

## **THE UNIVERSAL IMPORTANCE OF THE ANATHEMA AGAINST ECUMENISM**

### **Why the 1983 *Anathema* is a Principle of Unity for the Orthodox and a Cause of Separation for the Lukewarm**

Our goal should be to be faithful Orthodox Christians and to be under Orthodox bishops—and to avoid heresy and avoid being under heretical bishops. The 1983 *Anathema Against Ecumenism* simply defends the Symbol of Faith of the Christian religion — if a person resists the *Anathema*, then he is resisting the Orthodox Christian Creed. In order to be a Christian, one needs to confess one Church and one baptism, as the Nicene-Constantinopolitan Creed confesses. Constantinople, Alexandria, Antioch, and others repeatedly confess heresy when they recognize the Orthodox, the Monophysites, and the Latins as sister churches, all with efficacious sacraments. The God-given truth is that there is only one Church of God, the Orthodox Catholic Church. The Monophysites and the Latins are outside the Catholic Church. The problem is that Constantinople et al. proclaim that the Church is divided into sister churches, lungs, denominations, or branches that “differ in doctrine and way of life” and have been out of communion with one another for centuries, but, somehow, all these denominations are sisters! That is heresy, because it goes against the apostolic and patristic consensus that there is one Church and one baptism. The God-given truth is that there is only one Church and only one baptism—that of the Orthodox Catholic Church.

When most people in ROCOR joined Moscow, they betrayed the God-given truths underlying the *Anathema*, the Creed, the Apostolic Canons, and the Orthodox patristic consensus. ROCOR-MP clergy, both before and after the *Act of Canonical Communion*, have systematically downplayed the degree to which Constantinople-Alexandria-Antioch have preached the heresy of sister churches that differ in dogma and the heresy of heretical-but-efficacious sacraments. Some of these people may be sincerely ignorant of how clearly heretical Constantinople-Alexandria-Antioch have become, but, if ROCOR-MP people care about the faith, they can easily find out.

Patriarch Kirill and the Patriarchate want to be recognized by the fallen world. The false Patriarchate wants to be recognized by heretical Constantinople, but it wants to tell “conservatives” that it is better and more Orthodox than Constantinople. The false patriarchate wants to flirt with Rome, but it does not want to lose its authority in Ukraine and other territories outside Russia. The false patriarchate wants the support of Putin, Castro, and every evil dictator with whom it can collaborate. What the false patriarchate will never do is anathematize the branch-theory heresies and the heretical-but-efficacious-sacraments heresies. Orthodox Christians have always rejected such views.

The anti-Orthodox Council of Crete and the Moscow Patriarchate are similar. These bishops want authority and power and they feel they need alliances with the Monophysites, the Latins, and the WCC for their agenda. When Orthodox Christians (whether old ROCOR or other traditional Orthodox) proclaim the Orthodox faith of one

God, one Church, and one baptism, these Orthodox Christians are denounced as schismatics by these un-Orthodox patriarchates. A key sign of the un-Orthodox nature of these patriarchates is the contrast between how they praise the heretical Monophysites and Latins and how they viciously denounce the Orthodox Christians who maintain the traditional faith. The MP and the anti-Orthodox people of the robber council of Crete are similar in this: they have long and repeatedly denounced bishops, such as Saint Philaret of New York and Archbishop Auxentios of Athens, who are Orthodox in faith.

Who still tells the truth about the heresies of the Monophysites, the Latins, and the Protestants? It is the Orthodox bishops, not the pseudo-bishops of the Council of Crete and of the Moscow Patriarchate. The goal is not to be “super correct” (to use that unfair, polemical phrase), but to be Orthodox and not in communion with pseudo-bishops.

Orthodox Christians are aware of the problems within historic ROCOR and the many ambiguous and contradictory statements. Quoting them again today serves little purpose, other than rationalizations and excuses for known errors today. However, it is a fact that the ROCOR Councils of Bishops and its first-hierarchy, Saint Philaret, defended the faith in many official statements, including the decree on baptism and the *Anathema*.

What the ROCOR documents (especially the decree on baptism and the *Anathema*) show is that ROCOR under Saint Philaret stood up for the Christian faith in one Church and one baptism. Saint Philaret was inspired by God to anathematize ecumenism (the two specific heresies defined above) but avoid overly specific decrees on the loss of sacramental (deifying) grace in various churches at specific times. All Orthodox Christians should follow him on that. In theory, all those who have succession from ROCOR are already obligated to accept the *Anathema*. Because the *Anathema* is simply a defense of the Orthodox patristic consensus that there is only one Church and one baptism, it should be accepted by all Orthodox Christians. In fact, it is accepted already by Orthodox bishops who are actually Orthodox in doctrine.

Why isn't Metropolitan Hilarion of ROCOR-MP sending Sorrowful Epistles to the entire world like Saint Philaret did? Because he is not Orthodox like Saint Philaret!

A big problem is the wishy-washy bishops of new ROCOR. They want to claim that they have not compromised Orthodoxy, but they also want the support of the false Patriarchate and the Putin regime. They lack anything remotely approaching a coherent stance in support of Orthodox truth and in separation from heresy. What they are very good at is compiling excuses. That is what the two recent compilations (from Platina and other sources) are: 2017 efforts to rationalize and excuse communion with heresy today. Nothing from the moderate expressions of Metropolitan Anastasii or Father Seraphim Rose justify communion with heretical Constantinople or obedience to uncanonical Kirill in 2017. We do not need any more excuses for communion with heresy. What we need is to be under Orthodox bishops who confess plain, simple Orthodox doctrine, which includes the two dogmas underlying the *Anathema*: There is only one Church and only one baptism. Constantinople (and many in the MP) no longer believe this. Constantinople (and many in the MP) are no longer Orthodox. We all need to stay away from these pseudo-bishops and place ourselves under bishops who confess the Orthodox Catholic

faith, its dogmas, and the *Anathema*. No more excuses. Anathema to those who deny one Church and one baptism. Those who want to be plain, simple Orthodox Christians accept the *Anathema* — others, sadly, are reluctant to do the Orthodox thing.

Before he reposed in 1979, Archimandrite Justin Popović told the bishops of the Serbian Patriarchate that, if they wished to be Orthodox, they must immediately and forever stop all of the common prayer services with the heterodox. Those false bishops increased these false prayers and they even called Rome a “sister church” — and plain, simple Orthodox Christians no longer consider those bishops to be Orthodox. Before he reposed in 1985, Saint Philaret, the Church, and the Holy Spirit, anathematized the two great relativistic heresies of our time. Will we today do the Orthodox thing and affirm the *Anathema*?

Diakrisis Dogmatōn

November 24, 2017 / December 7, 2017, Saint Clement of Rome and Saint Catherine of Alexandria

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### **THE ANATHEMA AGAINST ECUMENISM**

#### **RUSSIAN ORTHODOX CHURCH OUTSIDE OF RUSSIA (1983)**

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

**Russian / Русскій (in the original [pre-1918] orthography)**

#### **АНАΘΕΜΑ ЭКУМЕНИЗМУ**

#### **РУССКОЙ ПРАВОСЛАВНОЙ ЦЕРКВИ ЗАГРАНИЦЕЙ (1983 г.)**

Нападающимъ на Церковь Христову и учащимъ, яко Она раздѣлилась на вѣтви, яже разнятся своимъ учениемъ и жизнью, и утверждающимъ Церковь не сущу видимо быти, но отъ вѣтвей, расколовъ и иновѣрій соединитися имать во едино тѣло; и тѣмъ, иже не различаютъ истиннаго священства и таинствъ Церкви отъ еретическихъ, но учать, яко крещение и евхаристія еретиковъ довлѣетъ для спасенія, и тѣмъ, иже имуть общеніе съ сими еретиками или способствуютъ имъ или защищаютъ ихъ новую ересь экуменизма, мняще ю братскую любовь и единеніе разрозненныхъ христіанъ быти: *анаѳема*.

## **Greek / Ἑλληνικά**

### ***Tò ανάθεμα κατὰ τῆς αἰρέσεως τοῦ οἰκουμενισμοῦ***

#### **τῆς Ῥωσικῆς Ὁρθοδόξου Ἐκκλησίας τῆς Διασπορᾶς (1983)**

Τοῖς βάλλουσι κατὰ τῆς Ἐκκλησίας τοῦ Χριστοῦ καὶ διδάσκουσιν ὅτι ἡ τοῦ Χριστοῦ Ἐκκλησία μεμέρισται ἐν οὗτῳ καλουμένοις «κλάδοις» οἵτινες διαφέρουσιν ἀλλήλων ἐν διδασκαλίᾳ καὶ τρόπῳ ζωῆς, ἢ ὅτι ἡ Ἐκκλησία οὐχ ὑφίσταται ὁρατῶς, ἀλλ' ἀπαρτισθήσεται ἐν τῷ μέλλοντι, ὅταν ἅπαντες οἱ «κλάδοι» ἢ τμήματα ἢ ὁμολογίαι ἢ προσέτι καὶ θρησκεῖαι ἐνωθούσιν ἐν ἐνὶ σώματι· καὶ οἵτινες οὐ διακρίνουσι τὴν ἱερωσύνην καὶ τὰ μυστήρια τῆς Ἐκκλησίας ἀπὸ τὴν ἱερωσύνην καὶ τὰ μυστήρια τῶν αἰρετικῶν, ἀλλὰ λέγουσιν ὅτι τὸ βάπτισμα καὶ ἡ εὐχαριστία τῶν αἰρετικῶν εἰσὶν ἰκανὰ πρὸς σωτηρίαν· ὡσαύτως, τοῖς κοινωνοῦσιν ἐν γνώσει τοῖς προμνημονευθεῖσιν αἰρετικοῖς ἢ συνηγοροῦσι, διαδίδουσι, ἢ ὑπεραμυνομένοις τῆς καινοφανοῦς αὐτῶν αἰρέσεως τοῦ οἰκουμενισμοῦ ἐν προσχήματι ἀδελφικῆς ἀγάπης, ἢ ὑποτιθέμενης ἐνώσεως τῶν διαχωρισθέντων Χριστιανῶν, *ἀνάθεμα*.

## **Serbian (Cyrillic script) / Српски (ћирилица)**

### ***АНАТЕМА ЕКУМЕНИЗМА***

#### **СВЕТИ СИНОД РУСКЕ ЗАГРАНИЧНЕ ПРАВОСЛАВНЕ ЦРКВЕ (1983 г.)**

Онима који нападају Цркву Христову и уче да се она поделила на гране које се разликују по своме учењу и начину живота, и тврде да Црква не постоји на видљив начин, него ће настати од грана, раскола и иноверја, њиховим сједињењем у једно тело; онима који не разликују истинско свештенство и Свете Тајне Цркве од јеретичких, него уче да су крштење и евхаристија довољни за спасење; онима који имају општење са поменутиим јеретичима, или им помажу, или штите њихову нову јерес екуменизма, умишљајући да је то братска љубав или начин за сједињења раздјелених хришћана: *анатема*.

## **Croatian / Hrvatski**

### ***ANATEMA EKUMENIZMA***

#### **SVETI SINOD RUSKE ZAGRANIČNE PRAVOSLAVNE CRKVE (1983 G.):**

Onima koji napadaju Crkvu Kristovu i uče da se ona podijelila na grane koje se razlikuju po svome učenju i načinu života, i tvrde da Crkva ne postoji na vidljiv način, nego će nastati od grana, raskola i inoverja, njihovim sjedinjenjem u jedno tijelo; onima koji ne razlikuju istinsko svećenstvo i Svete Tajne Crkve od jeretičkih, nego uče da su krštenje i euharistija dovoljni za spasenje; onima koji imaju općenje sa spomenutim jeticima, ili im pomažu, ili štite njihovu novu jeres ekumenizma, umišljajući da je to bratska ljubav ili način sjedinjenja razdijeljenih kršćana: *anatema*.

**Bulgarian / Български**

**ANATEMA СРЕЩУ ИКУМЕНИЗМА**

**ПРОВЪЗГЛАСЕНА ОТ РУСКАТА ПРАВОСЛАВНА ЗАДГРАНИЧНА ЦЪРКВА (1983 г.)**

Тези, които нападат Христовата Църква и учат, че тя се е разделила на клонове, които се различават в своите учения и живот, и утвърждават, че Църквата видимо не съществува, но трябва да се съедини в единно тяло от клонове, разколи и иноверия; както и тези, които не различават истинното свещенство и тайнствата на Църквата от еретическите, но учат, че кръщението или евхаристията на еретиците служат за спасение; и тези, които имат общение с такива еретици, или им способстват, или ги защитават с новата ерес на икуменизма за братска любов и единение на разделените християни—*да бъдат анатема.*

**Romanian / Română**

**ANATEMA ÎMPOTRIVA ECUMENISMULUI**

**A SFÂNTULUI SINOD AL BISERICII ORTODOXE RUSE DIN AFARA RUSIEI (1983)**

Celor ce atacă Biserica lui Hristos învățând că Biserica Sa este împărțită în așa-zise „ramuri” ce se deosebesc în doctrină și în felul de viață, sau că Biserica nu există în chip văzut, ci va fi alcătuită în viitor când toate „ramurile”—sectele, denominațiunile și chiar religiile—vor fi unite într-un singur trup, și care nu deosebesc Preoția și Tainele Bisericii de cele ale ereticilor, ci spun că botezul și euharistia ereticilor sunt valabile pentru mântuire; prin urmare, celor ce cu bună-știință sunt în comuniune cu acești eretici mai-nainte-pomeniți sau celor ce susțin, răspândesc sau păzesc erezia lor ecumenistă sub pretextul dragostei frățești sau al presupusei uniri a creștinilor despărțiți, *anatema.*

**French / Français**

**L'ANATHÈME SUR L'ÆCUMÉNISME**

**L'ÉGLISE ORTHODOXE RUSSE HORS-FRONTIÈRES (1983)**

A ceux qui attaquent l'Église du Christ en enseignant que l'Église du Christ est divisée en soit disant «branches» qui divergent entre elles quant à la doctrine et au mode de vie, ou que l'Église n'existe pas visiblement, mais sera formée dans le futur, lorsque toutes les «branches», sectes ou confessions et religions mêmes seront unifiées en un seul corps; et qui ne distinguent pas le sacerdoce et les mystères de l'Église de ceux des hérétiques et qui disent que le baptême et l'eucharistie des hérétiques sont efficaces pour le salut; de même, à ceux qui, en toute connaissance de cause, sont en communion avec les hérétiques sus-mentionnés, ou qui plaident, répandent ou défendent leur nouvelle hérésie de l'Æcuménisme sous prétexte de l'amour fraternel ou de l'unification supposée des chrétiens séparés: *anathème.*

## **Italian / Italiano**

### ***ANATEMA CONTRO LA PANERESIA DELL'ECUMENISMO DELLA CHIESA RUSSA FUORI FRONTIERA (1983)***

A coloro che attaccano la Chiesa di Cristo insegnando che la Chiesa di Cristo è divisa in supposti “rami” che differiscono sia nella dottrina sia nella prassi di vita, ovvero che la Chiesa di Cristo non esiste visibilmente ma che si formerà in futuro quando tutte le branche o sette o denominazioni, ed anche le religioni, saranno riunificate in un solo corpo, e che non distingue il sacerdozio ed i misteri della Chiesa da quelli degli eretici ma afferma che il Battesimo e l'Eucarestia degli eretici hanno efficacia per la salvezza, a coloro che consapevolmente hanno comunione con queste affermazioni eretiche o che si fanno avvocati e difensori di questa nuova eresia dell'Ecumenismo sotto il pretesto dell'amore fraterno o di una supposta riunificazione dei Cristiani separati *anatema*.

## **Spanish / Español**

### ***ANATEMA CONTRA EL ECUMENISMO DEL CONCILIO DE OBISPOS DE LA IGLESIA ORTODOXA RUSA EN EL EXTRANJERO (1983)***

A aquéllos que atacan la Iglesia de Cristo enseñando que la Iglesia de Cristo esta dividida en denominadas «ramas» que difieren en la doctrina y estilo de vida, o que la Iglesia no existe visiblemente, pero será formada en el futuro cuando todas las ramas o sectas, o denominaciones, e incluso las religiones se unirán en un solo cuerpo; y quién no distingue el sacerdocio y los misterios de la Iglesia, de aquéllos de los herejes, sino que afirma que el bautismo y eucaristía de los herejes son eficaces para la salvación; por consiguiente, a aquéllos que a sabiendas están en comunión con estos herejes mencionados o quién apoye, disemine, o defienda su nueva herejía, ecumenismo llamada comúnmente, bajo el pretexto de amor fraternal o la supuesta unificación de los Cristianos separados, *anatema*.

## **Georgian / ქართული ენა**

### **ნათემა ეკუმენიზმის მწვალებლობის წინააღმდეგ რუსული მართლმადიდებელი ეკლესია საზღვარგარეთ (1983)**

ანათემა მათ ვინც ქრისტეს ეკლესიის წინააღმდეგ ილაშქრებს და ასწავლის, თითქოს ქრისტესეკლესია ე. წ. ‘განშტოებებად’ დაიყო, ანდა—თითქოს ეკლესია ხილულად არ არსებობს და მხოლოდ მომავალში შეიქმნება, როდესაც ყველა განშტოება (აღმსარებლობა) და სერთოდ ყველა რელიგია ერთ სხეულად გაერთიანდება. ანათემა მათაც, ვინც ეკლესიის მღვდლობასა და საიდუმლოებს, მწვალებელთა მღვდლობისა და საიდუმლოებისაგან არ განასხვავებს და ამბობს თითქოს მწვალებელთა ნათლობა და ევქარისტია საკმარისია ცხოვნებისათვის. ანათემა მათაც, ვისაც შეგნებულად აქვს ურთიერთობა (ლოცვითი კავშირი) ხსენებულ მწვალებლებთან, ანდა იცავს, ავრცელებს და ესარჩლება ეკუმენიზმის ახლად მოვლენილ მწვალებლობას,

ვითომცდა ძმური სიყვარულის ანდა განყოფილი ქრისტეანების სავარაუდო გაერთიანების საბაბით.

**Polish / Polski**

***ANATEMA DOTYCZĄCA EKUMENIZMU***

**RUSKIEJ PRAWOSŁAWNEJ CERKWI ZA GRANICĄ (1983 R.)**

Atakującym Cerkiew Chrystusową i uczącym, że podzieliła się ona na rozgałęzienia, które różnią się swoją nauką i życiem i twierdzącym, że Cerkiew jawnie nie jest prawdziwa, ale z odgałęzień, rozłamów i różnych nauk ma się zjednoczyć w jedno ciało; i tym którzy nie odróżniają prawdziwego kapłaństwa i sakramentów Cerkwi od heretyckich, lecz uczą, że chrzest i eucharystia heretyków doprowadzą do zbawienia; i tym, którzy obcują z tymi heretykami lub pomagają im lub bronią ich nowej herezji ekumenizmu, uważając ją za wyraz braterskiej miłości i sposób zjednoczenia poróżnionych chrześcijan—*anatema*.

**Czech / Čeština**

***ANATÉMA EKUMENIZMU***

**RUSKÉ PRAVOSLAVNÉ CÍRKVE V ZAHRANIČÍ (1983 R.)**

Těm, kteří útočí na Kristovou Církev a učí, že se rozdělila na větve, jež se odlišují svým učením a životem, a kteří tvrdí, že Církev není viditelná, nýbrž z větví, rozkolů a jiných vyznání se má do jediného těla spojit; a také těm, kteří nerozlišují pravdivého kněžství a tajin Církve od heretických, ale učí, že křest a eucharistie heretiků jsou dostatečné pro spasu; a těm, kteří jsou ve styku s těmito heretiky nebo pomáhají jim, nebo hájí jejich novou herezi, čili ekumenismus, a považují ji za bratrskou lásku a jednotu rozdělených křesťanů nech bude *anatéma*.

**Ukrainian / Українська**

***АНАФЕМА ЕКУМЕНІЗМУ***

**РУСЬКОЇ ПРАВОСЛАВНОЇ ЦЕРКВИ ЗАКОРДОНОМ (1983 Р.)**

Тим, хто нападає на Церкву Христову і вчить, що вона розділилася на гілки, що відрізняються вченням та життям, та хто стверджує, що Церква не є існуюча і видима, але має з гілок, розколів та інших визнань поєднатися в одне тіло; і тим, хто не розрізняє істинного священства та Таїнств Церкви від еретичних, але вчить, що хрещення та євхаристія еретиків достатні для спасіння; і тим, хто є у спілкуванні з такими еретиками або допомагає їм, або захищає їхню нову ересь екуменізму, вважаючи її братньою любов'ю та єднанням розрізнених християн—*анафема*.