archbishop of Ravenna and many Cardinals were given seats of honour along with Muslim clerics and representatives of other religions. The Church was filled with a great amount of Roman Catholics (clergy, nuns and laity) many of whom received Holy Communion. The whole service was televised and many of the invited clerics can be seen in the video of the broadcast. **The Patriarch showed that he is in full liturgical communion with the Roman Catholics and he showed it to the world.**

The Divine Liturgy is the “coming together” of the Church for the communion of the Grace of God which was bestowed upon the Church on Pentecost and which brings all the participants into the unity of the Body of Christ. Once again the Patriarch of Constantinople showed not only that he believes the Church of Christ is divided but also that Christ is not the only road to Salvation.

2003 The North American Orthodox-Catholic Theological Consultation concluded a four-year study of the Filioque on October 25, when it unanimously adopted an agreed text on the Filioque issue. The essence of the agreement, under the joint chairmanship of Metropolitan Maximos of the Greek Metropolis of Pittsburgh and Roman Catholic Archbishop Pilarczyk of Cincinnati, essentially concludes that the past division between East and West was basically a misunderstanding and confusion of terminology and that now, the Roman Catholics, even when using the Filioque in the Creed, have the same understanding as the Orthodox.

There is a predictable pattern emerging in Orthodox/inter-religion dialogues regarding all the major issues that caused divisions in the past. Essentially, it goes like this: The divisions of the past were due to misunderstandings, the use of controversial terminology, lack of love and a culture given to debate and contention. Today we [sec-

ular and worldly bishops] have moved beyond the Fathers and Confessors in our love and understanding and are now able to heal these divisions. But the reality to all of these “agreements” is that the essence of what is believed doesn’t matter to the “theologians” of today as it did to those in the past.

“Among us, neither Patriarchs nor Councils were ever able to introduce innovations, because the defender of Religion is the very Body of the Church, that is, the people themselves, which desire to have their Religion eternally unchanged and identical to that of their Fathers.” — *Reply of the Orthodox Patriarchs of the East to Pius IX*, 1848

2003 Eve Tibbs, a woman, is tonsured as a Reader by Metropolitan Anthony of the Greek Archdiocese.

2003 As reported in the Greek newspaper: *ELEFTHEROS*, October 2, 3003:

It is now well known that, baptism in [many] Greek Orthodox Churches is now being done by sprinkling rather than by complete immersion. In addition, individuals who have been cut off from the Church, or who are non-Orthodox Christians or who are even of different religions are allowed to be godparents. An example is a recent baptism in Constantinople where a godparent was a Muslim. After the baptism the parents and godparents visited the Patriarch who congratulated them and said, “This is an example of Turko-Hellenic friendship and should become an example for everyone to acquire a Moslem godparent.”

2004 The Patriarchate of Constantinople and the Evangelical Protestant/Lutheran Church in Germany sign an agreement to recognize each other’s baptisms. Under the agreement, Christians who convert from one denomination to another will not be baptized again.

This is a clear and blatant denial of the “one Baptism” confessed in the Creed. The Canons of the Church teach that any Orthodox bishop who recognizes the baptisms of heretical groups is to be deposed. The Church has never recognized the validity of any baptisms performed outside of the Church. Even when converts have

not been required to be baptized when they converted to the Orthodox Church, it was always understood that the baptism they had previously received was an empty form and without the Holy Spirit until blessed by Holy Chrismation. To speak of the Holy Orthodox Catholic Church as just one of the denominations as this agreement does is a total betrayal of the Holy Faith.

It is possible to find a middle word that between two views will signify both. But a middle view between two opposite views concerning the same thing is impossible... There is no room for compromise in matters of the Orthodox Faith. St. Mark of Ephesus

2004 Patriarch Bartholomew of Constantinople bestows the "Order of the Knights of St. Andrew" upon Castro, the atheist dictator of Cuba.

It would appear that the Bishops of World Orthodoxy no longer believe the following words of Holy Scripture:

"Whosoever transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house, **neither bid him God speed: For he that biddeth him God speed is partaker of his evil deed.**" II John 9-11

Now I beseech you brethren, mark them which cause divisions and offences contrary to the doctrine which we have learned and avoid them. Romans 16:17

A bishop must be blameless, as the steward of God...holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers...wherefore rebuke them sharply that they may be sound in the faith; not giving heed to Jewish fables, and commandments of men, that turn from the truth. Titus 1: 7-14

2004 An article "An Orthodox Christian View of Non-Christian Religions," by Rev. Protopresbyter George C. Papademetriou and posted on the Greek Archdiocese of North and South America website states:

Today's pluralistic society involves numerous and ongoing contacts

among people of different faiths. Significant difficulties arise that each religion holds to its own truth claim. A major challenge for Orthodox Christians is to articulate theologically correct approaches to people of other religions. The pages that follow will explore a view of non-Christian religions from an Orthodox Christian perspective. This view holds firmly to the centrality of Christ, a doctrine which is not negotiable, yet acknowledges that salvation can be found outside Christianity.

In this same article Patriarch Bartholomew is quoted from a speech he gave in 1998 at the Conference on Interreligious Dialogue. In this speech the Patriarch seems to espouse universalism and concludes with these words: "It is basic Christian doctrine that the Holy Spirit may act wherever and whenever. Presuming to constrain the activity of the Holy Spirit - to limit God Himself- is not the way. Orthodoxy recognizes and accepts the mandate to seek Truth and to follow the Holy Spirit wherever He leads, including in other religions or philosophies when his Truth is to be found there." [This is a form of doublespeak in which he gives with the right hand but then takes back with the left hand and espouses a Faith very different from the Faith of the Martyrs and Confessors.] ...*Neither do we offer any part of that hope to the ungodly heretics, but we place them entirely outside of that hope; indeed, they have not the least participation in Christ, but vainly assume for themselves that saving Name.* St John Chrysostom, Archbishop of Constantinople, 4th Century

"Another thing that St. John the Almsgiver, Patriarch of Alexandria, taught and insisted upon with all was never on any occasion whatsoever to associate with heretics and, above all, never to take the Holy Communion with them, 'even if,' the blessed man said, 'you remain without communicating all your life, if through stress of circumstances you cannot find a community of the catholic Church. ...How shall we escape from sharing in that punishment which in the world to come awaits heretics, if we defile the Orthodox and holy faith by adulterous communion with heretics?' - quoted by Rev. Hieromonk Euthymios Trikamenas

2004 The Russian Patriarch invites the Dalai Lama to an interview during the Dalai Lamas' recent visit to Russia. "I would

like to relay to you Patriarch Alexis II's most cordial words. Your visit always brings peace to our earth and understanding between confessions. His Holiness Patriarch Alexis II would like to see you if you go to Moscow," said the local Orthodox bishop Zossima, while meeting the Dalai Lama in the church of the Icon of the Virgin of Kazan, the Orthodox cathedral in Kalmykia. A score of Orthodox and Buddhists followed the Dalai Lama inside the church, where the Orthodox bishop presented the Buddhist spiritual leader an Easter egg of decorated porcelain. As a sign of extreme respect, the Dalai Lama was even led behind the iconostases of the Orthodox church.

2004 A Jesuit Priest is named Chairman of the Patristic Institute At Holy Cross Greek Orthodox Seminary in Boston, while Orthodox Professors are passed over for this position.

Orthodox participation in the Ecumenical Movement has degenerated more and more into an anarchical, truth-despising and canon-despising activity. As such, it cannot but have the strong condemnation of it by enlightened, pious Orthodox Christians. For they take their Faith with the greatest seriousness, regarding it as the only Truth—the Truth that leads to salvation. —Dr. Constantine Cavarnos former professor at Harvard and founder of the Institute for Byzantine Studies

It is perplexing that when our [new calendar] bishops hear the term "old calendarist" they become like wild animals and say the worse things, whereas when it comes to the Papists and the Protestants, who have overturned everything that pertains to the Faith and tradition, our bishops are so benign. In my opinion, this happens because the old calendarists continually remind us of our sins and betrayals [of the Faith], and because, in our days, the plans of the Ecumenists are becoming much clearer; for they began with the change of the church calendar with the purpose of uniting completely with those in heresy, which appears to be happening in our days, thereby completely justifying [the traditional Orthodox Christians]. - Orthodox Typos, July 28, 1995, A New Calendar publication of Greece

The hierarch Theophan the Recluse (1815-1891) in his own day warned that a terrible time was approaching when people would behold before their eyes all the appearance of church grandeur—solemn services, church order, and such—while on the inside there would be total betrayal of the Spirit of Christ. Is this not what we see

in our day?

They that are of the Church of Christ are they that are of the truth; and they that are not of the truth are not of the Church of Christ...for we are reminded that we are to distinguish Christianity not by persons who have ecclesiastical titles, but by the truth and by the exactness of the Faith. -St. Gregory Palamas

The Pan-Orthodox Councils (such as those of 1583, 1587, and 1593 under the Ecumenical Patriarch Jeremias the Illustrious, and the Council of 1848 under the Ecumenical Patriarch Anthimus) have forbidden and condemned the change or alteration of the calendar ("Whoever does not follow the customs of the Church...and wishes to follow the newly-devised Paschalion and new Menologion of the ungodly astronomers of the Pope, and sets himself in opposition in all these matters, and wishes to overturn and destroy the doctrines handed down by our Fathers and the customs of the Church, let him be under anathema, and let him be outside the Church of Christ and the Assembly of the Faithful"—the Council of 1583)

The following shows how even Mt. Athos has now betrayed the Faith:

1964 Many Athonite Fathers, among whom were four Abbots, signed a "Proclamation" "to the pious Orthodox Greek people and the entire *pleroma* of the Orthodox Church," in which, among other things, they wrote: "We appeal to the Ecumenical Patriarch to cease pursuing his unionist activities, since, if he continues, *we will denounce him*. We further declare that we will struggle until our last breath for Orthodoxy, *shedding even our blood* if need be, imitating our ever-memorable predecessors."

1984 "All of the representatives and Superiors in the general *Synaxis* of the twenty Sacred Monasteries of the Holy Mountain" affirmed: "We have been profoundly uneasy for many years about the kind of betrayal we have observed on the part of certain autocephalous local Orthodox Churches and of some isolated Hierarchs," and "if those who are deviating *do not correct themselves*, then *in the final analysis we will resort to making a public statement*."

1988 A three-member Committee of Athonite Abbots visited the Phanar on a special mission, because of the uproar raised by

Patriarch Demetrios' visit to the Vatican (December 1987). The three Abbots wrote in their Report to the Sacred Community, in addition to other things, the following: "We emphasized that what *particular disquiets us is the serious deviation from Orthodox ecclesiology* and, indeed, the notion that *the other 'churches' also constitute the One, Holy, Catholic and Apostolic Church, and that the Roman Catholics are not heretics*. Hence the indirect recognition of their mysteries (recognition of ordinations, reception into the Orthodox Church without Chrismation or Baptism, the countenancing of a certain degree of inter-communion, etc.). We asked, furthermore, *that care be taken in addresses to the Pope and other heterodox dignitaries* such that, while common courtesy should not be overlooked, nonetheless the differences that do exist concerning the faith are not ignored; *that there be no exchange of a kiss with heterodox clergy* at the exclamation, 'Let us love one another...', in the Divine Liturgy; *that joint prayers in vestments not be held; and that heterodox not bless Orthodox flocks* or preach at the time of Divine worship in Orthodox churches."

1991 At the Enthronement of the new Patriarch Bartholomew in the Phanar (November 2), Papists, Protestants and Non-Chalcedonians officially prayed together with the Orthodox. In this vivid expression of the "ecumenicity of Christianity *beyond the boundaries of dogmas*," as it has been typically described, "the Holy Mountain took part in a most official and unprecedented way: *the entire Sacred Community was present...!*"

So it is that, while every faithful Orthodox who agonizes over the catastrophic course of the heresy of ecumenism awaits the emphatic testimony of the Athonite Fathers in deed and word, these very same Fathers are, unfortunately, already participating in the treacherous activities of the Phanar and keeping silent, falling into deadly sin, in the face of the theology of "Sister Churches" officially accepted by both sides in the Orthodox-Catholic dialogues.

All the above can be boiled down to two basic questions: How can all these betrayals of the Orthodox Faith not be heresy? And, where is there one teaching in Holy Scripture, the Canons, the Councils or the Fathers that tell us to remain in communion with

heresy? There are scores of teachings which tell us to flee heresy and have no communion with it.

But as for those who on account of some heresy condemned by the Holy Councils or Fathers, sever themselves from communion with their president (bishop), that is, because he publicly preaches heresy and with bared head teaches it in the Church, such persons as these not only are not subject to canonical penalty for walling themselves off from communion with the so-called Bishop before synodal clarification, but [on the contrary] they shall be deemed worthy of due honor among the Orthodox. For not Bishops, but false bishops and false teachers have they condemned, and they have not fragmented the Church's unity with schism, but from schism and divisions have they earnestly sought to deliver the Church. – Fifteenth Canon of the First-Second Council of Constantinople.

But what of those bishops who do not themselves teach heresy but remain in communion with those who do?

We forbid all the clergy who adhere to the Orthodox and Ecumenical Council in any way to submit to the bishops who have already apostatized or shall hereafter apostatize. Third Canon, Third Ecumenical Council

He that saith not "Anathema" to those in heresy, let him be anathema. Seventh Ecumenical Council

Even if one should give away all his possessions in the world, and yet be in communion with heresy, he cannot be a friend of God, but rather is an enemy. St. Theodore the Studite

Is the shepherd a heretic? Then he is a wolf! You must flee from him; do not be deceived to approach him even if he appears gentle and tame. Flee from communion and conversation with him even as you would flee from a poisonous snake. — St. Photius the Great

How can anyone read the litany of betrayals as outlined above and still believe sincerely that all of this represents the Holy Orthodox Faith – the Faith of the Fathers, Martyrs and Confessors; and that the Orthodox Faith remains unchanged in "World Orthodoxy"? Yet, all the bishops of "World Orthodoxy" remain in communion with all these heresies.

Some crucial issues to consider:

In the Orthodox Faith, the Faith of the Bishop is the Faith that is held and confessed by those who receive the Eucharist from the Bishop's *antiminsion* on the Holy Altar.

Do I believe that my present and eternal salvation is dependent on the Orthodox Faith and that apart from the Life Giving Faith and Grace of the Church, I have no salvation?

Or do I believe that I possess salvation within myself and the Church is simply a nice or even necessary help and aid?

If I believe that I cannot be saved apart from the Life of the Holy Spirit which flows from the Apostolic Faith through Grace-bearing Hierarchs in the Church as the Body of Christ, then what the Bishops say and do has everything to do with my salvation and the externals, while desirable, are not nearly as important as the Faith.

If, on the other hand, I feel that I have salvation on my own (I am an Orthodox Christian regardless of what the Bishops say or do) then what the Bishops say and do doesn't really affect me very much and I will be content with the externals of Orthodoxy as aids to my faith.

On the one hand I must have the heart, soul and Spirit of Orthodoxy (the Life of the Holy Spirit through connection with faithful Shepherds), while on the other hand, if I possess this salvation on my own, then the externals or having the appearance of Orthodoxy are really all that matters.

The one represents the Western understanding of "Created Grace" while the other represents the Orthodox understanding of "Uncreated Grace." The one can be possessed on our own; the other is dependent on our union with the Holy Spirit in the Body of Christ where the Faith is held in Spirit and in Truth.

When I stand before God at the last Great Judgment do I want to be named and numbered with Dorotheos, German, Pavel, Pathenios, Athenagoras, Metaxakis, Demetrios, Bartholomew, Iakovos and the like, and all those who have and do acknowledge them as faithful Orthodox Shepherds and remain in communion with them?

"The Incredible"

(From *The Shepherd*, — published by the Saint Edward Brotherhood in Surrey, England, July, 1986.)

Hasn't every change in the modernist movement within Orthodoxy been achieved by a series of "incredible" leaps? Consider the question of giving the Holy Mysteries to the heterodox, for instance.

From way back, one can find examples of "inter-communion" (see, for instance, the correspondence of the Anglican archbishop of Brisbane with Rev. D. Maravelis of the Greek Church in that city in 1919) but not all precedents are necessarily to be followed, and Orthodox Christians understood this,

Then in the late sixties the Moscow Patriarchate issued a directive that the Holy Mysteries could be given to isolated Roman Catholics, denied the ministrations of their own clergy in the Soviet Union. Such a declaration was theological nonsense, and "incredible." No one could believe it or take it seriously — but then it was issued by the Moscow Patriarchate and so probably under some sort of political pressure; it only concerned isolated Roman Catholics within the Soviet Union; it made some sort of sense on a humanitarian level, etc., etc. And so the *incredible* was let pass. Then there are reported incidents of Romans receiving the Mysteries from the Muscovites in Rome itself. Incredible; surely there they were not denied the ministrations of their own clergy! But again there are extenuating circumstances: The celebrant was Metropolitan Nikodem of Leningrad. He is "obviously a rogue" and so again, the *incredible* is let slide past.

In the mid-seventies. Archbishop Athenagoras of Thyateira published his *Thyateira Confession*, a catechism which postulates a number of un-Orthodox ideas, including "sacramental hospitality." This publication caused widespread embarrassment; there were rumors that the Patriarch of Constantinople had withdrawn his approbation of the work [Editor: These rumors were, and remain, untrue.]; everyone tried to forget the work had ever been published,

but the *incredible* had been voiced. It was not to be forgotten. And in any case, everyone was getting used to the idea. "Don't we all worship the same God?" "Surely, the Romans believe almost the same as us?" "There are many good people among them." By now it is the *credible* and theological sound which is on the defensive.

And so what happens? Non-Orthodox Christians are twice received at the chalice in the Greek Church in Dublin in 1981-82. Surely, Roman Catholics are not denied the ministrations of their own clergy in Dublin, and Archbishop Methodius denied the ministrations of their own clergy in Dublin, and Archbishop Methodius is not a rogue. There is some protest, and some sort of apology, but both weaker now. A Bishop of the Greek Church in England openly admits that he receives non-Orthodox to communion. There is protest, but in the Greek press and in Greece. The *incredible* is becoming commonplace; but don't those "strict," "hardline," — let's be nice — "traditional" Orthodox seem *incredible* now? "We shall have to be nice to the traditional Orthodox for a little longer yet, but we can hope that union with our "separated brethren will come about soon, and not by our demanding any repentance on their part or their joining the Church, not even by any act of union (if such there could be), but simply because everyone will accept what in earlier, less enlightened days, they considered *incredible*." The Anglicans could tell us a similar story concerning the issue of the ordination of women. The father of lies wins his victories by lies and deceptions. The advance of the incredible is one of these.

Editors' Note: What is *incredible* now is if "World Orthodoxy" bishops say or teach something Orthodox!



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