

For Priests and Clergy who Desire to be united under, or are under, the Autonomous Orthodox Metropolitan Church of North and South America and the British Isles

WHEREAS,

(1)

(a) The Encyclical of 1920 of the Patriarchate of Constantinople, "To the Churches of Christ Wheresoever They May Be," proclaims that the union with the (heretical) 'churches' of the West is not impeded "by the existing dogmatic differences" and that this union is desirable and seemly, and that one of the first steps towards its accomplishment is "the acceptance of a common calendar so that all the Churches may celebrate the great Christian feasts simultaneously...";

(b) the ecumenistic innovation of the calendar change also cultivated the ground for the steps that followed, such as the meeting of Pope Paul VI and Patriarch Athenagoras in 1964 in Jerusalem, and all the subsequent acts and heretical pronouncements which were made "with bared head";

(c) the "lifting" of the Anathema against the Papacy in 1965 is not a true lifting, in that the Papacy has not renounced its heresies, but, to the contrary, it places under its Anathema even the "Orthodox," according to the dictum of the Fathers, "If anyone does not anathematize all heretics, let his portion be with theirs";

(d) the enrollment of a Church as a member of the World Council of Churches altogether, or at the very least implicitly, constitutes an acceptance of the Branch Theory and a denial of Orthodox ecclesiology and faith, by virtue of the acts of common prayers, pronouncements, and even concelebrations and giving of Sacraments to heterodox; as such these in themselves constitute a proclamation of heresy as the holy Fathers of this past age have confirmed and explicated. For if the Holy Fathers and Saintly men of God, in this age of mass apostasy wherein the possibility of any council being called is unlikely, have in the prophetic Spirit of God declared the Branch Theory and the Theory of Ecumenism, and not only its praxis, but its exposition to be heresy, who are we to resist our betters in the Gospel? How can one deny the proclamations of the Orthodox teaching by the luminaries such as the Holy Fathers Philaret of New York, Averky of Jordanville, Justin of Celije, and many others?

(2)

(a) Sergianism is the evil teaching that allows the subjugation of the Church authorities to atheist and God-hating forces, and is embodied in the much condemned declaration of Metropolitan Sergius, the soi-disant Patriarch of Moscow;

(b) The teachings and practice of Sergianism are contrary to the evangelical law of the Gospel and the Apostolic Doctrine, and their expressions found in the Sacred Canons of the Ecumenical and Local Synods of the Catholic and Apostolic Church;

(c) The Holy Fathers of the much suffering Church in Russia condemned it (i.e., Sergianism) with equal vigor to their condemnation of ecumenism; and their successors, who suffer under Sergianist-

Ecumenist domination still suffer persecution, kidnapping, seizing of churches, and even death threats by the organization which calls itself the Moscow Patriarchate; sitting as it does in the temples of God, being an abomination of desolation.

(d) Therefore, We condemn and anathematize the heresy of Sergianism, which wickedly teaches that the Church of Christ should submit to atheistic and God-hating and God-fighting authorities that openly proclaim as their goal the destruction of Orthodox Christianity.

(3)

(a) The introduction of the Gregorian calendar brought disastrous consequences into the liturgical order and harmony of the Church and created a schism;

(b) The acceptance of the secular calendar as an acceptable Church calendar by the innovating and schismatic hierarchs stands in opposition to the law of God in that, according to St. Theodore the Studite, “No authority has been given to the hierarchy to transgress in any matter whatsoever that which is the rule, but [it has power only] to continue in that which has been passed down and to follow in the steps of the those who have gone before”;

(c) The faithful people of God acted in a manner pleasing to God when it rejected this innovation, because, according to St. Cyprian of Carthage, “He that separates and divides the Church of Christ cannot possess the robe of Christ”;

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

(4)

a) We confess One, Holy, Catholic, and Apostolic Church, “which is the Church of the Living God, the Pillar and ground of the truth” (1 Tim 3:15), the Body of Christ (1 Corinthians 12:13), “the fullness of Him that filleth all in all”(Ephesians 1:23). This Church is the True Orthodox Church which alone is the Ark of Salvation, and alone has true Apostolic Succession and Mysteries.

b) We condemn and anathematize the Pan-Heresy of Ecumenism, which teaches and practices that it is acceptable to have union with heretics, either by joint-prayers or services, or any other form of spiritual union, since this is teaching and expounding that non-Orthodox bodies somehow constitute the Church. Therefore, we affirm the 1983 Anathema of the Russian Church Abroad: “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!"

c) We testify that, due to the confession by hierarchs of the bodies of so-called "World Orthodoxy" of the pan-heresy of ecumenism that the faithful children of God have departed from them and thereby condemned them. But they have condemned "not bishops, but false-bishops and false-teachers, and they have not sundered the unity of the Church by a schism, but have endeavored to protect the Church from schisms and divisions" (Canon 15 of the First-Second Council) For the separation from ecclesial communion with heretics commanded by the Apostles and Holy Fathers and enjoined by the holy canons represents separation not from the Church, but from the false Church: "Come out of her, my people, that ye be not partakers of her sins." (Revelation 18:4) By separating from heretics, no matter how numerous and organized they might be, the Church of Christ consistently maintains its unity and completeness, which are the unity and completeness of the Body of Christ, and not of an earthly, human organization. To avoid confusion in people's minds between the True Orthodox Church and ecumenical false 'churches' that also, falsely, call themselves "Orthodox," the faithful children of God – both in Greece and in Russia, and then in the rest of the world – began to call themselves "True Orthodox Christians," and to call the Church "True Orthodox." Therefore, we do not accept the sacraments and rites performed by clergy of so-called "World Orthodoxy" as valid or grace-filled, nor do we recognize the bodies of "World Orthodoxy" as Orthodox Churches.

(5)

We also condemn and anathematize the heresy of the Imiaslavists or "Name-worshippers", who say that the Name or Names of God are either the Essence or Energies of God. We venerate the Most Holy Name of Jesus Christ, recognizing that the Uncreated Divine Energies work through it, though it is itself not a Divine Energy. Therefore, all theories and opinions that have come about in recent times which seek to state that either the All-Holy Name of Jesus Christ or other names of God are Uncreated Energies, we do not accept, but, rather anathematize and condemn.

(6)

(a) Modernism must be rejected, anathematized, and condemned, as contrary in all points to the One True Faith, the Holy Catholic Church, the Apostolic Deposit, the simple Orthodox Christian Faith. Modernism teaches that the Scriptures, especially of the Old Testament, were not written by the authors that the Scriptures and Holy Fathers attribute them to. The Holy Ghost, Being Himself God, inerrantly and infallibly exercised His authority by speaking through Holy Men of old, in both the Old and New Testaments, from Prophet and Law-Giver Moses to the Blessed Apostle and Evangelist John, and He (the Holy Ghost, the Spirit of Truth, a Person of the Holy Trinity, God Himself) expressed His Truth in the Scriptures, and He exercised His guidance for the written Word

of God against error clearly in the writings of the Holy and God-bearing Fathers of the true Orthodox Christian Faith.

(b) Therefore, the Holy Fathers taught correctly, in approved consensus, in saying that Moses was the author of the Pentateuch, Isaias the author of all of his book, and Daniel of his, and all such as was proclaimed. As well, as all those books of the Old Testament being those which the Church has received.

(c) And, that these works are not vainly invented fables, legends, and baseless stories (for the Blessed Apostle Peter says, “For we have not followed cunningly devised fables, when we made known unto you the power and coming of the Lord Jesus Christ,”), but the factual truth and commonly understood meaning as allowed by the Holy Fathers and the general consensus of the saints, who proclaimed the Will of God. This further includes the authorship of the Gospels and Epistles, and other New Testament books.

(d) Furthermore, the Holy Ecumenical Councils, their Canons and Decrees, and the Tradition received concerning Our Most Pure Sovereign Lady the Theotokos and Blessed Ever-Virgin Mary are to be received, as commonly understood and applied by the Church, being guided by the Holy Ghost, and proved by the Spirit in the lives of countless godly and saintly men and women, not the least of which were our Fathers Athanasius of Alexandria, Cyril of Jerusalem, Meletius of Antioch, Hilary of Poitiers, Cyril of Alexandria, Anatolios of Constantinople, Leo the Great, Eustacia of Chalcedon, Gregory of Tours, Gregory the Dialogus, Patriarch Eustichios of Constantinople, Maximus the Confessor, Martin the Confessor, Taraisios of Constantinople, Photios the Great, Gregory Palamas, as well as the Defender of the Faith, Mark of Ephesus, and countless other holy ones, whose unanimous consent reflects the movement of the Holy Ghost in expounding the Orthodox Catholic Christian Truth. As such, their decisions are not subject to review or reinterpretation outside of the purely non-dogmatic minor economies allowed by consensus of the Holy Fathers;

(e) Therefore, Nestorius was a Nestorian, Dioscorus and Severus Monophysites, Honorius a Monothelite, the wicked Isaurian an iconoclast, Barlaam an heretic thinker and fighter against Grace, and the Papists and Protestants expounders of heretical doctrines;

(f) Therefore, all the successors to these heresies must accept the canons, decrees, decisions, anathemas, and teachings of all Seven Ecumenical Synods, the Local Synods approved by them, and all the Pan-Orthodox Synods which confirmed the Truth; for these groups are separated from the Pillar and Ground of Truth, which is the One, Holy Catholic and Apostolic Church, Guardian by the pure mercy and Grace of God, of the Orthodox Faith; for we can only confess ourselves to be unworthy servants;

THEREFORE, I confess that I accept all of the forgoing, as well as rejecting every ecclesiastical and liturgical relation or association with the heretical bodies, such as the modernist/ecumenist Patriarchates, and those who are in communion with them. I confess and proclaim with the Fathers of the Seventh Ecumenical Synod: “We follow the ancient traditions of the Catholic Church. We

keep the institutions of the Fathers. We anathematize those who add anything or subtract anything from the Catholic Church.” I confess that I am joined and united to the saving and true Orthodox Church, under the jurisdiction of His Beatitude, John, Archbishop of New York and New Jersey, Metropolitan of the Autonomous Orthodox Metropolia of North and South America and the British Isles, under whose spiritual guidance and omophor I shall be.

Signature

Parish Priest

Date (Ecclesiastical/Civil)

Parish Church

City

State/Province