

# A CONFESSION OF FAITH Against Ecumenism

From the Convention of Orthodox Clergymen and Monks April 2009

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Those of us who by the Grace of God have been raised with the dogmas of piety and who follow in everything the One, Holy, Catholic and Apostolic Church, believe that:

The sole path to salvation of mankind [i] is the faith in the Holy Trinity, the work and the teaching of our Lord Jesus Christ, and their continuance within His Body, the Holy Church. Christ is the only true Light [ii]; there are no other lights to illuminate us, nor any other names that can save us: «Salvation is not within anything else; nor is there any other name under the heavens that has been given to mankind, in which we can be saved» [iii]. All other beliefs, all religions that ignore and do not confess Christ "having come in the flesh" [iv], are human manufacturings and works of the Devil, [v] which do not lead to the true knowledge of God and rebirth through divine Baptism, but instead, mislead men and lead them to perdition. As Christians who believe in the Holy Trinity, we do not have the same God as any other religion, nor with the so-called monotheistic religions, Judaism and Mohammedanism, which do not believe in the Holy Trinity.

For two thousand years, the Christ-founded and Holy Spirit-guided Church has remained stable and unshakeable in the salvific Truth that was taught by Christ, delivered by the Holy Apostles and preserved by the Holy Fathers. She did not buckle under the cruel persecutions by the Judeans initially and later by idolaters during the first three centuries; She brought forth a host of martyrs and came out victorious, thus proving Her divine origin. As Saint John the Chrysostom beautifully expressed it: «Nothing is stronger than the Church... if you fight against a man, you either conquer or are conquered; but if you fight against the Church, it is not possible for you to win, for God is the strongest of all» [vi].

Following the cessation of the persecutions and the triumph of the Church over Her external enemies - in other words, the Judeans and the idolaters - the internal enemies of the Church began to multiply and strengthen. A variety of heresies began to appear, which endeavoured to overthrow and adulterate the delivered faith so that the faithful would become confused, and their trust in the truth of the Gospel and traditions be debilitated. In outlining the ecclesiastic state of affairs that the prevalence for over 40 years - even administratively - that the heresy of Arius had created, Saint Basil the Great says: «The dogmas of the Fathers have been entirely disregarded, the apostolic traditions withered, the inventions of younger people are observed in the Churches; people are therefore technologizing when they should be theologizing; the wisdom of the world seems to be pushing aside the boasting in the Cross. Pastors are sent away, and in their place are inserted harsh wolves, who disperse Christ's flock» [vii].

Whatever happened to the external enemies - religions - also happened to the internal ones - heresies. Through major and enlightened Holy Fathers, the Church demarcated and entrenched the Orthodox faith with decisions by Local and Ecumenical Synods (Councils) in the cases of specific, dubious teachings, but with the agreement of all the Fathers (Consensus Patrum), on all the matters of the Faith. We are therefore safe, when we follow the Holy Fathers and do not move the boundaries that they had set. The expressions

«Following after our Holy Fathers» and «Not withdrawing the boundaries that our Fathers had set» constitute a steady, straight course and a safety valve for the Orthodox faith and way of life. Consequently, the basic positions of our Confession are the following:

1. We maintain, irremovably and without alteration, everything that the Synods and the Fathers have instituted. We accept everything that they accept and condemn everything that they condemn; we furthermore avoid communication with those who innovate on matters of the Faith. We neither add, nor remove, any teaching, nor do we alter it. Already, the God-bearing Saint Ignatius of Antioch in his epistle to Saint Polycarp of Smyrna had written: «Anyone who says contrary to what has been decreed - even if he is trustworthy, even if he fasts, even if he is celibate, even if he performs signs, let him appear to you as a wolf in a sheep's hide, aspiring to the corruption of the sheep». Saint John the Chrysostom in interpreting the Apostle Paul's words "should anyone evangelize to you something that was not delivered to you, let him be anathema", he observes that the Apostle "did not say if they should proclaim something contrary or if they should overturn everything, but that even if they should evangelize even the smallest thing that has not been delivered to you, even if they should prompt it, let them be anathema" [viii]. Upon announcing its decisions against the Iconoclasts to the clergy of Constantinople, the 7th Ecumenical Synod wrote: «We have followed the tradition of the Catholic Church, and have not made any omission or any redundancy, but, having been taught in the apostolic manner, we maintain the traditions that we received, accepting and respecting everything that the Holy Catholic Church has received from the first years, unwritten and written... for the true and straightforward judgment of the Church does not make any allowance for innovations within Her, or for attempts to remove anything. We, therefore, by following the laws of our Fathers, having received grace by the one Spirit, have duly safeguarded without any innovations and reductions, all the things of the Church» [ix].

Along with the Holy Fathers and the Synods, we too reject and anathematize all the heresies that appeared during the historical course of the Church. Of the old heresies that have survived to this day, we condemn Arianism (still surviving, in the pseudo-Witnesses of Jehovah) and Monophysitism - the extreme form of Eutychius and the more moderate form of Severus and Dioscorus - according to the decisions of the 4th Ecumenical Synod of Chalcedon and the Christological teaching of major Holy Fathers and Teachers such as Saint Maximus the Confessor, Saint John of Damascus, Photios the Great and the hymns of our worship.

2. We proclaim that Papism is the womb of heresies and fallacies. The teaching of the "Filioque" - that is, the procession of the Holy Spirit AND from the Son - is contrary to everything that Christ Himself taught about the Holy Spirit. The entire chorus of Fathers, both in Synods and individually, regard Papism as a heresy because apart from the Filioque, it produced a host of other fallacies, such as the primacy and the infallibility of the Pope, the unleavened bread (host), the fires of Purgatory, the immaculate conception of the Theotokos, created Grace, the purchasing of absolution (indulgences)... it has altered nearly all of the teaching and the practice pertaining to Baptism, Chrismation, the Divine Eucharist and the other Sacraments, and has converted the Church to a secular State.

Contemporary Papism has deviated even further than medieval Papism from the teaching of the Church, to the extent that it no longer comprises a continuance of the ancient Church of the West. It has introduced a swarm of new exaggerations in its "Mariology", such as the teaching that the Theotokos is a parallel redeemer (corredemptrix) of the human race. It has reinforced the "Charismatic Movement" of Pentecostal (supposedly Spirit-centered) groups. It has adopted further innovations to Divine Worship, such as dances and musical instruments. It has shortened and essentially ruined the Divine Liturgy. In the area of

Ecumenism it has set down the bases for the Pan-religion with its 2nd Vatican Council, by recognizing "spiritual life" in the people of other religions. Dogmatic minimalism has led it to a minimizing of moral prerequisites, on account of the bond between dogma and morality, the result of which was the moral failures of leading clergymen and an increase in moral deviations such as homosexuality and pedophilia among clergymen [x]. By continuing to support "Unia" - that caricature of Orthodoxy with which it victimizes and proselytizes faithful - Papism is sabotaging the Dialogue and is contradicting its supposedly sincere intentions for union.

Generally speaking, there has been a radical change in Papism and a turn towards Protestantism after the 2nd Vatican Council, and even an adopting of various "spiritual" movements of the "New Age".

According to Saint Simeon of Thessaloniki, the Mystagogue, Papism caused more damage to the Church than all the heresies and schisms put together. We Orthodox have communion with the pre-Schism Popes and we commemorate many Popes as saints. The post-Schism popes are heretics; they have ceased to be successors to the throne of Rome; they no longer have Apostolic succession, because they no longer have the faith of the Apostles and the Fathers. It is for this reason that with each such pope, «not only do we have no communion, but we also call him a heretic». On account of their blasphemy against the Holy Spirit with their teaching of the Filioque, they forfeited the presence of the Holy Spirit and therefore everything of theirs is deprived of Grace. Not one of their sacraments is valid, according to Saint Simeon. «Therefore the innovators are blaspheming and are far away from the Spirit, by blaspheming against the Holy Spirit, hence everything of theirs is Grace-less, inasmuch as they have violated and have demoted the Grace of the Spirit... which is why the Holy Spirit is not among them, and there is nothing spiritual about them, as everything theirs is new and altered and contrary to divine tradition» [xi].

3. The same things apply to an even greater degree to Protestantism, which as the offspring of Papism has inherited many heresies, but has also added many more; It has rejected Tradition, accepting only the Holy Bible (Sola Scriptura) which it however misinterprets; it has abolished Priesthood as a specialized sacramental Grace, as well as the veneration of Saints and of holy icons; it has vilified the Person of the Holy Mother Theotokos; it has rejected Monasticism; of the Holy Sacraments, it accepts only Baptism and the Divine Eucharist, albeit altering in them also the teaching and the praxis of the Church; it teaches absolute predestination (Calvinism) and vindication only through faith. Furthermore, its more "progressive" sector has introduced Priesthood for women and marriage between homosexuals - who they even accept into the Priesthood. But above all, it lacks ecclesiology, because the notion of Church as perceived by the Orthodox Tradition is nonexistent to them.

4. The only way that our communion with heretics can be restored is if they renounce their fallacy and repent, so that there may be a true union and peace: a union with the Truth, and not with fallacy and heresy. For the incorporation of heretics into the Church, canonical precision requires that they be accepted through Baptism. Their previous "baptism", performed outside the Church without the triple immersion and emersion of the one being baptized in specially sanctified water, and performed by a non-Orthodox priest, is in no way a baptism. It lacks the Grace of the Holy Spirit (Who does not remain within schisms and heresies) and as such, we have nothing in common that unites us, as Basil the Great points out: «As for those who have distanced themselves from the Church, they no longer have the grace of the Holy Spirit upon them, for transmission has ceased with those who have interrupted the succession... as for the ones who have broken away, who have now become laity, they no longer have the authority to either baptize, or ordain by the placing of their

hands, being now unable to provide the grace of the Holy Spirit, from which (grace) they  
have fallen away» [xii].

That is why the new attempt by Ecumenists to project the position that we have a common baptism with heretics is unfounded and hanging in mid-air, as is their assertion that it is possible to support the unity of the Church with this nonexistent baptismal unity, which supposedly exists wherever a baptism may exist [xiii]. In the Church however, one enters and becomes Her member, not with just any baptism, but only with the one, uniformly performed Baptism, officiated by Priests who have received the Priesthood of the Church.

5. For as long as heretics continue to remain in their fallacy, we avoid communion with them, especially in common prayer. The holy canons in their entirety prohibit not only common officiating and in-temple common praying, but even ordinary prayers in private quarters. The Church's strict stance opposite heretics springs from true love and sincere concern for their salvation, and out of Her pastoral care that the faithful are not carried away by heresies. Whosoever loves, reveals the truth and does not leave the other in a falsehood; otherwise, any love and agreement with him would only be counterfeit and false. There is such a thing as a good war and a bad peace. «...for a praiseworthy war is superior to a peace that separates one from God» says Saint Gregory the Theologian [xiv]. And Saint John the Chrysostom recommends: «If you should see devoutness vitiated, do not prefer the harmony of a truth, but stand fast to the death... betraying the truth nowhere». And elsewhere, he recommends with emphasis: «Do not acknowledge any illegitimate dogma that has the pretext of love»[xv]. This stance of the Fathers was also adopted by the major defender and confessor of the Orthodox faith against the Latins, Saint Mark of Ephesus, who concluded his own Confession of Faith in Florence with the following words: «All the teachers of the Church, all the synods and all the divine Scriptures exhort us to keep away from those with other beliefs, and to refrain from communion with them. Therefore, am I to disregard them all, and follow those who under the pretense of a manufactured peace strive for union? Those, who have counterfeited the sacred and divine Symbol (Creed) and who introduced the Son as the second cause of the Holy Spirit? [...] May this never happen to us, o benevolent Paraclete (Comforter), and may I never fall away from my own dutiful thoughts, but, by following Your teaching and the blessed men who were inspired by You, may I be added to my fathers, by bringing in, if nothing else, this: piety» [xvi].

6. Up until the beginnings of the 20th century, the Church has steadfastly and immutably maintained a rejective and condemnatory stance towards all heresies, as clearly formulated in the Synodicon of Orthodoxy which is recited on the Sunday of Orthodoxy. Heresies and heretics are anathematized, each one separately; furthermore, in order to ensure that not one of them has been left out of the anathema, there is a general anathema at the end of the text: «Let all heretics be anathematized».

Unfortunately, this uniform, steady and unswerving stance of the Church has, up until the beginnings of the 20th century, begun to be gradually abandoned, following the encyclical that was released by the Ecumenical Patriarchate in 1920 «To all the churches of Christ», which for the first time had officially characterized heresies as 'churches' that are not alienated from the Church, but are familiar and related to Her. It recommended that «the love between the Churches should above all be rekindled and reinforced, no longer thinking of each other as foreign and alien, but rather as related and familiar in Christ, and co-inheritors and co-incorporated in the promise of God in Christ» (see I.Karmiris', "The Dogmatic and Symbolic Monuments of the Orthodox Catholic Church", vol. 2, page 958).

The path is now open for the adoption, the shaping and the development within the sphere

of the Orthodox Church, of the initially Protestant invention - and now with Papal acceptance - heresy of Ecumenism; this pan-heresy, which adopts and legalizes all heresies as 'churches' and insults the dogma of the One, Holy, Catholic and Apostolic Church. Now developed, taught and imposed by Patriarchs and bishops is the new dogma regarding the Church, a new ecclesiology. According to this, no Church is entitled to demand for itself exclusively the character of a catholic and true Church. Instead, each one of them is a piece, a part, and not the entire Church; they all together comprise the Church.

All the boundaries that the Fathers had set have been torn down; there is no longer a dividing line between heresy and Church, between truth and fallacy. Even heresies are now 'churches'; in fact, many of them -like the Papist one- are now regarded as 'sister churches' to which God has entrusted, jointly with us, the care for mankind's salvation [xvii].

The Grace of the Holy Spirit now also exists within heresies, and therefore their baptisms - like all their other 'sacraments' - are considered valid. All who have been baptized, and in whichever heresy they may belong, are now considered members of Christ's Body, the Church. The condemnations and the anathemas of the Synods are no longer valid and should be stricken from liturgical books. We are now lodged in the "World Council of Churches" and have essentially betrayed - even just with our accession to participate - our ecclesiastic self-awareness. We have removed the dogma regarding the One, Holy, Catholic and Apostolic Church - the dogma of «one Lord, one Faith, one Baptism» [xviii].

7. This inter-Christian syncretism has now expanded into an inter-religion syncretism, which equates all other religions to the unique, God-revealed, through Christ reverence for God, the knowledge of God and the Christ-like way of life. Consequently, it is not only the dogma of the One, Holy, Catholic and Apostolic Church in relation to heresies that is being attacked, but also the fundamental dogma worldwide of the one and only Revelation and salvation of mankind through Jesus Christ in relation to the religions of the world. It is the worst imaginable fallacy, the biggest heresy of all ages.

8. We believe and confess that only in Christ is there a possibility for salvation. The religions of the world and the heresies all lead to perdition. The Orthodox Church is not merely the true Church; She is the only Church. She alone has remained faithful to the Gospel, the Synods and the Fathers, and consequently She alone represents the true catholic Church of Christ. According to the blessed Elder Justin Popovitch, Ecumenism is a common name for the pseudo-churches of Western Europe; their common name is actually "pan-heresy" [xix].

This pan-heresy has been accepted by many Orthodox patriarchs, archbishops, bishops, clergymen, monks and laity. They teach it, «barefacedly»; they apply it and impose it in practice, communing with heretics in every possible manner - with common prayers, with exchanges of visits, with pastoral collaborations - thus essentially placing themselves outside the Church. Our stance, per the Conciliar canonical decisions and per the example of the Saints, is obvious. Each one must now undertake his own responsibilities.

9. There are of course collective responsibilities also, and chiefly in the ecumenistic conscience of our Hierarchs and Theologians, towards the Orthodox corpus and their individual flocks. To them, we declare with a fear of God and with love that this stance of theirs and their openings towards all Ecumenistic activities are condemnable from every aspect, because:

a) they are doubting in practice our Orthodox-Patristic tradition and Faith;

b) they are sowing doubt in the hearts of their flock and are unsettling many, thus leading things to division and schism, and

c) they are misleading a portion of the flock towards a fallacy, and through it, to spiritual disaster.

We are therefore declaring that, for the aforementioned reasons, those who are moving within this Ecumenist irresponsibility, whichever rank they may be holding within the Ecclesiastic Organization, are opposed to the tradition of our Saints and consequently opposed to them.

This is the reason that their stance must be condemned and rejected, by the entirety of the Hierarchs and the faithful People.

### **NOTICE:**

**Whosoever of the clergy, monks, nuns and the laity desires to participate in this small deposition of Orthodox confession may declare it, by writing:**

**"I agree with the Confession of Faith against Ecumenism, and subscribe to it"**

**They may send this declaration indicating their name and their ecclesiastic, monastic or professional status, to the following address:**

**Periodical "THEODROMIA", P.O.Box 1602, Thessaloniki 541 24, Greece - Fax +30 2310 276590 - email address: palimpce@otenet.gr**

**The above Confession of Faith has been signed by the following, as a first indication. It has been signed and will be signed by many more:**

**Last update: 6/30/09**

Metropolitan Panteleimon of Antinoes

Metropolitan Seraphim of Kythira and Antikythira

Metropolitan Kosmas of Etolia and Akarnania

Metropolitan Seraphim of Piraeus

Metropolitan Jeremiah of Gortyno and Megalopolis, Professor, School of Theology, University of Athens

Metropolitan Artemios of Raskas and Prizrenis, Kossovo and Metohia.

Archim. Christodoulos, Abbot of the Holy Monastery of Koutloumousiou, Holy Mountain

Archim. Joseph, Abbot of the Holy Monastery of Xeropotamou, Holy Mountain

Archim. Philotheos, Abbot of the Holy Monastery of Karakalou, Holy Mountain

Archim. Agathon, Abbot of the Holy Monastery of Constamonitou, Holy Mountain.

Protopr. George Metallinos, Peer Professor, School of Theology, University of Athens

Protopr. Theodoros Zisis, Peer Professor, School of Theology, University of Thessaloniki

Archim. Markos Manolis, Spiritual Head of "Pan-Hellenic Orthodox Union"  
Archim. Athanasios, Abbot of the Holy Monastery of Stavrovouniou, Cyprus.  
Archim. Timotheos Sakkas, Abbot of the Holy Monastery Paraklhtou, Oropos  
Archim. Kyrill Kehagioglou, Abbot of the Holy Monastery of Pantokratoros Melissohoriou Langada  
Archim. Sarantis Sarantos, Priest of the Dormition of the Theotokos, Amarousio, Attica.  
Archim. Maximos Karavas, Abbot of the Holy Monastery of Saint Paraskevi, Milohoriou, Ptolemaidas  
Archim. Gregory Hadjinikolaou, Abbot of the Holy Monastery of the Holy Trinity, Ano Gatzeas Volou.  
Archim. Athanasios Anastasiou, Abbot of the Holy Monastery of Great Meteorou.  
Archim. Theoklitos Bolkas, Abbot of Holy Isihastirio of Saint Arsenio the Kapadocian, Halkidiki  
Archim. Chrysostomos, Abbot of the Holy Community of Saint Nikodemos, Pentalofos, Goumenitcha.  
Archim. Theodore Diamantis, Abbot of the Holy Monastery of the Theotokos, Molyskepastou, Konitsa.  
Archim. Palamas Kyrillidis, Abbot of the Holy Monastery of the Nativity of the Theotokos, Kallipetra, Veria.  
Archim. Eudokimos, Spiritual Father of the Holy Lavra of Savva the Sanctified, Jerusalem.  
Archim. Chrysostomos, Abbot of the Holy Monastery of Saint Gerasimos the Jordanian, Jerusalem.  
Archim. Laurentios Gratsias, Holy Metropolis of Florina, Prespon and Eordeas.  
Archim. Meletios Vadrahanis, Holy Metropolis of Florina, Prespon and Eordeas.  
Archim. Paul Demetracopoulos, Holy Monastery of the Transfiguration of the Lord, Moutsialis, Veria.  
Archim. Ignatios Kalaitzopoulos, Holy Monastery of Saint Paraskevi, Melohoriou, Ptolemaidas.  
Archim. Symeon Georgiadis, Holy Monastery of the Holy Trinity, Ano Gatzeas, Volos  
Archim. Augustine Siarras, Holy Monastery of the Holy Trinity, Ano Gatzeas, Volos  
Archim. Ambrosios Gionis, Holy Monastery of the Holy Trinity, Ano Gatzeas, Volos  
Archim. Benedict, Abbot of the Holy Monastery of the Holy Archangels, Prizreni, with following.  
Archim. Gerasimos, Abbot of the Holy Monastery of Saint George, Jourgevi Stoupovi, with following.  
Archim. Nicholaos, Abbot of the Holy Monastery of the Holy Archangels, Mavropotami, with following.  
Archim. Romylos, Abbot of the Holy Monastery of the Entry of the Theotokos, Doumboki Potok, with following.  
Archim. Symeon, Abbot of the Holy Monastery of Saint Stephen, Baniska, with following.  
Archim. Stephanos, Abbot of the Holy Monastery of the Saints Anargyron Zotsitse, with following.  
Archim. Ioannikios Kotsonis, Abbot of the Holy Monastery of the Transfiguration of the Lord, Sohos, Thessaloniki  
Archim. Paul Danas, Hieropreacher of the Holy Monastery of Etolias and Akarnanias.  
Archim. Constantine Paleologopoulos, retired priest of the Holy Monastery of Kalavriton and Egalias Egio.  
Archim. Paisios Papadopoulos, Abbot of the Holy Monastery of Saint Gregory Palamas, Filota, Metropolis of Florina.  
Archim. Epiphanius Hadjiagiagou, Head Metropolitan of the Church of Florina, Florina.  
Archim. Athanasios Siamakis, Hieropreacher of the Holy Monastery of Florina  
Archim. Anargyros Afthonidis, Military Priest, Florina  
Archim. Augustine Andritsopoulos, Abbot of the Holy Monastery of Myrtias of the Holy Monastery of Etolia and Akarnania.  
Archim. Theodosios Kyprianou, Holy Monastery of Saint Filotheou, Skete Saint George, Karyes, Holy Mountain.  
Archim. Ignatios Kalaitzopoulos, Holy Monastery of Saint Paraskevi, Milohoriou, Ptolemaidas.  
Archim. Ierotheos Skiadas, Abbot of the Holy Monastery of the Dormition of the Theotokos, Vlohou, Agriniou.  
Archim. Ioasaph Makris, Holy Monastery of Meteora.  
Archim. Kosmas Paleogiannis, Cell of Saint John the Theologian of the Holy Monastery of Dohiariou, Holy Mountain.  
Archim. Sevastianos Amantidis, Abbot of the Holy Monastery of Saint Paraskevis Vasiliados, Kastoria.  
Archim. Christos Kyriazopoulos, past Educational Adviser, Thessaloniki  
Archim. Nektarios Ziombolas, Military Priest  
Archim. Joseph Aivazoglou, Holy Church of the Theotokos Ahiropiitou (not made by hand) Thessaloniki.  
Elder Gregory, Hieromonk Holy Isyhastirion Danieleon, Katounakia, Holy Mountain.  
Elder Efstratios, Hieromonk, Holy Monastery of Great Lavra, Holy Mountain.  
Elder Fillipos, Hieromonk, Kalyvi of Great Athanasiou, Mikra Agia Anna, Holy Mountain.  
Hieromonk Athanasios, Holy Isyhastirion Danieleon, Katounakia, Holy Mountain.  
Hieromonk Nikodemos, Holy Isyhastirion Danieleon, Katounakia, Holy Mountain.  
Hieromonk Nephon, Holy Isyhastirion Danieleon, Katounakia, Holy Mountain.  
Hieromonk Chrysostom Kartsonas, Kalyvi of Saint George, Holy Skete of Saint Anna, Holy Mountain.  
Hieromonk Onoufrios, Kalyvi of the Holy Forerunner, Holy Skete of Saint Anna, Holy Mountain.  
Hieromonk Chrysanthos, Kalyvi of the Holy Forerunner, Holy Skete of Saint Anna, Holy Mountain.  
Hieromonk Azarias, Kalyvi of the Holy Forerunner, Holy Skete of Saint Anna, Holy Mountain.  
Hieromonk Gabriel, Holy Cell of the Theotokos Gorgoepikoou, Holy Monastery of Pantokratoros, Holy

Mountain.

Hieromonk Panteleimon, Holy Cell of Saint Panteleimon, Holy Monastery of Saint Pantokratoros, Holy Mountain.

Hieromonk Basil, Abbot of the Holy Monastery of Saints Anargyron, Vratsevo, with following.

Hieromonk Efthimios, Abbot of the Holy Monastery of the Holy Forerunner, Sotsanitsa, with following.

Hieromonk Theoktistos, Abbot of the Holy Monastery of the Holy Trinity, Sopotsani, with following.

Hieromonk Tychon, Holy Isyhastirion of Pantokratoros, Melissohorion

Hieromonk Chariton, Holy Cell of Ascension, Karyes, Holy Mountain.

Hieromonk Nestor.

Hieromonk Augustine, Holy Monastery of All Saints and Saint Savva the Sanctified, Jerusalem.

Hieromonk Modestos Diasakis, Holy Monastery of Saint Paraskevi, Kastoria.

Hieromonk Raphael Kyriakou, Holy Monastery of Saint Raphael-Marina, Larnaka, Cyprus.

Hieromonk Photios Georgiou, Holy Monastery of Kastorias.

Protopr. Lambros Photopoulos, Officiating priest, Holy Church of Saint Kosma Etolos, Amarousio, Attica.

Protopr. John Photopoulos, Officiating priest, Holy Church of Saint Paraskevi, Attica.

Protopr. Athanasios Minas, Loutraki Korinthias.

Protopr. Eleftherios Palamas, Saints Christophori (God-bearers) Ptolemaid.

Protopr. Constantine Mygdalis, In Charge of the Holy Church of Saint Constantine, Volos.

Protopr. Photios Vezynias, Teacher, Holy Metropolis of Langada.

Protopr. Anthony Bousdekis, Abbot of the Holy Monastery of Saint Nicholas of Nicea.

Protopr. Demetrios Vasiliadis, Holy Metropolis of Maronia and Komotini

Protopr. Vasilios E. Voloudakis, Officiating priest, Holy Church of Saint Nicholas Pefkakion, Athens.

Protopr. Vasilios Gogidis, Officiating priest, Holy Metropolitan Church of Saint Nicholas, Megapoleos.

Protopr. Nicholas Zaharopoulos, Officiating priest of the Holy Church of Saint Fanourios, Drapetsonas.

Protopr. Haralambos Lalaitis, Officiating priest, Holy Church of the Theotokos Myrtidiotissis, Piraeus.

Protopr. Chariton Pappas, Officiating priest, Holy Church of Saint Demetrios, Piraeus.

Protopr. Panagiotis Sahtouris, Officiating priest, Holy Church of Saint Nilus, Piraeus.

Protopr. Constantinos Tzafestas, Officiating priest, Holy Metropolitan Church of Kerkyra, Theologian, retired Professor M.E., Kerkyra.

Protopr. Christos Christodoulos, Officiating priest, Holy Church of Saint Constantine and Helen, Piraeus.

Protopr. Radoslav Jankovic, Secretary of the Holy Metropolis of Raskas and Prizrenis and Kossovo and Metohia.

Protopr. Dimitrios Vasiliadis, Komotini.

Protopr. Anastasios Semertzidis, Hierarchal Commissioner of the Kastoria eparchy.

Protopr. George Kougioumtzoglou, Thessaloniki.

Protopr. Constantinos Andreopoulos, Holy Monastery Florinis.

Protopr. Vasilios Christidis, Holy Monastery Attikis.

Protopr. Haralambos Nalpadidis, Holy Monastery Florinis.

Protopr. Photios Bithas, Holy Monastery of Saint Spyridon, Great Yarmouth, England.

Priest Dionysios tatsis, Educator, Konitsa.

Priest Demetrios Sarris, Officiating priest, Holy Church of Pammegiston Taksiarhon, Sesklou, Esonias.

Priest Efthimios Antoniadis, Holy Metropolis of Larisa.

Priest Anastasios Gotsopoulos, Officiating priest of the Holy Church of Saint Nicholas, Patra.

Priest George Papageorgiou, Holy Metropolis Demetriados.

Priest Peter Hirs, Petrokerasa, Halkidiki.

Priest Theophanis Manouras, Officiating priest, Holy Church of Saint Athanasiou Valestinou, Magnesias.

Priest Pashalis Ginoudis, Holy Metropolis of Larisa.

Priest George Diamantopoulos, Lavrio, Holy Metropolis Mesogeas.

Priest Vasilios Kokolakis, Officiating priest, Holy Church of the Holy Cross, Holargos.

Priest Peter Pantazis, Officiating priest, Holy Church of the Transfiguration, Halandriou.

Priest Anthony Valvis, Officiating priest, Holy Church of Saint Nilus, Piraeus.

Priest John Vernikos, Holy Church of the Annunciation of the Theotokos, Montgomery, Alabama.

Priest Nicholas Gavalles, Holy Church of the Holy Apostles, Psalidiou, Amarousio.

Priest Iraklis Drivas, Officiating Priest, Holy Church of the Theotokos Myrtidiotissa, Piraeus.

Priest Demetrios Kalabounias, Officiating priest, Holy Church of Saint Nilus, Piraeus.

Priest Demetrios Lambrou, clergy, Holy Monastery Prevezis, Aneza-Artas.

Priest Basilios Mouzelis, Officiating priest, Chapel of Saints Anargyron, Hospital of Halkidos.

Priest Panagiotis Balis, Officiating priest, Holy Church of the Entry of the Theotokos, Imerovigliou, Thera.

Priest Christopher Chronis, Holy Monastery Etolias and Akarnanias.

Priest Sotirios Manolopoulos, Officiating priest, Holy Church of Saint Basil Vrahneika, Holy Monastery of Patra.

Priest George Vasilakis, Lyon, France.  
Priest Theoharis Megas, Hieroteacher, Director of Plystylou, Kavalas.  
Priest Daniel de Oliveira Pinheiro, Ukrainian Orthodox Church in Brazil.  
Priest Demetrios Sykopoulos, Holy Monastery Kastorias.  
Priest Triantafyllos Xeros, Thessaloniki.  
Presvytera Maria Tsiplakaki, Vathilakkos, Kozani.  
Stewart Demetrios Papagiannis, Officiating priest, Holy Church of Saint Fanourios, Drapetsonas.  
Stewart John Psarras, Officiating priest, Holy Church of Saint George Mesoropis, Holy Monastery Eleftheroupoleos.  
Stewart John Kyprianou, Officiating priest, Holy Church of Saint Nicholas, Egomi-Lefkosia, Cyprus.  
Priest Miltiadis Karagiannis, Kefalohori Imathias.

Hierodeacon Theologos Kostopoulos, Holy Monastery of the Holy Trinity, Ano Gazeas Volou.  
Hierodeacon Antonios, Holy Isyhastirion Pantokratoros, Melissohorion.  
Hierodeacon George Theodoridis, Holy Metropolis of Lerou, Kalymnou and Astypaleas.  
Hierodeacon Iraklidios Kleanthous, Holy Metropolis Tamasou, Cyprus.

Elder Theoliptos Monk, Hut of the Holy Forerunner, Holy Scete of Saint Anna, Holy Mountain.  
Elder Gabriel Monk, Cell of Saint Christodoulou, Karyes, Holy Mountain.  
Elder Ilarion Monk, near Arsana Constamonitou, Holy Mountain.  
Elder Daniel Monk, Holy Isyhastirion Danieleon, Katanoukia, Holy Mountain.  
Elder Akakios Monk, Holy Isyhastirion Danieleon, Katanoukia, Holy Mountain.  
Elder Stefanos Monk, Holy Isyhastirion Danieleon, Katanoukia, Holy Mountain.  
Elder Paul Monk, Holy Cell of the Holy Apostles, Scete Xenofontos, Holy Mountain.  
Elder Onoufrios Monk, Holy Cell of the Nativity of the Theotokos, Holy Monastery Pantokratoros, Holy Mountain.  
Elder Nektarios Monk, Holy Cell of the Lifebearing Spring, Holy Monastery Koutloumousiou, Holy Mountain.  
Elder Isaak Monk, Holy Cell of the Nativity of the Theotokos, Holy Monastery Stavronikita, Holy Mountain.  
Elder Moses Monk, Holy Cell of Saint John Chrysostom, Scete of Saint Panteleimon, Holy Monastery Koutloumousiou, Holy Mountain.  
Elder Heruvim Monk, New Scete, Holy Mountain.  
Monk Arsenios Vliakoftis, Holy Isyhastirion of Saint Arsenios of Kappadocia, Halkidiki.  
Monk George, Holy Cell of the Nativity of the Theotokos, Holy Monastery of Pantokratoros, Holy Mountain.  
Monk Christopher, Holy Cell of the Apostles, Scete Xenofontos, Holy Mountain.  
Monk Maximos, Holy Isyhastirion Danieleon, Katanoukia, Holy Mountain.  
Monk Dositheos, Kathisma Holy Monastery of Koutloumousiou, Holy Mountain.  
Monk Spyridon, Cell of Saint Nicholas, Holy Monastery of Koutloumousiou, Holy Mountain.  
Monk Damaskinos Agiorite, Holy Cell of the Holy Forerunner, Holy Monastery of Karakallou.  
Monk Savvas Lavriotis, Holy Monastery of Great Lavra, Holy Mountain.  
Monk Theophilos Agiorite, Holy Cell Sanbri, Holy Mountain.  
Monk Paisios, Holy Cell of the Holy Archangels "Savveon", Holy Mountain.  
Monk Herouvim, Holy Cell of the Holy Archangels, Saint John Koukouzeli, Holy Mountain.  
Monk Nikodemos, Holy Cell of Saint Nektarios, Kapsala, Holy Mountain.  
Monk Disitheos, Holy Monastery of the Transfiguration of the Lord, Sohos, Langada.  
Monk Chariton, Hut of the Holy Forerunner, Holy Scete of Saint Anna, Holy Mountain.  
Monk Nikodemos, Hut of the Holy Forerunner, Holy Scete of Saint Anna, Holy Mountain.  
Monk Averkios, Hut of the Holy Forerunner, Holy Scete of Saint Anna, Holy Mountain.  
Monk Prodromos, Hut of the Holy Forerunner, Scete of Saint Anna, Holy Mountain.  
Monk Arsenios, Holy Hut of Saint Gerasimos, Scete of Saint Panteleimon, Holy Monastery Koutloumousiou, Holy Mountain.  
Monk Arsenios, Holy Isyhastirion Pantokratoros, Melissohorion.  
Monk Demetrios, Holy Isyhastirion Pantokratoros, Melissohorion.  
Monk Dionysios, Holy Isyhastirion Pantokratoros, Melissohorion.  
Monk Efstratios, Holy Isyhastirion Pantokratoros, Melissohorion.  
Monk Ignatios, Holy Isyhastirion Pantokratoros, Melissohorion.  
Monk Mardarios, Jerusalem.  
Monk Michael, Holy Isyhastirion Pantokratoros, Melissohorion.  
Monk Nektarios, Holy Isyhastirion Pantokratoros, Melissohorion.  
Monk Nicodemos Bilalis, Cell of the Visitation (Ypapanti) - Kapsala, Holy Mountain.  
Monk Pahomios, Holy Isyhastirion Pantokratoros, Melissohorion.  
Monk Raphael, Holy Isyhastirion Pantokratoros, Melissohorion.  
Monk Arkadios Sabbaite, Holy Lavra of Savva the Sanctified, Jerusalem.

Monk Arsenios Kotzias, Holy Monastery of Saint Paraskevi, Kastoria.  
Monk George, New Scete, Holy Mountain.  
Monk Efraim Sabbaites, Holy Lavra of Savva the Sanctified, Jerusalem.  
Monk Zosimas Sabbaites, Holy Lavra of Savva the Sanctified, Jerusalem.  
Monk Ioannikos Sabbaites, Holy Lavra of Savva the Sanctified, Jerusalem.  
Monk Iosaph Sabbaites, Holy Lavra of Savva the Sanctified, Jerusalem.  
Monk Kallinikos Sabbaites, Holy Lavra of Savva the Sanctified, Jerusalem.  
Monk Lazaros Sabbaites, Holy Lavra of Savva the Sanctified, Jerusalem.  
Monk Merkourios Sabbaites, Holy Lavra of Savva the Sanctified, Jerusalem.  
Monk Paisios Sabbaites, Holy Lavra of Savva the Sanctified, Jerusalem.  
Monk Raphael Sabbaites, Holy Lavra of Savva the Sanctified, Jerusalem.  
Monk Savvas Mousdikas, Holy Monastery of Saint Paraskevi, Kastoria.  
Monk Seraphim Sabbaites, Holy Lavra of Savva the Sanctified, Jerusalem.  
Monk Philotheos Tzimiropoulos, Holy Monastery of Saint Paraskevi, Kastoria.  
Monk Herouvim Sabbaites, Holy Lavra of Saint Savva the Sanctified, Jerusalem.

Nun Agathi Antoniou, Abbess, Holy Monastery of Saint Stephen, Holy Meteora.  
Nun Mariam, Abbess, Holy Monastery of Saint Laurentios, Pilio.  
Nun Christonymphi, Holy Monastery of Saint Laurentios, Pilio.  
Nun Laurentia, Holy Monastery of Saint Laurentios, Pilio.  
Nun Agathinoi Antoniou, Holy Monastery of Saint Stephen, Holy Meteora.  
Nun Agathodouli Hondrou, Holy Monastery of Saint Stephen, Holy Meteora.  
Nun Agathokliti Athanatu, Holy Monastery of Saint Stephen, Holy Meteora.  
Nun Alexia Peppas, Holy Monastery of Saint Stephen, Holy Meteora.  
Nun Vessaria Laskou, Holy Monastery of Saint Stephen, Holy Meteora.  
Nun Eufimia Dionysopoulou, Holy Monastery of Saint Stephen, Holy Meteora.  
Nun Thekla Barka, Holy Monastery of Saint Stephen, Holy Meteora.  
Nun Theodosia Bouba, Holy Monastery of Saint Stephen, Holy Meteora.  
Nun Theoktisti Paila, Holy Monastery of Saint Stephen, Holy Meteora.  
Nun Theologia Papadaki, Holy Monastery of Saint Stephen, Holy Meteora.  
Nun Theoproti Tzitzira, Holy Monastery of Saint Stephen, Holy Meteora.  
Nun Theotekni Mitsikosta, Holy Monastery of Saint Stephen, Holy Meteora.  
Nun Theophania Kyriazopoulou, Holy Monastery of Saint Stephen, Holy Meteora.  
Nun Justina Demetriou, Holy Monastery of Saint Stephen, Holy Meteora.  
Nun Magdalen Papadam, Holy Monastery of Saint Stephen, Holy Meteora.  
Nun Makrina Pappa, Holy Monastery of Saint Stephen, Holy Meteora.  
Nun Mariam Kalogianni, Holy Shrine of the Transfiguration of the Lord, Holy Metropolis of Ierissou and of the Holy Mountain.  
Nun Marina Famisi, Holy Monastery of Saint Stephen, Holy Meteora.  
Nun Markella Gaki, Holy Monastery of Saint Stephen, Holy Meteora.  
Nun Nektaria Bali, Holy Monastery of Saint Stephen, Holy Meteora.  
Nun Nikodimi Siahouli, Holy Monastery of Saint Stephen, Holy Meteora.  
Nun Kseni Karamihou, Holy Monastery of Saint Stephen, Holy Meteora.  
Nun Prodromi Kapeti, Holy Monastery of Saint Stephen, Holy Meteora.  
Nun Sarra, Abbess, Holy Monastery of Saint Nicholas, Kontsouli, with following.  
Nun Silouani Phillips, Holy Monastery of Saint Stephen, Holy Meteora.  
Nun Stephania Tesia, Holy Monastery of Saint Stephen, Holy Meteora.  
Nun Synglitiki Rekata, Holy Monastery of Saint Stephen, Holy Meteora.  
Nun Fevronia Dalla, Holy Monastery of Saint Stephen, Holy Meteora.  
Nun Philothei Bali, Holy Monastery of Saint Stephen, Holy Meteora.  
Nun Haralambia Mastoraki, Holy Monastery of Saint Stephen, Holy Meteora.  
Nun Christoniphi Bandeka, Holy Monastery of Saint Stephen, Holy Meteora.  
Nun Chrysostomi Polyzou, Holy Monastery of Saint Stephen, Holy Meteora.  
Nun Melani, Thessaloniki.  
Nun Christodouli, Thessaloniki.

Archimandrite Philemon Castro, Los Banos, Laguna, Philippines  
Ieromonah Ioan Buliga, Manastirea Jacul Romanesc  
Ieromonah Leontios, Slobozia, Romania  
Hieromonk Mark, Economos  
Hieromonk Nicolas (Vera) Parish Priest of the Parish of Saint Andrew and Saint Nicolas Serbian Patriarchate,

Jeromonah Naum Mirkovic, Proiguman Manastira Crna Reka Srbija  
Hieromonk Nicolás (Vera), Parish Priest of the Parish of Saint Andrew and Saint Nicolás, Alicante (Spain), Serbian Patriarchate  
Jeromonah Irinej Ristic, iguman manastira Bogorodia Brainska, eparhija rasko prizrenska i kosovsko-metohijska  
Jeromonach Varnava Dimitrijevic, manastir Crna Reka, eparhija rasko prizrenskai kosovsko-metohijska

P. Protopresbitero Jorge (Georgios) Faraj, Sacerdote Ortodoxo del patriarcado de Antioquia en Honduras, Centro America  
Protopresbyter Roman Cheb, Russia Siberia, sity Prokopyevsk, Paris Priest, Sacred Temple of Saint Nicholas

Pr. Constantin Dibos

Presbyter Sasha Petrovich, parish priest os St. Nicholas Serbian Orthodox Church, Omaha, Nebraska, USA  
Priest Koniukhov Dimitry  
Priest Toderita Rusu, the Ascension of Lord, Bucharest Romania  
Fr. Photios, Spiritual Director, St. James the Just True Orthodox Center website, Russian True Orthodox Church.  
Pr. Paroh Mihai Solomon, Parohia Sf. Ilie, Girona, Spania  
Protodeacon Basil Alexandrovich Yakimov, Russian Orthodox Church  
Diacono Ignacio Miranda, Catedral Ortodoxa Antioquena de San Pedro Sula, Honduras, Centro America  
monah Hariton Vlajic, manastir Plocnik, eparhija rasko prizrenska i kosovskometohijska

Monahia Eufimia, Mănăstirea Sfinții Arhangheli, Slobozia, România

Subdeacon Jorge Luiz Slobodaniuk, Ukrainian Orthodox church in Brazil (Ecumenical Patriarchate of Constantinople)

## **Last update: 6/30/09**

**This list will be regularly updated with added names.  
Readers can see the constantly updated list of signatures in Greek, here:**

**<http://www.impantokratoros.gr/ABF82395.el.aspx>**

**[i]** See treatise by Gennadius II Scholarios, Patriarch of Constantinople: "Regarding the only way to the salvation of mankind" , to George Scholarios "The complete extant works - Oevres Completes de Georges Scholarios", Volumes I-VII, Paris 1928-1936, publ. L. Petit - X. Siderides - M. Jugie, Vol. III, 434-452.

**[ii]** John 8:12 «I am the light of the world - whosoever follows Me shall not walk in darkness, but shall have the light of life». John 3:19 «The light had come to the world and men loved the darkness rather than the light».

**[iii]** Acts 4:14.

**[iv]** 1 John 4:2-3 «Every spirit that confesses Jesus had cometh in the flesh, is from God; and every spirit that does not confess Jesus Christ had cometh in the flesh, is not from God. And this is what you have heard regarding the antichrist: that he cometh and is now already in the world».

**[v]** See "Didaches" (Teachings) of St. Cosmas of Aetolia, of I. Menounos, "Cosmas of Aetolia teachings (and biography), Tinos publications, Athens, Didache A1, 37, page 142: «"All faiths are false, counterfeit, all of them the Devil's. This I realized as being true, divine, heavenly, correct, perfect, both by my word and by your word: that the faith of the pious and orthodox christians is good and holy, and that we must believe and be baptized in the name of the Father and the Son and the Holy Spirit».

**[vi]** 'Homily prior to the exile' 1, ΕΠΕ 33, 186.

**[vii]** Epistle 90, "To the most holy brothers and bishops in the West" 2, ΕΠΕ 2, 20

**[viii]** Galatians. 1, 9. To Gall. Homily chapt. 1, PG 61, 624.

**[ix]** Mansi, 13, 409-412.

**[x]** The moral laxity and decadence, even among the clergy, had already been noted at the beginning of the 15th century, by Saint Simeon of Thessaloniki (see 'Dogmatic Epistle 16' in D. Balfour, by Simeon of Thessaloniki (1416/17-1429) "Theological Works, Vlatades gleanings 34, Thessaloniki 1981, page 218: «And furthermore, that they did not regard fornication at all entailing Hell, not even among their priests, but instead, they would unscrupulously have concubines and youths for fornication and would every day officiate.» Ibid, 15, page 216: «They also do not follow an evangelical lifestyle; for, every kind of luxury and fornication to them is not a reprehensible matter, nor anything else that is forbidden for Christians». ) The moral decadence that is observed of late even among the Orthodox clergy is the result of Ecumenism's liberalism and secularism..

**[xi]** Dialogue 23, PG 155, 120-121. Epistle regarding blessedness 5, in D. Balfour, Simeon Archbishop of Thessaloniki (1416/17-1429), "Theological Works, Vlatades gleanings 34, Thessaloniki 1981, page 226.

**[xii]** Canonical Epistle 'A, To Amphilochios of Iconion, Canon a.

**[xiii]** In the text of the 9th General Convention of the World Council of Churches in Porto Alegre, Brazil in 2006, which was accepted by the representatives of the Orthodox churches and was titled "Called to be the One Church", in paragraph 8 it states: "All those baptized in Christ are united in His name." In paragraph 9: "That we all belong in common to Christ through baptism in the name of the Father and the Son and the Holy Spirit, gives the churches the possibility and it invites them to walk together, even when they disagree. We assure that there is one baptism, exactly as there is one body and one Spirit, one hope in our calling, one Lord, one Faith, one God and Father to all of us (see Ephes.4:4-6)". The Metropolitan of Pergamos John (Zizioulas) in his work "Orthodox Ecclesiology and the Ecumenical Movement", Sourozh Diocesan Magazine (England, August 1985, vol.21, page 23), had paved the way for this position, by stating: "Within baptism, even if there is a break, a division, a schism, you can still speak of the Church... The Orthodox, in my understanding at least, participate in the ecumenical movement as a movement of baptized Christians, who are in a state of division because they cannot express the same faith together. In the past this has happened because of a lack of love which is now, thank God, disappearing."

**[xiv]** Apologetics on the flight to Pontus 82, ΕΠΕ 1, 176.

**[xv]** To Romans, Homily 22, 2, PG 60, 611. To Philippians, Homily 2,1, PG 62, 119.

**[xvi]** Confession of faith displayed in Florence, in Documents relatifs au Concile de Florence, II, Oeuvres anticonciliaires de Marc d'Ephèse, par L. Petit, Patrologia Orientalis 17, 442.

**[xvii]** See joint statement by Pope John-Paul II and Patriarch Bartholomew during the latter's visit to Rome on the 29th of June, 1995. The same had been proclaimed at an earlier date by the Combined Theological Committee for the Dialogue between Orthodox and Papists, in Balamand of Lebanon in 1993.

**[xviii]** Ephesians 4: 5.

**[xix]** Archmandr. Justin Popovitch, Orthodox Church and Ecumenism, Thessaloniki 1974, page 224...

Translation: A. N.