

Chronology of Name-Worshipping in HOCNA

as of September 14/27, 2012

✠ Universal Exaltation of the Precious Cross ✠

Assertions have been made that the HOCNA hierarchs were unaware of the clergy's concerns regarding the Name-worshipping heresy until about the first or second week of September 2012. Below is a chronology of events that clearly shows that Metropolitan Ephraim and the other hierarchs have been well aware of the clergy's and others' concerns since at least as early as autumn 2011.

The clergy and laity who have spoken out against the introduction of the Name-worshipping heresy are also accused of instigating this issue and promoting turmoil and dissension in the Church. However, as the facts below unambiguously demonstrate, the entire matter and the related turmoil have been instigated, promoted, and advanced by the supporters of the Name-worshipping doctrine. In this regard, HOCNA was peaceful until the Name-worshippers raised and pushed their teaching on the Church.

The same clergy and laity are further accused of acting rashly and rushing forward, not allowing the HOCNA synod ample time to work through this matter. But the historical record outlined below makes it abundantly obvious that the clergy and laity, for nigh unto a year, were patiently working with the HOCNA synod to bring this issue to a conclusion consistent with the Orthodox confession of Faith. Some suggested that those speaking against Name-worshipping wait until the completion of the HOCNA Clergy Synaxis in early October 2012 in case the HOCNA bishops would change their stance. However, as the record below makes sadly manifest, from any rational and reasonable perspective, this suggestion, however well-intended, was in vain since, as late as the third week in September 2012, the HOCNA synod publicly declared it would never accept the synodal decisions against Name-worshipping without conditions.

— *All dates in the chronology below are civil calendar dates.* —

- November 3 or 4, 2011 — Name-worshipper Bishop Gregory Lourie (or Lourje), visiting from Russia, was communed at a midnight Liturgy at HTM. Metropolitans Ephraim and Makarios and Bishop Demetrius consented to communing Bishop Gregory Lourie. Afterwards, Bishop Demetrius regretted his assent and then asked forgiveness of the monastic fathers.
- November 5, 2011 — Fr. Christos Constantinou has a conversation, in the HTM office, with Metropolitan Ephraim in which Name-worshipping is first mentioned between the two of them, called the “Name of Jesus’ controversy” in Fr. Christos’s first written communication on the subject. Metropolitan Ephraim did not mention that Bishop Gregory Lourie was given Holy Communion. Instead, Metropolitan Ephraim stated he did not know the man and the Synod would investigate him as time goes on. (See Document 1 below.) As it happens,

Metropolitan Ephraim was given information on Bishop Gregory Lourie as far back as 2001. (See the chronology entry below for August 27, 2012.)

- November 12, 2011 — Fr. Christos Constantinou sends the first written communication protesting the communing of Name-worshipper Bishop Gregory Lourie. (See, again, Document 1 below.)
- On or about November 14, 2011 — Metropolitan Ephraim summons Fr. Christos Constantinou to the Dedham, MA, HOMB offices to discuss the contents of Document 1; also present were Fr. John Fleser and hieromonk Gregory (now Bishop Gregory of Concord). Among the subjects raised were the controversies around Bishop Gregory Lourie. Metropolitan Ephraim had with him and cited documentation concerning these controversies, among which were Bishop Gregory Lourie's advocacy of Name-worshipping, his use of "punk rock" as a missionary tool, and his association with a nun who does not wear monastic garb. (The Metropolitan had a photo of that nun in civilian attire.) Fr. Christos repeated his positions noted in Document 1: the synod bishops must fully examine other bishops before communing them and present a report to the Church, to which the bishops are accountable, and there needs to be a Church-wide council, to which for years the Metropolitan has been adamantly opposed, to discuss such doctrinal issues and the governance of the Church.
- November 15, 2011 — Metropolitan Makarios was implored by clergy to work with Bishop Demetrius to put an end to the present crisis that was gripping HOCNA and threatening to tear it apart.
- November 1, 2011 - April 8, 2012 — Fr. Yakov Tseitlin expressed in many written and verbal communications to the HOCNA hierarchs his serious objections to (a) HOCNA ties with Bishop Gregory Lourie because of his support of Name-worshipping and (b) rumored future ordination of hieromonk Gregory because of his support of Name-worshipping. (See Document 2 below for one example of Fr. Yakov's statements.)
- Mid-November 2011 — In another conversation with Fr. Christos Constantinou on the Name-worshipping issue, Metropolitan Ephraim called Anthony Bulatovich an "aggressor" rather than a "confessor" as Bishop Gregory Lourie views that chief proponent of the Name-worshipping doctrine.
- November 25 & 30, 2011 — With the blessing of Metropolitan Ephraim, hieromonk Gregory sent a broadcast email containing Fr. Gregory's opinion that the synodal decisions against Name-worshipping were motivated by other than doctrinal considerations and cast doubts on the decisions' validity. (See Document 3 below.) This engendered increased and openly expressed objections from clergy and laity.
- December 2, 2011 — The HOCNA synod issued a qualified apology for communing Bishop Gregory Lourie and stated the Name-worshipping teaching is a matter for the Russian Church. When the HOCNA synod said the issue has been raging for 100 years and the bishops do not wish to "take sides," the synod effectively denied the synodal decisions that had, in fact, made a determination against Name-worshipping. (See Document 4 below.) Clergy

and laity objected that the bishops did not plainly state that they accept the synodal decisions regarding Name-worshipping as all of Orthodoxy has done.

- On or about December 19, 2011 — Fr. Panteleimon was intent on giving a talk on Name-worshipping in Toronto, but Metropolitan Makarios prevailed on Father to comply with the synod's directive and not discuss the issue.
- Throughout December 2011 — Many broadcast emails, from people within and without HOCNA, were sent all over the USA and abroad regarding the communing of Bishop Gregory Lourie and the introduction of the Name-worshipping doctrine within HOCNA, and the HOCNA hierarchs were in receipt of these emails. Both Frs. John Fleser and Yakov Tseitlin were encouraging Metropolitan Ephraim to convene a Church council to deal with the Name-worshipping issue, the election of a bishop, and other matters concerning the governance of the Church, but the Metropolitan was opposed.
- January 21, 2012 — Fifteen laity, among whom were Diaconissa Panagiota Houlares and attorney Athanasios George, met with Metropolitan Ephraim and hieromonk Gregory, by then bishop-elect, and Frs. John Fleser and Isaac requesting a postponement of Fr. Gregory's ordination due, in part, to his support of Name-worshipping, and asking for assurances, given his negative views of the synodal decisions against Name-worshipping, that he would abide by the HOCNA synod's decision not to discuss the matter. Both the Metropolitan and hieromonk Gregory assured the laity gathered there that the Name-worshipping issue would be dropped and neither of them would continue to be involved in the issue. (See Document 5, A & B, below.)
- March 23, 2012 — Metropolitan Ephraim met with Fr. Yakov, in the presence of Bishop Demetrius, Fr. John Fleser, and Fr. Christos Constantinou, to have Fr. Yakov cease from his publicly expressing his objections to HOCNA's equivocal stance regarding Name-worshipping and Fr. Gregory's impending ordination. Both Metropolitan Ephraim and Fr. Yakov had documentation with them concerning Name-worshipping and read from them during this meeting, Fr. Yakov citing texts against Name-worshipping, Metropolitan Ephraim citing texts he took to cast doubts on the history and the validity of the decisions.
- May 9, 2012 — In violation of the HOCNA synod's directive, Fr. Panteleimon referenced Name-worshipping in a sermon at HNC. Priestmonk Menas, who was serving with Fr. Panteleimon protested. From months before, there was a controversy at HTM over Name-worshipping, and many monks, among whom were Frs. Haralampos and Basil, were disconcerted that the HOCNA and HTM administrations did not come down on the issue with full support for the synodal decisions.
- June 19-26, 2012 — In violation of his own synod's decision and his promise to the laity in the January meeting, Metropolitan Ephraim sent a limited-broadcast email to a select group of clergy and laity in the USA which contained his response to a man in Russia who asked about Name-worshipping. The Metropolitan expressed his view that he was uncertain about the issue, and he cast doubt on the validity of the synodal decisions against Name-worshipping, using some of the arguments employed by both Bishops Gregory. (See Docu-

ment 6 below.) Fr. Christos Constantinou wrote the Metropolitan that, by sending the email around, he was violating the HOCNA synod's decision not to get into the matter and was disturbing the peace of the flock and creating serious doubt in the minds of some clergy and laity regarding HOCNA's Orthodoxy. The Metropolitan heard similar objections from others, but, in all cases, he rebuffed the criticisms, saying he had permission from his brother bishops to send the email to the individual in Russia.

- Mid-June – mid-August 2012 — Clergy and laity, as well as HTM monastics, were expressing grave concerns regarding the deepening rift in HOCNA over the Name-worshipping doctrine and the HOCNA synod's refusal to put an end to the matter with an unequivocal acceptance of the synodal decisions. Fr. Haralampos of HTM produced a treatise that explained the history and theology undergirding the Orthodox position regarding the Name-worshipping heresy.
- August 20, 2012 — Twelve New England clergy decided to meet together 5 days later (10 actually made it) to discuss as brothers in Christ the turbulence in the Church due to the Name-worshipping doctrine and to see if they could come to an agreement how to approach the issue with the Metropolitan in order to preserve the Orthodoxy and unity of the Church.
- August 22, 2012 — The decades-long cover-up of the HTM scandal was revealed to the non-monastic clergy.
- August 25, 2012 — The 10 clergy met and, along with the Name-worshipping teaching, discussed the HTM cover-up. Concerning Name-worshipping, the clergy agreed that the HOCNA synod needed to declare its oneness of mind with the definitive position of all of Orthodoxy in accepting the decisions against the heresy and its supporters. Concerning the HTM scandal, the clergy agreed that the synod needed to take immediate and decisive action to protect the Church. Then and there, the clergy went to Metropolitan Ephraim to present their views regarding both matters. Fr. Barsanuphius was present, and Fr. Isaac was also present and acknowledged to the clergy as a group that the allegations, from many years ago and more recent years, against Fr. Panteleimon were true and that he and Fr. Panteleimon agreed to the cover-up. Metropolitan Ephraim stated that, when he heard about the allegations, he chose not to investigate them. The clergy protested that the Church, the victims, and all the people were used and abused and betrayed in this manner. The clergy also said that the Metropolitan has lost his moral authority to govern the Church, and, at the very least, resignations were in order, and the Name-worshipping matter had to be put to rest once and for all because HTM was now permanently divided, and clergy and parishes were being torn asunder by both scandals. The 10 non-monastic clergy who participated in this meeting were: Frs. John Fleaser, Vassily Mihailoff, Alexander Buterbaugh, John Knox, Michael Knox, Christos Constantinou, George Kamberidis, Demetrios Houlares, George Liadis, and Jacob Wojcik.
- August 27, 2012 — In an email to Bishop Demetrius and copied to Fr. John Fleaser, Fr. Nicholas of HTM set the record straight concerning Metropolitan Ephraim's and Fr. Panteleimon's

knowledge of Bishop Gregory Lourie. This email was forwarded to the clergy, as well, so they would know the facts regarding the Metropolitan's insistence he knew nothing about Bishop Gregory Lourie. According to the record, as far back as 2001, Fr. Nicholas presented both Metropolitan Ephraim and Fr. Panteleimon with a nine-page report regarding Bishop Gregory Lourie and his involvement with the Name-worshipping heresy. (See Document 7 below.)

- August 26-31, 2012 — Clergy from beyond New England were voicing their concerns over HOCNA's handling of both issues. Some clergy saw a direct spiritual connection between the two issues and voiced this view. Specifically, the decades-long cover-up morally compromised the hierarchs and the HTM administration, leading to the turbulent series of recent crises and controversies, one after the other, eventually weakening the defense of the Faith and culminating in the introduction of foreign, even synodically condemned, doctrine.
- September 1, 2012 — Eighteen clergy, Fr. Isaac, and the 3 local bishops, met at the HOMB offices to press for the resolution of both matters and to urge the hierarchy to speak out against libelous charges being hurled against the clergy. Fr. Isaac again acknowledged the longstanding cover-up of the numerous instances of the HTM scandal. Metropolitan Ephraim would not agree to accept without reservations the synodal decisions, as has all of Orthodoxy for 100 years, against Name-worshipping. The Metropolitan stated the synod would convene before the October Clergy Synaxis and produce a clearer statement regarding Name-worshipping and, further, the matter would be placed on the agenda of the Synaxis for discussion by all the clergy, and everyone should wait until then. Most of the clergy reiterated that the Metropolitan has lost his moral authority to govern the Church and ought to retire. Metropolitan Ephraim was also told HOCNA was on the verge of losing everything that was built up over the last 40-50 years, and his legacy would be in shambles. Bishop Gregory praised the Metropolitan and said his would be "one of the greatest legacies" ever. The 18 non-monastic clergy who participated in this meeting were: Frs. John Fleser, Dimitry Kukunov, Otari Deisadze, Christopher Catanzano, Vassily Mihailoff, Andrew Snogren, Alexander Buterbaugh, John Knox, Michael Knox, James Graves, Christos Constantinou, George Kamberidis, Demetrios Houlares, George Liadis, Michael Marcinowski, Jacob Wojcik, Andrew Boroda, and David Ruffner.
- September 3, 2012 — In a quick and direct violation of his statement above that everyone should wait until the Clergy Synaxis, Metropolitan Ephraim sent a broadcast email containing two documents the Metropolitan intended as support for his position regarding Name-worshipping. One of the papers was a resend of the Metropolitan's June 2012 email to a man in Russia. (See the chronology entry above for June 19-26, 2012 and Document 6 below.) The other paper, titled "Excursus," was yet another presentation of arguments by Metropolitan Ephraim with the goal of undermining the validity of the synodal decisions against the Name-worshipping heresy. (See Document 8 below.)
- September 6, 2012 — In another violation of his statement above, Metropolitan Ephraim, with Bishop Gregory, held a meeting at the Kukunovs' home with laity in which they dis-

cussed their views that the Russian synods against Name-worshipping were not valid synods and that, because of internal theological errors, the decisions are not acceptable as they stand. Scandalous accusations, known not to be true, were made by some of the laity against some of the clergy, but neither hierarch refuted the charges.

- September 10, 2012 — Metropolitan Makarios agreed to meet with the Boston Metropolis clergy, but cancelled the meeting. Frs. George Liadis, Demetrios Houlares, and Christos Constantinou met with Metropolitan Makarios, anyway, and impressed on him that, without an unconditional statement from HOCNA accepting the synodal decisions against Name-worshipping, HOCNA would begin losing some clergy and parishes who were having strong doubts about the integrity of HOCNA's confession of Faith. At the request of Metropolitan Makarios, the clergy faxed the text of a declaration that, if signed by the synod bishops, would preserve the Orthodoxy of HOCNA's confession of Faith. (See Document 9 below.) Also, again in violation of his statement above for everyone to wait until the Clergy Synaxis for Name-worshipping to be discussed there, Metropolitan Ephraim sent out broadcast emails in which he once more pushed his position that the synods and the decisions against Name-worshipping are of questionable validity. (See, for one example, Document 10 below, in which the Metropolitan disparages the Russian synods from the time of Czar Peter to the twentieth century with the intent of thereby discrediting their decisions, aiming right for the decisions against Name-worshipping.)
- September 11, 2012 — Because of the intransigence of the HOCNA synod regarding the Name-worshipping heresy, Bishop Demetrius of Carlisle resigned from the synod and withdrew from HOCNA for reasons of Faith in accordance with Canon 15 of the First and Second Council. (See Document 11 below for Bishop Demetrius's statement and Document 12 below for Canon 15.) A petition bearing the signatures of over 40 lay men and women and urging the HOCNA synod to issue a declaration as described above and to retire Metropolitan Ephraim was faxed to the Dedham, MA, HOMB offices for consideration at that day's synod meeting. The HOCNA synod did, in fact, meet but did not issue a statement as described above. Instead, the bishops addressed five clergy, "categorically demand[ing]" that they state their views concerning purported internal theological errors in the 1913 decision of the Russian Synod. The bishops' action was consistent with their oft-repeated stance, adopted from the Name-worshippers, to deflect attention from what has been the sole issue all along, that the decisions, themselves, condemning the heresy of Name-worshipping are valid and universally accepted by the Orthodox Church.
- September 15, 2012 — Although the bishops, at the September 11 synod meeting, had agreed among themselves to cease from circulating Name-worshipping material, Metropolitan Ephraim sent a broadcast email containing two additional documents the Metropolitan intended as support for his position regarding Name-worshipping. The one file was titled "The Name of God in the Psalms," about the contents of which there is no contention anyway. The other file, "The Orthodox Veneration of the Name of God" (17 pages in length), however, plainly promoted the Metropolitan's view in the opening "Prelude." (See Document 13 below.)

- September 16, 2012 — At the St. Mark parish meeting, Metropolitan Ephraim's position was accurately represented by non-parishioners Thomas Deretich and Michael Vagianos. A number of parishioners stated they felt they were lied to by Metropolitan Ephraim and Bishop Gregory because the two bishops did not adhere to their synod's decision and their promise to the laity not to pursue the Name-worshipping issue. When there was a consideration to ask the Metropolitan to come to the meeting, Michael Vagianos stated clearly that the Metropolitan was willing to come, but his position on the Name-worshipping issue would be the same as circulated in his recent statements: he would not accept the synodal decisions against Name-worshipping without qualifying reservations and conditions. The clergy reiterated the Orthodox position on the matter: the Orthodox Church Universal has upheld the decisions against Name-worshipping and its adherents without reservations; any purported internal theological errors do not negate the validity of the decisions.
- September 18, 2012 — A statement was issued by the HOCNA synod declaring that those bishops would never agree to accept, without reservations, the synodal decisions against Name-worshipping and will not associate with any hierarchy or church that does. (See Document 14 below.)
- September 22, 2012 — Metropolitan Ephraim called for a meeting at St. Anna's parish with the Metropolitan and Bishop Gregory. Present were Fr. Dimitry Kukunov and laity from St. Anna and St. Mark. The meeting was presided over by Judge Leonid Ponomarchuk of Seattle, WA, and only clergy who were commemorating Metropolitan Ephraim were permitted to attend. In this meeting, libelous charges against some clergy were again brought up and, though known not to be true, were not refuted by the hierarchs. It was here in this meeting where Metropolitan Ephraim stated that it was only one or two weeks before this meeting that he was made aware of the clergy's concern regarding the Name-worshipping heresy. Despite frequent attempts by laity for the Metropolitan to clarify this remark, given all the history presented above, Metropolitan Ephraim did not modify this statement.

The foregoing chronological record is irrefutable evidence that the Name-worshipping heresy was openly introduced into HOCNA approximately one year ago, and its supporters openly have been pushing it on the Church since then. Early in the twentieth century, three synods condemned Name-worshipping as a heresy, and the entirety of the Orthodox Church has accepted these decisions without reservations for the last 100 years. The Church has spoken concerning that teaching and its adherents. Orthodox Christians are faithful to the decisions of councils the Church has accepted. Therefore, faithful Orthodox Christians cannot sit idly when their hierarchs, or anyone else for that matter, teaches or allows to be introduced into the Church doctrines already determined to be heretical.

It is out of this faithfulness to the Church's doctrines, then, that clergy and laity, over the past year protested this incursion of the Name-worshipping heresy into the HOCNA synod. The clergy were accused by some of violating the canons when the clergy met without their bishop. However, the relevant canons address insurrections against a bishop, conspiracies and plots to undermine the bishop, the setting up of an administration within an administration, the

issuance of decisions without episcopal authority, etc. Under no circumstances are brothers in Christ forbidden to gather together to discuss issues important to the Church family and to come up with proposals to solve problems. That is one of the things concerned members of a family do. And what greater problem is there than a violation of Church doctrine?

Some have said the latest Protocol #2917 (Document 14 below) is “what we’ve been waiting for” because the bishops say they are not Name-worshippers. However, this document is none other than an official, synodal restatement of all that Metropolitan Ephraim and those with him have been writing and saying for a while now. The only really “new” thing is they make it very clear—in writing—they just will not accept the synodal decisions against Name-worshipping, as has all of Orthodoxy so peacefully for 100 years, without qualifications. This has been the fundamental issue all along, and it is this that puts them in opposition to Orthodoxy and St. Tikhon, who, himself, made it clear, in the very Nativity encyclical they cite, that the decisions stand unchanged at least until the Russian church ever cares to re-examine the matter, which that Church has not done. Effectively, HOCNA’s position is it and Bishop Gregory Lourie’s group are the only Orthodox synods in the world since all other Orthodox Churches accept the synodal decisions against Name-worshipping without reservations.

Had HOCNA never gotten involved in what was up until then a non-issue, this would not be of concern now. Once HOCNA unnecessarily thrust itself into this matter, having realized the turmoil it created, it could have honored its own resolutions and been silent, leaving the matter alone since, as HOCNA correctly said, this was the affair of the Russian Church. Instead, the hierarchy kept hammering away with the same arguments of the Name-worshippers, casting doubts in the minds of the faithful about the validity of the Russian synods and the synodal decrees, the purpose of which doubts is to invalidate the decisions against Name-worshipping.

Unfortunately, relying on St. Tikhon’s Nativity Encyclical as a means to bring peace is nothing other than a compromise, a vain attempt to bring together two irreconcilable teachings, Orthodoxy and Name-worshipping, because of the history how that document is understood by the Orthodox and manipulated by the Name-worshipping advocates. To illustrate this point, it is as if, in the midst of the Arian heresy, the synod of bishops said we fully support and uphold everything that the Holy Gospels and Prophecies say concerning Jesus Christ. That is a perfectly sound Orthodox position, which, nonetheless, the Arians would also accept and put their names to, only to manipulate the Sacred Scriptures to suit their doctrine. This is exactly what is happening with St. Tikhon’s encyclical. He said, without qualifiers, the decisions stand. Why do not the HOCNA hierarchs say the same?

ADDENDUM

As of September 27, 2012, the following faithful have separated themselves from HOCNA, for reasons of Faith in accordance with Canon 15 of the First and Second Council, and have been received into the Genuine Orthodox Church of Greece under the omophorion of Bishop Demetrius of Boston: Demetrius, former Bishop of Carlisle, now Bishop of Boston; Fr. Nicodemos Gayle and St. Seraphim of Sarov Orthodox Church in Glen Allen, VA; Frs. Michael Marcinowski and Jacob Wojcik and St. Philaret Mission Orthodox Chapel in Chicopee, MA; Fr. George Liadis and Ascension of our Saviour Orthodox Mission in Carver, MA; Frs. Christos Constantinou, George Kamberidis, and Demetrios Houlares and St. Mark of Ephesus Orthodox Cathedral in Boston, MA; Fr. Vassily Mihailoff and St. John of Shanghai and San Francisco Orthodox Mission in Kennebunk, ME; Fr. George Kochergin and family; and Fr. Yakov Tseitlin and family. (See Document 15 for the HOCNA synod's official and publicly proclaimed recognition of the Orthodoxy and Canonicity of the GOC and Document 16 for the St. Mark of Ephesus Orthodox Cathedral clergy and parish withdrawal from HOCNA and appeal to the GOC.)

LIST OF SOME ABBREVIATIONS USED IN THE CHRONOLOGY ABOVE

HOCNA = Holy Orthodox Church in North America, presided over by Metropolitan Ephraim of Boston

HOMB = Holy Orthodox Metropolis of Boston, a diocese of HOCNA under Metropolitan Ephraim

HTM = Holy Transfiguration Monastery in Brookline, MA

HNC = Holy Nativity Convent in Brookline, MA

GOC - Genuine Orthodox Church of Greece, presided over by Archbishop Kallinikos of Athens

See supporting Documents on the following pages.

*This Chronology is the product of the collaboration of several members of:
St. Mark of Ephesus Orthodox Cathedral
Boston, MA*

Document 1

October 30/November 12, 2011

✠ SS. Cleopas and Artemas, the Apostles

Most Rev. Ephraim, Metropolitan of Boston; Most Rev. Makarios, Metropolitan of Toronto; and
Rt. Rev. Demetrius, Bishop of Carlisle

Beloved Holy Masters:

I kiss your right hands and ask your blessings.

In both written and verbal communications with you over the years, I have said to you that, if a son really loves his father, then, when a son sees his father in error, the son—precisely because he loves his father—corrects him. So I communicate again now with you in this same spirit because I love our Savior and His Church and you, my fathers in the Faith.

Over the last week or so, it has been established that Bishop Gregory Lourje of one of the non-State Church Orthodox jurisdictions in Russia, with the consent of the three of you, received Holy Communion with His Eminence Ephraim during the Divine Liturgy at Holy Transfiguration Monastery sometime near the close of Bishop Gregory's very recent visit there. I am astounded by how muddled and inconsistent this decision has rendered our ecclesiology and by the entire manner by which you came to this decision.

When I arrived at the Monastery for the Saturday Divine Liturgy approximately two weeks ago, it happened to be right at the time of Bishop Gregory's departure. Fr. Panteleimon asked me to greet Bishop Gregory, whom I did not even know was in town (which, of course, does not matter) and briefly introduced me to the bishop. I asked Father if the bishop is one of ours, and he said yes. Shortly after greeting the bishop, I approached His Eminence Ephraim, who was seated in his usual spot in the office, and inquired about this bishop.

His Eminence took the time to provide me with a brief background, told me we were reaching out to this man in the spirit of trying to establish an ongoing relationship that might eventually lead to a Sister Churches type of intercommunion, said that we advised this bishop to attempt to join the Tikhon Synod, noted that there were conflicts between this man and that Synod, and remarked that he (His Eminence Ephraim) did not fully comprehend all of the issues, part of which centered on the "Name of Jesus" controversy in the Russian Church. His Eminence gave me the very distinct impression that we would cautiously proceed to evaluate Bishop Gregory and the situation in Russia, which seemed fine to me. And then, this past week, I learned about the bishop's receiving the Mysteries, which would have had to happen before His Eminence and I had the aforementioned conversation.

How, I ask, is it proper to commune with a bishop whom we are still evaluating and the controversies around whom we do not understand? Such a weighty decision—bishops communing with one another—is made on the basis of an impromptu phone call while the jury is still out on Bishop Gregory’s trustworthiness? How do we jump so fast to communion with this man, whom we truly barely know, while exercising all due caution, for example, with a bishop from another jurisdiction who has been in direct communication with us for over a year and with whom you have met and held discussions in person on more than one occasion? You write, laudably, in your recent “A Historical Clarification” that it is our desire to be in communion with those who, in effect, have canonical and confessional integrity. Where have you established that this Bishop Gregory meets this criterion?

And here is one glaringly obvious way in which you have seriously confused our ecclesiology. If you can commune with a hierarch whose canonical and confessional integrity we have not thoroughly studied and the controversies around whom we do not adequately comprehend, then, by your own unanimous decision of a little over a year ago when you officially recognized the Kiousis/Kallinikos Synod as the legitimate True Orthodox Church of Greece and turned over your responsibility for Athens to that Synod, you must forthwith commune with each and every one of the hierarchs on that Synod, whose canonical and confessional integrity you have determined and publicly proclaimed.

Beloved Masters, do you grasp the scandal and ecclesiological inconsistency and undermining of our own canonical and confessional integrity?

As for Bishop Gregory, by your own standards, either you have to produce—for the whole Church to see—the evidence of your study of him and his situation and his canonical and confessional integrity or you publicly have to repeal communing him until an unhurried and thorough evaluation and a proper and correct decision can be made. After all, you have an entire Church to answer to. Sad to say (for us), but even the Kallinikos Synod, its shortcomings notwithstanding, took longer in its deliberations and response time before accepting into communion our departed hierarchs, clergy, and parishes.

And this brings us—yet again—to the beyond lamentable manner in which we govern the affairs of our Church. You have objected to the description of our Synod as dysfunctional. Fine; I’m not wedded to that specific word. But please tell me what word you would use to describe a group of people who do not adhere to their own policies, who act impulsively (in contradiction to their oft-declared “cautiously”), and who, in the face of ongoing, self-inflicted damage to our Church, steadfastly make momentous decisions without full, well-rounded consultation and deliberation.

As for inconsistency with our Synod’s policies and impulsivity, so as not to belabor these points, the several paragraphs prior to the one before this constitute ample evidence. Surely,

given all of our past communications, I do not have to repeat prior instances. If you simply had adhered to your own policies and to your purported caution, Bishop Gregory receiving Holy Communion would not now be an issue. And this brings us to the third point, advice and guidance, beyond whatever you may or may not be obtaining now.

Our Synod appears to make decisions as if our hierarchs are in a vacuum, as if there is no rest of the Church which has a say in the Church's governance and to whom our hierarchs must give account. The three citations immediately below, I hope, will help illustrate what I mean:

- In a paper you distributed at this year's Clergy Synaxis, Fr. Haralampos noted how even the Holy Apostles gathered in council with all of the people present, including laymen, and everyone expressed his view. (Father even remarked on the "Mediterranean" character of the proceedings.)
- When we were searching for an Orthodox hierarch in 1987, following ROCOR's departure from the Confession of Faith of St. Philaret, the whole church was involved—yes, even laymen. Further, we took several months to make our decision, and, when Archbishop Auxentios came increasingly into view, we actually met with him more than once, asked him anything and everything we wanted, answered any and all of his questions, and then decided the matter together, as the whole Body of Christ.
- On and off over the last six years or so, the clergy have urged that you seek full counsel before deciding issues with serious ramifications. One suggestion has been the establishment of a standing board of advisors composed of parish clergy and perhaps laity. Another suggestion has been the convening, from time to time, of a Church-wide council. In both cases, their function would be to study carefully and to give you direction on how to handle serious pastoral and administrative issues and controversial matters of consequence. Both approaches have been applied in the Church throughout the centuries.

These three examples stand in sharp contrast to the way our Holy Synod, especially these last several years, determines how to handle situations with significant repercussions or arrives at decisions with far-reaching consequences. Unfortunately, our history gives the impression either we are not aware of either of these potential outcomes or we just do not care. Indeed, I posit that because, to date, you have effectively ignored the suggestions above regarding advisors and councils, some of your more significant decisions and courses of action have increased the

tension, turmoil, and division in our Church. Our Synod's handling of weighty matters and decisions appears to be less thoughtful and open and conciliar within the context of an entire Church and more, I'm sorry to say, impetuous and private and personal, with the too-frequent aura of backroom deals. I know we are capable of conducting the business of the Church much better than that.

You have seen as recently as the end of this September in a meeting with clergy with His Eminence Ephraim and, again, at the last Synaxis that a number of clergy share this concern. In fact, some said they were relieved to learn that other clergy have the same understanding of our conduct and the same concerns addressed in this letter and in previous communications with you and that these concerns have been raised with you, but they are thus far disappointed in our Synod's overall response. They said they would receive, on occasion, material from our hierarchs showing support for how our Synod was handling a controversial matter, but the same clergy never were made aware by our hierarchs that there were serious opposing views to how our Synod was handling things. I, too, was reassured to learn that others of my brother clergy are of a similar mind.

Are you not tempting God by willfully (after all, you are not in ignorance here) continuing to preside over this self-inflicted destruction? And if you are, for how long will our Lord forbear? You know He allowed His people to be defeated in war in order to teach them to have faith in Him and to be obedient to His will. Clergy, laity, and parishes have departed, a sizable number of our remaining clergy and laity are in dismay and are having temptations, and all of our monasteries (what's left of them) are, at best, on shaky ground and/or divided. (This includes Holy Transfiguration; just pay honest attention to what is going on around you.) And all of this is related to our Synod's conduct. Are we to lose, perhaps irretrievably, everything built up by divine grace and our decades-long labor before we mend our ways?

Kissing, again, your right hands, I remain your unworthy servant in our Lord Jesus Christ.



Father Christos Constantinou
Protopresbyter

P.S. Some of those same clergy asked that they be "kept in the loop" concerning matters such as these. Thus, whereas in the past I have not sent my communications with you broadly to others, I am sending this letter and similar others in the future to those who asked to be kept up on such things.

Document 2

February 6/19, 2012
Sunday of the Last Judgment

His Eminence Metropolitan Ephraim of Boston, His Eminence Metropolitan Makarios of Toronto, His Grace Bishop Demetrius of Carlisle:

Holy Masters, bless!

In his second epistle, St. Peter wrote, "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." (2 Peter 3:17) Dear Despotas, I am writing to you because I believe you have fallen into such an error. In your statement of November *19/December 2*, 2011, you characterized imyaslavie (name-worshipping) as an open theological debate which has raged in the Russian Church for some one hundred years. This is false. Imyaslavie is a heresy condemned one hundred years ago by both the Church of Constantinople and the Church of Russia. And since then there has been no debate within the True Orthodox Church. Based on this false view, you have made and continue to make grave errors. The most serious of these is your insistence on consecrating Priestmonk Gregory (Babunashvili).

As you surely know, imyaslavie is the teaching that the name of God is God Himself. It arose in early twentieth century Russia through the teachings and writings of Schema-monk Ilarion and especially Hieromonk Fr. Anthony Bulatovich, and spread to the Russian monasteries on Mt. Athos. Imyaslavie was condemned as a heresy by:

- + Patriarch Joachim III of Constantinople (September 1912)
- + The Holy Kinot of the Holy Mountain (February 2, 1913)
- + Patriarch Germanos V of Constantinople and the Holy Synod of the Patriarchate of Constantinople (April 5, 1913)
- + Holy Synod of Russia (May 18, 1913; August 27, 1913; March 1916)
- + His Holiness, Patriarch Tikhon (October 21, 1918)

Somehow, Despotas, you have been led to believe that serious debate took place in the Russian Orthodox Church after the Holy Synod's decision, and continues to take place today. This is untrue. You have also circulated a letter by Priestmonk Gregory, in which he echoes the argument that the history of imyaslavie was a dispute between hierarchs and monastic ascetics in which the hierarchs prevailed not by truth, but by political maneuvering and force. This characterization is also false. In truth:

- All 200+ bishops of the Russian Orthodox Church accepted the decision of the Holy Synod. The elders of Optina Pustyn, Valaam Monastery and of all other monasteries throughout Russia also received the decision of the Holy Synod without question.
- Among 4,800 Russian monks on Mt. Athos, about 800 professed this heresy, but many of them later repented.

- The seven members of the Holy Synod of Russia which condemned this heresy included Metr. Anthony Khrapovitsky and Proto New Martyr Vladimir, at that time Metropolitan of St. Petersburg. You could hardly characterize them as bureaucratic hierarchs with "shaky theology" or little knowledge of the Jesus Prayer. Attached, please find the 1913 report of Metr. Anthony on imyaslavie. It is patristic and sound.
- The Holy Synod of Russia never repealed its decision.
- Our venerable hierarchs and fathers in faith, Metropolitans Anthony, Anastassy and St. Philaret of the free Russian Orthodox Church Abroad, never treated imyaslavie as an open question.
- The only figures to defend the teaching of imyaslavie or to question its condemnation as a heresy were the original teachers and disciples of this heresy; followers of heretical philosopher Vladimir Soloviev such as Sergey Bulgakov, Nikolay Berdyaev, Alexey Losev, and Pavel Florensky, who laid the foundation of the corrupt Paris theological school; "Bishop" Ilarion Alfeyev, a Moscow Patriarchate "theologian", whose background, education, and experience are all suspect; and Gregory Lourie, a self-described purveyor of punk Orthodoxy and self-proclaimed bishop.

You have admitted that you erred in allowing Lourie to be communed at Holy Transfiguration Monastery in October of last year. An academic who philosophizes over details while failing to grasp fundamental truths, Lourie has published sermons on such topics as why St. Nicholas should be worthy of veneration when the few hard facts reveal him as an ordinary provincial bishop and when the miracles attributed to him seem mythological. Far from traditional Orthodoxy, to say the least.

Lourie was ordained to the priesthood in 1999 by the Synod of Metropolitan Valentin of Suzdal to be pastor of the parish of St. Elizabeth the New Martyr in St. Petersburg, Russia. He was suspended by the same synod in July of 2005, and then defrocked in September of 2005, precisely for promoting imyaslavie. In the letter notifying him of his suspension, Metr. Valentin wrote:

Over the course of many years, the Synod of Bishops of the Russian Orthodox (Autonomous) Church has received several complaints from bishops, priests, monks, and lay persons, concerning intolerable and extremely scandalous remarks made by you, **together with your spreading of the heresy of "name worshipping," and, despite the fact that you were warned several times to cease and desist from disseminating heresy via the internet, and you promised to abandon your waywardness and return to the true path, which leads to salvation, you continued, and even until now continue, to spread the heresy of "name worshipping," publishing the false teaching of hieromonk Anthony Bulatovich on the web page Portal-Credo.ru.**

True to his nature, Lourie disputed the details of the procedure by which he was defrocked. He failed to accept the essence of the matter: because of his militant belief in imyaslavie, the synod considered him no longer worthy of the priesthood, and later even excommunicated him and his followers. Lourie continued to serve in rebellion. In November of 2008, he dared to accept consecration as bishop by two bishops suspended by Metr. Valentin, taking for himself the title last rightly held by the New Martyr Metr. Joseph, "Bishop of Petro grad and Gdov." Further, despite claims of persecution, Lourie's parish of St. Elizabeth the New Martyr is the only non- Moscow Patriarchate parish that has been allowed to function openly in St. Petersburg in a traditional church building open to the public. In Putin's Russia, this can only mean Lourie has powerful governmental protection. In other words, he is not only pseudo-Orthodox and even heretical in his beliefs, a pseudo-bishop in his canonicity, but he is also clearly perceived as useful in some way by the government.

Your failure to grasp both the heretical nature of imyaslavie and the utter unworthiness of Gregory Lourie are why Priestmonk Gregory is still a candidate for bishop. In his letter of November 25, 2011, Fr. Gregory openly supported both the heresy of imyaslavie and the canonicity of Lourie, whom he has also described as a renowned theologian. (!!!) God allowed him to reveal both his heretical beliefs and his poor judgment before his consecration. Yet all you have asked him to do is to promise to keep these opinions to himself. Despotas , how can you think this is satisfactory? Since when is it acceptable for a bishop to believe in heresy but keep it to himself? Since when is a man who believes in heresy a valid candidate for consecration? You continue to look to St. Metr. Philaret as an example; how can you imagine that Fr. Gregory would have been acceptable to him?

The consecration of a bishop is an extremely serious matter for the whole Church. In a small synod like ours, the man who is chosen will influence decisions for years to come. Candidates should be men whose Orthodox faith and judgment are unimpeachable. With more than thirty monks at Holy Transfiguration Monastery, it is simply impossible that the best qualified candidate is this relatively unknown man who came to this country less than five years ago, was tonsured barely two years ago, and who now has revealed these serious errors in faith and in judgment. If you do not wish to "fall from your own steadfastness," you should not consecrate him. If you are truly seeking the best candidates and desire the unity of the Church, I respectfully urge you to turn to the whole Church to nominate new candidates. Let men be chosen who are supported not just by a majority of the Holy Synod, but by the laity, clergy and bishops. Let there be several candidates, and let the one to be consecrated be chosen from among them by lot. In this way, setting aside our own will in this matter, we would allow God's will be revealed.

In Christ,

Fr. Deacon Yakov Tseitlin

Document 3

November 30/17, 2011
Saint Gregory the Wonderworker
[for your information]

Response of Father Andrew Boroda to Father Michael Azkoul <> Friday, November 25, 2011

Dear Fr. Michael,

I know Bishop Gregory Lourie for number of years by correspondence and met him in person for the first time month ago in New York. I read some of his works, some of his sermons and found in them no heresy or anything in variance with teaching of the Apostolic Church. I cannot claim that I read all his writings and I may miss something even in what I have read. However, unsubstantiated accusations in heresy should be rejected outright. It is not right to accept bare words, but we need to see what kind of false teaching man proclaims so that we may analyze it or even ask author to speak for himself and explain it. As about anyone's personal life, I cannot speak to that and it is out of my interest. I do not read any gossips on so-called internet news groups, sites, etc. I keep my attention away from those sources.

Father Michael, it is first time we exchange letters and I want use a chance to express gratitude for your lifelong work in the field of Church education.

Often I give to read your articles and your book *Delivered to the saints* to new people coming to our Church. It was Deacon Photius, of blessed memory, who introduced your works to me.

Father, we live in desert-like world in which Christ the Savior the source of life is long forgotten. As Diogenes of old, we have to go abroad with a lamp searching for even single likeminded man. I rather be mistaken in trusting than be strict in mistrusting (remember how it was with St. Gregory the Theologian and Maximus the Cynic?). God is our judge.

Yours in Christ,

Fr Andrew Boroda

P.s. Metropolitan Ephraim forwarded to me a letter of Mr. Alajaji. He puts a title MD by his name. Doctor of Medicine is reputable profession. One should ask him if he ever makes final diagnosis without seeing a patient or reviewing his medical records or reading analyses of his tests? That would be my answer to his letter.

Response of Father Gregory [HTM] to a layman <> November 25, 2011

Dear in Christ

Thank you for your kind words! Please pray for me, that I may serve at the Holy Table in purity and fear of God.

Concerning your question about Bishop Gregory.

Imyaslavie

There was a lot of misinformation and slanders about these worthy Athonite fathers. The Church of Constantinople was motivated solely by political reasons of expelling as much Slavs from the Holy Mountain as possible. Thus it used the accusation of "heresy" to demand from the Russian government the removal of supposed heretics from the Mountain. As for the decision of the Russian synod - it rests on very shaky theological grounds and contains some very erroneous teachings. The fact is that this very same decision against them was reversed several times, so,

which one of them are we supposed to believe? If the synodal decision was wrong, then it was wrong, there should be no shame in admitting it. Other conciliar decisions turned out to be mistaken in Church history. We know, for example that St. Tikhon the Confessor disregarded this synodal decision and personally liturgized with the leaders of the Imyaslavtsy in Moscow churches. Bishop Gregory Lourie is not making an issue out of this question. He simply believes that that the Athonite fathers were right and that the hierarchs were wrong (how many times has such a thing happened in history?) and that one day the Church will (formally or informally) make a correct judgement about this matter.

I should like to recommend you to read this letter about the subject, written by Bishop Gregory to Vladimir Moss: http://www.pravoslav.de/imiaslavie/english/dialogue/d1b.htm#_ftnref9

As for the ordination of Bishop Gregory. He was ordained by Bishops Sebastian and Ambrose of Valentine's Synod. When, then, Father Gregory was defrocked by Valentine in breach of all canonical procedures, these two bishops were so disgusted by the whole affair, that they withdrew from participating in the synod. Namely, these bishops were forced by Met. Valentine to sign an empty piece of paper where the uncanonical defrockment of Father Gregory was then written in. On top of this, the so called "synod" of Met. Valentine is a self-appointed assembly of those bishops that happen to be at his residence at a given time, the existence of which has never been sanctioned by a Sobor, as specified by ROAC by-laws. In fact, there has not been a single Sobor in ROAC throughout the duration of its existence. In accordance with 84 Canon of Council of Carthage, these two bishops instituted a local gathering of bishops within the Russian Orthodox Autonomous Church, which in absence, and until the restoration of, the conciliar order in that church, allows them to proceed with canonical existence without, at the same time, breaking into a schism. These are the bishops that ordained Bishop Gregory.

I will be happy to supply you with any other information about this matter.

Please pass my regards to Daniel, whom I met during his stay here at the monastery.

I embrace you with brotherly love.

In Christ our Saviour,

Gregory, hieromonk.

Document 4

STATEMENT OF THE HOLY SYNOD of the Holy Orthodox Church in North America

Beloved Christians:

We recently welcomed Bishop Gregory Lourie as a visitor to our monastery in Boston. While here, he asked if he could receive Holy Communion, and after we consulted among ourselves, and upon asking the counsel of other of our clergy, we agreed to share the Holy Mysteries with him.

By doing this, we did not intend to get involved in theological debates that have raged in the Russian Church for some one hundred years now. Nor do we intend to take sides in them.

In hindsight, it would have been more prudent perhaps to wait until that time when this issue and other issues in the Russian and Greek Churches are addressed. At the same time, while we realize that many matters still divide them, we want to promote unity among all these groups. If we erred in our judgment, we ask forgiveness, since it was an honest mistake committed out of a desire to foster the oneness that must exist among all Orthodox Christians in the Holy Body and Blood of our Saviour.

It is true that, as they themselves admitted to us, our predecessors, St. Philaret of New York and Archbishop Auxentius of Athens, also made missteps in the confused times and conditions that the Church now finds itself. But their love of the Truth, their purity of intention and their confession of Orthodoxy was also evident and true.

We ask for your prayers that God may help us navigate in these turbulent waters that surround the Ark of the Church. We seek only your — and our — salvation, and we call upon the mercy of God to overlook our human failings.

May God protect and shelter all of us.

+Metropolitan Ephraim
+Metropolitan Makarios
+Bishop Demetrius

November 19/December 2, 2011
Martyr Barlaam of Antioch

Document 5

— A —

From: Pamela Houlares <pamhoulares@yahoo.com>
To: Metropolitan Ephraim <metephraim@homb.org>
Cc: Bishop Demetrius <bpdemetrius@homb.org>
Sent: Monday, January 16, 2012 8:50 AM
Subject: Meeting, Saturday, January 21, 2012

Your Eminence Metropolitan Ephraim:

I kiss your right hand.

Many Blessings for the Feast! A group of parishioners requests respectfully that we meet with you to discuss several concerns in regards to the election of the next bishop, the "Name Worshipping" controversy and the need for an all Church Council. If possible, we would like to meet with you this Saturday, January 21 at 11AM at the Diocese House. We also ask that Bishop Demetrius and Fr. Gregory, the newly elected Bishop, be present. We await your response.

In Christ,
Diaconissa Pamela

— B —

January 30, 2012

Your Eminence Metropolitan Ephraim,

I kiss your right hand,

Thank you again for meeting with us on Saturday, January 21, to discuss concerns raised by parishioners of St. Mark of Ephesus Orthodox Cathedral. There were a broad representation of parishioners at the meeting including the Co-President of the St. Philothei Philoptochos, the manager of St. Mark's Bookstore, several Parish Council members, St. Xenia Camp Assistant Directors and members of the Church Choir. There were other parishioners that could not attend due to family and job related obligations.

In summary, as a matter of record, there were three items discussed and responded to by your Eminence, Bishop Demetrius and Father Gregory (Bishop Elect). These included the following:

Father Gregory will visit parishes and speak to clergy and laity in order to get acquainted with clergy and flock. There was a recommendation that you consider moving the date of the consecration in order to allow the time and consideration for all involved.

The Name Worshipping Heresy is a concern of the Russian Church and. thus, will no longer be discussed or written about by our Bishops or clergy.

You will schedule general counsel meetings of clergy and laity representatives from all parishes on a periodic basis to keep the lines of communication and dialogue open. These councils would be in addition to the annual Clergy Synaxis and could be regional in order to welcome participants from different areas of the country.

The parishioners of St. Mark's Orthodox Cathedral look forward to continued communication and involvement in our Church.

In Christ,

Diaconissa Pamela Houlares

Document 6

For Your Information

June 19/6, 2012
Righteous Hilarion the New

Dear _____ ,

I pray that this letter finds you in the grace and peace of our Saviour. Amen...

As for the question of the name-worshipping teaching, our Holy Synod has resolved to drop this issue, simply because we do not have enough information about it. Or rather, the information we were hearing was all contradictory. But the Holy Synod did not forbid anyone from trying to learn more about this matter. Indeed, such a prohibition would be inconceivable, and, in fact, I am still receiving and hearing much information from both those who support and oppose Metropolitan Anthony Khrapovitsky's side of the dispute.

What I will write to you now is what I have learned so far *personally* about this issue, and you may draw your own conclusions. I want to emphasize that I do not believe I know all the facts, but I am trying to learn (please remember that I do not speak or read Russian, and so I must depend on translations).

First of all, we know that the Ecumenical Patriarchate based its decision concerning the name-worshippers on an "Opinion" written by the professors of the theological school of Halki. Then, the Russian Synod, in turn, based its decision on Constantinople's, and added some elements of its own.

A little while ago, I wrote an article about the theological school of Halki. In a slightly abbreviated version, I am sending you a translation of that article.

HALKI

by

Metropolitan Ephraim of Boston

The inspiration for this article came from an essay in Theodromia (Jan.-March, 2012), a Greek theological periodical. In this extensive essay, the author, Rev. Theodore Zisis, a priest of the new calendar Church of Greece, deplores the anti-patristic mind-set (i.e. the Latin Captivity) of the theological schools of Greece.

Theologically, one of the worst theological academies in the history of the Orthodox Church probably was the theological school of the Ecumenical Patriarchate on the Island of Halki (in Turkish: *Heybeli Ada*) in the Bosphorus. Fortunately, the Turks closed the school some years ago.

Its professors were trained in the Protestant and Roman Catholic schools of the West, and they absorbed many of those Western prejudices.

First of all, around the turn of the twentieth century, one of Halki's "bright lights" was the Dean of the school, Metropolitan Germanos Strenopoulos of Seleucia, later of Thyateira, who was one of the authors of the infamous Encyclical of January, 1920, addressed "To the Churches of Christ Wheresoever They Might Be," which is the Encyclical that became the big impetus for World Orthodoxy's involvement in the Ecumenical Movement.

Then there was Deacon Basil Stephanides, another "luminary", who was a contemporary of the above-mentioned Metropolitan. He had studied and taught in Germany, where he probably should have continued to study and teach. Instead, he came to teach at Halki, and there, the young Orthodox students were taught by Professor Stephanides that St. Symeon the New Theologian was a mystic who used "erotic" language in his religious poetry, and that the Saint's writings, like those of many other such "mystics" in the Orthodox Church, (such as St. Dionysius the Areopagite), were Monophysitic (a heresy condemned by the Fourth Ecumenical Council!), what with all that talk about the "deification" of man.

Then there was my own professor of Old Testament, D. Zaharopoulos, also a graduate of Halki, who taught a Protestant theory that miracles or prophecies are not true, and who scoffed at and ridiculed the Church Fathers.

Then there was my professor of Patrology, the priest G. Tsoumas, also a graduate of Halki, who taught us that the Hesychast Fathers (among whom was St. Gregory Palamas) were people who sat in their closets and stared at their navels (exactly the same slander that the heretics Barlaam and Acindynus uttered against those saintly fathers in the 14th century).

In other words, where the Saints saw and experienced God's deifying and uncreated grace, these professors from Halki jeered and saw only heresy and pantheism.

Thank you, Thomas Aquinas and Martin Luther.

I almost forgot the plastic spoons. This same Patrology professor also believed and taught that the Church should use disposable (where?) plastic spoons when giving people Holy Communion, "because of the germs."

I'll tell you also about Archbishop Iakovos of the new calendar Greek Archdiocese here in America (another graduate of Halki) who taught that we Christians should get rid of the doctrine of the Holy Trinity.

I could go on, but enough is enough.

In the middle of the 19th century, when the school of Halki first opened its doors, Cosmas Flamiatos, a popular and saintly lay preacher in the Peloponessus, prophesied that, "I foresee that out of this school [i.e., Halki] will proceed batches and batches [*fourniόν,ourniόν*] of bishops, like muffins out of a bakery, that will one day gather together in an assembly to dissolve Orthodox Christianity."

Well, my beloved Orthodox Christians, do we not see Flamiatos' prophecy coming true right before our eyes?

You should be aware that the first two professors mentioned in that article were co-authors (together with some two or three other professors, also educated in Germany) of the "Opinion" on the name-worshippers.

Let us turn now to the Russian Holy Synod and their decision.

One of the key points the Russian Synod resolution rests on is the theology of St. Gregory Palamas. This is demonstrated by the fact that the Saint is quoted in the 1913

Epistle of the Russian Synod, by Metropolitan Antony Khrapovitsky, and by Professor S. Troitsky, in order to refute the teaching of the name-worshippers.

The only problem here is that St. Gregory is misquoted by all three!

Here, for example, in parallel columns is what the Russian Holy Synod claims that St. Gregory says and what St. Gregory Palamas actually teaches:

Teaching of the Russian Synod on the Grace of God

The Hierarch [St. Gregory Palamas] **no-where calls [God's] energies 'God,'** but teaches that one should call it 'Divinity' (not *theos*, but *theotes*)

Epistle of the Russian Synod, 1913

Saint Gregory [Palamas] ... requires that one call the energy of God **not God**, but rather divine, and to refer to it not as God, but as "divine" or "Divinity" (*theotis*, and not *theos*).

The energy and will of the Divinity have divineness (although **without being God**).

*Met. Anthony Khrapovitsky,
On the New False Teaching, the Deifying
Name, and the "Apology"
of Antony Bulatovich*

The Palamites taught that the Energies of God are Divinity, but **not God**.

*Professor S. Troitsky,
Turmoil on Athos: Holy Orthodoxy and the
Name-worshipping Heresy*

Teaching of St. Gregory Palamas on the Grace of God

Every [divine] power or energy is **God Himself**.

Letter to John Gabra

Since **God Himself is the Grace**, which we receive during the divine Baptism, and the Power in which, according to the Saviour's promise, the divine Apostles were clothed, and, after them, all who lived according to the Gospel of grace, then how can you, Acyndinus, claim that it [grace] is created...?

Since that which the Saints have received, the same by which they are deified, is nothing other than **God Himself**, how is it, then, that according to you this grace is created?

Against Acyndinus, III, 8.

When we speak of one Godhead, we speak of **everything that is God**, namely, **both essence and energy**.

*Topics of Natural and
Theological Science, 126.*

Since God is **wholly present** in each Divine Energy, He is named through each one of them.

*Triads in Defence of the Hesychasts,
III, 2, 7.*

Had someone given misinformation to the Russian Holy Synod about St. Gregory's writings? Was this an honest mistake, a serious oversight, or a blatant falsehood on somebody's part? I honestly don't know. But it was a very serious error. In fact, the Synod's statement was claiming that St. Gregory Palamas is saying one thing, when in fact he says just the opposite on the main point of the entire controversy.

This is the first important factor that must be taken into account.

The second is an important Encyclical written by the holy Patriarch Tikhon in February 1921.

I am including the text of the Encyclical of this holy hieromartyr of the Church because it represents, on the one hand, a reconciliation with the name-worshippers that took place (under certain stipulations), and, on the other, it points to a future final resolution regarding Father A. Bulatovich and the false teachings ascribed to him. Although the Encyclical mentions his false teachings, it does not tell us anything specific. Did Father Anthony Bulatovich actually believe and teach the false teachings that were ascribed to him, or was it a judgment based on another misunderstanding?¹ Presently, I don't know. Meanwhile, here is St. Tikhon's Encyclical:

Nativity Greeting of Patriarch Tikhon to the Diocesan Hierarchs

During these lofty days, when the Church celebrates the Nativity of the God-man, Who brought upon earth the peace and goodwill of our Heavenly Father, I deem it proper to remind you, in brief, concerning the Athonite name-glorifiers and to offer you some guidance on how to treat these monastics. From their case it can be seen that in its Resolution 3479, of April 22-25, 1914, the Holy Synod condescended to the spiritual mood and the disposition of mind of those Athonite monks who were not well versed in theology as expressed in books, nor very knowledgeable concerning formal proceedings, allowed the previously required signed repudiation by the name-worshippers of their false teaching to be replaced with a written testimony (by a sworn promise), while kissing the Holy Cross and the Gospel, of their Orthodox Faith, their exact following of the Orthodox Church, and of their obedience to the God-established hierarchy, believing according to the teaching of the Holy Church, adding nothing and subtracting nothing on their own, in particular as pertains to the veneration of the Name of God, not to believe that His Name is God's essence, not to separate it [the Name] from God, or consider it another deity, and not to deify letters, sounds and random/accidental thoughts about God, and such who believe in this manner and who manifest their submission to the ecclesiastical authorities, the Holy Synod decided to receive into the Church, while those of priestly rank it permitted to perform services. However, while manifesting its condescension, the Synod did not alter its previous judgment regarding the very error contained in the writings of Anthony Bulatovich and his followers, which it decided to refer to the consideration of the Holy Pan-Russian Local Council, from which depends the resolution of this case in its essence.

February 19, 1921
Protocol #3244

Now, it seems to me that if anybody (including Father Anthony Bulatovich) is guilty of:

1. Believing that God's Name is God's essence,
2. Separating God's Name from God,
3. Considering God's Name to be another deity,

¹ Father Anthony Bulatovich himself asked that he be judged on the basis of his written "Confession of Faith".

4. Deifying letters, sounds and random/accidental thoughts about God,

as the holy Patriarch's Encyclical above says regarding the alleged heresies of the name-worshippers, then he is certainly guilty of heresy. If he does not actually advocate such teachings, then it only seems fair to say that he is not guilty of heresy.

Why is this "Encyclical of Reconciliation" and its four stipulations not mentioned by those who cite earlier resolutions, especially since it also requires a future final resolution about Father Anthony Bulatovich?

If the Encyclical's four stipulations are met, that resolves the problem, does it not? And further, it seems to me, we must not forget the Russian Synod's own mistakes when it misquoted St. Gregory Palamas.

But now, I trust you understand why our Holy Synod wished not to address this matter. We simply did not know enough about all this. Furthermore, in addition to our usual pastoral duties, it takes a great deal of time to find all these patristic texts, translate them and to check all those sources.

I thank you for your patience. May God bless you and your family.
In Christ,

✂ Ephraim, metropolitan

Document 7

The Relevant Portion of Fr. Nicholas's Email

From: Father Nicholas <mamanikoloji@yahoo.com>
Subject: Previous on Bp. Gregory Lourie?
Date: August 27, 2012 3:27:35 PM EDT
To: Bishop Demetrius <BpDemetrius@homb.org>
Cc: "Fr. John Fleser" <frjohn@homb.org>, Father John Fleser <john.fleser@verizon.net>
Reply-To: Father Nicholas <mamanikoloji@yahoo.com>

Evlogeite!

As the person responsible for many years for keeping our hierarchs, clergy, and monastics informed on the latest developments on the Russian Orthodox Church scene, I am very dismayed to hear that Metropolitan Ephraim is now attempting to convince people that, prior to the furor over Bishop Gregory Lourie's taking of Communion at Holy Transfiguration Monastery in October 2011, he, Metropolitan Ephraim, supposedly had little knowledge of Bishop Gregory and his teachings, and had only limited and positive information about the name-worshippers.

The contents of my filing cabinet and of my e-mail box tell an entirely different story. Allow me to share three documents with you to illustrate my point. I, as the translator, had given them to Metropolitan Ephraim and Fr. Panteleimon, among others.

(Of late, those of us who have any sort of archival materials, or even a good memory, are sometimes not appreciated in certain quarters. One needs to keep invoking the well known saying: "Don't shoot the messenger!")

1) In 1998, the then still layman, Basil Lourie (not even being a member of our church!) contacted our Georgian clergy, urging them to rebel against their hierarchs over the issue of *The Dogma of Redemption* by Metropolitan Anthony Khrapovitsky. Basil states that "The Dogma of Redemption" is 'pure and unadulterated heresy', yet he goes on to claim that that fact does not make Metropolitan Anthony a heretic! Rather interesting logic, no?!

As if that was not enough, he declares that Vladyka Gregory Grabbe could not comprehend Orthodox dogmatics at all! (Of course, it goes without saying, that Basil Lourie can and does!)

2) In early 2001, the by now Father Gregory Lourie raised the issue of name-worshipping within the synod of Metropolitan Valentin of Suzdal, to whose synod he then belonged. A certain priest's wife in Russia of that jurisdiction appealed to Matushka Anastasia Schatiloff (née Grabbe) for assistance and material to refute that teaching. Matushka Anastasia, in turn, sought our advice and aid.

I submitted a nine-page summary in English of all the materials in Russian which they had sent to us, and I gave it to Metropolitan Ephraim and Fr. Panteleimon. Attached here is the cover letter to that collection, in which I ask for their instructions on how to reply to Matushka Anastasia. When I wrote the words "since it appears that this issue of 'name-worshipping' is going to assume serious proportions...", I never dreamed then that it would become such a problem here with us!

3) The third document attached here is the response which Metropolitan Ephraim and Fr. Panteleimon instructed me to make to Matushka Anastasia at that time.

Note what they told me to say to her:

- a) Name-worshiping is an internal affair of the Russian Church, and we cannot get involved.
- b) We are unable to read most of the literature on the topic, which is in Russian, so it's beyond our competency.
- c) On no account will we allow Metropolitan Anthony Khrapovitsky to be disparaged.

It's very sad and disconcerting to see how much things have changed in eleven years!

The documents given above are only a sample of what we have on file. Subsequently, I have kept Metropolitan Ephraim and Fr. Panteleimon abreast of all of Bp. Gregory Lourie's later pronouncements, undertakings, and various shenanigans....

[rest of email and its attachments omitted]

Document 8

Metropolitan Ephraim's emailed file, "Excursus"

From: Holy Nativity Convent <hnconvent@verizon.net>

Date: September 3, 2012 11:41:00 AM EDT

To: us HNC <hnconvent@verizon.net>

Subject: From Metropolitan Ephraim



Excursus.pdf



LetterMetNNENG.pdf

Respected Fathers,

Evlogeite! Metropolitan Ephraim has asked that we send these letters to you all...

THE PAPER TITLED "EXCURSUS":

A Historical Note

It has been stated many times that the Name-glorifiers have been condemned twice, in 1913 and in 1919. What is not being mentioned, however, is that these decisions have been contested and overruled *five* times.

1. In April 1914, eight months after the condemnation of the Name-glorifiers by the Holy Synod¹, this decision was overturned by Holy Tsar Nicholas II:

From the letter of Holy Tsar-Martyr Nicholas to the Overseer of the Holy Synod, Pascha, 15 of April 1914

"On this Feast of Feasts, when the hearts of the faithful strive with love to God and to neighbour, my soul is grieved about the Athonite monastics, who have been deprived of the joy of communing the Holy Mysteries and of the consolation of attending the Church [services]. Let us forget the quarrel: it is not for us to judge about the Greatest of Holies – the Name of God, and by doing so to incur the wrath

¹ One must understand that the "Holy Synod" in the Russian Empire was instituted by Peter the Great, and was a body of 11 bishops hand-picked by the Tsar and overseen by a procurator, who was a lay person, and in some cases, not even an Orthodox Christian, but a Lutheran. Thus, the Synod in the Russian Empire was not a Council of Bishops, but rather something akin to the Department of Religious Affairs of the State. A proper Council of Bishops had not been convened in the Russian Empire for over 200 years.

of the Lord on the Motherland; the trial must be cancelled, all monastics must be settled in different monasteries, they must receive back [following the example of metropolitan Flavian] their monastic habit and they should be allowed to celebrate.”

2. Soon after, the Synod itself changed the required “renunciation of the error” by the Name-glorifiers, by a simple veneration of the Cross and the Gospel in order to be reestablished into the Communion of the Church.

3. The Synod also commissioned the Moscow Synodal Office to make a detailed investigation of the whole matter. The latter, after a thorough investigation of the beliefs of the accused, made the following finding:

“They (the Athonite monastics) explain, that “by calling the Name of God and the Name of Jesus - God and God Himself, they do not venerate the Name of God as His Essence, nor do they venerate the Name of God separately from God Himself, as some kind of different deity, nor do they deify the very letters and sounds or accidental thoughts about God’. This statement concerning the veneration of the Name of God was included in his “Confession of Faith in God and in the Name of God” on behalf of himself and of hieromonk Barachias and monk Mannasses, by hieromonk Anthony (Bulatovich)”

And that:

“In this (statement) there is enough information to conclude that, there is no reason for them (monastics) to be severed from the Orthodox Church because of the teaching concerning the Names of God.”

And concluded:

“The Moscow Synodal Office resolved ... to stop the ecclesiastical trial against them.”

This document was signed by Metropolitan Macarius Nevsky, a person revered for his sanctity even in his lifetime, as well as by Bishop Anastasy of Serpukhov, the future Metropolitan of ROCOR.

4. Acting upon these findings, the Holy Synod stopped the ecclesiastical trial against these fathers. They were allowed to participate in the Mysteries and those of priestly rank were allowed to serve. Many of them served as chaplains in WWI. *The Synod, however, handed to these fathers a tampered version of the document, which did not include the last paragraph, wherein they were still called heretics and where the chief signatory of the document, Archbishop Sergius of Finland (the future false-patriarch Sergius), had added a comment “with no permission to receive Holy Mysteries” (!). This fact was kept from the fathers for over four years. The Synod had simply lied.*

After the convocation of the All-Russian Church Council in 1917, there were high hopes, that the controversy would be conclusively resolved there. A special Commission was appointed to make a thorough theological inquiry into the Orthodox veneration of the Name of God. However, the Council had to stop its proceedings due to the turmoil of the Russian Civil War, and the issue was, yet again, left unresolved.

5. In 1919, the Synod, disregarding the findings of the Moscow Synodal Office of May 1914 and its own endorsement of the latter's conclusions, went back to its original position of August 1913, and again condemned the Name-glorifiers. This condemnation, however, was reversed in February 1921 by the Encyclical of Patriarch Tikhon. The very same year, as a sign of reconciliation, St. Tikhon liturgized on several occasions with Archimandrite David (Mukhranov), the leading Name-glorifier and the former abbot of St. Andrew's Skete on Mount Athos.

After the infamous Declaration of Metropolitan Sergius, the Name-glorifiers became one of the founders and active members of the Catacomb Church of Russia, especially in Petrograd, where, under New Hiero-Martyr Mark of Sergeev-Posad (Novoselov), they made up the backbone of the Josephite Catacomb Church.

Document 9

Declarative Statement Submitted to the Bishops for Their Approval and Signature

Out of love for our Master, God, and Savior, Jesus Christ, and in loving reassurance of His Church, the People of God under our archpastoral care, and to dispel—indeed, utterly banish—any and all concerns, misgivings, misconceptions, and misperceptions, we, the undersigned hierarchs of the Holy Synod of The Holy Orthodox Church in North America do declare that we fully and unconditionally and without any reservation accept all the Ecumenical and local Councils and Synods and all their acts and decisions and proclamations accepted by the Orthodox Church Universal, including all the Patriarchal and Synodal decisions and pronouncements regarding the Name-worshipping heresy and its adherents and supporters.

Document 10

From: Met. Ephraim [mailto:metephrain@homb.org]
Sent: Monday, September 10, 2012 11:49 AM
Subject: article--ILL-CONSIDERED DECISIONS Sept 2012

“ILL-CONSIDERED DECISIONS”

By Metropolitan Ephraim of Boston

In the Church's history, there have been occasions when local synods of bishops have made honest mistakes. One sees this again and again in the Lives of the Saints and in the chronicles of the Church councils.

For example, in the *Minutes of the Councils* (Mansi 9, 568E), it is recorded that “many times things are said during the Councils, either in defense [of the Church's teaching], or in opposition, *or in ignorance*.”

By way of example, the Synod of Jerusalem in A. D. 415 acquitted the heresiarch Pelagius, who had been condemned in A. D. 411 by the Council of Chalcedon. Furthermore, the Council of Orange in A. D. 529 declared the teaching of St. John Cassian (whom St. Benedict of Nursia and all the Fathers of the East esteemed highly) heretical!

A professor of theology, V. I. Exemlyarskii, wrote, “If a theological opinion, or even a local council, is at variance with the word of the Lord [or the writings of universally acknowledged Church Fathers, or the resolutions of acknowledged Church Councils],* then such an erroneous ecclesiastical teaching should be subject to condemnation.”

And if we have read the Life of St. John Chrysostom, how can we forget that he had been condemned and anathematized by a Church Council, and that he was ultimately banished to the outer limits of the Roman Empire?!

Also, in the time of St. Gregory the Great, Pope of Rome (540-604), an African council, in an ill-considered decision, offered the title “Universal Bishop” to the bishops of Rome, thinking, as they supposed, that they would thereby honor the holy Apostle Peter. And what was the response of Pope St. Gregory the Great? He refused this unfitting title! The Saint explained that he refused this title “lest, by conferring a special status upon one [bishop] alone, all [the others] might be deprived of the honor which is their due.”

So much for Rome's present day claims of universal jurisdiction!

Do you know that a Church Council promoted the use of indulgences — a Roman Catholic practice tied to the heretical teaching concerning Purgatory??

Well, in the year 1727, the Council of Constantinople, endorsed by Ecumenical Patriarch Paisius II, Patriarch Sylvester of Antioch, Patriarch Chrysanthos of Jerusalem and by other participating bishops — without, at least, openly ratifying the teaching about Purgatory — passed the following resolution:

The authority to remit sins, which if they are given out in writing, the Eastern Church of Christ calls “certificates of absolution” (*synchorochártia*) and the Latins call Indulgences, are given by Christ in the Holy Church. These certificates are given out [i.e. sold]** in the

* See my previous article, “Our Fathers in Heaven.

**Metropolitan Ephraim's Note: This aspect of the “giving out” of Indulgences is not mentioned in the Synodal resolution.

whole Catholic Church by the four patriarchs: of Constantinople, of Alexandria, of Antioch, and of Jerusalem.

(13th Article of the Council)

In fact, just to make things perfectly clear, the very same Synodal resolution (Article 13) adds with emphasis:

To say that only the Pope of Rome has the right to give out indulgences is a blatant lie!

Certainly, indulgences are as good a Latinism as you'll find anywhere — including the “Trinity” icon! From an “official” point of view, the resolutions of this Council have never been rescinded.

That is why the words of the Russian professor Exemlyarskii (see above) come to mind. For our own instruction, it is good to be aware of these “honest mistakes” committed in ignorance by Church councils. This is yet one more piece of information that we learn from the Lives of the Saints.

This brings to mind another type of “synod”: the Russian “Synod” after the time of Czar Peter the Great up until the time of the restoration of the Patriarchate in Russia in the early part of the 20th century. The “synod” established by Peter the Great was not a council or synod as we understand it, that is, in the sense of an ecumenical synod or a local council, as, for example, the Local Council of Carthage. Instead, in Russia, the “Holy Synod” was an administrative body of eleven bishops hand-picked by the Czar and overseen by an “oberprocurator” who was a lay-person (a government official) who, in some instances, was not even an Orthodox Christian, but, sometimes, a Lutheran! Hence, on one occasion, the “Russian Synod” even passed a resolution that it was permitted for Orthodox Christians to receive “holy communion” from the Lutherans! Metropolitan Antony Khrapovitsky protested this violation.

Thus, in reality, the Russian Synod at that time was something more akin to a government Department of Religious Affairs, and not a canonical Council of Bishops. A proper Council of Bishops had not been convened in Russia for over 200 years.

Many decades ago, we often met with Roman Catholic clergy at an ecumenical seminar. Whenever they would begin to argue in favor of papal infallibility, we would respond: “*Every* Orthodox bishop is infallible — until he makes a mistake!”

And that’s still the way it is.

What is truly marvelous is that the Church has always had *the divine illumination of the Saints* to guide her in overcoming these human errors.

“We follow in the footsteps of the Holy Fathers.”
(4th Ecumenical Council)

Amen!

Document 11

Statement of Bishop Demetrius

September 3/16, 2012

✠ Hieromartyr Anthimus

Beloved Faithful:

In the Holy Orthodox Church, the bishop's first responsibility is to protect and defend the purity of our Confession of Faith. Within the past few years multiple issues have arisen which have disturbed the peace of HOCNA. These issues caused separation from Bishops, clergy, and laity. Particularly in this last year, a doctrine called Name-worshipping (or Name-glorifying) has been allowed to enter into the Holy Orthodox Church in North America, especially affecting the Metropolis of Boston. The Patriarchate of Constantinople, the Church of Russia, and the Holy Mountain of Athos condemned this teaching as a heresy some 100 years ago. From then until today, the entire Orthodox Church accepted these decisions. Now, there are some persons who wish to revive this teaching. They are casting doubt on the validity of the synods and confusing the synodal decisions in order to have this teaching gain acceptance by the faithful.

Efforts in the past year to quell this invasion of false doctrine have failed. Worse, despite pleas from clergy and laity, the Synod of Bishops of the Holy Orthodox Church in North America will not formally issue an unequivocal pronouncement accepting all the decisions condemning the heresy of Name-worshipping and excommunicating those who adhere to it. Since my responsibility is to protect and defend the purity of our Confession of Faith, I can no longer remain a hierarch on the Synod of Bishops of the Holy Orthodox Church in North America.

I am not forming a new synod; I am not creating a schism; I am not remaining a "floating" bishop. On the contrary, I am petitioning to be received as a member of the existing synod of the Genuine Orthodox Church of Greece, whose president is Archbishop Kallinikos of Athens. This same synod was unanimously, officially, and publicly acknowledged as a rightly confessing and canonical True Orthodox Church on September 21/October 4, 2010 by the Synod of Bishops of the Holy Orthodox Church in North America. The same Synod of Bishops unanimously decided to lift the 1985 depositions against those bishops in the current GOC Archbishop Kallinikos Synod. They also dissolved the locum tenency of the throne of Athens that was held by Metropolitan Makarios of Toronto. These actions mean that Archbishop Kallinikos' Synod is the canonical successor of the True Orthodox Church of Greece under Archbishop Auxentius of Athens to which we belonged and from which we derived our hierarchy.

The Name-worshipping heresy has wreaked havoc in our Church in North America. We had already suffered division as a result of the "Awake, Sleeper" controversy. Some consider "Awake, Sleeper" to be a debatable theological point which unnecessarily caused controversy in the Church, while others consider it heretical as well. Name-worshipping, however, is not debatable. The synodal decisions of 100 years ago clearly con-

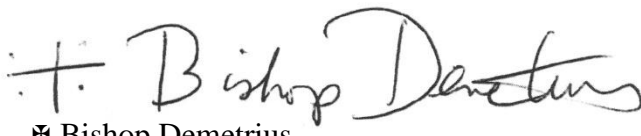
demn it as a heresy. That is why so many of our clergy and laity are disturbed by the introduction of this teaching into the Church. Metropolitan Ephraim's articles such as 'Halki' and 'Ill-Considered Decisions' subtly support the Name-worshippers by insulting the Synods that condemned the heresy. A layperson who knows nothing about a strange doctrine, but has a terrible opinion of the authorities which condemned it, will be easily led to believe the doctrine.

Numerous clergy and many of the Faithful no longer trust the Metropolitan to lead the Church. Many clergymen have asked their Metropolitan to retire, and fifteen monks of the Holy Transfiguration Monastery are leaving. Clergy and laity have indicated they have stopped or will cease commemorating their Metropolitan. The issue is the purity of our Confession of Faith.

Furthermore, questions have been arising about the very foundation of HOCNA, the purpose of its inception and existence, the reasons for Metropolitan Ephraim's insistence for independence, and intercommunion only on his terms. Issues like 'Awake, Sleeper' and 'Name-worshiping' continue to push us away from other Synods, create discord in our own Synod, and Metropolitan Ephraim will not stop. Now, those who are leaving are being branded as rebels and troublemakers for their refusal to compromise on matters of Faith.

Under normal circumstances, according to the Holy Canons, a smaller, local synod can appeal to a greater synod when questions arise concerning doctrine, the tenure of hierarchs, and canonical order. There is no such official arrangement for the Synod of Bishops of the Holy Orthodox Church in North America. This lack of a higher authority makes resolving such disputes very frustrating. To whom can the faithful appeal? My petition to be received into the Synod of Bishops of the Genuine Orthodox Church of Greece is an appeal on behalf of myself, our faithful clergy, and laity, for refuge from false teaching and a witness to our Savior's Truth.

In the love of our Lord Jesus Christ,

A handwritten signature in black ink that reads "Bishop Demetrius". To the left of the signature is a small, stylized cross symbol.

✠ Bishop Demetrius

Document 12

The Entire Canon 15 of the First-and-Second Council Which Met in Constantinople in 861 AD

The portion pertinent to this Chronology is italicized.

CANON XV

The rules laid down with reference to Priests and Bishops and Metropolitans are still more applicable to Patriarchs. So that in case any Priest or Bishop or Metropolitan dares to secede or apostatize from the communion of his own Patriarch and fails to mention the latter's name, in accordance with custom duly fixed and ordained, in the divine Mystagogy, but, before a synodal verdict has been pronounced and has passed judgment against him, creates a schism, the holy Synod has decreed that this person shall be held an alien to every priestly function if only he be convicted of having committed this transgression of the law. Accordingly, these rules have been sealed and ordained as respecting those persons who under the pretext of charges against their own presidents stand aloof and create a schism and disrupt the union of the Church. *But, as for those persons, on the other hand, who, on account of some heresy condemned by holy Synods or Fathers, withdrawing themselves from communion with their president who, that is to say, is preaching the heresy publicly and teaching it bareheaded in church, such persons not only are not subject to any canonical penalty on account of their having walled themselves off from any and all communion with the one called a Bishop, before any synodal verdict has been rendered, but also, on the contrary, they shall be deemed worthy to enjoy the honor which befits them among Orthodox Christians. For they have defied not Bishops, but pseudo-bishops and pseudo-teachers; and they have not sundered the union of the Church with any schism but, on the contrary, have been sedulous to rescue the Church from schisms and divisions.*

The Rudder, pp. 470-471.

Document 13

From Metropolitan Ephraim's emailed file, "The Orthodox Veneration of the Name of God"

From: Met. Ephraim [mailto:metephraim@homb.org]
Sent: Saturday, September 15, 2012 8:26 PM
Subject: 2 attached articles



The Name of God in
the Psalms.pdf



The Orthodox Veneration
of the Name of God.pdf

PRELUDE

The following selection of passages is intended to show that the Holy Scriptures, the Holy Fathers and the Divine Services of the Church teach us that the Name of God (its inner significance and meaning and not its outward letters and sounds) is the divinely-revealed Truth about God Himself; just like all revelation of God about Himself, it is His uncreated operation, His power, His energy, His grace. According to the teaching of the Church, the Grace of God is God Himself (not His Essence, but His Energy). Hence, it is in this sense that St. John of Kronstadt's famous saying **"The Name of God is God Himself"** should be understood, for it is in perfect harmony with the teaching of the Church.

.....

[bold type in the original; rest of the PDF file, about the contents of which there is no contention, omitted]

Document 14



Statement of the Holy Synod

5/18 September, 2012
Holy Prophet Zacharias

To quote St. Maximus the Confessor "Even if the whole universe were to hold communion with these Churches, I will not hold communion with them." Under no circumstances will we, the undersigned hierarchs, endorse or accept a "Synod" (which was not a Synod at all¹) that espouses teachings condemned and anathematized three times by the Holy Council of Constantinople of 1351.

Furthermore, we will not have any relations with hierarchs or church affiliations that consciously and deliberately accept the false teachings of the same Russian Synod of 1913, which teachings are under the anathemas of the aforesaid Council of Constantinople of 1351.

We are not "name-worshippers"; therefore, we reject the false teachings ascribed to them.

We do not believe that:

1. God's Name is His essence;
2. God's Name is to be separated from Him;
3. God's Name is another deity;
4. The letters, sounds and random/accidental thoughts about God are to be deified, or used for magical purposes.

We espouse and embrace the February, 1921 Encyclical of the Holy Confessor Tikhon, Patriarch of Moscow, as a resolution of the so-called name-worshipping controversy.

This is our Confession of the Holy Orthodox Christian faith, so help us God.

✙ Ephraim, Metropolitan of Boston
+ Ephraim, Metropolitan of Boston

+ Makarios, Metropolitan of Toronto
+ Makarios, Metropolitan of Toronto

✙ Gregory, Bishop of Concord
+ Gregory, Auxiliary Bishop of Concord

Protocol # 2917

¹ In fact, the Russian Synod of 1913 was not a Synod or a Council at all in the true sense, but more like a department of religious affairs of the Russian government.

Document 15

Minutes of the HOCNA Synod Meeting Wherein the Hierarchs Recognized the Orthodoxy and Canonicity of the Genuine Orthodox Church of Greece Presided Over by Archbishop Kallinikos of Athens

The Synod meeting takes place in the Holy Metropolis House of Boston under the Presidency of His Eminence Metropolitan Ephraim of Boston, on September 21/October 4th, 2010.

1) Motion by Metropolitan Moses to except [*sic*: accept] the motions of the previous Synod meeting. 2nd by Metropolitan Ephraim. Motion carries unanimously.

2) Motion by Bishop Demetrius:

Having clearly examined the ecclesiastical situation in the Orthodox Church within the past decade, the Holy Synod of the Orthodox Church in North America has unanimously resolved to continue the path that it has been following, namely to "follow in the footsteps of the Holy Fathers". These Holy Fathers from generation to generation have fought tirelessly to preserve the Orthodox Faith and the unity of the Faith, witnessing its purity to the world. Our contemporary struggle as the local Orthodox Church in America deals with the heresy of Ecumenism. As is the case in every generation, whenever heresy enters into the Church, much confusion and even administrative division results. Holy Fathers such as Saint Cyril of Alexandria, St Eusebius of Samosata, St Meletios of Antioch, St Basil the Great, St John of Kronstadt, and many other holy fathers, taught that the unity of the Orthodox Church is an important dogmatic reality, since it is an expression of the love which Christ taught us and which is the greatest commandment of all. The Saints prayed for unity in the Liturgy ("make to cease the schisms in the Churches" *Liturgy of St Basil the Great*). Today, however, we see with great sorrow that suspicion, malice, ambition etc, have displaced the love among some Orthodox Christians. We believe that this suspicion and malice must cease; otherwise, it will be the cause of greater harm.

Within the past five years, our Synod of Bishops have come to the realization that the Unity of the Faith is of utmost importance. Therefore, by Divine providence, we have found ourselves, albeit unofficially, having dialog and friendly contacts with members of the Synod of the late Archbishop Chrysostomos Kioussis of Athens. This is only fitting since this Synod is the closest Synod to us, since our Church in North America was established by the Church of Greece under the Presidency of His Beatitude, Archbishop Auxentios. The two Synods found themselves separated in 1984, but this separation had nothing to do with matters of Faith and both Synods officially have an identical ecclesiology. After the repose of Archbishop Auxentios, the Synod of Archbishop Chrysostomos lifted their depositions against the Archbishop and reinstated him in the diptychs.

Now that Archbishop Chrysostomos Kioussis has also reposed, we bring to mind the words of St Photius the Great: " Let God consign previous events to oblivion. As for us, let us find strength in forgiveness and not call wrongs to mind. It will be best to remain silent about these affairs, or at least to speak about them only briefly and with restraint. Since we are sinful and insignificant people, it will be best to stay quiet about the enmity we caused; only in the case of great need should we speak about it at all".

For reasons of Church unity, the Holy Synod of the Orthodox Church in North America also unanimously resolves to lift depositions imposed in 1985 against those bishops currently belonging to the Synod of the late Archbishop Chrysostomos Kioussis, with the aim of achieving full Eucharistic Communion in the future with this Synod, whensoever God wills it. In lifting these depositions, we hereby recognize de facto that the Church of Greece is headed by the Synod of the late Archbishop Chrysostomos Kioussis. The faithful who travel to Greece are free to attend the Churches which belong to this Synod with the full blessing and approval of our Synod of Bishops. 2nd by Metropolitan Ephraim. Motion carries unanimously.

3) Motion by Metropolitan Makarios that the Holy Synod dissolve the office of locum tenency of the throne of Athens held by Metropolitan Makarios up until now. 2nd by Bishop Demetrius. Motion carries unanimously.

4) Motion by Metropolitan Moses that the Holy Synod write a letter of condolences for the repose of Archbishop Chrysostomos to the Holy Synod of Greece. 2nd by Metropolitan Ephraim. Motion carries unanimously.

5) Motion by Metropolitan Makarios that the Holy Synod write a congratulatory letter to the new Archbishop of Greece. 2nd by Metropolitan Ephraim. Motion carries unanimously.

6) Motion by Metropolitan Ephraim that we adjourn the meeting of the Holy Synod and meet again the next day. 2nd by Bishop Demetrius. Motion carries unanimously.

The meeting of the Holy Synod continues on September 22/October 5, 2010.

1) Motion by Bishop Demetrius that Priestmonk Basil of Holy Transfiguration Monastery make a study on Eparchial Synods. 2nd by Metropolitan Ephraim. Motion carries unanimously.

2) Motion by Metropolitan Makarios that Ecclesiastical decrees that require the signiture [*sic*: signature] of a hierarch must be promulgated and signed by the ruling hierarch of the local Metropolis. 2nd by Bishop Demetrius. Motion carries unanimously.

3) Motion by Metropolitan Moses that we adjourn the meeting of the Holy Synod. 2nd by Metropolitan Ephraim. Motion carries unanimously.

Submitted faithfully in Christ,

+Bishop Demetrius
Secretary of the Holy Synod

Document 16

Statement of St. Mark of Ephesus Cathedral Clergy

September 3/16, 2012

✠ St. Anthimus the Hieromartyr

Most Rev. Ephraim, Metropolitan of Boston; Most Rev. Makarios, Metropolitan of Toronto; and Rt. Rev. Gregory, Bishop of Concord:

Dear Masters, purported internal theological errors in the Epistle of the Russian Synod of August 1913 are not at issue here. The issue is that the whole Orthodox Church has accepted all the synodal decisions regarding Name-worshipping without conditions and reservations, but you wish to qualify your possible acceptance of these decisions. Certainly, no sound Orthodox Christian, including us, on coming across a genuine theological error, would agree with that error, but that does not invalidate the decisions. In actuality, the Name-worshippers are not concerned with the internal theological errors; they are concerned with the decisions, themselves, which condemn the teaching they advocate. This is their real target.

None of this was an issue anywhere in the Orthodox Church until today's Name-worshipping advocates made it an issue. The whole Church, and our jurisdiction therein, was in peace over this matter until it was recently thrust on the Church. So, since you have permitted the Name-worshipping doctrine to come into our midst, we have been asking you to make it clear that you accept the decisions without conditions and reservations just as all of Orthodoxy has done now for about 100 years. Further, if you say it is the proper province of the Russian Church to deal with this issue (and that Church has been at ease with the decisions), who is our Synod, and what are you doing raising the issue and nit-picking your way through the decisions?

In any case, it is clear to us from your response of 29 August/11 September, 2012, and from your earlier statements, that you object to the decisions against Name-worshipping as they have been universally accepted by the Orthodox Church. This puts you in opposition to all of Orthodoxy and to New Hieromartyr St. Tikhon's expressed position that these decisions stand.

Therefore, we herewith submit our withdrawal, together with the majority of the parishioners of St. Mark of Ephesus Orthodox Cathedral who on this day have voted to do so, from The Holy Orthodox Metropolis of Boston under the jurisdiction of The Holy Orthodox Church in North America. We are leaving on the canonical grounds of preserving our Orthodox Christian confession of faith. Because of this reason alone, we are not creating a schism. Yet further in this regard, we are not creating a new synod but going to a Synod of Bishops that already exists. Indeed, we are seeking refuge in the very Synod of the Genuine Orthodox Church of Greece which you, in your decisions, dated September 21/October 4, 2010, by your *de facto* recognition thereof and the lifting of the depositions (Motion 2) publicly and synodically acknowledged to have soundness in its confession of Faith and integrity in its canonicity, so much so that you dissolved the office of locum tenens of the throne of Athens (Motion 3), effectively relinquishing the See of Athens to that Synod.

We pray for the forgiveness and blessings and salvation of our merciful Savior on us all. Amen.



The block contains three handwritten signatures in cursive script. The top signature is the most complex and dense. The middle signature is more fluid and appears to read 'Fath. G. H.'. The bottom signature is the longest and most legible, reading 'Fr. Demetrios Fordaue'.