



Protopresbyter Theodore Zisis

Macedonian¹ Archpriests terrorise their priests and slander people fighting for Orthodoxy

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1. The pro-papists are not worried. The plan continues its course.

The pro-papists are not worried. The plan continues to be carried out. Those who had planned and who are still carrying the subjugation of the Orthodox under the pope into effect, had, until recently, every reason to be pleased since they could plainly see that, despite the presence of some reactions, the plan would continue its course towards

implementation and they were hoping that during the course of a new Ferrara – Florence pseudo-council they would succeed in the acceptance and the signing of a new unionist *horos*, of a new Unia...

In relation to the old Ferrara – Florence pseudo-council (1438-1439) the conditions today are certainly more favourable for them. Most people remain uncatechised (uninitiated) and stay uninformed in matters of faith, having been drugged by the hypocritical and false agapology that suits the spirit of Globalisation and the associated ‘elimination’ of differences and of individualities alike. In the temples, the sermon is often exhausted to social analysis and patriotic exultations or to shallow and hypocritical pietisms. It is rare to find sermons given that analyse issues of faith in relation to heresies and to heretics, particularly the heresy of Papism and the pan-heresy of Ecumenism. Consequently there is no fear for disavowal or for some sort of reaction by the people against these machinations, as had been the case during the course of the proceedings of the ancient Ferrara – Florence pseudo-council, since the people now ignore the matters of faith having been brainwashed to support the false *agapism*² of New Age, against the Love that is connected with truth, in other words

¹ All footnotes are by the translators. Macedonia is the collective name of the Northern Provinces of Hellas (Modern Greece). Modern Greeks are the only ones allowed to carry this name since historically the Slavs came long after the ancient Macedons had been homogenised with the Modern Greeks. The Skopje regime who attempt to usurp the name of Macedonia exclusively for them, simply because they were found on some of ancient Macedonia’s land is of course against the historical truth but also against the Orthodox Church’s Ecclesiastical History, despite the clear attempts of New Order and New Age to change this, in accordance with Communist Tito’s plans. It is amazing how not even Hitler himself (whom the Skopje regime had pleaded to in the past) dared proceed with this lie! Many Elders of the Orthodox Church have severely denounced this (e.g. Elder Paisios of the Holy Mountain), while it should be noted that the Skopje regime’s ‘Orthodox Church’ is not canonical and is accepted by no Patriarchate, canonical Orthodox jurisdiction or autocephalous Church in the world. For this reason, the epithet ‘Macedonian’ in the title refers exclusively to those bishops whose jurisdictions lie in the Provinces of Northern Greece.

against true love, which does not hide behind deceptions (*plani*) or lies but on the contrary brings these to the open so that the faithful can be protected.

The ecclesiastical and theological leadership have undergone corrosion and self-alienation, with some praiseworthy exceptions of course; or, as a venerable hegumen Elder says, they are the followers of a new heresy: **the heresy of complacency**. They do not want to lose their peace and quiet or to be shaken up; they are having a good time with their fiestas and festivals and with their castrated spiritual children who surround them and follow them. The faith is being altered, the Orthodox dogmas are being violated, *plani* triumphs and most people keep quiet. This silence, however (as we have also had the opportunity to write on other occasions), is, according to Saint Gregory Palamas – who defeated the western monk Barlaam the Calabrian and the entire papist scholastic theology – **the third form of atheism**. The first is the denial of the existence of God, the second is heresy, which destroys the truth about God, and the third is complacency, silence, which contributes to the predominance of the other two forms of atheism.

All attempts made so far – until the year past – to react and resist, whether through the composition of articles and studies or through polemical texts signed by clerics and monks, did not particularly upset the pro-papist and ecumenist circles. These efforts were ‘neutralised’ by the argument that these people belonged to a small group of zealots (whom they crowned with appropriate ‘ornamental’ epithets³) as well as with the certainty that times have changed, that people do not care about the faith.

In fact, the frequent visits of the Ecumenical Patriarch to various cities, where the people used to honour and still continue to honour the institution (and **not** the pro-papist and ecumenist opening moves which they are **not** actually aware of), would send and continue to send the message that the people still follow the patriarch and agree with all the things that he does. Let the handful of zealots shout; who listens to them?

As it becomes obvious by examination of the patriarchal document⁴, it appears that they would have also wished for us to have proceeded to an *apoteichisis*⁵ and termination of the memorial, so that they could proceed to officially punish us and to

² *Agapism* is used to indicate the act of agapology. *Agapology* as a transliterated word refers to the ‘science’ of hypocrisy that uses the word ‘love’ to promote its own agendas, while bearing no connection to the real Love, which is of course God Himself. From the word *agape* which means love.

³ The ‘ornaments’ here are the usual: fanatics, schismatics, neo-schismatics, fundamentalists, extremists etc; even though the vast majority of those who oppose Ecumenism have never proceeded to any extremities and are canonical Orthodox Christians. (Of course, there are also the hyper-zealots or Zealotists as we have called them, who are the antipodes of Ecumenism!) On the contrary, the Ecumenists themselves have brought unsubstantiated accusations, slander, lies, deceit (pretending to be Traditional Orthodox when it suits their plans), fanaticism (the burning of books), terrorism (deposition of saintly fathers or threats against them and all those who do not agree with them), persecutions (beating peaceful monks in [Cyprus](#), persecuting [bishop Artemije](#) and the valiant monks of Raska and Prizren). May God help them find their way back to the Church for it is “fearful to fall into the hands of the living God”; and we say this for those among them who are conscious of their heresy and actions and not those who are simply deceived for reasons only God knows.

⁴ Cf. <http://www.eastern-orthodoxy.com/EcumenismBartholomew.htm>

⁵ An Orthodox ‘walling off’ during times of great crisis to protect the faith e.g. according to the pattern of Saint Herman II of Constantinople who lived during fateful times (AD 1222-1240): “*I adjure all the laity, all who happen to be genuine children of the Orthodox Catholic Ecclesia, to run away at full speed from the priests who fell under the subjugation to the Latins; and neither gather with them in a church nor take any blessing whatsoever from their hands. It would be better if you prayed to God in your homes alone, rather than gather in a church with the Latin-minded. Otherwise, you will suffer the same hell with them*”. Walling off is an extreme measure in the Orthodox Church that happens under very specialised circumstances, requiring the presence of Saintly Fathers at the top and a synchronised effort that has a beginning and an end.

unbrace us as disobedient and schismatics. Without this route being out of the question in future – since according to the holy canons schism is caused by those who proclaim the heresy and not by those who castigate it, who on the contrary are worthy of praise and honours – for now we have chosen to inform our clergy and laity, so that we can help others to understand what is going on so that they can be troubled in a good way and thus stir to action. Should we not care for the others, particularly when their salvation is in danger with the establishment of a heresy and *plani*?

2. The picture changes: Threats and slander.

This happened at first with the editing and publication of the now well-known “Confession of faith against Ecumenism⁶” that found positive acceptance. It was signed by a sufficient number of bishops, hundreds of clerics and monks, and by thousands of lay people of all ages, social classes and occupations. The propagandistic claim of a small number of insular zealots collapses: notable bishops of a high theological and other education and of an impeccable ethos are found at the top of the list of those who had signed the confession; venerable Hegumens from Monasteries of the Holy Mountain and outside, Elders whose worth had already been vouchsafed for and established in the eyes of the people, hieromonks and monks, bold and courageous clerics and monks and thousands of faithful people and Orthodox laity. The most exquisite the Ecclesia had to offer stood up on the bastions of battle, so that the castle of Orthodoxy may not be captured.

The setting has now changed and it will continue to change with the constant stirring of more and more faithful. The collection of signatures continues. Things become difficult for those who thought that the course to union without repentance and without the renunciation of *plani* on the pope’s side would be an easy stroll in the park that ends with the establishment of a new Unia, i.e. with us becoming united together while each group keeps their own (dogmatic) characteristics; unity in diversity, as they preach in an imaginative yet deceptive way.

Witnessing this change of setting, whose wind now blows against them and in favour of Orthodoxy, realising that they cannot any more be certain about the desired outcome, and watching (in the words of St. John Chrysostom when he was referring to an analogous situation) the sheep themselves become guardians of the flock since the arch-shepherds and shepherds do not stand watch any more, they have begun to get steamed up, to become agitated, to become unsettled and to threaten.

⁶ Cf. <http://impantokratoros.gr/FA9AF77E.en.aspx> . Among the heroic bishops who signed we find blessed bishop Artemije of Raska and Prizren who is well-known around the world for his great and heroic struggles during NATO’s “humanitarian” war in Kosovo (with the blessing of American protestants, Albanian Moslems and European papists) and is currently under persecution by Ecumenism. But the Confession was also signed by other Living Saints of the Orthodox Church (for those who know about such men of sanctity), including our spiritual fathers from the Holy Mountain, one of whom has been seen by a number of unrelated pilgrims inside the Uncreated Taborian Light (excluding our own testimonies on his great miraculous blessings that we possess **with evidence** that we intend to release to his biographer after his repose, God willing). Whole monasteries of the Holy Mountain, such as Koutloumoussiou and Philotheou have signed the Confession, but also the many other monks from the Holy Mountain; the list only grows. To his credit, the Ecumenical Patriarch has not dared yet raise an eyebrow against the pristine voice of the monks under him although he attempted to stifle objections from Greece. Could his silence on the objections of the Haghiorites as well as his frequent (and selective) visits in Greece and abroad to people largely unsuspecting of his ecumenist moves be so that his game will not show up for now? Time will show! But Christ is at the Helm, not the Ecumenical Patriarch! Have faith, *levendes*!

The Ecumenical Patriarch launched threats against those who composed the “Confession of Faith against Ecumenism” on two occasions, in fact acting outside his jurisdiction and interfering within the borders of another ecclesiastical jurisdiction, that of the autocephalous State Church of Greece. Had he chosen to do so, he could have exerted his power within his own jurisdiction (outside Phanar), namely on the Holy Mountain and on all the Greek areas that fall under his jurisdiction.

On the 29th of August (2009), during the course of a sermon he gave at the temple of St. John the Forerunner in Constantinople, he threatened that we will receive the appropriate answer that we deserve; and he did this without associating in his mind that by analogy he was also demanding “the heads” of courageous fighters and confessors “on a platter”. The answer he eventually ended up giving was not that of a father, loving, as it is towards the heretics [he associates with], but punitive and vengeful. Through an epistle addressed to the archbishop of Athens and All Greece Mr. Hieronymus, he demanded that the Assembly of the Hierarchy of October (2009) should take the necessary measures against those who had authored the “Confession of Faith”⁷. The patriarchal epistle acted as a boomerang. It turned against the one who had sent it; not only because a courageous hierarch proved that the patriarch (in his epistle) had attempted to twist and adulterate the confessional text, but also because the patriarchal document became the passport, the bridge, that closed the gap, bringing the issues of Ecumenism and the dialogue with the Pope to the table of discussions by the Hierarchy. Moreover, the Hierarchy essentially turned a deaf ear to this epistle and it did not respond to the Patriarch’s demand to have measures taken against us⁸.

Unfortunately, the threats continue in another direction. The ‘Olympic baton’ has now been picked up by some archpriests that appear to be susceptible to ‘commendations’ and pressures. Two of them are implementing a plan of terrorising

⁷ Cf. <http://www.eastern-orthodoxy.com/EcumenismBartholomew.htm> .

⁸ Ecumenists in their desperation sometimes claim the opposite because of a clever wording of the Synod’s response to the matter. Of course even if the Synod had erred (under the influence of Ecumenism or other factors) that would still not be proof to anything, as the Orthodox reader will appreciate. An analysis of the matter is given at the OODE site [here](#) (for now only in Greek). Essentially, the Synod’s response was that the Dialogue with Papism must continue **but** within the genuine ecclesiological and canonical bounds. This “**but**” clearly indicates that this was not happening until now. Using very clever language, the Synod, without condemning the Confession but also trying not to offend the Patriarch and other circles, only says “[*the confessional statement*] is now redundant” (εκ του περισσού); because clearly the Synod is now aware of the matter so the Confession played the role it had to play. Of course, time will only show if the Synod actually does deal with the heresy of Ecumenism. One way or another, the Synod did not claim the contents of the Confession were wrong or that people should not sign it. As a matter of fact, and despite what the Ecumenical Patriarch demands, the Church of Greece did not proceed to remove or place an *epitimion* to any cleric involved with writing or distributing the Confessional Statement. Of course the reader must understand that this had to be written in a very diplomatic way. One way or another, the reader must understand that the Confessional Statement does not aim at the accuracy of a *horos* of a Local (let alone of a Great) Synod. We do not attempt to make a democratic version of a Synod, God forbid! We do not take matters into our own hands, abolishing the Synodic institution! That would be blasphemy! This is merely a statement against Ecumenism. In fact, on one or two points the statements can be improved (i.e. become more theologically accurate). Already the authors are working on a refined version of the Confession by adjusting these points. Exactly because this is not a Synod, the statement does not need to be fully accurate. The essence is: we want to alert the world about Ecumenism, which is a heresy. Therefore feel free to sign it, and if you have any ideas for improvement of the text please write to the Blessed and Heroic Fathers at the Holy Monastery of Pantocrator <http://www.impantokratoros.gr> who run it on their website and who have been placed at the forefront of the battle. Please keep them in your prayers.

their priests so that they may not join the Orthodox Resistance against Ecumenism. At the same time, they defame and slander the author⁹ with nonsense and made-up stories, figures of their imagination or of that of their similarly minded informants and sources.

During the course of hieratical gatherings that they organised (the first hierarch set one up immediately after the Assembly of the Hierarchy had convened in October 2009 and the other one some time in January 2010) they turned with wrath against the “Confession” and denounced it. The latter in fact forbade his clerics (on threat of deposition from the Metropolis) to have any discussions whatsoever either for or against Ecumenism and the pope. And not only did he not take measures against a particular hegumen of a historical Holy Monastery of his county who revived medieval papist methods by proceeding **to burn** in front of the astonished eyes of faithful laity books that contained the “Confession of Faith against Ecumenism” – this is the ethos of the pro-papists – but he is even proud of him. His action reminds us of the burning of the 26 Hieromartyrs of the Holy Monastery of Zographou by the Latin-minded supporters of patriarch John Beccus¹⁰ (AD 1275). Let the people judge who the fanatics are and how weak lies prove to be against the Truth.

In an attempt to shake the clerics’ trust, as well as their respect and love for the author, the archpriests in question made up completely unsubstantiated slanderous statements, the only weapon of the coward and of the one whose manliness and honesty are in dispute. When you do not have any arguments to bring, you throw dirt and slander; and in fact in the absence of the one you slander. We – sparing their arch-hieratical office of the all-holy Priesthood and not their persons who are not worthy of respect – for now refrain to publicise their names and to annul their mendacities and unsubstantiated slander. We are joyous that the Lord finds us worthy to be vituperated and slandered for the Truth and for Orthodoxy. We merely proceeded to make these threats and slander known in public, on the one hand in order to embolden the ones who struggle in an Orthodox manner for them not to be afraid of these unworthy bishops, who neither do they fear God nor are they ashamed of men, and on the other hand in order to protect those who may hear the slander and become scandalised. We also do this in order to inform the ones who have misappropriated the arch-hieratical office and who tyrannise the clerics and the flock by abusing both their arch-hieratical and their secular authority, that they too are sheep of the Arch-Shepherd Christ who will protect His Ecclesia from the wolves of Papism and of Ecumenism, as well as from the salaried shepherds who abandon the sheep and do not sacrifice themselves for their sake, but instead are only interested in having a good time; interested only in their milk and in their wool (Jn. 10:1-15).

⁹ “The author” is fr. Zisis. Formalities in articles dictate this as well as use of “we” in place of “I”.

¹⁰ See also http://patristic.eastern-orthodoxy.com/akathist_zografou.htm