

THE 2025 ANNUAL CHRONOLOGY of
ECUMENISM

Orthodox Traditionalist Publications



ORTHODOX TRADITIONALIST
PUBLICATIONS
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**The 2025 Annual Chronology of
Heretical World Orthodox Ecumenism**

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First Edition 2025
www.orthodoxtraditionalist.com

Abstract

The 2025 Annual Chronology of Heretical World Orthodox Ecumenism is a systematic, day-by-day documentation of ecumenist activity undertaken by every major “canonical” World Orthodox jurisdiction during the calendar year 2025. Compiled through primary-source reporting, official statements, photographs, videos, and direct ecclesiastical communications, the work exposes a consistent and uninterrupted pattern of interfaith and inter-Christian participation that directly contradicts Holy Scripture, the Apostolic Canons, the Ecumenical Councils, and the unanimous witness of the Holy Fathers.

The chronology demonstrates that Patriarchal Synods, primates, metropolitans, bishops, clergy, seminaries, and official church institutions repeatedly engaged in joint prayer, liturgical presence, sacramental recognition, theological cooperation, and fraternal endorsement with Roman Catholics, Protestants, Monophysites, Muslims, Jews, and other non-Christian religions. These actions were not isolated lapses or local aberrations, but coordinated, public, and institutionally endorsed practices—often conducted under the auspices of the World Council of Churches, bilateral “dialogue commissions,” state-religious partnerships, and anniversary celebrations of Ecumenical Councils emptied of their dogmatic meaning.

The document further establishes that the overwhelming majority of World Orthodox jurisdictions remain active members of the World Council of Churches, a body whose ecclesiology presupposes the denial of the Orthodox Church’s exclusivity as the One, Holy, Catholic, and Apostolic Church. Despite the clear prohibitions articulated in Apostolic Canons 45 and 64, the Council of Laodicea, the Council of Antioch, and the Ecumenical Councils themselves, violations are shown to be routine, normalized, and publicly defended by hierarchs at the highest levels.

Importantly, the authors make no claim of exhaustiveness. On the contrary, the work explicitly acknowledges that this single year, documented through the sustained labor of only two researchers, represents but a fraction of the total volume of ecumenist activity occurring across the Orthodox world. The chronology is therefore presented not as an anomaly, but as a representative snapshot within a century-long trajectory of doctrinal collapse and ecclesiological confusion.

Introduction

This *Orthodox Traditionalist Publication Annual Chronology of World Orthodox Ecumenism* is not merely a record—it is a witness and indictment. From January 1st to December 31st, this modular chronology exposes, day by day, the ongoing betrayal of Holy Orthodoxy by the heretical World Orthodox jurisdictions. These modernist institutions, having long since abandoned the patristic faith, now persist in the promotion and celebration of the pan-heresy of ecumenism—openly collaborating with heretics, recognizing false “churches,” and trampling underfoot the sacred canons and confessions of our Fathers.

Each entry offers a concise historical narrative documenting these heretical actions—liturgical syncretism, joint prayers with Papists and Protestants, Nestorians, Monophysites, Jews, Muslims, Hindus, Buddhists, an endorsement of perennialist ideology, and open rebellion against the ecclesiastical boundaries set by the Ecumenical Councils. These are not isolated incidents, but a pattern of apostasy that reveals their total and public separation from the One, Holy, Catholic, and Apostolic Church.

As Orthodox Christians who hold fast to the patristic calendar, the unchanging faith of the Saints, and the confession of the true Church, we present this annual chronology as a sober and necessary witness. Our aim is not novelty, but clarity—to show how these jurisdictions, masquerading as Orthodox, have become organs of the Antichrist spirit of ecumenism. With source citations, photos, and videos, we let their own actions testify against them.

In an age of compromise, this work stands as a chronicle of the unfolding apostasy—and a call to faithful Orthodox everywhere: *Stand fast and hold the traditions which ye have been taught* (2 Thessalonians 2:15).

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Holy Canons Related to Ecumenism

“Let any Bishop, or Presbyter, or Deacon that merely joins in prayer with heretics be suspended, but if he had permitted them to perform any service as clergymen, let him be deposed.”

– **Canon XLV of the Holy Apostles**

“If any clergymen, or laymen, enter a synagogue of Jews, or of heretics, to pray, let him be both deposed and excommunicated.” – **Canon LXV of the Holy Apostles**

“We order any Bishop, or Presbyter, that has accepted any heretics’ Baptism, or sacrifice, to be deposed; for ‘what consonancy hath Christ with Belial? or what part hath the believer with an infidel?’” – **Canon XLVI of the Holy Apostles**

“Concerning the fact that those belonging to the Church must not be allowed to go visiting the cemeteries or the so-called martyria of any heretics, for the purpose of prayer or of cure, but, on the contrary, those who do so, if they be among the faithful, shall be excluded from communion for a time until they repent and confess their having made a mistake, when they may be readmitted to communion.” – **Canon IX of the Council of Laodicea**

“One must not join in prayer with heretics or schismatics.”

– **Canon XXXIII of the Council of Laodicea**

“If any Bishop, or Presbyter, or Deacon celebrate the holy day of Easter before the vernal equinox with the Jews, let him be deposed.” – **Canon VII of the Holy Apostles**

“As for all persons who dare to violate the definition of the holy and great Synod convened in Nicaea … concerning the holy festival of the soterial Pascha, we decree that they be excluded from Communion and be outcasts from the Church if they persist … But if any of the persons occupying prominent positions in the Church … should dare … to celebrate Pascha along with the Jews, the holy Synod has hence judged that person to be an alien to the Church … Accordingly, it not only deposes such persons from the liturgy, but also those who dare to commune with them after their deposition.” – **Canon I of the Council of Antioch**

“If any Presbyter, condemning his own bishop, draw people aside and set up another altar, without finding anything wrong with the Bishop in point of piety and righteousness, let him be deposed, on the ground that he is an office-seeker. For he is a tyrant… But let the laymen be excommunicated.

Let these things be done after one, and a second, and a third request of the Bishop.”

– **Apostolic Canon XXXI**

“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 is preaching the heresy publicly … such persons not only are not subject to any canonical penalty … but, on the contrary, they shall be deemed worthy to enjoy the honor which befits them among Orthodox Christians.” – **Canon XV of the First–Second Council (Constantinople, 861)**

“Let not the Symbol of Faith be set aside … but let it remain unchanged: and let every heresy be given over to anathema.” – **Canon I of the Second Ecumenical Council**

“Let no one be permitted to bring forward, or write or compose a different faith besides that defined by the holy Fathers who assembled … in Nicaea … and if they be bishops or belong to the clergy, be alien-bishops … and if they be laymen, let them be given over to anathema.”

– **Canon VII of the Third Ecumenical Council**

“We have acknowledged it as just to keep the canons of the holy Fathers set forth at each synod till now.” – **Canon I of the Fourth Ecumenical Council**

“If anyone at all does not maintain and accept the aforementioned dogmas of piety … let him be anathema … and let him be excluded and expelled from the Christian estate as an alien.”

– **Canon I of the Sixth Ecumenical Council (in Trullo)**

“Whomever they give over to anathema, those we also anathematize; and whomever to expulsion, those we also expel, and whomever to excommunication, those we also excommunicate.”

– **Canon I of the Seventh Ecumenical Council**

World Council of Churches Members

- Church of Cyprus — WCC Member Since: 1948
- Church of Greece — WCC Member Since: 1948
- Ecumenical Patriarchate — WCC Member Since: 1948
- Greek Orthodox Patriarchate of Alexandria and All Africa — WCC Member Since: 1948
- Greek Orthodox Patriarchate of Antioch and All the East — WCC Member Since: 1948
- Greek Orthodox Patriarchate of Jerusalem — WCC Member Since: 1948
- Orthodox Autocephalous Church of Albania — WCC Member Since: 1994
- Orthodox Church in America — WCC Member Since: 1953
- Orthodox Church in Japan — WCC Member Since: 1973
- Orthodox Church in the Czech Lands and Slovakia — WCC Member Since: 1966
- Orthodox Church of Finland — WCC Member Since: 1982
- Polish Autocephalous Orthodox Church — WCC Member Since: 1961
- Romanian Orthodox Church — WCC Member Since: 1961
- Russian Orthodox Church (Moscow Patriarchate) — WCC Member Since: 1961
- Serbian Orthodox Church — WCC Member Since: 1965

2025 Chronology of Ecumenism



Jurisdiction Involved: Patriarchate of Antioch

1 January 2025. An ecumenical meeting was convened between Patriarch John X of Antioch and All the East, representing the Greek Orthodox Church, and Uniate Patriarch Youssef Absi of Antioch and All the East, representing the Melkite Greek Catholic Church. This meeting took place at the Patriarchal Residence in Damascus.

The primary objective of this assembly was to advance the pan-heresy of ecumenism and their ecumenical initiatives despite the notable doctrinal divergences between the Eastern Orthodox Church and the Uniate Catholic Church. Both patriarchs underscored the significance of their ongoing collaboration and unity, highlighting the necessity of dialogue even in the presence of theological differences.¹

¹ “Patriarch of Antioch receives Melkite Greek Catholic Church Patriarch Youssef Absi, Orthodox Times, accessed June 23rd, 2025, <https://orthodoxtimes.com/patriarch-of-antioch-receives-melkite-greek-catholic-church-patriarch-youssef-absi/>



Jurisdiction Involved: Ecumenical Patriarchate of Constantinople

1 January 2025. In the ostentatious setting of the Patriarchal Church in the Phanar, Ecumenical Patriarch Bartholomew presided over the annual Divine Liturgy, a ritualistic display masking deeper, more troubling agendas. His subsequent New Year's address, delivered to a carefully curated audience, was not a genuine call for spiritual renewal, but rather a thinly veiled promotion of ecumenism—a dangerous dilution of Orthodox doctrine. The emphasis on the upcoming joint commemoration of the First Ecumenical Council of Nicaea with the Roman Catholic Church, and the anticipated presence of Pope Francis, signaled a disturbing willingness to compromise Orthodox principles for the sake of superficial unity. This eagerness to embrace Rome, despite centuries of theological divergence, betrays a lack of commitment to the true faith.

The manufactured enthusiasm for the 60th anniversary of lifting the excommunications between Constantinople and Rome further underscores this misguided pursuit of ecumenism. Instead of focusing on the unresolved theological differences and the historical wounds inflicted by Rome, the Patriarch chooses to prioritize a hollow “dialogue of love,” potentially sacrificing the integrity of Orthodoxy on the altar of political expediency. The address, while paying lip service to global conflicts, ultimately serves as a platform to advance this ecumenical agenda, one that threatens to erode the foundations of the Orthodox Church and its unique spiritual heritage. The constant references to the Pope and collaboration with Rome are not signs of progress, but rather alarming indicators of a church drifting further away from its true calling.²

² “Patriarch: The issue of the common celebration of Easter is crucial for unity of Christians,” Orthodox Times, accessed, June 23rd, 2025, <https://orthodoxtimes.com/patriarch-the-issue-of-the-common-celebration-of-easter-is-crucial-for-the-unity-of-christians/>



EP Meeting with Armenian Monophysites 1 January 2025.

Jurisdiction Involved: Ecumenical Patriarchate of Constantinople

2 January 2025. A meeting between the Ecumenical Heresiarch Bartholomew and Sahak Mashalyan, the Armenian Patriarch in Turkey, took place in the Phanar. While Patriarch Bartholomew offered the customary well wishes for the Armenian Patriarch's Christmas season and the New Year, the encounter was a staged event, designed to project an image of unity and cooperation that belies the complex realities of inter-religious relations in Turkey. The “warm reception” and “heartfelt wishes” served as another promulgation of the pan-heresy of ecumenism with ecumenically condemned monophysites.³

Jurisdiction Involved: Ecumenical Patriarchate of Constantinople

9 January 2025. The Ecumenical Patriarch Bartholomew visited the Armenian Patriarchate in Kumkapı, Constantinople, on Wednesday, January 8, 2025, to promulgate his ecumenist agenda and to personally extend his Christmas and Epiphany greetings, celebrated on January 6, 2025, to the Armenian Patriarch of Turkey, Sahak Maşalyan, and through him, his monophysite community. “The Ecumenical Patriarch, accompanied by the Grand Protosyncellos Gregory, also conveyed his heartfelt wishes for a peaceful New Year and prayed for the strengthening of universal solidarity and cooperation.”⁴

³ “Ecumenical Patriarch receives Armenian Patriarch Sahak Mashalyan,” Orthodox Times, accessed June 23rd, 2025, <https://orthodoxtimes.com/ecumenical-patriarch-bartholomew-receives-armenian-patriarch-sahak-mashalyan/>

⁴ “Ecumenical Patriarch’s wishes to the Armenian Patriarch of Turkey for Christmas and Epiphany,” Orthodox Times, accessed June 23rd, 2025, <https://orthodoxtimes.com/ecumenical-patriarch-wishes-to-the-armenian-patriarch-of-turkey-for-christmas-and-epiphany/>



Jurisdiction Involved: Greek Orthodox Patriarchate of Alexandria

14 January 2025. Metropolitan Daniel of Accra (Patriarchate of Alexandria) conducted an ecumenical visit to the headquarters of the Coptic Orthodox Church in Ghana to promote the pan-heresy of ecumenism and ecumenical dialogue for the upcoming feast of Epiphany according to the Church Calendar. “Archpriest Fr. Athanasios Ava Mark, together with clergy and monks, warmly welcomed the delegation of the Orthodox Church and guided them to the Church of St. Mark, the Clinic and the parish premises.” According to *Orthodox Times*, Metropolitan Daniel “conveyed the blessings of the Greek Orthodox Pope and Patriarch Theodoros II” to the ecumenically condemned monophysite

community, “emphasizing the long-standing fraternal relations of the two ancient Christian churches of Egypt, but also the friendship that connects the two Primates, who bear the same name Theodore II.⁵



Funeral of Chief Rabbi Isak Haleva with EP (Right of Papist Cardinal) in Attendance 16 January 2025.

Jurisdiction Involved: Ecumenical Patriarchate of Constantinople

16 January 2025. “The Ecumenical Patriarch Bartholomew, accompanied by Metropolitan Elder Emmanuel of Chalcedon and the Grand Protosyncellus Gregory, attended the funeral of the Chief Rabbi of the Jews of Turkey, Isak Haleva, which took place at noon on Thursday, January 16, 2025, at the Neve Shalom Synagogue in Pera” despite and in complete disregard to Apostolic Canon 45 and 64 respectively.⁶

⁵ “Metropolitan of Accra visits Coptic Orthodox Church of Ghana,” Orthodox Times, accessed June 23rd, 2025, <https://orthodoxtimes.com/metropolitan-of-accra-visits-coptic-orthodox-church-of-ghana/>

⁶ “The Ecumenical Patriarch at the Funeral of Chief Rabbi Isak Haleva,” Orthodox Times, accessed June 23rd, 2025, <https://orthodoxtimes.com/the-ecumenical-patriarch-at-the-funeral-of-chief-rabbi-isak-haleva/>



Lutheran “Bishop” Mikael Mogren of Västerås with EP Bishop Cleopas 19 January 2025.

Jurisdiction Involved: Ecumenical Patriarchate of Constantinople

19 January 2025. Metropolitan Cleopas of Sweden and All Scandinavia of the Ecumenical Patriarchate accepted an invitation from the Pseudo Protestant “Bishop” Mikael Mogren of Västerås to attend the ordination of clergy within the Lutheran Church. Following the ceremony, Metropolitan Cleopas participated in a discussion centered on the upcoming Ecumenical Week, scheduled to take place in Stockholm in August 2025 with the participation of Ecumenical Patriarch Bartholomew. During this event, the Metropolitan presented the Pseudo-Bishop and newly ordained “clergy” with gifts and extended an invitation for Bishop Mikael to attend the Divine Liturgy in Stockholm presided over by the Ecumenical Patriarch.

Metropolitan Cleopas addressed questions from the panel discussion organizers, emphasizing the necessity of inter-Christian dialogue and highlighting unifying elements between denominations in furtherance of the pan-heresy of ecumenism. He referenced scriptural passages and quoted Ecumenical Patriarch Bartholomew's views on ecumenism as a worldview. The Metropolitan cited the Patriarch's analogy of the Hospitality of Abraham icon to illustrate the invitation to engage with those of differing beliefs. He also mentioned the planned Easter concelebration and the anniversary of the First Ecumenical Council of Nicaea as opportunities for promoting unity. The Metropolitan returned to Stockholm later that day.

The Ecumenical Patriarchate's attendance, through its bishop, constituted a clear recognition of the Lutheran Church's legitimacy and sacraments, a decision that contravened established Apostolic Canons.⁷

⁷ “Metropolitan of Sweden Visited Bishop Mikael of Västerås,” Orthodox Times, accessed June 23rd, 2025, <https://orthodoxtimes.com/metropolitan-of-sweden-visited-bishop-mikael-of-vasteras/>



Jurisdiction Involved: Greek Orthodox Patriarchate of Antioch

20 January 2025. “Patriarch John X of Antioch and All the East met with Patriarch Bechara Boutros Al-Rahi of Antioch and All the East for the Maronites, at the Patriarchal Palace in Bkerké. The two Patriarchs engaged in a wide-ranging dialogue, discussing matters of general interest and current issues.”⁸

⁸ “The Patriarch of Antioch met with the Patriarch of Antioch for the Maronites,” Orthodox Times, accessed June 23rd, 2025, <https://orthodoxtimes.com/the-patriarch-of-antioch-met-with-the-patriarch-of-antioch-for-the-maronites/>



Patriarch Theophilos (JP) meeting with Armenian Monophysites of Jerusalem 21 January 2025.

Jurisdiction Involved: Greek Orthodox Patriarchate of Jerusalem

21 January 2025. During the Holy Sepulcher Brotherhood's visit to the Armenian Patriarchate in Jerusalem for Christmas, a return gesture for a prior visit, Patriarch Theophilos of Jerusalem delivered an address characterized by ecumenist rhetoric, referring to the Armenian clergy as co-equals within the Orthodox Church.⁹



Romanian Patriarchate Bishop Ploiesti praying with Armenian Monophysites 22 January 2025.

⁹ “Holy Sepulcher Brotherhood visited Armenian Patriarchate for Christmas,” Orthodox Times, accessed June 23rd, 2025, <https://orthodoxtimes.com/holy-sepulchre-brotherhood-visited-armenian-patriarchate-for-christmas/> ; https://www.youtube.com/watch?v=Xqp3PRsiShc&embeds_referring_euri=https%3A%2F%2Forthodoxtimes.com%2F&source_ve_path=OTY3MTQ

Jurisdiction Involved: Romanian Orthodox Patriarchate

22 January 2025. Patriarchal Auxiliary Bishop Varlaam of Ploiești, acting as a proxy for Patriarch Daniel of Romania, lent credibility to the charade of Christian unity at the Armenian Archdiocesan Cathedral in Bucharest. This participation in the Week of Prayer for Christian Unity, a global exercise in theological compromise, further eroded the foundations of Orthodox ecclesiology among the world Orthodox. The chosen theme, "Do you believe this?" (John 11:26), served only as a thinly veiled attempt to gloss over the fundamental doctrinal differences that separate Orthodoxy from the heterodox.

Bishop Varlaam, in his address, perpetuated the dangerous illusion that unity can be achieved through mere prayer, conveniently ignoring the centuries of theological divergence and the unyielding dogmatic boundaries established by the Holy Fathers. His invocation of the Nicene-Constantinopolitan Creed as a "divine instrument" was a particularly egregious distortion, given that the Creed itself stands as a testament to the very truths that these ecumenical gatherings seek to undermine. By selectively focusing on Martha's faith while downplaying the crucial distinctions between Orthodox and heterodox understandings of salvation, resurrection, and the nature of the Church, Varlaam peddled a watered-down version of Christianity that appeals to sentimentality rather than genuine theological conviction.

The bishop's reference to Christ's prayer in Gethsemane was equally misleading. The unity Christ prayed for was not a superficial amalgamation of disparate beliefs, but a unity founded upon adherence to the true faith, a faith preserved and defended by the Orthodox Church alone. By lamenting the proliferation of Christian denominations, Varlaam inadvertently acknowledged the futility of the ecumenical project, yet he continued to promote the false hope that these divisions can be overcome through mere goodwill and shared prayer. This participation in ecumenical events, far from fostering true unity, only serves to legitimize heresy and further obscure the path to salvation within the Orthodox Church.¹⁰

Jurisdiction Involved: Russian Orthodox Patriarchate of Moscow

22 January 2025. "On January 22, the Department for External Church Relations (DECR) hosted a meeting between its chairman, Metropolitan Anthony of Volokolamsk, and Revd. Canon Dr. Arun John, the newly appointed chaplain of St. Andrew's Anglican church in Moscow. Metropolitan Anthony welcomed the guest and wished him success in his ministry.

Canon Arun John conveyed greetings to the DECR chairman from His Grace Stephen Cottrell, the Lord Archbishop of York and Primate of England, thanked His Eminence for the attention of his department to the Anglican community in Moscow, and expressed hope for the further development of bilateral cooperation.

¹⁰ "Bishop of Ploiești rediscovery of Christian unity during Prayer Week celebration," Orthodox Times, accessed June 23rd, 2025, <https://orthodoxtimes.com/bishop-of-ploiesti-rediscovery-of-christian-unity-during-prayer-week-celebration/>

Attending the meeting on the side of the Russian Orthodox Church was hieromonk Stefan (Igumnov), DECR secretary for inter-Christian relations, and Ms. Patricia Szymczak, the churchwarden of St. Andrew's on the Anglican side.”¹¹



Ecumenical Patriarchate Bishop of Italy in Joint Prayer with Heterodox 25 January 2025.

Jurisdiction Involved: Ecumenical Patriarchate of Constantinople

25 January 2025. The Week of Prayer for Christian Unity concluded with an ecumenical gathering at the Roman Catholic Church of Our Lady in Ponticelli, organized by the Provincial Council of Christian Churches of Campania. Bishop George of Krateia, representing the Ecumenical Patriarchate alongside Dr. Elisavet Kalambouka, conveyed greetings from Metropolitan Polykarpos of Italy and read a message echoing standard ecumenical sentiments regarding Christian unity.

However, this outward show of unity masked a serious breach of the canons of the Church. By participating in a prayer service within a heretical pseudo-church, Bishop George not only contravened Apostolic Canon 45, which dictates excommunication for clergy who even pray with heretics, but he also violated Apostolic Canon 64. This canon (Apostolic Canon 64) explicitly prohibits entering synagogues of Jews or heretics for prayer, prescribing deposition for clergy and excommunication for laity. The bishop's attendance, therefore, constituted a double transgression, showcasing a dangerous

¹¹ “DECR Chairman meets with chaplain of St. Andrew's Anglican church in Moscow,” Official Website of the Department of the External Church Relations Moscow Patriarchate, accessed June 26, 2025, <https://mospat.ru/en/news/92800/>

disregard for the boundaries established by the Holy Apostles and a willingness to sacrifice Orthodox integrity for a superficial and ultimately false sense of unity.¹²



Jurisdiction Involved: Russian Orthodox Patriarchate of Moscow

26 January 2025. Monophysite Bishop Basilius was enthroned as the sixth Primate of the Monophysite “Eritrean Orthodox Tewahdo Church” in Asmara. At this enthronement, an official delegation from the Russian Orthodox Moscow Patriarchate was present. During the liturgy, the three Moscow Patriarchate hierarchs prayed with the monophysite heretics in direct violation of Apostolic

¹² “Conclusion of the Week of prayer for Christian unity in Naples,” Orthodox Times, accessed June 23rd, 2025, <https://orthodoxtimes.com/conclusion-of-the-week-of-prayer-for-christian-unity-in-naples/>

Canons 45 and 64; they gave speeches congratulating this pseudo-bishop and additionally presented him with a bishop's staff, thereby recognizing him as a true Orthodox Christian bishop.¹³

Jurisdiction Involved: Russian Orthodox Patriarchate of Moscow

11 February 2025. Three students from the monophysite Coptic 'church' began theological studies at the Smolensk Orthodox Theological Seminary—a program facilitated by the Moscow Patriarchate's Department for External Church Relations (DECR), marking another act of heretical ecumenism. This educational exchange stems from an agreement between Patriarch Kirill of Moscow and Coptic Patriarch Tawadros II, brokered by the joint "Commission for Dialogue" between the Russian Orthodox Church and the Coptic sect. The students—two hierodeacons from Coptic monastic communities and one layman—are enrolled in a custom curriculum supervised by seminary faculty, with plans to transition from remote learning to in-person study in Smolensk. Such collaboration with non-Orthodox monophysite clerics reflects a continued effort by the Moscow Patriarchate to blur the dogmatic boundaries of the Church through academic and ecclesial recognition of heretical bodies.¹⁴



Jurisdiction Involved: Russian Orthodox Patriarchate of Moscow

15 February 2025. During a working visit to Bari, Italy, Metropolitan Anthony of Volokolamsk, chairman of the Moscow Patriarchate's Department for External Church Relations, met with Roman

¹³ "Moscow Patriarchate's delegation takes part in the celebrations marking the enthronement of new Primate of the Eritrean Church," Official Website of the Moscow Patriarchate Department of External Church Relations, accessed June 26th, 2025, <https://web.archive.org/web/20250627020356/https://mospat.ru/en/news/92827/>

¹⁴ "Students from Coptic Church admitted to Smolensk Theological Seminary," Official Website of the Moscow Patriarchate Department of External Church Relations, accessed June 26th, 2025, <https://mospat.ru/en/news/92883/>

Catholic Archbishop Giuseppe Satriano of Bari-Bitonto—a meeting which served as yet another public act of heretical ecumenism by the Moscow Patriarchate. Also present were Archpriest Vyacheslav Bachin, rector of the Patriarchal Metochion of St. Nicholas in Bari; Priest Giovanni Distante, prior of the Basilica of St. Nicholas; and members of the diocesan curia.

Archbishop Satriano warmly received Metropolitan Anthony, emphasizing the significance of a Russian Orthodox hierarch honoring a Roman Catholic diocese—an implicit recognition of schismatics as fellow “churchmen,” in direct contradiction to the Holy Canons and patristic ecclesiology. The two hierarchs discussed matters of mutual interest and exchanged commemorative gifts, signaling not brotherly correction but mutual affirmation. Later that day, Metropolitan Anthony visited the Cathedral of Saint Sabinus, continuing a pattern of ecumenical gestures that confuse the faithful and blur the line between Orthodoxy and Latin heresy.¹⁵

¹⁵ “DECR chairman meets with Catholic Archbishop of Bari-Bitonto Giuseppe Satriano,” Official Website of the Moscow Patriarchate Department of External Church Relations, accessed June 26th, 2025, <https://mospat.ru/en/news/92885/>



Patriarchal Heresiarch Bartholomew with Papist Clergy at the Phanar, February 18, 2025.

Jurisdiction Involved: Ecumenical Patriarchate of Constantinople

18 February 2025. The Ecumenical Patriarch Bartholomew welcomed heretical papist Archbishop Mario Delpini of Milan, along with a large delegation of Latin clergy and lay collaborators, to Constantinople. The Patriarch greeted the Archbishop in Italian, expressing fraternal wishes for the swift recovery of Pope Francis. He then delivered an address highlighting the historical spiritual connections between Constantinople and Milan, referencing his past visits for the 1700th anniversary of the Edict of Milan.

The meeting's significance lay in its overt display of heretical ecumenism. The Patriarch specifically mentioned the upcoming joint commemoration of the 1700th anniversary of the First Ecumenical Council of Nicaea with Pope Francis in Turkey. This event, and the archbishop's pilgrimage to Constantinople and planned visit to Nicaea, underscored the ongoing efforts to foster closer ties

between the Ecumenical Patriarchate and the Roman Catholic Church, further solidifying the Patriarch's commitment to ecumenical dialogue and the pan-heresy of ecumenism.¹⁶



Patriarch Daniel of Bulgaria and Islamic Mufti engaging in Ecumenist and Perennialist Dialogue, February 18, 2025.

Jurisdiction Involved: Orthodox Patriarchate of Bulgaria

18 February 2025. Bulgarian Patriarch Daniel met with Grand Mufti Dr. Mustafa Hadzhi at the Synodal Palace, focusing on strengthening relations between the Bulgarian Orthodox Church and the Heretical Islamic Office of the Grand Mufti. Discussions centered on collaborative efforts to address social issues impacting both Christian and Muslim communities within Bulgaria.

A primary point of agreement was the need to incorporate “Religion” into the standard Bulgarian school curriculum, a proposal both leaders believe will improve the nation’s spiritual environment and promote religious understanding among young people. Patriarch Daniel and Islamic Grand Mufti Mustafa Hadzhi also discussed challenges facing Bulgarian society, with emphasis on protecting the physical and spiritual well-being of children and youth, combating addictions, and the potential role of traditional religious communities in prevention. The meeting concluded with a commitment to joint initiatives where in the pseudo-traditionalist Patriarchate of Bulgaria continues to promulgate the Pan-heresy of Ecumenism and Perennialism.¹⁷

¹⁶ “Ecumenical Patriarch offered recovery prayers to Pope Francis,” Orthodox Times, accessed June 23rd, 2025, <https://orthodoxtimes.com/ecumenical-patriarch-offered-recovery-prayers-to-pope-francis/>

¹⁷ “Bulgarian Patriarch Daniel meets with Grand Mufti Mustafa Hadzhi,” Orthodox Times, accessed June 23rd, 2025, <https://orthodoxtimes.com/bulgarian-patriarch-daniel-meets-with-grand-mufti-mustafa-hadzhi/>

Jurisdiction Involved: Russian Orthodox Patriarchate of Moscow

21 February 2025. Metropolitan Anthony of Volokolamsk, chairman of the Moscow Patriarchate's Department for External Church Relations (DECR), visited the Nizhny Novgorod Theological Seminary for a meeting with clergy, seminary faculty, students, and Orthodox youth. Welcomed by Metropolitan Georgy of Nizhny Novgorod and Arzamas and Bishop Filaret of Dalnekonstantinovsky, Metropolitan Anthony expressed his gratitude for the invitation and recalled previous visits to the region, noting his joy in returning to venerate the local Orthodox shrines.

During his address, Metropolitan Anthony outlined the various directions of the DECR's work as mandated by the Holy Synod. He focused especially on inter-Orthodox relations in the modern world, elaborated on the founding of the Patriarchal Exarchate of Africa, and discussed the Moscow Patriarchate's complex dialogue with the Roman Catholic Church and other Christian communities. He also spoke on interreligious cooperation, highlighting ongoing efforts with Islamic representatives to defend traditional values. The event concluded with a question-and-answer session, after which Metropolitan Georgy expressed appreciation for the visit. Metropolitan Anthony then presented the seminary with a book on the history of the DECR.¹⁸

Jurisdiction Involved: Albanian Orthodox Church

24 February 2025. In a concerning display of ecumenical sentiment, the Autocephalous Orthodox Church of Albania, through Metropolitan Joan of Korça, Acting Archbishop of Tirana, Durrës, and All Albania, issued a message of solidarity to the Vatican following reports of Pope Francis's illness. This message, ostensibly an act of Christian charity, carried with it the continued promulgation of the pan-heresy of ecumenism.

The Albanian Orthodox Church's statement expressed heartfelt prayers for Pope Francis's complete recovery, emphasizing a desire for him to continue his significant role within the Catholic Church. While the intention to pray for his well-being is understandable and compassionate, there is concern that wishing for the continuation of his "important mission" may inadvertently support teachings that conflict with Orthodox doctrine, thus further blurring the ecclesiological boundaries between Orthodoxy and heretical Roman Catholicism.¹⁹

¹⁸ "DECR Chairman tells participants of the meeting at Nizhny Novgorod seminary about external contacts of the Russian Orthodox Church," Official Website of the Department of External Church Relations Moscow Patriarchate, accessed June 26, 2025, <https://mospat.ru/en/news/92905/>

¹⁹ "Church of Albania expresses solidarity and prays for Pope Francis' Recovery," Orthodox Times, accessed June 23rd, 2025, <https://orthodoxtimes.com/church-of-albania-expresses-solidarity-and-prays-for-pope-francis-recovery/>



Jurisdiction Involved: Russian Orthodox Patriarchate of Moscow

25 February 2025. The Civic Chamber of the Russian Federation hosted the International Scientific-Practical Conference titled “*Muslims in the Defense of the Fatherland: Historical Feat and Modern Challenges*,” organized by the Spiritual Assembly of Muslims of Russia in collaboration with various governmental and Islamic institutions. This hybrid-format event brought together state officials, academics, clergy, and military personnel to discuss the historical role of Muslims in Russia’s defense, the function of so-called “traditional religions” in promoting national unity, and the growing partnership between religious institutions and the state in the sphere of patriotic education. Notably, with the blessing of Metropolitan Antony of Volokolamsk, Hieromonk Gregory (Matrusov) of the Moscow Patriarchate’s Department for External Church Relations participated via video address—yet another clear example of the Russian Orthodox Church’s continued involvement in state-driven (Sergianism) interfaith (Ecumenism) projects.²⁰

Jurisdiction Involved: Russian Orthodox Patriarchate of Moscow

25 February 2025. The Bulgarian Islamic Academy in Kazan hosted a hybrid-format roundtable titled “*The Experience of Religious Organizations in Working with Military Personnel and Veterans of the Special Military Operation (SMO)*.” The event brought together Orthodox clergy, Islamic scholars, state officials, and military chaplains to exchange experiences on strengthening the spiritual and moral foundations of military service, fostering unity within units, and supporting the families of servicemen. Participants included representatives from the Kazan Diocese, the Muftiate of Tatarstan, and the Bulgarian Islamic Academy. With the blessing of Metropolitan Antony of Volokolamsk, Hieromonk Gregory

²⁰ “Representative of the DECR participates in Interreligious Scientific-Practical Conference,” Official Website of the Department of External Church Relations Moscow Patriarchate, accessed June 26, 2025, <https://mospat.ru/en/news/92922/>

(Matrusov) of the Moscow Patriarchate's Department for External Church Relations also took part online, offering a formal address to the gathering.²¹



EP Archbishop, Nikitas of Thyateira praying with the heterodox at the Uniate Cathedral in London, 25 February 2025.

Jurisdiction Involved: Ecumenical Patriarchate of Constantinople

25 February 2025. Archbishop Nikitas of Thyateira and Great Britain participated in an Ecumenist Interfaith Prayer Service for Peace in Ukraine, held at the Ukrainian Catholic Cathedral in London. This gathering was attended by various heterodox religious leaders, dignitaries, and members of various faith communities.

Archbishop Nikitas, as a principal speaker, led prayers and delivered an address emphasizing the power of faith and the need for solidarity with those suffering in Ukraine. His participation, however good intentioned, represents a clear violation of Apostolic Canon 45, which prohibits Orthodox clergy from praying with heretics, and Apostolic Canon 64, which forbids entering heretical places of worship for prayer. This ecumenical act, designed to project an image of unity, instead compromises Orthodox doctrinal principles and undermines the distinctiveness of the true faith. Furthermore, his meetings with political figures like Priti Patel and Wajid Khan, while framed as discussions on promoting peace,

²¹ “Representative of the DECR participates in Interreligious Roundtable,” Official Website of the Department of External Church Relations Moscow Patriarchate, accessed June 26, 2025, <https://mospat.ru/en/news/92918/>

further blur the lines between religious and secular spheres, potentially jeopardizing the Church's independence and spiritual integrity.²²



Jurisdiction Involved: Russian Orthodox Patriarchate of Moscow

7 March 2025. A delegation from the Monophysite Malankara ‘Orthodox’ Syrian church arrived in Moscow from India to take part in the celebrations of the uncovering of the relics of Matrona of Moscow, an event growing in significance among Indian ‘Orthodox Christians’. Sent with the blessing of Patriarch Kirill of Moscow and All Rus’, the delegation reflected the deepening spiritual ties between the Russian Orthodox Church and the Monophysite Malankara jurisdiction. Leading the group were Metropolitan Youhanon Mar Demetrios of the Delhi diocese, Metropolitan Geevarghese Mar Yulios of Kunnamkulam, and Priest Ashwin Fernandis, accompanied by representatives of the Moscow Patriarchate’s Department for External Church Relations (DECR).

Upon their arrival at the Pokrovsky Stavropegic Convent, the Indian guests were received by Abbess Feofania (Miskina) and the sisterhood. That evening, they joined local worshippers at the festive All-night Vigil, where they venerated the relics of Matrona—whose veneration has been steadily increasing in India in recent years. As a gesture of devotion and goodwill, the delegation presented the convent with a shroud featuring an Indian-embroidered image of Moscow Patriarchate saint.

²² “Archdiocese of Thyateira: Interfaith Prayer Service for peace in Ukraine,” Orthodox Times, accessed June 23rd, 2025, <https://orthodoxtimes.com/archdiocese-of-thyateira-interfaith-prayer-service-for-peace-in-ukraine/>

Jurisdiction Involved: Greek Orthodox Patriarchate of Antioch

8 March 2025. The Greek Orthodox Patriarch of Antioch, John X, and in the two heretical sect leaders of the Monophysites and Melkite Uniate Papists in Damascus, issued a well-intentioned joint statement condemning the recent mass killings of civilians in Syria. Signed by ‘Patriarch’ John X of Antioch and All the East of the Orthodox Church of Antioch, ‘Patriarch’ Mor Ignatius Aphrem II of the Syriac Orthodox Church, and ‘Patriarch’ Youssef Absi of the Melkite Greek Catholic Church, the statement highlighted the tragic escalation of violence and called for peace, national reconciliation, and the preservation of Syria’s unity.

However important and serious this appeal may be, the Patriarchate of Antioch has long exploited such situations to advance a divisive and heretical ecumenism within Syria. By equating the monophysite Syriac Orthodox Church and the Melkite Greek Catholic Church with the true Orthodox faith, the Patriarchate recklessly promotes heterodox sects as equally Orthodox and fully part of the Church. This dangerous stance undermines genuine Orthodox doctrine and opens the door to theological confusion, threatening the spiritual integrity of the Christian witness in Syria.²³



Jurisdiction Involved: Russian Orthodox Patriarchate of Moscow

8 March 2025. In a notable event highlighting growing ties between the Russian Orthodox Church and the “Malankara Orthodox Syrian Church of India,” Patriarch Kirill of Moscow hosted a delegation from the Malankara church on March 8th, 2025. The meeting took place after the Divine Liturgy at the Church of the Renewal of the Temple of Resurrection, within the Intercession Stavropegeic Convent in Russia. The Malankara delegation, led by Metropolitan Youhanon Mar Demetrios of the

²³ “Joint Statement by the Patriarchs in Syria,” Official Facebook of the Patriarchate of Antioch, accessed June 26, 2025, <https://www.facebook.com/100064812935834/posts/1053235476846874/?rdid=VRB5svKS8CRCeNby#>

Delhi diocese and accompanied by Metropolitan Geevarghese Mar Yulios and Priest Ashwin Fernandis—all key figures in their church’s department of ecumenical relations—had come to Russia to participate in the commemoration of the Matrona of Moscow, whose veneration among Indian Christians has notably increased in recent years.

During the meeting, Kirill emphasized the tradition of mutual participation between the two churches in each other’s commemorations and celebrations, which he credited with strengthening fraternal bonds. He praised the Malankara Primate, Catholicos Baselios Marthoma Mathews III, for his role in fostering these relations and acknowledged his recent receipt of Russia’s prestigious Order of Friendship. Patriarch Kirill also highlighted the Malankara church’s vocal support Ukrainian Orthodox Church, framing this as a shared commitment to religious freedom amid geopolitical tensions. The discussion further underscored the ecumenical nature of the relationship, with both sides emphasizing ongoing cooperation in hospital ministry, cultural exchange, theological consultations, and medical collaboration between institutions in Russia and Kerala, India. The meeting reflected a broad and deepening ecumenical engagement, rooted in historical ties dating back to the early 20th century, and aimed at fostering unity, shared spiritual growth, and social service between these ancient Orthodox traditions.²⁴

²⁴ “His Holiness Patriarch Kirill meets with delegation of Malankara Church,” Official Website of the Department of External Church Relations Moscow Patriarchate, accessed June 26, 2025, <https://mospat.ru/en/news/92939/>



Jurisdiction Involved: Russian Orthodox Patriarchate of Moscow

8 March 2025. During the first week of Lent and the feast of Matrona of Moscow, Patriarch Kirill of Moscow and All Rus' made a significant pastoral visit to the Pokrovsky stavropegic convent in Moscow. At the gates, he was welcomed by Hegumeness Feofania (Miskina), the convent's abbess, alongside the sisters, orphaned girls under the convent's care, and prominent public figures including Leonid Slutsky, chairman of the LDPR. Inside the convent, Patriarch Kirill venerated the relics of Matrona in the Church of the Intercession before leading the Divine Liturgy of St. John Chrysostom in the Church of the Renewal of the Temple of the Resurrection, assisted by senior bishops and clergy of the Moscow Patriarchate. The service was attended by members of the State Duma, clergy from the Orthodox Church in America (OCA), and a high-ranking delegation from the Monophysite Malankara 'Orthodox' Syrian church of India.



Jurisdiction Involved: Russian Orthodox Patriarchate of Moscow

12 March 2025. A session of the commission for international cooperation under the Russian Presidential Council for Interaction between Religious Organizations convened at the Department for External Church Relations of the Moscow Patriarchate. Presided over by Metropolitan Anthony of Volokolamsk—chairman of the Department and head of the commission—the meeting brought together a diverse group of heterodox and state officials. Among those present were A.V. Tretyakov, secretary of the Russian presidential administration for internal policy; Archpriest Nikolai Balashov, advisor to the Patriarch of Moscow and All Russia; senior bishop S.V. Ryakhovsky of the Union of Russian Pentecostal Christians; as well as representatives of Muslim and Adventist communities, and officials from the Russian State Duma and Presidential administration. “The participants in the session discussed relevant issues, including the protection of traditional values within the public sphere.”²⁵

Jurisdiction Involved: Russian Orthodox Patriarchate of Moscow

14 March 2025. Murmansk Arctic University hosted a roundtable titled “Traditional and Non-Traditional Islam in the Modern World,” featuring Hieromonk Gregory (Matrusov) from the Moscow Patriarchate’s DECR and Hegumen Michael (Kiselev) of the Murmansk Diocese. Addressing history students and faculty, the DECR representative outlined Islam’s origins and core beliefs, conducting ecumenistic dialogue and discussing challenges from “extremist movements” (i.e. orthodox Muslims). The event, part of the “Open Dialogue” initiative organized with the Murmansk Diocese, concluded

²⁵ “Session of the commission for international cooperation of the Russian Presidential Council for Interaction between Religious Organizations takes place.,” Official Website of the Department of External Church Relations Moscow Patriarchate, accessed June 26, 2025, <https://mospat.ru/en/news/92960/>

with questions on Orthodox teachings concerning the Holy Trinity and other key matters of true Christian faith.²⁶

Jurisdiction Involved: Russian Orthodox Patriarchate of Moscow

17 March 2025. During Ramadan Iftar, the Embassy of the United Arab Emirates in Moscow hosted an interfaith meeting attended by prominent religious and state figures, including Grand Mufti Sheikh Ravil Gaynutdin, Mufti Kamil Samigullin, UAE Ambassador Dr. Mohammed Ahmed Al Jaber, and representatives from Russian government and diplomatic missions. The Moscow Patriarchate was represented by Priest Iliya Kashitsyn and Priest Dmitry Safonov of the Department for External Church Relations. In his opening remarks, Ambassador Al Jaber highlighted the UAE's dedication to tolerance and peaceful coexistence among traditional religious communities, noting that 2025 is the Year of Community in the UAE. Addresses were also made by Mufti Gaynutdin, Priest Kashitsyn, and a representative of the Federation of Jewish Communities of Russia, underscoring the spirit of interreligious dialogue promoted at the event.²⁷

Jurisdiction Involved: Russian Orthodox Patriarchate of Moscow

17 March 2025. With Patriarch Kirill's blessing, Metropolitan Anthony of Volokolamsk led a Russian Orthodox delegation to Armenia, where they met Catholicos Karekin II in Etchmiadzin. Metropolitan Anthony conveyed greetings and congratulated Karekin on 25 years as Primate. Catholicos Karekin expressed gratitude for Patriarch Kirill's support and emphasized the need for mutual prayer amid current challenges. The meeting affirmed ongoing academic cooperation, including Armenian clerics studying in Moscow, and addressed key bilateral Church relations.²⁸

²⁶ DECR Representative participates in roundtable on "Traditional and Non-Traditional Islam in the Modern World," Official Website of the Department of External Church Relations Moscow Patriarchate, accessed June 26, 2025, <https://mospat.ru/en/news/92964/>

²⁷ "Russian Church representatives take part in interfaith meeting at UAE Embassy in Moscow," Official Website of the Department of External Church Relations Moscow Patriarchate, accessed June 26, 2025, <https://mospat.ru/en/news/92976/>

²⁸ "DECR Chairman meets with Primate of Armenian Apostolic Church," Official Website of the Department of External Church Relations Moscow Patriarchate, accessed June 26, 2025, <https://mospat.ru/en/news/92974/>



Jurisdiction Involved: Russian Orthodox Patriarchate of Moscow

19 March 2025. During a formal reception at the residence of the monophysite Catholicos Karekin II in Etchmiadzin, the delegation of the Moscow Patriarchate—led by Metropolitan Anthony of Volokolamsk—presented the Supreme Patriarch of the Armenian Apostolic Church with the Order of St. Alexis of Moscow, 1st Class, a high Patriarchal decoration given only to Heads of Local Orthodox Churches, Orthodox clergy, and select Orthodox laity. By issuing this award to a monophysite bishop, the Russian Orthodox Church is explicitly recognizing either the Armenian Apostolic Church as a Local Orthodox Church, or Karekin II as an Orthodox bishop—both of which are false and in direct contradiction to the dogmatic decisions of the Ecumenical Councils. The event, conducted with mutual praise, prayers, and expressions of unity, manifests an ongoing collaboration with monophysite heretics and further obscures the canonical and dogmatic boundaries established by the Holy Fathers.²⁹

²⁹ “DECR chairman presents Patriarchal award to Primate of Armenian Apostolic Church,” Official Website of the Department of External Church Relations Moscow Patriarchate, accessed June 26th, 2025, <https://web.archive.org/web/20250423050653/https://mospat.ru/en/news/92979/>



The Ecumenical Patriarchate participated in a heretical Latin mass, 19 March 2025.

Jurisdiction Involved: Ecumenical Patriarchate of Constantinople

19 March 2025. The Ecumenical Patriarch Bartholomew, accompanied by Grand Ecclesiarch Aetios, made a visit to the Roman Catholic Church of the Holy Spirit in Harbiye, responding to an invitation to attend the Papist Mass commemorating the 12th anniversary of Pope Francis's election as the heresiarch of Rome. The service was also attended by Monophysite Armenian Patriarch Sahak Maşalyan, representatives from other heretical communities, members of the Diplomatic Corps, and a large gathering of Roman Catholic laity.

This event showcased the Patriarch's continued commitment to the pan-heresy of ecumenism, a commitment that directly contradicts the teachings of the Holy Apostles. By attending a service in a Roman Catholic church, Patriarch Bartholomew violated Apostolic Canon 45, which mandates the excommunication of any Orthodox cleric who merely prays with heretics, and Apostolic Canon 64, which forbids entering heretical places of worship for prayer. Furthermore, the Patriarch reiterated his desire for a joint celebration of the 1700th anniversary of the First Ecumenical Council of Nicaea, a move that would further legitimize the Roman Catholic Church and undermine the Orthodox doctrine on ecclesiology and the boundaries of the true Church. His emphasis on the need for a unified Easter celebration, while seemingly innocuous, ultimately serves the ecumenical agenda by downplaying the theological differences that have historically separated the Papist Latins from the Orthodox Church.³⁰

³⁰ "Bartholomew attended Liturgy for the anniversary of Pope Francis' election – His remarks on the celebration of Easter, Orthodox Times, accessed June 23rd, 2025, <https://orthodoxtimes.com/bartholomew-attended-liturgy-for-the-anniversary-of-pope-francis-election-his-remarks-on-the-celebration-of-easter/>



Albanian Archbishop Ioannis, with Muslim Bujar Spahiu and Papist Cardinal Arjan Dodaj, 31 March 2025.

Jurisdiction Involved: Albanian Orthodox Church

31 March 2025. On the occasion of the Islamic holiday of Eid al-Fitr, Albanian Orthodox Archbishop, Ioannis, visited the headquarters of the Muslim Community of Albania in Tirana. The President of the Community, Mr. Bujar Spahiu, welcomed him. The purpose of the visit was to promulgate the pan-heresy of ecumenism, Perennialist agenda, and according to them to “emphasize the importance of interreligious coexistence in Albania.”

Archbishop Ioannis stated that this coexistence requires care and protection, and that the responsibility for maintaining it extends beyond religious leaders to every citizen. He noted that effort is a key factor in divine judgment, not Orthodox truth.

Monsignor Arjan Dodaj, Archbishop of the Roman Catholic Archdiocese of Tirana-Durrës, also attended the visit.³¹

Jurisdiction Involved: New Calendarist Church of Greece

31 March 2025. At the conclusion of Ramadan and the celebration of Eid al-Fitr (Seker Bayram), the New Calendarist “Orthodox” Metropolises of Thrace issued an ecumenist message to the Muslims in their region.

³¹ “Archbishop of Albania extends Eid al-Fitr greetings to Albanian Muslims,” Orthodox Times, accessed June 24th, 2025, <https://orthodoxtimes.com/archbishop-of-albania-extends-eid-al-fitr-greetings-to-albanian-muslims/>

Metropolitan Anthimos of Alexandroupolis conveyed blessings to the local Christ-denying Muslim community. His ecumenistic message included wishes for health, joy, blessings, and continued peaceful and constructive work in Thrace. He addressed the Muftis and Muslim citizens.

The Holy Metropolis of Xanthi and Peritheorion also sent an ecumenical message. They wished their Muslim citizens many happy returns, health, and peace.

The Holy Metropolis of Maroneia and Komotini also issued an ecumenistic message. They extended wishes for health and prosperity to their Muslim compatriots, for the benefit of peaceful coexistence and the well-being of Thrace.

Each of these dioceses of the New Calendarist State Church of Greece issuing ecumenistic greetings and “blessings” to the Islamic communities in Orthodox lands who continually deny Christ and the Orthodox faith.³²



Serbian Orthodox Delegates with the Monophysite Copts, 11, April 2025

Jurisdiction Involved: Orthodox Patriarchate of Serbia

11 April 2025. In Belgrade, Serbia, at the Parish Hall of Saint Sava Cathedral, Bishop Petar of Toplica, representing Serbian Patriarch Porfirije, met with Bishop Giovanni of the Coptic Orthodox Diocese of Central Europe and Mr. Basel Salah, the Egyptian Ambassador to Serbia. This meeting, held in the present day, centered on preparations for the official visit of the Monophysite “Patriarch” Tawadros II, head of the Coptic Monophysite Jurisdiction, to Serbia in early May. The Serbian government

³² “Thrace Metropolises extend warm Eid al-Fitr greetings to Muslim citizens in Greece,” Orthodox Times, accessed June 24, 2025, <https://orthodoxtimes.com/thrace-metropolises-extend-warm-eid-al-fitr-greetings-to-muslim-citizens/>

extended the invitation and will oversee the visit. The purpose was to coordinate the logistics and agenda for this significant ecumenical event.

Bishop Giovanni and Ambassador Salah communicated Tawadros's strong wish to visit the Serbian capital's holy sites and to meet with Patriarch Porfirije. The Monophysite "church", with its approximately twelve million members primarily located in Egypt, holds a prominent position within the group of monophysite churches. This meeting underscores the growing heretical ecumenist relationship between the Serbian and ecumenically condemned monophysite churches.

The meeting also brought to light the controversial allowance of a "Coptic Orthodox liturgical service" in Serbia the previous year, a heretical act by the pseudo-Patriarch Porfirije. This service, held on the Feast of the Annunciation at the Patriarchal Chapel of Saint Simeon the Myrrh-streaming in Belgrade for monophysite faithful laity living in the Serbian capital, represents a betrayal of the Church Fathers. The presence of Archimandrite Nektarios, Protopresbyter Djordje Stojisavljević, Fr. Youssef Khalil, Mr. Ibrahim Hamza, Ms. Marija Radosavljević, and Mr. Mladen Andrejić at the meeting, therefore, underscores not collaboration, but a concerning disregard for established Orthodox ecclesiological doctrine and a reckless promulgation of the pan-heresy of ecumenism with a group of heretics who were rightly condemned by the Fourth Ecumenical Council.³³

³³ "Coptic Patriarch Tawadros II to visit Serbia in May: Preparatory meeting held in Belgrade," Orthodox Times, accessed June 24th, 2025, <https://orthodoxtimes.com/coptic-patriarch-tawadros-ii-to-visit-serbia-in-may-preparatory-meeting-held-in-belgrade/>



Arch-Heresiarch Elpidophoros, Papist Cardinal Dolan, and Robert J. Brennan, Latin Bishop of Brooklyn

Jurisdiction Involved: Greek Orthodox Archdiocese of America (GOARCH)

19 April 2025. The annual spectacle of ecumenical betrayal continues with Archbishop Elpidophoros of the Greek Orthodox Archdiocese of America (GOARCH) engaging in joint prayer with Roman Catholic clergy. This year's "Heresy in Holy Week" saw Elpidophoros participating in a "Way of the Cross" procession alongside Cardinal Dolan and Bishop Brennan, beginning at a Catholic Basilica and culminating in a joint prayer service at a Greek Orthodox church. Such blatant disregard for the Apostolic Canons, which forbid prayer with heretics, is a grave offense against the Orthodox faith.

Elpidophoros's actions, including his presence on a throne beside Cardinal Dolan during the Catholic service and his reference to Pope Francis as "Holy Father," demonstrate a dangerous embrace of heterodoxy. This constant fraternization with those who adhere to doctrines condemned by the Orthodox Church is not only a betrayal of the faithful but also a direct challenge to the teachings of the Holy Fathers.³⁴

Jurisdiction Involved: Greek Orthodox Patriarchate of Jerusalem

21 April 2025. In a disturbing display of ecumenical betrayal, Patriarch Theophilos III of Jerusalem, a known advocate for unity with heretics, issued a statement upon the death of the Roman Pope Francis that is deeply troubling to Orthodox Christians. Theophilos, abandoning the sacred duty to safeguard the Orthodox faith, referred to Francis as "Holy Father" and "Bishop of Rome," thereby legitimizing a heretical leader and his schismatic church. This act of fraternization with a figure who openly

³⁴ "Blasphemy in Brooklyn: The 'Heresy in Holy Week' Returns to the Greek Orthodox Archdiocese," Orthodox Traditionalist Publications, June 24th, 2025, <https://www.orthodoxtraditionalist.com/post/blasphemy-in-brooklyn-the-heresy-in-holy-week-returns-to-the-greek-orthodox-archdiocese>

espoused doctrines contrary to Holy Tradition represents a grave offense against the Orthodox Church and a dangerous compromise of its theological integrity.

Worst of all, Theophilos dared to invoke the phrase "Memory Eternal" for the deceased Pope, a term reserved solely for Orthodox Christians who have lived and died in the true faith. This presumption regarding the eternal fate of a man who promoted heterodox teachings is not only theologically reckless but also a profound insult to the memory of countless Orthodox saints and confessors who suffered and died defending the Church against heresy. Theophilos's actions serve as a stark warning of the dangers of ecumenism and the urgent need to remain vigilant against those who seek to dilute or compromise the Orthodox faith for the sake of worldly unity.³⁵



Jurisdiction Involved: Russian Orthodox Patriarchate of Moscow

21 April 2025. The Reception House of the Russian Ministry of Foreign Affairs in Moscow hosted a high-level meeting of the Russia–Islamic World Strategic Vision Group, bringing together diplomats from member states of the Organization of Islamic Cooperation (OIC) and key Russian leaders. The session, focused on reviewing the Group's 2024 initiatives and preparing for the upcoming 16th International Economic Forum “Russia–Islamic World: KazanForum” in May, featured addresses from Deputy Prime Minister Marat Khusnullin, Foreign Minister Sergey Lavrov, and Rais Rustam Minnikhanov of Tatarstan, who chairs the Strategic Vision Group.

The Russian Orthodox Church was represented by Metropolitan Anthony of Volokolamsk, chairman of the Department for External Church Relations, alongside other senior clergy, underscoring the

³⁵ “Memory Eternal for the Arch-Heretic of Rome? The True Orthodox Perspective,” Orthodox Traditionalist Publications, accessed June 24th, 2025, <https://www.orthodoxtraditionalist.com/post/memory-eternal-for-the-arch-heresiarch-of-rome-the-true-orthodox-perspective>

event's emphasis on *interfaith dialogue*. Islamic leadership included prominent figures such as Sheikh-ul-Islam Talgat Tadzhuddin, Mufti Albir Krganov, and other muftis from across Russia. Also in attendance were senior government officials, diplomats, scholars, and media representatives. The gathering reinforced Russia's ongoing efforts to foster constructive partnerships with the Islamic world across religious, political, and economic spheres.³⁶



Jurisdiction Involved: Ecumenical Patriarchate of Constantinople

22 April 2025. “The Ecumenical Patriarch Bartholomew visited the Armenian Patriarchate in Kumkapı, Constantinople, to personally convey his Easter greetings to the Patriarch of Armenians in Turkey, His Beatitude Sahak Maşalyan, and through him to his flock.”³⁷

³⁶ “DECR Chairman attends a meeting of the Russia-Islamic World Strategic Vision Group, Official Website of the Department of External Church Relations, June 28th, 2025, <https://mospat.ru/en/news/93129/>

³⁷ “Ecumenical Patriarch’s Paschal Greetings to the Patriarch of the Armenians in Turkey, Orthodox Times, accessed June 24, 2025, <https://orthodoxtimes.com/ecumenical-patriarchs-paschal-greetings-to-the-patriarch-of-the-armenians-in-turkey/>



Jurisdiction Involved: Greek Orthodox Patriarchate of Jerusalem

23 April 2025. A delegation from the Monophysite Armenian Patriarchate in Jerusalem, led by Bishop Guregh, visited the Greek Orthodox Patriarchate of Jerusalem. The purpose of the visit was to offer Paschal greetings for the Feast of Pascha. They were received by Patriarch Theophilos III, along with members of the Brotherhood of the Holy Sepulchre, at the Greek Orthodox Patriarchate in Jerusalem. Patriarch Theophilos III addressed the Armenian delegation in English.

Two days later, on Friday, April 25, 2025, the Brotherhood of the Holy Sepulchre reciprocated the visit to the Monophysite Armenian Patriarchate in Jerusalem. Patriarch Theophilos III and his entourage were received by Patriarch Nourhan Manougian and the Armenian Brotherhood. The occasion was the Feast of Pascha, and the visit included the typical ecumenistic Easter addresses and refreshments. The location was the Armenian Patriarchate in Jerusalem.³⁸

³⁸ “Easter visits exchanged between the Patriarchates of Jerusalem and Armenia,” Orthodox Times, accessed June 24th, 2025, <https://orthodoxtimes.com/easter-visits-exchanged-between-the-patriarchates-of-jerusalem-and-armenia-video/>



Jurisdiction Involved: Russian Orthodox Patriarchate of Moscow

25 April 2025. “Metropolitan Anthony of Volokolamsk, Chairman of the Moscow Patriarchate's Department for External Church Relations, visited St. Peter's Basilica in the Vatican, where the coffin containing the body of the late Pope Francis lies in repose. Following the three-day period of public mourning for the Pontiff, the coffin will be sealed. On April 26, the Pope will be laid to rest in the Basilica Santa Maria Maggiore”³⁹

³⁹ “DECR Chairman attends farewell ceremony for Pope Francis,” Official Website of the Department of External Church Relations Moscow Patriarchate, June 28, 2025, <https://mospat.ru/en/news/93142/>



Bishop Sabba (AOA) & Irinej (Serbian Diocese) Making Sign of Cross and Praying with Monophysite



Jurisdiction Involved: Antiochian Orthodox Archdiocese of America, Greek Orthodox Archdiocese of America (GOARC), Orthodox Church in America (OCA), Serbian Orthodox Archdiocese of America

25 April 2025. At Saint Nicholas Greek Orthodox Church and National Shrine in New York City, bishops of the Assembly of Canonical Orthodox Bishops of the USA—including Metropolitan Sava (Antiochian Archdiocese), Metropolitan Tikhon (OCA), Archbishop Michael, Orthodox Church in America (Treasurer) and Archbishop Elpidophoros (GOARCH)—participated in a joint liturgical gathering and prayers with bishops of the ecumenically condemned Monophysite jurisdictions, such as the Syriac, Armenian, Coptic, and Ethiopian churches. This event, held during Bright Week and

masked as a gesture of “reconciliation and unity,” marked a direct violation of Apostolic Canon 45, which forbids Orthodox clergy from praying with heretics.

The gathering featured addresses from both Chalcedonian and anti-Chalcedonian hierarchs affirming a supposed unity of faith, with calls for deeper cooperation in theological education, youth ministry, and pastoral initiatives. Monophysite bishops were not only present but actively honored and treated as equals in faith—despite their continued rejection of the Fourth Ecumenical Council and its dogmatic definitions. The event concluded with a call to jointly commemorate the 1700th anniversary of the Council of Nicaea, absurdly presenting a united witness from churches still divided by irreconcilable Christological dogmas.

This gathering—celebrated under the guise of brotherhood—was in fact a scandalous display of pan-heresy and a betrayal of Orthodox ecclesiology. The participation of canonical Orthodox bishops in shared prayer and liturgical acts with heretics constitutes a grave canonical and theological breach, evidencing the ongoing erosion of Orthodox boundaries through ecumenism disguised as pastoral sensitivity.⁴⁰



Albanian Orthodox Representatives with the Heterodox in Rome

Jurisdiction Involved: Albanian Orthodox Church

26 April 2025. Archbishop Ioannis of Albania, accompanied by Bishop Anastasios of Krujë, traveled to the Vatican to attend the funeral mass for Pope Francis. They represented the Orthodox Autocephalous Church of Albania. The leaders of other religious communities in Albania, members

⁴⁰ “Metropolitan Saba Participates in Assembly of Bishops Meeting: From the Assembly of Canonical Orthodox Bishops of the USA,” Official Website of the Antiochian Orthodox Archdiocese, accessed July 4th, 2024, <https://web.archive.org/save/https://www.antiochian.org/regulararticle/2410>

of the Interreligious Council of Albania, also attended the funeral in the Vatican where they prayed with the heterodox in violation of the apostolic canons. The official Albanian delegation was headed by Baryam Beqaj, the President of the Republic of Albania. Archbishop Ioannis's attendance and participation reflect a continuation of interfaith cooperation, a practice initiated by the late Archbishop Anastasios during his leadership in Albania.

Jurisdiction Involved: Orthodox Church in America (OCA)

26 April 2025. The Orthodox Church in America (OCA), with Metropolitan Tikhon's blessing, sent a delegation to Rome to honor the funeral of Pope Francis. Bishop Andrei of Cleveland and Archpriest Alessandro Margheritino participated in the Latin papal liturgy in St. Peter's Square alongside an estimated 400,000 people and a host of ecumenical representatives. The OCA delegation not only extended official condolences to the Vatican but also took the opportunity to fraternize with the other Orthodox hierarchs complicit in ecumenist betrayal, including Patriarch Bartholomew and Metropolitan Anthony of Volokolamsk (MP).

Instead of witnessing to the truth of Orthodoxy in the face of Roman error, the OCA once again aligned itself with the agenda of pan-heresy and false unity. Their public presence affirmed a delusional notion of "shared mourning" with a communion that remains in schism and doctrinal innovation. The following day, Bishop Andrei even presided at a liturgy in Rome, reinforcing the normalization of Orthodox participation in papal events without any call for repentance or return to the Orthodox faith. Such actions only deepen the erosion of Orthodox identity under the guise of diplomacy and inter-Christian solidarity.⁴¹

⁴¹ "OCA Delegation Attends Funeral of Pope Francis," Official Website of the Orthodox Church in America, accessed July 4th, 2025, <https://www.oca.org/news/headline-news/oca-delegation-attends-funeral-of-pope-francis>



Jurisdiction Involved: Ecumenical Patriarchate of Constantinople

27 April 2025. Prior to the commencement of the Latin Mass, the Ecumenical Patriarch prayed before the casket of the Pope inside St. Peter's Basilica. He placed a bouquet of white roses on the Pope's casket and prayed with the heterodox Latins during their services.⁴²



Jurisdiction Involved: Orthodox Romanian Patriarchate

30 April 2025. The Monophysite Patriarch of Alexandria, Pope Tawadros II, met on Wednesday with Patriarch Daniel of Romania, who wished him a pleasant visit to Bucharest and the nearby monasteries. The meeting took place at the Patriarchal Palace. In his address to the Egyptian guests, Patriarch Daniel highlighted their strong ecumenist relationship. Patriarch Daniel issued a letter recognizing the ecumenically condemned monophysites as a legitimate church and again stressed their close ecumenical relationship in the pan-heresy of ecumenism.⁴³

⁴² Ecumenical Patriarch attended the Funeral Mass for the late Pope Francis,” Orthodox Times, accessed June 24th, 2025, <https://orthodoxtimes.com/ecumenical-patriarch-attended-the-funeral-mass-for-the-late-pope-francis/>

⁴³ “Patriarch of Romania welcomed Coptic Patriarch Tawadros II to Bucharest,” Orthodox Times, accessed June 24th, 2025, <https://orthodoxtimes.com/patriarch-of-romania-welcomed-coptic-patriarch-tawadros-ii-to-bucharest/>

Your Beatitude Tawadros II, Coptic Patriarch of Alexandria,
Distinguished members of the accompanying delegation,

With great joy, in the light of Christ's Resurrection, we warmly welcome you to the Patriarchal Palace of Romania in the Europa Christiana Hall!

The ties between the Coptic Church and the Romanian Orthodox Church have grown stronger, particularly through the friendship between Pope Shenouda III of Alexandria and Patriarch Teoctist of Romania, following the year 1990.

Currently, the Romanian Patriarchate organises pilgrimages under the theme "Christian Egypt" through the Basilica Travel Agency, where Romanian Orthodox pilgrims are received with respect and joy in the Coptic monasteries and churches in Egypt. We are deeply grateful for this benevolent attitude.

The Coptic community in Bucharest, led by Father Mina Ataas, enjoys good relations with Romanian Orthodox parishes grounded in mutual respect and practical social cooperation.

We wish you a pleasant visit to Bucharest and the Cernica and Pasărea monasteries near the city, together with the delegation of bishops, priests, and lay faithful accompanying you to Romania!

After the group photos in this hall, His Eminence Hon. Metropolitan Nifon, Archbishop of Târgoviște and Patriarchal Exarch, will accompany you to the Conventus Hall for a discussion on the life and mission of the Coptic Church today.

† Daniel

Patriarch of Romania

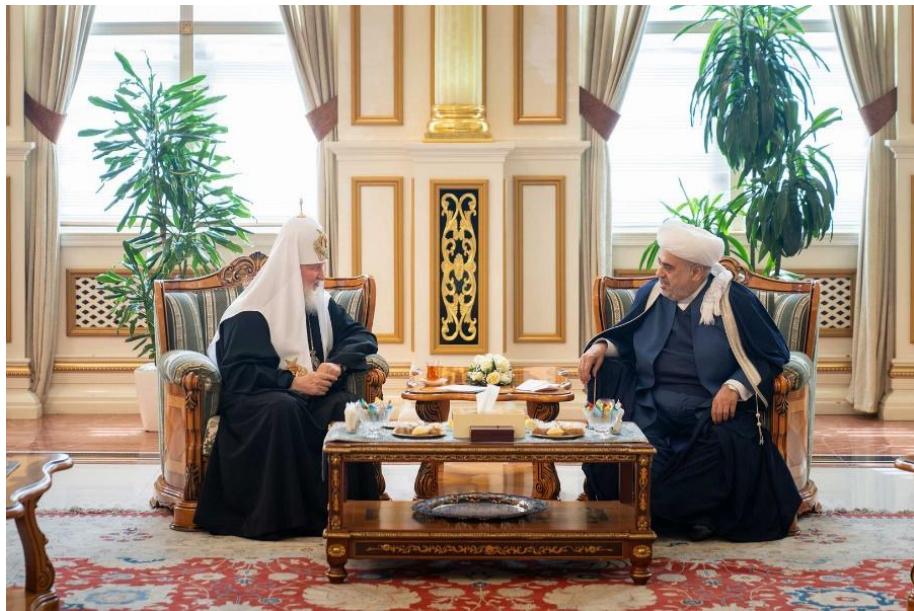


Patriarch of Serbia with Monophysite Coptic Patriarch 4, May 2025.

Jurisdiction Involved: Orthodox Patriarchate of Serbia

4 May 2025. On the Third Sunday after Pascha in 2025, Patriarch Porfiriije welcomed the Monophysite Coptic Patriarch Tawadros II to the Church of Saint Sava in Belgrade. This event presented their continued ecumenist relationship among the Serbian Orthodox Patriarchate and the ecumenically condemned monophysite Coptic jurisdiction.⁴⁴

⁴⁴ “Patriarch of Serbia warmly welcomed Coptic Patriarch Tawadros II to Belgrade,” Orthodox Times, accessed, June 24, 2025, <https://orthodoxtimes.com/patriarch-of-serbia-warmly-welcomed-coptic-patriarch-tawadros-ii-to-belgrade/>



Jurisdiction Involved: Russian Orthodox Patriarchate of Moscow

4 May 2025. In Baku, Patriarch Kirill of Moscow met with Sheikh ul-Islam Allahshukur Pashazade, Chairman of the Caucasus Muslims' Board. Present at the meeting were Bishop Alexy of Baku and Azerbaijan, clergy from the Baku Diocese, Azerbaijani government representatives, and members of parliament.

Sheikh ul-Islam warmly welcomed the Patriarch, highlighting their long-standing friendship and mutual support, dating back to the era of Heydar Aliyev. He praised Patriarch Kirill's contribution to ecumenist dialogue and peace efforts during the Azerbaijan-Armenia conflict, as well as ongoing cooperation with the Baku Diocese. The Sheikh emphasized the deep sincerity and brotherly bond he shares with the Patriarch, also extending greetings for Orthodox Easter and Victory Day.

Patriarch Kirill, in turn, acknowledged the Sheikh's words and underscored the strength of Orthodox-Muslim relations in Russia, rooted in a history free from religious wars. He praised the Sheikh's diplomatic skill and sincerity, affirming that interfaith cooperation supports not only peace between believers but also broader ties between Russia and Azerbaijan. The meeting concluded with an exchange of gifts and mutual expressions of goodwill and continued collaboration.⁴⁵

Jurisdiction Involved: Orthodox Church in America (OCA)

8 May 2025. Metropolitan Tikhon of the Orthodox Church in America (OCA) sent a letter congratulating the newly elected Pope Leo XIV, addressing him as "Your Holiness" and praising his election to the "Chair of St. Peter." Ignoring centuries of schism, heresy, and doctrinal innovation on

⁴⁵ "His Holiness Patriarch Kirill meets with Sheikh ul-Islam Allahshukur Pashazade, Chairman of the Caucasus Muslims' Board," Official Website of the Department of External Church Relations Moscow Patriarchate, June 28th, 2025, <https://mospat.ru/en/news/93187/>

the part of Rome, Tikhon expressed “joy” at the elevation of the first American pope, thereby reinforcing the ecumenist illusion of unity between the Orthodox Church and Roman Catholicism.

Invoking the name of St. Leo the Great—whose confession at Chalcedon upheld Orthodox doctrine against error—Tikhon perversely cast this pope as a potential bridge between Orthodoxy and Roman Catholicism, despite Rome's continued rejection of conciliar Orthodoxy and its exaltation of papal supremacy. Rather than calling the pope to repentance and return to the faith of the Fathers, Tikhon used the language of cooperation, dialogue, and shared witness. In doing so, he further blurred the lines between truth and error, advancing the ecumenist agenda and betraying the Orthodox Church's exclusive claim to the fullness of the faith.⁴⁶

Jurisdiction Involved: Orthodox Patriarchate of Serbia

9 May 2025. A new chapter unfolded within the complex relationship between the Serbian Orthodox Church and the Roman Catholic Church. Patriarch Porfirije of Serbia penned a letter to Pope Leo XIV, the newly elected head of the Catholic Church. This letter departed significantly from the tone of his predecessors, expressing a sentiment that the election of the Pope was an act of “divine providence.” Porfirije conveyed his respect for the late Pope Francis and expressed confidence that Leo XIV would lead the Catholic Church towards the “eternal and unchanging values of the Gospel.”

The letter goes on to implore Saint Leo the Great to intercede on behalf of the new Pope, asking for support in preserving Christian unity and promoting cooperation between Churches. Porfirije expressed hope that Pope Leo XIV would emulate Leo I in upholding the truth of Christ, fostering harmony, and defending spiritual and moral values. The Patriarch concluded by offering prayers for the Pope's health and strength, seeking divine assistance in his duties.

This act, however, was met with criticism within the Orthodox community, who viewed it as an egregious display of ecumenist heresy. These critics questioned whether it was truly God's will for the Catholic Church to persist in what they considered a long-standing deviation from the Orthodox faith. The narrative highlights the ongoing tensions and differing perspectives within the Orthodox Church regarding its relationship with the Catholic Church and the pursuit of Christian unity.⁴⁷

Jurisdiction Involved: Orthodox Patriarchate of Bulgaria

9 May 2025. The insidious creep of ecumenism continues to plague the Orthodox world, as evidenced by the congratulatory letter issued by Daniil, the New Calendarist Patriarch of Bulgaria, to the newly elected Roman Pope Leo XIV. Daniil, notorious for his persecution of Old Calendarist Orthodox Christians in Bulgaria, shamelessly recognized Leo as the legitimate Pope of Rome, sending fraternal greetings as if he were an equal hierarch. This act of betrayal, occurring shortly after Leo's election,

⁴⁶ “His Beatitude Metropolitan Tikhon Congratulates Newly Elected Pope Leo XIV, Official Website of the Orthodox Church in America, accessed July 4th, 2025, <https://www.oca.org/news/headline-news/his-beatitude-metropolitan-tikhon-congratulates-newly-elected-pope-leo-xi>

⁴⁷ “Catechizing the Bishops: A Basic Course in Orthodoxy for the World Orthodox Hierarchs,” Orthodox Traditionalist Publications, accessed June 24th, 2025, <https://www.orthodoxtraditionalist.com/post/post-catechizing-the-bishops-of-world-orthodoxy>

demonstrates a blatant disregard for the teachings of the Holy Fathers and the historical stance of the Orthodox Church against the heretical Roman Papacy. Daniil's assertion that both he and Leo "remain faithful to the apostolic tradition" is a dangerous falsehood, given the Roman Catholic Church's continued adherence to the *filioque* and other condemned doctrines.⁴⁸

Jurisdiction Involved: Ecumenical Patriarchate of Constantinople

12 May 2025. Pope Leo XIV confirmed that a meeting with Ecumenical Patriarch Bartholomew of Constantinople was in the works. This announcement, made during his first formal press conference, signaled a continuation of efforts towards ecumenical dialogue. The meeting, originally planned by the late Pope Francis and Patriarch Bartholomew, was intended to commemorate the 1700th anniversary of the First Ecumenical Council in Nicaea, Asia Minor, a significant event in Christian history. While the exact date, initially set for May 26th, remained uncertain, Pope Leo XIV assured the public that preparations were actively underway.

Adding to the significance of the upcoming events, Patriarch Bartholomew was scheduled to arrive in Rome on May 18th to attend Pope Leo XIV's enthronement ceremony. This visit would also include a private meeting. Patriarch Bartholomew had previously expressed his desire to continue the ecumenistic cooperation between Constantinople and the Vatican, extending an invitation to Pope Leo XIV to visit the Ecumenical Patriarchate on November 30th, the feast day of St. Andrew. These planned encounters represent a commitment to ongoing promulgation and pursuit of the pan-heresy of ecumenism between the Eastern Orthodox and Latin Papists.⁴⁹

⁴⁸ "Catechizing the Bishops: A Basic Course in Orthodoxy for the World Orthodox Hierarchs," Orthodox Traditionalist Publications, accessed June 24th, 2025, <https://www.orthodoxtraditionalist.com/post/post-catechizing-the-bishops-of-world-orthodoxy>

⁴⁹ "Pope Leo confirms the meeting with Ecumenical Patriarch in Nicaea is in preparation," Orthodox Times, accessed June 24th, 2025, <https://orthodoxtimes.com/pope-leo-confirms-the-meeting-with-ecumenical-patriarch-in-nicaea-is-in-preparation/>



Jurisdiction Involved: Ecumenical Patriarchate of Constantinople

14-16 May 2025: Metropolitan Job of Pisidia traveled to Romania at the invitation of Patriarch Daniel, the head of the Romanian Orthodox Church. The purpose of his visit was to participate in an ecumenist based international theological symposium held in Bucharest. The symposium, titled “The First Ecumenical Council of Nicaea (325): The Orthodox Faith, the Foundation of Church Unity,” was a joint effort between the Patriarchate of Romania and the Patriarch Justinian Faculty of Orthodox Theology at the University of Bucharest, demonstrating the significance of the event for both religious and academic institutions.

During the symposium, Metropolitan Job contributed his expertise by delivering a lecture focusing on “The Council of Nicaea and the Common Celebration of Pascha.” The event drew together a diverse group of theologians, representing both Orthodox and Roman Catholic perspectives, and hailing from prominent universities across Romania, France, Germany, Greece, and Italy. Organized to commemorate the 1700th anniversary of the pivotal First Ecumenical Council of Nicaea in 325 AD, the symposium also served as a key event within the year-long celebrations marking the centenary of the Patriarchate of Romania, established in 1925.⁵⁰

⁵⁰ “Metropolitan Job of Pisidia participated in International Theological Symposium in Romania,” Orthodox Times, accessed June 24th, 2025, <https://orthodoxtimes.com/metropolitan-job-of-pisidia-participated-in-international-theological-symposium-in-romania/>



Jurisdiction Involved: Russian Orthodox Patriarchate of Moscow

16 May 2025. As part of the International Kazan Forum, the annual meeting of the “Russia–Islamic World” Strategic Vision Group convened in Kazan, Tatarstan, under the theme “The Experience of Russia and the Countries of the Islamic World in the Field of Youth Policy: Common Challenges and Joint Actions.” Attendees included Malaysian Prime Minister Anwar Ibrahim; Tatarstan’s Rais Rustam Minnikhanov; Russian Deputy Prime Minister Marat Khusnullin; ISESCO Director General Salim bin Mohammad Al-Malik; Chairman of the Federation Council’s International Affairs Commission Grigory Karasin; Presidential Administration official Yevgeny Yeremin; Deputy Secretary General of the OIC Mohammad Salah Tekaya; Turkey’s Dr. Selim Argun; and numerous ambassadors, diplomats, academics, and government figures. Religious leaders present included Sheikh-ul-Islam Talgat Tadzhuddin, Muftis Kamil Samigullin, Albir Krganov, Ravil Gainutdin, and Ayatollah Hamid Hawali Shahriari, alongside other prominent figures of the Islamic world.

The Russian Orthodox Church (MP) was represented by Metropolitan Kirill of Kazan and Tatarstan, Hieromonk Kirill (Korytko), and DECR official Priest Ilya Kashitsyn. Discussions focused on educating youth in traditional moral values, countering radicalism, and fostering interreligious and academic cooperation. In his remarks, Metropolitan Kirill stressed the shared responsibility of religious leaders in guiding the next generation, noting that youth face not only opportunities but trials and spiritual confusion. He emphasized that leaders must embody the values they preach, as only through sincerity and integrity can young people be led with conviction toward a life rooted in truth, moral tradition, and faith.⁵¹

⁵¹ “Representatives of Russian Orthodox Church attend a meeting of the Russia - Islamic World Strategic Vision Group in Kazan,” Official Website of the Department of External Church Relations, accessed June 28th, 2025, <https://mospat.ru/en/news/93249/>

Jurisdiction Involved: Russian Orthodox Patriarchate of Moscow

16 May 2025. During the Kazan Forum, Metropolitan Kirill of Kazan and Tatarstan met with Hojatul-Islam Dr. Mohammad Mahdi Imanipour, head of Iran's Islamic Culture and Relations Organization and co-chair of the Joint Russian-Iranian Commission for Orthodoxy-Islam Dialogue. The meeting, held at the Kazan Diocese's 'Pilgrim' Center, included Iranian Ambassador Kazem Jalali and other officials, as well as representatives of the Russian Orthodox Church. They discussed the role of religion in society, youth moral education, and ongoing interfaith cooperation. Father Nikita Kuznetsov shared impressions of the Kazan seminary's recent visit to Iran. After the meeting, the Iranian delegation, accompanied by Metropolitan Kirill, visited the restored Cathedral of the Kazan Icon of the Mother of God.⁵²

Jurisdiction Involved: Russian Orthodox Patriarchate of Moscow

16 May 2025. Metropolitan Anthony of Volokolamsk, Chairman of the Moscow Patriarchate's Department for External Church Relations, arrived in Beirut with the blessing of Patriarch Kirill of Moscow and All Rus'. He was accompanied by Archpriests Nikolai Balashov and Igor Yakimchuk, and Priest Nikolai Vasin. The delegation was welcomed by Metropolitan Nifon of Philippopolis, Archimandrite Philip, and Russian Ambassador Alexander Rudakov. Upon arrival, Metropolitan Anthony met His Holiness Aram I, Catholicos of the Great House of Cilicia, at Beirut's Rafic Hariri International Airport. They discussed cooperation prospects between the Moscow Patriarchate and the Catholicosate of Cilicia, emphasizing dialogue between Eastern Orthodox and Monophysite jurisdictions. Metropolitan Anthony thanked Catholicos Aram for his steadfast support of the Ukrainian Orthodox Church, and Aram sent fraternal regards to Patriarch Kirill.⁵³

⁵² "Head of Tatarstan Metropolia meets with President of Islamic Culture and Relations Organization of Iran," Official Website of the Department of External Church Relations Moscow Patriarchate, accessed June 28th, 2025, <https://mospat.ru/en/news/93250/>

⁵³ "Metropolitan Anthony of Volokolamsk begins his work trip to Lebanon," Official Website of the Department of External Church Relations Moscow Patriarchate, accessed June 28th, 2025, <https://mospat.ru/en/news/93251/>



Jurisdiction Involved: Orthodox Church in America (OCA)

17 May 2025. St. Vladimir's Orthodox Theological Seminary (SVOTS) commemorated its 85th Commencement by openly embracing the pan-heresy of ecumenism. Presided over by Metropolitan Tikhon and other hierarchs of the Orthodox Church in America (OCA), the event featured not only Divine Liturgy and ordination but also joint participation with representatives of the anti-Chalcedonian, monophysite sects.

Among those scandalously welcomed were Bishop Mesrop Parsamyan of the Armenian Church (a non-Orthodox body anathematized by the Council of Chalcedon), Metropolitan Thomas Mar Ivanios of the Malankara Syrians, and Dean Mardiros Chevian of St. Nersess Seminary. These heterodox clerics, falsely styled “bishops” and “metropolitans,” were treated as legitimate shepherds and permitted to pray, process, and celebrate alongside Orthodox hierarchs—an outright betrayal of the dogmatic boundaries of the Church. This disgraceful display of pseudo-unity served not to glorify God, but to advance the agenda of ecumenism under the guise of academic celebration. SVOTS, in allowing the mingling of truth with heresy, further entrenched itself as a platform for doctrinal compromise.⁵⁴

⁵⁴ “SVOTS Celebrates 85th Commencement Exercises,” St. Vladimir’s Orthodox Theological Seminary, accessed July 4th, 2025, <https://www.svots.edu/headlines/svots-celebrates-85th-commencement-exercises>



Bishop Andrei of Cleveland (OCA) with Pope after Mass, 18 May 2025

Jurisdiction Involved: Orthodox Church in America (OCA)

18 May 2025. With the blessing of Metropolitan Tikhon, the Orthodox Church in America (OCA) sent a delegation to participate in the inauguration of Pope Leo XIV—further entrenching itself in the ecumenist practice of honoring a heretical bishop as if he were a legitimate successor of the Apostle Peter. Bishop Andrei of Cleveland and Archpriest Alessandro Margheritino represented the OCA, joining Patriarch Bartholomew, Patriarch Theophilos of Jerusalem, and other Orthodox hierarchs who publicly betrayed the Orthodox confession by participating in the papal liturgy in St. Peter’s Square before a crowd of over 250,000.

Following the Mass, the OCA delegation attended a luncheon with Cardinal Kurt Koch and met personally with Pope Leo in a special audience on May 19. Rather than denouncing the errors of Roman Catholicism—papal supremacy, the filioque, and doctrinal innovation—the OCA, like its ecumenist counterparts, offered congratulatory words and warm gestures of brotherhood. Fr. Alessandro even celebrated the opportunity to connect with other Orthodox delegations engaged in the same betrayal.⁵⁵

Jurisdiction Involved: New Calendarist Church of Greece

17-18 May 2025. Athens became the focal point for a multi-day ecumenical gathering commemorating the centennial of the “Life and Work” movement. Representatives from the World Council of Churches (WCC) member churches across the globe convened to address pressing contemporary

⁵⁵ “OCA Delegation Attends Inauguration of Pope Leo XIV,” Official Website of the Orthodox Church in America, accessed July 4th, 2024, <https://www.oca.org/news/headline-news/oca-delegation-attends-inauguration-of-pope-leo-xiv>

issues. The New Calendarist Church of Greece, as host of the heretical gathering, highlighted its extensive social and pastoral ministry, particularly its expertise in responding to social challenges like poverty, instability, and the refugee crisis, showcasing its significant contributions in these areas.

The conference commenced with an ecumenist gesture of unity, as participants “Orthodox” and Heterodox joined in singing “Christ is Risen” in Greek, guided by New Calendarist Metropolitan Gabriel of Nea Ionia. Dr. Mathews George Chunakara, Moderator of the Commission of the Churches on International Affairs (CCIA) of the WCC, noted the deepening divisions and fragmentation reshaping international relations, leading to a dearth of global cooperation. He pointed to the emergence of a multipolar global order, where non-Western powers, such as China, India, and the Arabian Gulf states, were gaining influence, citing the intervention of Gulf countries in resolving crises in West Asia as an example.

New Calendarist Archbishop Ieronymos of Athens and All Greece promulgating the pan-heresy of Ecumenism and welcomed the participants, emphasizing the deep Christian roots and principles of Greece and the Church’s role as a beacon of faith and love amidst challenges. The conference also saw the affirmation of strong cooperation between the State and the Church of Greece, particularly in supporting refugees, by the Minister of Migration and Asylum, Makis Voridis. Deputy Minister of Education and Religious Affairs Nikos Papaioannou emphasized the State’s recognition of the Church’s contribution to inter-Christian dialogue and its role as a bearer of unity, hope, and reconciliation.⁵⁶

⁵⁶ “Church of Greece and World Council of Churches Discuss Social Changes,” Orthodox Times, accessed June 24, 2025, <https://orthodoxtimes.com/church-of-greece-and-world-council-of-churches-discuss-social-challenges-live/>



Met Anthony of the ROC-MP and Aram I of the Armenian Monophysites, 17 May 2025.

Jurisdiction Involved: Russian Orthodox Patriarchate of Moscow

17 May 2025. Metropolitan Anthony of Volokolamsk, a prominent figure within the Soviet created Russian Orthodox Church as Chairman of the Department for External Church Relations (DECR), embarked on a working visit to Beirut. The primary purpose of his journey was to engage in discussions with Aram I, the head of the Catholicosate of the Great House of Cilicia, a significant religious institution within the Monophysite Armenian Apostolic church. Their initial meeting took place immediately upon Metropolitan Anthony's arrival at Rafic Hariri International Airport in Beirut, underscoring the importance both leaders placed on this encounter.

The dialogue between Metropolitan Anthony and Catholicos Aram I centered on strengthening the bonds between their respective “churches.” They explored avenues for enhanced cooperation between the Moscow Patriarchate and the Catholicosate of Cilicia, with a particular emphasis on fostering deeper understanding and dialogue between the Orthodox and ecumenically condemned monophysites. Metropolitan Anthony also conveyed his appreciation for the Catholicosate’s unwavering support of the Ukrainian Orthodox Church. In return, Patriarch Aram requested that Metropolitan Anthony transmit his fraternal greetings to Patriarch Kirill, highlighting the long-standing and close relationship he has maintained with the head of the Russian Orthodox Church for many years.⁵⁷

⁵⁷ “Metropolitan of Volokolamsk met Armenian Catholicos of Cilicia in Beirut,” Orthodox Times, accessed June 24th, 2025, <https://orthodoxtimes.com/metropolitan-of-volokolamsk-met-armenian-catholicos-of-cilicia-in-beirut/>



Jurisdiction Involved: Ecumenical Patriarchate of Constantinople

19 May 2025. The meeting between Ecumenical Patriarch Bartholomew and Pope Leo XIV in 2025 represents a significant moment in the ongoing ecumenist efforts to bridge the divide between the Eastern Orthodox and the Latin Papist. Pope Leo XIV's early commitment to continuing the dialogue of the pan-heresy of ecumenism, evidenced by his reception of Patriarch Bartholomew and his expressed desire to visit Turkey, signals a continuation of this positive trend. The planned joint commemoration of the 1700th anniversary of the First Ecumenical Council of Nicaea in Turkey holds particular significance. Nicaea, where the Nicene Creed was formulated, is a symbol of early Christian unity and a reminder of the shared heritage of both Churches. This event, should it come to pass, is not a genuine step towards reconciliation, but a cynical ploy to dilute Orthodox truth, fostering a dangerous illusion of unity with a heretical Papacy and ultimately betraying the sacred deposit of faith.⁵⁸

⁵⁸ “Ecumenical Patriarch to meet with Pope Leo XIV in Nicaea, Asia Minor, later this year,” Orthodox Times, accessed June 24th, 2025, <https://orthodoxtimes.com/pope-leo-xiv-and-ecumenical-patriarch-to-meet-in-nicaea-asia-minor/>



Jurisdiction Involved: Russian Orthodox Patriarchate of Moscow

19 May 2025. Clementine Hall of the Vatican's Apostolic Palace, Pope Leo XIV received representatives of various Christian denominations, ecclesial communities, and other religions gathered for the inaugural Mass marking the beginning of his pontificate. Among those present was Metropolitan Nestor of Korsun and Western Europe, the Patriarchal Exarch of Western Europe, who attended with the blessing of Patriarch Kirill of Moscow and All Rus', representing the Russian Orthodox Church, Moscow Patriarchate.

In his address, Pope Leo XIV stressed the role of ecumenist interfaith fraternity in building a more peaceful world—a recurring theme in contemporary ecumenical discourse. Metropolitan Nestor conveyed Patriarch Kirill's formal congratulations to the new pontiff and expressed his own hope that Pope Leo's leadership would be marked by peace and dialogue. The event symbolized yet another gesture of heretical ecumenism and joint common prayer between the Moscow Patriarchate and the Vatican.⁵⁹

⁵⁹ “Metropolitan Nestor of Korsun and Western Europe attends Pope Leo XIV’s meeting with representatives of Christian Churches and other world religions,” Official Website of the Department of External Church Relations Moscow Patriarchate, accessed June 28th, 2025, <https://mospat.ru/en/news/93259/>



Jurisdiction Involved: Ecumenical Patriarchate of Constantinople

22 May 2025. “Metropolitan Cleopas of Sweden and All Scandinavia, having been graciously invited by the Apostolic Nuncio of the Holy See in Stockholm, Archbishop Julio Murat of Orange, attended the Thanksgiving Mass held on the occasion of the election of the new Pontiff, Leo XIV.” Present at the Papist Mass were “representatives of various Christian denominations and confessions, ambassadors from several countries, and faithful who had gathered to extend their heartfelt congratulations on this significant occasion. After the service, the Shepherd of the Scandinavian lands conveyed to the Apostolic Nuncio the warm congratulations of the Ecumenical Patriarch Bartholomew, as well as those of the Holy Metropolis of Sweden in its entirety, on the election of the new Pope.”⁶⁰

Jurisdiction Involved: Ecumenical Patriarchate of Constantinople

30 May 2025: Ecumenical Patriarch Bartholomew met with Pope Leo XIV at the Apostolic Palace in the Vatican, a gathering that continues to raise concerns among traditionalists. The two leaders, known for their compromising stances, engaged in discussions about the Pope’s upcoming visit to Turkey, with little regard for the history and theology that separate their institutions. Their exchange, presented as warm and cordial, glosses over the deep doctrinal differences and the potential dilution of true faith in the name of ecumenism. The meeting concluded with a photo op, showcasing a *façade* of unity while more discerning Orthodox observers see a heretical trend of collaboration that undermines the integrity of the Orthodox Church. The Patriarchal entourage consisted of influential figures such as Metropolitan Polycarpos of Italy and other high-ranking officials, all of whom seem more focused on

⁶⁰ “The Metropolitan of Sweden at the Thanksgiving Mass for the newly elected Pope,” Orthodox Times, accessed June 24th, 2025, <https://orthodoxtimes.com/the-metropolitan-of-sweden-at-the-thanksgiving-mass-for-the-newly-elected-pope/>

appearances and networking rather than genuine theological discourse. This meeting symbolizes a worrying alignment that many believe strays farther from the true path of Christianity.⁶¹



3rd Meeting of the 18th Plenary of the International Joint Commission for Theological Dialogue between the Orthodox Church and the Lutheran World Federation

Jurisdiction Involved: Ecumenical Patriarchate, the Patriarchate of Alexandria, the Patriarchate of Antioch, the Patriarchate of Serbia, the Patriarchate of Georgia, as well as the Autocephalous Churches of Cyprus, Greece, Poland, Albania and the Czech Republic – Slovakia.

30 May 2025. The 3rd Meeting of the 18th Plenary of the International Joint Commission for Theological Dialogue between the Orthodox Church and the Lutheran World Federation concluded at the Holy Patriarchal Monastery of St. George in Old Cairo. Hosted by *Patriarch Theodoros II* of Alexandria, the event gathered Orthodox representatives from various local churches alongside Lutheran hierarchs and theologians. With blessings and messages from *Ecumenical Patriarch Bartholomew* and Lutheran General Secretary *Dr. Anne Burghardt*, the meeting served not as a defense of Orthodox truth, but as a further entrenchment of heretical ecumenism. Under the guise of reconciliation and coexistence, Orthodox leaders praised the supposed fruitfulness of dialogue with the Lutherans—an ecclesial body long severed from the Apostolic Tradition. Patriarch Theodoros' lofty rhetoric about unity and mutual understanding betrayed the sacred Orthodox confession, using poetic language to obscure the scandal of equating heterodox assemblies with the one true Church. This gathering, replete with interfaith praise and theological compromise, advanced the pan-heresy of ecumenism and

⁶¹ “Ecumenical Patriarch meets Pope Leo XIV at the Vatican, Orthodox Times, accessed June 24th, 2025, <https://orthodoxtimes.com/ecumenical-patriarch-meets-pope-leo-xiv-at-the-vatican/>

highlighted once again the tragic abandonment of patristic ecclesiology by many contemporary hierarchs.⁶²



Jurisdiction Involved: Russian Orthodox Patriarchate of Moscow

31 May 2025. Metropolitan Antony of Volokolamsk, chairman of the Department for External Church Relations of the Moscow Patriarchate, met with Nestorian Catholicos-Patriarch Mar Awa III of the Assyrian church of the East in Moscow. The meeting, held at the Pokrovsky Stavropigial Convent—ironically, a traditionally Orthodox monastic setting—served as yet another display of the Moscow Patriarchate's continued pursuit of ecumenical engagement with heterodox confessions.

Despite the deep theological chasm that separates Holy Orthodoxy from the Nestorian Assyrian jurisdiction—particularly on Christological doctrine—the participants in the meeting celebrated supposed “centuries-old friendly relations” and reaffirmed their commitment to further cooperation. Praising past collaboration, especially within the so-called Dialogue Commission, Metropolitan Antony and the Catholicos-Patriarch discussed joint theological consultations, youth initiatives, and translation projects—endeavors which risk blurring doctrinal lines in the name of mutual understanding. The meeting was emblematic of the increasingly heretical stance taken by the Moscow Patriarchate, as the drive for diplomatic and cultural exchange steadily overshadows Orthodox confessional clarity and fidelity to the apostolic faith.⁶³

⁶² “Completion of the Deliberations of the International Joint Commission for Theological Dialogue Between the Orthodox Church and World Lutheran Federation,” Patriarchate of Alexandria Official Website, accessed July 11th, 2025, <https://www.patriarchateofalexandria.com/completion-of-the-deliberations-of-the-international-joint-commission-for-theological-dialogue-between-the-orthodox-church-and-world-lutheran-federation/?lang=en>

⁶³ “Metropolitan Antony of Volokolamsk meets with the Assyrian Patriarch,” Official Website of the Department of External Church Relations,” accessed June 28th, 2025, <https://mospat.ru/en/news/93299/>



Jurisdiction Involved: Russian Orthodox Patriarchate of Moscow

2 June 2025. Nestorian Catholicos-Patriarch Mar Awa III of the Assyrian church of the East arrived in St. Petersburg during his official visit to Russia. He was welcomed at the railway station by Metropolitan Varsonofy of St. Petersburg and Ladoga and other ‘church’ representatives. The delegation was accommodated at the Resurrection Novodevichy Convent.

That day, Patriarch Mar Awa III met with Metropolitan Varsonofy and Governor Alexander Beglov of St. Petersburg. Governor Beglov emphasized the historical and cultural bonds between the Russian and Assyrian peoples, noting their cooperation during both World Wars and the contributions of the Assyrian community in the city. He also paid tribute to notable Assyrian figures in Leningrad’s history.

Metropolitan Varsonofy, speaking on behalf of Patriarch Kirill, underlined the spiritual brotherhood between the Russian Orthodox church and the Nestorian Assyrian church of the East, founded on shared Christian faith and values.

In his address, Patriarch Mar Awa III expressed gratitude for the warm reception and recalled moments in history where Russia supported the Assyrian people. He denounced modern-day spiritual threats and praised Russia’s stance for justice and truth, quoting St. Paul and St. Alexander Nevsky. The meeting concluded with an exchange of gifts.

The Assyrian delegation included Metropolitans Mar Afram Athneil and Mar Narsai Benjamin, Chorbishop Samano Odisho, and Deacon Roland Bijamov. From the Russian Orthodox Church, Bishop Kliment of Krasnoslobodsk and DECR staff member Mr. Sergei Alferov were also present.⁶⁴

⁶⁴ “Assyrian Patriarch meets with the head of St. Petersburg Metropolitanate and the Governor of St. Petersburg,” Department of External Church Relations Moscow Patriarchate, accessed July 11th, 2025, <https://mospat.ru/en/news/93307/>

Jurisdiction Involved: Russian Orthodox Patriarchate of Moscow

3 June 2025. The Religions Working Group of the Petersburg Dialogue Forum held a meeting in Tashkent, Uzbekistan, under the theme “Social Activity as an Instrument of Interfaith Cooperation and Dialogue.” Metropolitan Vikenty of Tashkent and Uzbekistan welcomed the participants. The Russian delegation was led by Archimandrite Philaret (Bulekov) and included representatives from the Moscow Patriarchate, Russian civil society, and charitable organizations. The Uzbek side featured officials from the Committee on Religious Affairs, clergy from the Tashkent Diocese, and members of various religious and cultural communities.

Opening remarks were delivered by Metropolitan Vikenty, Mr B.M. Kadyrov, Archimandrite Philaret, Mr V.A. Fadeyev, Mr R.A. Voytekhovsky, and Ms M.V. Krutineva. Presentations addressed various topics, including government policy on religious freedom in Uzbekistan, charitable work by the Orthodox Church and other religious communities, assistance to addicts and families in crisis, abortion prevention, and ecumenical social engagement. Contributions also came from the monophysite Armenian Apostolic church, Bahá’í community, and volunteer organizations.

A broad discussion followed, focusing on practical experiences of faith-based social work and interfaith cooperation. The day concluded with a reception hosted by the Tashkent Diocese.⁶⁵



Jurisdiction Involved: Albanian Orthodox Church

6 June 2025. Amidst the celebrations of Eid al-Adha (Kurban Bajram), Archbishop Anastasios of Tirana, Durrës, and All Albania made another ecumenist visit to the headquarters of both the Muslim Community of Albania and the World Headquarters of the Bektashi Order. He was received by Bujar Spahiu, the President of the Muslim Community, and subsequently by Haji Dede Edmond Brahimaj,

⁶⁵ “Religions Working Group of Petersburg Dialogue Forum holds its meeting in Tashkent,” Official Website of the Department of External Church Relations, accessed June 28th, 2025, <https://mospat.ru/en/news/93308/>

the World Leader of the Bektashis. This visit demonstrates the Albanian Orthodox churches commitment to the pan-heresy of ecumenism.

During his heretical address, Archbishop Anastasios emphasized the enduring bond between religious communities in Albania, stating, “We are always together, in both joyful moments and in every difficulty.” He lauded religious harmony as a precious national asset, urging its continued preservation to demonstrate that peaceful coexistence is possible despite differing beliefs.⁶⁶



Jurisdiction Involved: Ecumenical Patriarchate of Constantinople

6 June 2025. In yet another display of ecumenical entanglement, the Ecumenical Patriarch Bartholomew was awarded the “Ecumenical Award” by the Catholic Academy of Bavaria, praised by Protestant bishop Bedford-Strohm as a “global conscience” and “prophetic” figure. Praised for his collaboration with the World Council of Churches, UNICEF, and other globalist institutions, Bartholomew was extolled not for defending Orthodox tradition, but for advancing a vision of interreligious unity, environmental activism, and humanistic ideology that aligns closely with secular and heterodox agendas.

Far from guarding the boundaries of Orthodoxy, the Patriarch was celebrated precisely for dissolving them—described as “radically open to the world,” “a bridge builder,” and a man whose critics are simply “afraid” of dialogue. His public recognition by heterodox bodies underscores his continued role in promoting syncretistic ecumenism, prioritizing global cooperation over fidelity to the

⁶⁶ Archbishop of Albania: Religious harmony is a great treasure for our country,” Orthodox Times, accessed June 24th, 2025, <https://orthodoxtimes.com/archbishop-of-albania-religious-harmony-is-a-great-treasure-for-our-country/>

Orthodox faith. This award is not merely a personal accolade, but a symbolic endorsement of the erosion of doctrinal clarity in favor of a sentimental, borderless Christianity.⁶⁷

Jurisdiction Involved: Albanian Orthodox Church

11 June 2025: Archbishop Ioannis of Tirana, Durrës, and All Albania recently reaffirmed the nation's legacy of interfaith harmony by visiting Bujar Spahiu, the leader of the Muslim Community of Albania, and Haji Dede Edmond Brahimaj, the leader of the Bektashi. This act mirrored the enduring ecumenism of his predecessor, Archbishop Anastasios, who laid the foundational pillars of cooperation between religious communities. Echoing Anastasios's sentiments, Archbishop Ioannis emphasized the unwavering unity of the Albanian people, stating, "we stand together as always—in times of joy and in times of difficulty." He underscored the vital importance of preserving religious harmony, highlighting it as a testament to the possibility of peaceful coexistence amidst diverse beliefs.⁶⁸



Jurisdiction Involved: Ecumenical Patriarchate of Constantinople

19 June 2025. Ecumenical Patriarch Bartholomew hosted a delegation of Secretaries from the Roman Catholic Episcopal Conferences of Europe, led by Cardinal Mario Grech. The Patriarch emphasized the enduring importance of the First Ecumenical Council of Nicaea and its vision of synodality. He stressed that Christian unity stems from a shared faith in the truth revealed in Christ, rather than strategic considerations.

⁶⁷ "WCC honors Ecumenical Patriarch as 'highly respected global moral voice,'" Official Website of the World Council of Churches (WCC), accessed June 6th, 2025, <https://www.oikoumene.org/news/wcc-honors-ecumenical-patriarch-as-highly-respected-global-moral-voice>

⁶⁸ "The Archbishop of Albania visited Muslim Leaders in Tirana," Orthodox Times, accessed June 24th, 2025, <https://orthodoxtimes.com/the-archbishop-of-albania-visited-muslim-leaders-in-tirana/>

The Patriarch highlighted the progress of his heretical ecumenist dialogue between the Orthodox and Latin Papists. He fondly remembered his friendship with the late Pope Francis and expressed optimism for continued growth in relations under Pope Leo XIV, anticipating a future visit from the Pope to the Phanar. Bartholomew also mentioned dialogues with other Christian denominations and interreligious initiatives, while recognizing the pressing issues facing the Church and humanity, such as social justice, migration, war, and climate change. The delegation received commemorative gifts from the Patriarch.⁶⁹



Patriarch Kirill (MP) & Muslim Council of Elders 19 June 2025

Jurisdiction Involved: Russian Orthodox Patriarchate of Moscow

19 June 2025. In a striking display of ecumenism, representatives of the Russian Orthodox Church, Al-Azhar University, and the *Muslim Council of Elders* met to discuss forming a joint working group under the direction of Patriarch Kirill of Moscow and Grand Imam Ahmed el-Tayeb. Judge Mohamed Abdelsalam, on behalf of the Muslim Council, proposed a global summit on so-called peaceful coexistence and moral responses to emerging threats like artificial intelligence. Vatican involvement was also floated, further revealing the pan-religious nature of the initiative. Patriarch Kirill, rather than rejecting this syncretistic overture, responded with openness, signaling a willingness to blur the lines between Orthodoxy and Islam under the pretense of “shared values.”

This project is yet another front in the ongoing advance of ecumenism—a pan-heresy that cloaks itself in moral concern while eroding the uniqueness of the Orthodox faith. By engaging in these joint efforts with false religions, the Russian Orthodox leadership compromises the confession of Christ as the only Truth. These schemes, dressed in the language of ethics and humanitarianism, serve not the

⁶⁹ “Ecumenical Patriarch receives delegation of Secretaries from Roman Catholic Episcopal Conferences of Europe,” Orthodox Times, accessed June 24th, 2025, <https://orthodoxtimes.com/ecumenical-patriarch-receives-delegation-of-secretaries-from-roman-catholic-episcopal-conferences-of-europe/>

Church but the globalist agenda of religious relativism. Far from protecting the flock, such initiatives expose it to confusion and spiritual deception, trading fidelity to the Gospel for the approval of the world.⁷⁰

Jurisdiction Involved: Greek Orthodox Archdiocese of America (GOARCH)

20 June 2025. Bishop Sahag Yemishian, a hierarch of the Monophysite Armenian jurisdiction under the jurisdiction of the Holy See of Cilicia, visited Archbishop Elpidophoros of America at the Archdiocesan Headquarters in New York. Despite the Armenian's rejection of the Ecumenical Council of Chalcedon and its continued adherence to monophysite doctrine, Archbishop Elpidophoros received Bishop Sahag as a legitimate bishop, offering congratulations on his election and ordination, and extending prayers for his ministry in Greece, further polluting Orthodox lands. During their meeting, they discussed the recent visit of the Catholicos Aram I to Athens and expressed mutual concern over the situation in Artsakh—further underscoring the ongoing ecumenical collaboration between Orthodox hierarchs and heretical bodies.⁷¹

⁷⁰ "His Holiness Patriarch Kirill meets with Secretary General of the Muslim Council of Elders," Department of External Church Relations Moscow Patriarchate, accessed July 4th, 2024, <https://mospat.ru/en/news/93349/>

⁷¹ "Visit of His Grace Bishop Sahag Yemishian, Prelate of the Armenian Prelacy of Greece (See of Cilicia)," Orthodox Observer New, accessed June 30th, 2025, <https://www.goarch.org/-/visit-of-his-grace-bishop-sahag-yemishian-prelate-of-the-armenian-prelacy-of-greece-see-of-cilicia->



Fr. Nicholas Kazarian (GOARCH) Praying with the Heterodox at the WCC, 25 June 2025.

Jurisdiction Involved: Greek Orthodox Archdiocese of America (GOARCH) & Romanian Patriarchate

25 June 2025. At the conclusion of the World Council of Churches (WCC) gathering in Johannesburg, South Africa, a closing prayer in violation of Apostolic Canon 45 was led by stewards became an intergenerational display of ecumenical enthusiasm. Rev. Nicolas Kazarian of the Greek Orthodox Archdiocese of America (under the Ecumenical Patriarchate) delivered a homily reflecting on the 1700th anniversary of the First Ecumenical Council of Nicaea—not as a defense of Orthodox dogma, but as a “renewal of our commitment to unity” and a “common pilgrimage,” language indicative of the WCC’s ongoing push for doctrinal compromise under the banner of unity.

Kazarian, who serves as the Ecumenical Officer for the GOA, praised the WCC’s “Pilgrimage of Justice, Reconciliation, and Unity,” calling for continued ecumenical efforts shaped by “humility, perseverance, and thanksgiving.” His concluding words invoked the vision of a unified spiritual dwelling composed of all confessions—a direct departure from the Orthodox understanding of the Church as the one, holy, catholic, and apostolic body. Notably, the Romanian Orthodox Patriarchate was also reported to be in attendance, signaling yet another troubling instance of Orthodox participation in syncretistic gatherings that blur the lines between truth and error.⁷²

⁷² “Closing prayer: may our pilgrimage continue with ‘humility, perseverance, and thanksgiving,’” The Official Website of the World Council of Churches, accessed June 30th, 2025, <https://www.oikoumene.org/news/closing-prayer-may-our-pilgrimage-continue-with-humility-perseverance-and-thanksgiving>; See YouTube Video: https://www.youtube.com/live/KMN0f3Or7Q?si=GSYoychhqV_Xzs_r&t=1770



Jurisdiction Involved: Greek Orthodox Archdiocese of America

26 June 2025. Elpidophoros of America welcomed Patriarch Sahak II and Cardinal Dolan to the headquarters of the Greek Orthodox Archdiocese of America (GOARCH). The meeting was also attended by Bishop Mesrop Parsamyan, the Very Reverend Haroutiun Damadian, Reverend Father Armash Bagdasarian, Bishop Athenagoras of Nazianzos, and Bishop Nektarios of Diokleia. This gathering served as a celebration of the long-standing ecumenical relationship between the Greek Orthodox Archdiocese and the Armenian jurisdictions.

The assembled leaders sought to reaffirm their shared commitment to so-called “Christian unity.” During the discussions, Elpidophoros underscored the supposed necessity of solidarity among the various jurisdictions—including both Eastern Orthodox and Monophysite bodies. The participants stressed the promotion of ecumenistic relations and highlighted what they described as an urgent need for improved theological education to strengthen Christian faith and witness—though from an ecumenist perspective that continues to blur doctrinal boundaries.⁷³

⁷³ “Patriarch Sahak II Visits Archdiocesan Headquarters,” Orthodox Observer, accessed July 4th, 2025, <https://www.goarch.org/-/patriarch-sahak-ii-visits-archdiocesan-headquarters>



Jurisdiction Involved: Russian Orthodox Patriarchate of Moscow

June 26 to July 1, 2025. A delegation from the Hamere Berhan Centre of Traditional Arts and Crafts, operating under the Ethiopian Orthodox Tewahedo Church, visited Russia as part of an ongoing project aimed at expanding cooperation with the Moscow Patriarchate. The Ethiopian delegation, led by Fr. Arsanyose Yohannes Gebregzabher, Director of Spiritual Affairs at Hamere Berhan, was received by clergy and staff of the Moscow Patriarchate's Department for External Church Relations (DECR), and toured prominent Russian Orthodox institutions, including the Holy Trinity-St. Sergius Lavra, Moscow Theological Academy, St. Daniel's Monastery, and the Cathedral of Christ the Saviour. They also visited Russian cultural sites and engaged in discussions with artistic, ecclesiastical, and academic organizations to promote joint religious art projects.

This visit demonstrates yet another clear instance of the Moscow Patriarchate's open participation in the heresy of ecumenism, as it recognizes and cooperates with the Ethiopian "Orthodox" Tewahedo Pseudo-church, a body that holds to the Monophysite heresy condemned at the Fourth Ecumenical Council in Chalcedon (451 AD). Despite the enduring doctrinal divide, the Moscow Patriarchate receives these non-Orthodox representatives as ecclesiastical equals and offers no call to repentance or return to the Orthodox faith. In doing so, the Moscow Patriarchate violates Apostolic Canon 45, which forbids clergy from engaging in joint ecclesiastical relations with heretics. Much like its behavior with other non-Orthodox confessions, the Moscow Patriarchate continues to promote a false unity with heterodox groups under the guise of "Christian cooperation," ignoring the decrees of the Holy Fathers and Ecumenical Councils in favor of a modern ecumenical agenda. This represents another chapter in the broader pan-heresy of Ecumenism, wherein doctrinal truth is exchanged for cultural

diplomacy and unity for the sake of unity, rather than based on genuine repentance and return to Orthodox confession⁷⁴



Metropolitan Emmanuel of Chalcedon with Pope

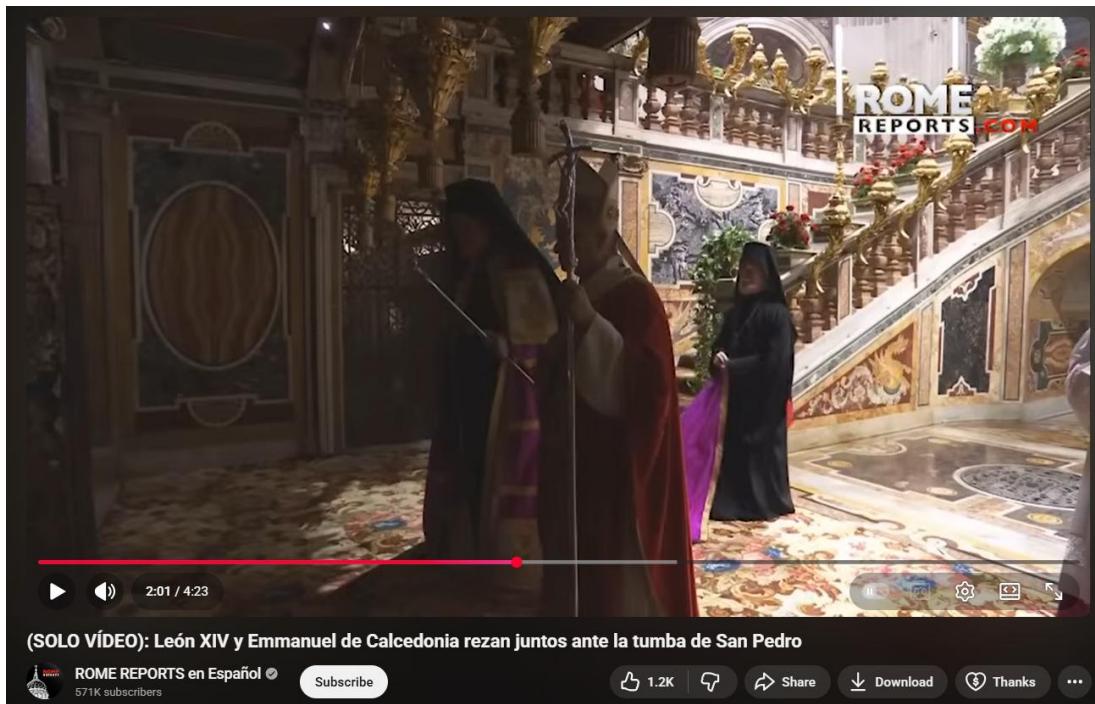
Jurisdiction Involved: Ecumenical Patriarchate of Constantinople

28 June 2025. Pope Leo XIV of Rome received a delegation from the Ecumenical Patriarchate at the Vatican to jointly celebrate the Feast of Saints Peter and Paul. Leading the delegation was Metropolitan Emmanuel of Chalcedon, representing a Patriarchate now fully committed to the ecumenist agenda. In his remarks, Pope Leo praised the “sister Churches” of Rome and Constantinople and lauded what he called the “profound communion already existing between us”—a phrase that reveals the theological confusion now permeating official Orthodox representation.

Far from upholding Orthodox ecclesiology, Constantinople once again legitimized papal claims and Roman errors by participating in this joint celebration. The pope’s reference to decades of rapprochement, beginning with Pope Paul VI and Patriarch Athenagoras, underscored the ongoing betrayal: a unity sought not through repentance and return to Orthodoxy, but through mutual recognition and doctrinal relativism. The participation of the Patriarchal delegation in papal festivities

⁷⁴ “Representatives of the Ethiopian Church’s Hamere Berhan Centre of Traditional Arts and Crafts visit Russia,” Department of External Church Relations – Moscow Patriarchate, accessed July 31st, 2025, <https://mospat.ru/en/news/93398/>

offered yet another public scandal, showcasing the extent to which the Ecumenical Patriarchate promotes not true unity in truth, but the pan-heresy of ecumenism disguised as “fraternal bond.”⁷⁵



Jurisdiction Involved: Ecumenical Patriarchate of Constantinople

29 June 2025. During the Latin celebration of the Solemnity of Saints Peter and Paul. The Vatican conducted a full Roman Catholic Mass, and Metropolitan Emmanuel of Chalcedon of the Ecumenical Patriarchate participated in the service. At the conclusion of the liturgy, Leon XIV and Metropolitan Emmanuel prayed together at the tomb of the Apostle Peter. The encounter formed part of an established annual custom in which the Ecumenical Patriarchate sends a delegation to Rome each June 29, while the Vatican sends a delegation to Constantinople every November 30 for the feast of Saint Andrew.

Metropolitan Emmanuel's participation placed him inside an openly heretical Latin Mass, a service that confesses doctrines rejected by the Orthodox Church and functions outside the canonical boundaries of Orthodoxy. By praying with the Roman Pope and participating in prayer during the service, he entered into several direct canonical violations. First, Apostolic Canon 64 forbids clergy or laity from entering the gatherings of heretics for the purpose of prayer, and assigns deposition or excommunication accordingly. Second, Apostolic Canon 45 states that a bishop, presbyter, or deacon

⁷⁵ “Pope Leo XIV Hails ‘Profound Communion Already Existing’ Between Churches of Constantinople and Rome,” Archons of the Ecumenical Patriarchate, accessed July 4th, 2024, <https://archons.org/pope-leo-hails-profound-communion/>

who even prays with heretics must be excommunicated, and if he grants them clerical recognition, he must be deposed. Third, Canon 33 of the Council of Laodicea explicitly prohibits any form of joint prayer with heretics or schismatics. The historical record of this event therefore documents a formal act of ecumenist participation that stands in direct contradiction to the canonical tradition of the Orthodox Church. The incident illustrates the continued willingness of the Ecumenical Patriarchate to treat Roman Catholic worship as a legitimate Christian liturgical act, despite the clear patristic and conciliar prohibitions that define such participation as a breach of Orthodox ecclesiology.⁷⁶



Methodios of Boston praying with Papist during Latin Mass in Violation of Apostolic Canons

Jurisdiction Involved: Greek Orthodox Archdiocese of America (GOARCH).

29 June 2025. Metropolitan Methodios of Boston scandalously participated in a Roman Catholic Mass in Worcester, Massachusetts, celebrating the 75th anniversary of the local Latin diocese. Standing beside Bishop Robert J. McManus, he praised papist hierarchs, invoked the shared legacy of Saints Peter and Paul, and called for unity with Rome—all within the context of heretical worship. Such

⁷⁶ “(SOLO VÍDEO): León XIV y Emmanuel de Calcedonia rezan juntos ante la tumba de San Pedro,” Rome Reports in Espanol YouTube Channel, accessed November 14th, 2025, <https://www.youtube.com/live/mMK0iOJQlRA> ; “(SOLO VÍDEO): León XIV y Emmanuel de Calcedonia rezan juntos ante la tumba de San Pedro,” Rome Reports, accessed November 14th, 2025, <https://web.archive.org/save/https://www.romereports.com/2025/06/30/solo-video-leon-xiv-y-emmanuel-de-calcedonia-rezan-juntos-ante-la-tumba-de-san-pedro/>

participation is a flagrant violation of Apostolic Canons 45 and 64, which strictly forbid Orthodox clergy from praying with or entering into heretical houses of worship.

This event is yet another example of the fruits of the ecumenist delusion infecting the New Calendar jurisdictions. Instead of standing firm in the truth of Holy Orthodoxy, hierarchs like Methodios embrace false unity with Rome, a body long condemned by the Fathers for its heresies, including the Filioque, papal supremacy, and the false dogma of the Immaculate Conception. Such actions are not signs of hope, but symptoms of apostasy.⁷⁷

Jurisdiction Involved: Ecumenical Patriarchate of Constantinople

30 June 2025. Ecumenical Patriarch Bartholomew sent a formal message of congratulations to Pope Leo XIV on the occasion of the New Calendarist Feast of the Apostles Peter and Paul—thereby acknowledging the heretical Catholic pontiff as the legitimate Pope of Rome. The message was delivered in person by Metropolitan Emmanuel, senior hierarch of the Patriarchal delegation to Rome, accompanied by Grand Ecclesiarch Aetios, Director of the Patriarchal Chancellery, and Grand Syncellus Hieronymos.⁷⁸

Jurisdiction Involved: Ecumenical Patriarchate of Constantinople

1 July 2025. The Arch-Heresiarch of the Ecumenical Patriarchate, Bartholomew, issued an ecumenist statement urging Orthodox Christians to show respect for the non-Orthodox and heretical “sacred symbols, worship practices, and traditions of every religion,” in a blatant effort to advance the pan-heresy of ecumenism and to promote “understanding and dialogue among people of different beliefs.”⁷⁹

Jurisdiction Involved: Russian Orthodox Patriarchate of Moscow

1 July 2025. Metropolitan Anthony of Volokolamsk, representing the Russian Orthodox Church, publicly criticized the World Council of Churches (WCC) following its Central Committee meeting in Johannesburg. Leading a sizeable Russian delegation, he expressed dissatisfaction with the WCC’s handling of the Ukraine issue. Anthony accused certain member churches of engaging in unprecedented political activism, claiming this has derailed the WCC from its intended mission of fostering inter-Christian dialogue.

⁷⁷ “Metropolitan Methodios Attends 75th Anniversary Mass at Cathedral of Sts. Peter and Paul in Worcester, MA”, accessed July 11th, 2025, <https://web.archive.org/web/20250711140841/https://www.goarch.org/-/metropolitan-methodios-attends-75th-anniversary-mass-at-cathedral-of-sts.-peter-and-paul-in-worcester-ma>

⁷⁸ “Ecumenical Patriarch sends warm congratulations to Pope Leo on Feast of Saints Peter and Paul,” Orthodox Times, accessed, June 30th, 2025, <https://orthodoxtimes.com/ecumenical-patriarch-sends-warm-congratulations-to-pope-leo-on-feast-of-saints-peter-and-paul/>

⁷⁹ “Ecumenical Patriarchate: Mutual respect for religious sensitivities strengthens understanding among people of different beliefs,” Orthodox Times, accessed July 1st, 2025, <https://orthodoxtimes.com/ecumenical-patriarchate-mutual-respect-for-religious-sensitivities-strengthens-understanding-among-people-of-different-beliefs/>

The Russian delegation raised concerns about events in Chernivtsi, while Scandinavian churches countered with allegations concerning the forced displacement of Ukrainian children. The WCC leadership acknowledged both sides and promised to launch an investigation.

Metropolitan Anthony stressed that the WCC should return to its spiritual roots and focus on fraternal support, rather than entangling itself in geopolitics. He objected to a draft document that seemed to impose terms for peace negotiations, insisting that it is not the WCC's place to dictate such conditions. While the Russian delegation voiced its dissent, their objections were simply noted—repeating the pattern seen three years earlier in Karlsruhe.

Strikingly, the Russian Orthodox Church, Moscow Patriarchate, expressed no concern over its continued membership in a Protestant ecumenical body whose positions and practices often diverge sharply from Orthodox teaching. There was no mention of the numerous violations of Orthodox doctrine or apostolic canons—especially Canons 45 and 64. Instead, the sole focus was on the WCC's political posture toward Russia and Ukraine, suggesting that ecclesiastical fidelity has taken a back seat to national interest.⁸⁰

⁸⁰ "Metropolitan of Volokolamsk on the WCC: Subject to Political Pressure – The Position of the Russian Delegation," Orthodox Times, accessed July 1st, 2025, <https://orthodoxtimes.com/metropolitan-of-volokolamsk-on-the-wcc-subject-to-political-pressure-the-position-of-the-russian-delegation/>



Anglican Bishop in Red

Jurisdiction Involved: Ecumenical Patriarchate of Constantinople

2–3 July 2025. Representatives of the Ecumenical Patriarchate met with Anglicans at the headquarters of the Anglican Communion in London to advance their ecumenical agenda through theological talks. Metropolitan Athenagoras of Belgium and Metropolitan Job of Pisidia, alongside other clergy including Bishop Raphael of Ilion and Deacon Eulogios Tsatsas, represented the Patriarchate. Their Anglican counterparts included Bishops Anthony Poggo and Michael Lewis, as well as other high-ranking Anglican clerics.

In a blatant display of ecumenist cooperation, the two sides discussed theological, social, and pastoral issues under the guise of mutual respect and “brotherhood.” They affirmed their intent to continue this fruitless and spiritually dangerous dialogue, laying the groundwork for a future plenary meeting in Wales. As if to sanctify the betrayal of Orthodox ecclesiology, the delegation visited Westminster Abbey, admired its archives, and jointly attended Anglican Vespers—offering yet another scandalous example of liturgical fellowship with heretics in violation of Apostolic Canons 45 and 64. The entire event further entrenched the pan-heresy of ecumenism, now fully institutionalized within the modernist agenda of the Phanar.⁸¹

⁸¹ “Informal Dialogues between the Ecumenical Patriarchate and the Anglican Communion,” Romfea, accessed July 4th, 2025, <https://www.romfea.gr/oikoumeniko-patriarxeio-ts/mitropoleis-exoterikou/70686-atypes-synomilieis-oikoumenikoy-patriarxeiou-kai-agglukanikis-koinonias>



Jurisdiction Involved: Moscow Patriarchate & Antiochian Patriarchate

2 July 2025. A memorial service was held in Vienna, Austria, for the victims of the June 22 terrorist attack at the Church of the Prophet Elijah (Mar Elias) in Damascus, Syria. The joint ecumenical prayer service took place in the Papist Roman Catholic parish church of St. Augustine, representing a setting already incompatible with Orthodox ecclesiology. The initiative came from the Antiochian Orthodox parish of Ss Peter and Paul in Vienna, and was presided over by Metropolitan Isaac, representative of the Patriarchate of Antioch, with the participation of Bishop Alexy of the Moscow Patriarchate in Austria. The event gathered clergy and laity from multiple confessions, including Roman Catholics,

Copts, Maronites, Uniate Melkites, Nestorian Assyrians, and Syriac Monophysites, all united in a common liturgical act of joint prayer.

While the tragic loss of life at Mar Elias church demands genuine Orthodox prayer and sober remembrance, this service violated the sacred canons—especially Apostolic Canon 45 and 64, which forbids Orthodox clergy from praying with heretics and praying in their churches. The Moscow Patriarchate's participation, alongside the Patriarchate of Antioch, reflects the ongoing strategy of ecumenical engagement with the heterodox, using humanitarian and emotional moments such as this to promote a false unity. Rather than calling the heterodox to repentance and the true Church, they employ joint services and inter-confessional solidarity as tools for advancing the pan-heresy of ecumenism, thus further distancing themselves from the canonical and theological boundaries of the Orthodox Church.⁸²



Jurisdiction Involved: Greek Orthodox Patriarchate of Antioch

3 July 2025. Patriarch John X of Antioch received Maronite Patriarch Bechara Raï at the Patriarchal See in Balamand, following the Islamic terrorist attack on the Orthodox Church of Saint Elijah in Douma. Rather than seizing the moment to reaffirm the distinct and unshakable identity of Orthodoxy, Patriarch John exploited the tragedy to advance the pan-heresy of ecumenism, welcoming a heretical hierarch as though he were a legitimate bishop of a true church.

Under the pretext of condolences and inter-Christian solidarity, the meeting served as yet another attempt to erase the boundaries between Orthodoxy and Latin-influenced Eastern heterodoxy. With

⁸² “Victims of the terrorist attack on the Orthodox church in Damascus are commemorated in Vienna,” Department of External Church Relations – Moscow Patriarchate, accessed July 31st, 2025, <https://mospat.ru/en/news/93388/>

the support of high-ranking Antiochian clergy, John X treated the Maronite Patriarch not only as a peer but as a co-shepherd of Christ’s flock—furthering the ecumenist delusion that union can be achieved without repentance, renunciation of error, or return to Orthodoxy.⁸³

Jurisdiction Involved: Ecumenical Patriarchate of Constantinople

6 July 2025. Ecumenical Patriarch Bartholomew attended the Divine Liturgy in Istanbul, where Metropolitan Vasilios of Constantia and Ammochostos presided. Among the participants were high-ranking Orthodox hierarchs, Roman Catholic Cardinal Jean-Marc Aveline of Marseille, and lay pilgrims from Cyprus, Ukraine, and France. The Liturgy was followed by a public address from Patriarch Bartholomew, in which he once again advanced his decades-long heretical ecumenical agenda—openly praising the deepening relationship between the Orthodox Church and the Roman Catholic Church. He referred to Rome as a “sister Church,” cited shared milestones such as meetings with Popes Paul VI, John Paul II, Benedict XVI, and Francis, and declared that “what unites us is far greater than what divides us.”

These statements, presented under the guise of peace and dialogue, reflect Bartholomew’s persistent betrayal of Orthodox ecclesiology. Quoting John 17:21 to justify unity with heretics, he ignored the dogmatic chasm that separates Holy Orthodoxy from the Latin heresy. His assertion that within “every person dwells a divine spark,” regardless of their religion or doctrine, borders on syncretism and contradicts the patristic teaching on truth and salvation being found solely within the Orthodox Church.⁸⁴

⁸³ “Condolences from Patriarch al-Rai to the Patriarch of Antioch for the martyrdom in Douela,” Orthodox Times, accessed July 4th, 2025, <https://orthodoxtimes.com/condolences-from-patriarch-al-rai-to-the-patriarch-of-antioch-for-the-martyrdom-in-douela/>

⁸⁴ “Ecumenical Patriarch: Dialogue is not optional – It is a Gospel obligation.” Orthodox Times, accessed July 11th, 2025, <https://orthodoxtimes.com/ecumenical-patriarch-dialogue-is-not-optional-it-is-a-gospel-obligation/>



Jurisdiction Involved: Greek Orthodox Patriarchate of Antioch

9 July 2025. The Patriarchate of Antioch shamefully exploited the tragic bombing of St. Elias Church in Damascus to push its heretical ecumenist agenda. Bishop Romanos (Al-Hannat), Patriarchal Vicar, brazenly welcomed Sheikh Ayman Al-Nimr—a representative of the very religion linked to such acts of terror—and his delegation, under the guise of offering condolences for the victims. Joined by Bishop Moussa Al-Khoury, they paraded a false narrative of “national unity” and interfaith solidarity, utterly betraying the Orthodox Faith. Instead of condemning the false religion of Islam, calling for repentance, and the turning toward true Orthodoxy, the Antiochian hierarchy chose to entertain a delegation of Muslims who deny Christ and whose false prophet allowed for these attacks. This cynical politicization of Orthodox suffering reveals a deep apostasy, replacing the uncompromising truth of the Gospel with a dangerous, worldly ecumenism that desecrates the blood spilled by those attacked.⁸⁵

⁸⁵ “Visit of Sheikh Ayman Al-Nimr to the Patriarchate Antioch to offer condolences for the Martyrs of St. Elias Church, Orthodox Times, July 11th, 2025, <https://orthodoxtimes.com/visit-of-sheikh-ayman-al-nimr-to-the-patriarchate-antioch-to-offer-condolences-for-the-martyrs-of-st-elias-church/>



Jurisdiction Involved: Greek Orthodox Patriarchate of Antioch

10 July 2025. Following the terrorist attack at St. Elias Church in Douilaa, Damascus, Patriarch John X of Antioch hosted a delegation from the Middle East Council of Churches (MECC) at the Monastery of Our Lady of Balamand. The group included heterodox leaders such as Patriarch Raphaël Bedros XXI Minassian of the Armenian Catholic church and Rev. Dr. Paul Haidostian of the Armenian Evangelical churches, along with delegates from across the region. While the visit was presented as a gesture of condolence for the those killed, the MECC used the occasion to promote its ecumenical agenda, declaring “the blood of the martyrs is one”—a statement equating Orthodox witness with heretical confessions. Patriarch John X welcomed this rhetoric, treating the tragedy not as a call to reaffirm the Orthodox Faith, but as a platform to advance his heretical ecumenist agenda and interfaith “cooperation” with those who at the end of the day reject the Orthodox Church as the one True Church.⁸⁶

⁸⁶ “Delegation of the Middle East Council of Churches offers condolences to Patriarch John X,” Middle Eastern Council of Churches (MECC), accessed July 11th, 2025, <https://www.mecc.org/mecc/2025/7/10/a-delegation-from-the-middle-east-council-of-churches-offers-condolences-to-his-beatitude-patriarch-john-x>



Elpidophoros praying with Papist Cardinal and Pope Leo XIV

Jurisdiction Involved: Greek Orthodox Archdiocese of America (GOARCH)

14-24 July 2025. A group of approximately fifty individuals—composed of clergy and laity from the Greek Orthodox Archdiocese of America (GOARCH), the Roman Catholic Archdiocese of Newark, and Uniates—began a joint pilgrimage titled “Rome to New Rome.” The event was led by Elpidophoros (Lambriniadis), Archbishop of GOARCH, and Cardinal Joseph Tobin of Newark. The group commenced their journey in Rome, Italy, with a visit to the Basilica of St. Paul Outside the Walls, where they engaged in joint prayer and veneration of relics—acts traditionally reserved within the Orthodox Church for those in eucharistic communion. The stated purpose of the pilgrimage was to commemorate both the 1700th anniversary of the First Ecumenical Council of Nicaea and the Catholic Church’s Jubilee Year, promoting mutual understanding and symbolic unity between the participants.

During their stay in Rome, the delegation held an official audience with Pope Leo XIV at the Vatican, where both Orthodox and Catholic clergy participated in joint prayer and delivered public remarks emphasizing Christian unity. From the standpoint of the True Orthodox Church, this event constitutes a clear violation of Apostolic Canon 45 and 64, which forbids Orthodox clergy from praying with heretics. Such participation further exemplifies GOARCH’s formal alignment with the principles of ecumenism, a movement identified by the True Orthodox as a pan-heresy and affirms

that GOARCH and other World Orthodox bodies have departed from the canonical and theological boundaries of the Orthodox Church.^{87,88}



Jurisdiction Involved: Russian Orthodox Patriarchate of Moscow

18–19 July 2025. The 4th meeting of the Working Group for Coordinating Bilateral Relations between the Russian Orthodox Church and the Malankara Orthodox Syrian Church was held at the Moscow Theological Academy, under the blessing of Patriarch Kirill of Moscow and All Rus' and Catholicos Baselios Marthoma Mathews III. Representatives from both Churches included senior hierarchs and

⁸⁷ “Faithful arrive in Rome for Catholic-Orthodox pilgrimage,” Orthodox Observer, accessed July 31st, 2025, <https://www.goarch.org/-/arrival-in-rome-for-rome-to-new-rome-pilgrimage>

⁸⁸ “Address of His Holiness Pope Leo XIV to His Eminence Archbishop Elpidophoros of America,” Orthodox Observer, accessed July 31st, 2025, <https://www.goarch.org/-/address-of-his-holiness-pope-leo-xiv-to-his-eminence-archbishop-elpidophoros-of-america>

officials responsible for ecumenical relations. Since their previous meeting in August 2024, numerous joint initiatives took place, such as high-level visits, exchanges of honors, student programs, participation in each other's academic and liturgical events, and cooperation in providing worship spaces in the diaspora. These interactions reflected a broad and ongoing effort to strengthen bilateral ties between the two Churches.

This cooperation exemplifies the continued movement of the Moscow Patriarchate toward ecclesiastical compromise through heresy of ecumenism through “dialogue” and “cooperation,” undertaken despite unresolved and significant doctrinal differences. These differences are largely disregarded or subordinated to a priority of unity for unity’s sake, which represents a departure from the Orthodox faith’s dogmatic integrity. The ongoing collaboration between these hierarchies evidences their participation in the pan-heresy of ecumenism, signaling their estrangement from the canonical and theological boundaries of true Orthodoxy.⁸⁹

⁸⁹ “Working Group for Coordinating Bilateral Relations between Russian and Malankara Churches holds its 4th meeting,” Department of External Church Relations – Moscow Patriarchate, accessed July 31st, 2025, <https://mospat.ru/en/news/93431/>



Jurisdiction Involved: Russian Orthodox Patriarchate of Moscow

18–19 July 2025. At the Holy Trinity–St. Sergius Lavra, Patriarch Kirill of Moscow and All Rus' formally received a high-ranking delegation from the Malankara “Orthodox” Syrian church (MOSC), a non-Chalcedonian body adhering to the Monophysite heresy, condemned by the Fourth Ecumenical Council. The delegation, led by Metropolitan Zachariah Mar Nicholovos, included bishops, clergy, and media personnel. Patriarch Kirill praised the historical witness of the Indian church and affirmed the strengthening relationship between the Moscow Patriarchate and the Malankara Catholicosate. In return, the MOSC conveyed greetings from Catholicos Baselios Marthoma Mathews III and pledged support for hierarchs of the Ukrainian Orthodox Church currently facing persecution.

The delegation participated in patriarchal divine services, visited monastic communities as part of a monastic exchange program, and planned joint media projects to promote the “unity” between their churches. These actions constitute a clear violation of Apostolic Canon 45, which forbids joint liturgical or ecclesiastical relations with heretics. Yet, the Moscow Patriarchate, much like its collaboration with the Ecumenical Patriarchate, continues to treat Monophysite groups such as the MOSC as if they were part of the Orthodox Church, despite their rejection of the dogmatic definitions of the Council of Chalcedon. No call to repentance was made; instead, doctrinal differences were ignored in favor of mutual recognition and institutional cooperation—an approach symptomatic of

the broader pan-heresy of Ecumenism, wherein unity is pursued without truth, and heresy is normalized under the guise of dialogue.



Cardinal Joseph Tobin on Throne during Divine Liturgy in the Phanar with Elpidophoros and Patriarch Bartholomew.

Jurisdiction Involved: Ecumenical Patriarchate and Greek Orthodox Archdiocese of America

19 July 2025. Participants of the “Rome to New Rome” pilgrimage—composed of clergy and laity from the Greek Orthodox Archdiocese of America (GOARCH), the Roman Catholic Archdiocese of Newark, and the Byzantine Catholic Church—spent their first day in Istanbul, Türkiye. The group attended the Divine Liturgy (Chorostasia) at the Patriarchal Church of St. George, where Elpidophoros Lambriniadis presided from the patriarchal throne and was joined by Ecumenical

Patriarch Bartholomew. Following the service, Bartholomew addressed the Orthodox and Catholic pilgrims, expressing his commitment to continued cooperation “as fellow disciples of the risen Lord.” The group later received a private audience with the patriarch, during which Cardinal Joseph Tobin compared their experience to the 1964 meeting between Patriarch Athenagoras and Pope Paul VI, calling it a “dialogue of love.” The delegation also venerated relics of Orthodox saints, toured the patriarchal cathedral, and visited the historic Chora Church, now the Kariye Mosque, to view its renowned Byzantine iconography.

These events constitute a clear violation of Apostolic Canon 45, which forbids joint prayer with heretics. The participation of GOARCH hierarchs in liturgical services, relic veneration, and official ecumenical engagements with Roman Catholic clergy is regarded as a continuation of the heresy of ecumenism, a practice condemned by the Orthodox Fathers. Such actions are interpreted as a public expression of ecclesiological unity with heterodox bodies, and as evidence that GOARCH and the Ecumenical Patriarchate have departed from the canonical and theological boundaries of the Orthodox Church.⁹⁰

⁹⁰ “After memorable time in Rome,” Orthodox Observer Official Facebook Page, accessed July 31st, 2025, <https://www.facebook.com/share/1AL2FBujji/>



Jurisdiction Involved: Greek Orthodox Archdiocese of America (GOARCH), Ecumenical Patriarchate of Constantinople

20 July 2025. In the city of Constantinople, once the bastion of Orthodox Christian tradition and the seat of the Eastern Roman Empire, an official address was given at the Phanar by the leadership of the Ecumenical Patriarchate. The occasion was the visit of Roman Catholic pilgrims, including Cardinal Joseph Tobin and Archbishop Elpidophoros of America, participating in a symbolic inter-church journey titled *“From Rome to New Rome.”* This event, timed to coincide with the 1700th anniversary of the First Ecumenical Council of Nicaea, was framed as a visible witness to inter-Christian unity and reconciliation between the Roman Catholic Church and the Orthodox Church.

The event was structured as a pilgrimage beginning in Rome—traditionally associated with Saints Peter and Paul—and continuing to Constantinople, linked with the Apostle Andrew, before proceeding to Nicaea, where the First Ecumenical Council was held in 325 A.D. The symbolism of this route was clear: a direct appeal to early Christian conciliarity and a gesture toward restored communion between East and West.

A message from Pope Leo XIV was publicly received and reciprocated with words of “fraternal affection” by the Ecumenical Patriarchate. The shared celebration of *Pascha* in 2025 was presented as a milestone, a foretaste of future unity. The rhetoric emphasized concepts such as synodality,

conciliarity, and a return to apostolic communion—concepts now being reinterpreted to support the ecumenical movement, particularly under the current leadership in both Rome and Constantinople.

This event took place against the backdrop of an international crisis in Gaza, with condemnation of a strike on the Holy Family Roman Catholic Church there. The address linked the call for inter-Christian unity with global appeals for peace and justice, reinforcing the political dimension of the ecumenical agenda.

While framed as a spiritual encounter, the entire initiative must be understood in the context of modern ecumenism's long-standing effort to normalize cooperation between the Orthodox Church and the Roman Catholic Church on the basis of shared values and sacramental language, rather than true doctrinal unity. The address at the Phanar deliberately downplayed the historic dogmatic and ecclesiological differences that separate Orthodoxy and Roman Catholicism—differences that were the reason for the Great Schism of 1054 and remain unresolved to this day.

The focus on “shared baptism,” “mutual love,” and “common testimony” is typical of ecumenist language, which tends to bypass doctrinal clarity in favor of symbolic acts of unity. The invitation to walk “together” and the anticipation of sharing the “one Holy Table” in the future amounts to a *de facto* recognition of Roman Catholic sacraments, something incompatible with Orthodox ecclesiological teaching. The allusions to returning to the “Upper Room,” invoking Pentecost as a shared spiritual origin, imply an ecclesial unity that does not actually exist in practice or belief.

From an Orthodox Christian perspective, such gestures represent a soft abandonment of Orthodox exclusivity and a dilution of the dogmatic clarity that the Ecumenical Councils—especially Nicaea—sought to preserve. By aligning the historic memory of Nicaea with modern ecumenical ambitions, the event risked instrumentalizing the Council’s legacy to serve a vision of Church unity based on diplomacy and sentiment rather than doctrinal truth.

In sum, the 2025 gathering in Constantinople, while presented as a spiritual pilgrimage of reconciliation, was in fact a calculated step in the broader ecumenical strategy to integrate the Orthodox Church into a global religious framework premised on mutual recognition without theological agreement. The repeated gestures of fraternity, shared celebration, and anticipated sacramental communion signal a continued erosion of Orthodox boundaries under the guise of dialogue, despite the unresolved and serious theological divisions that persist.⁹¹

⁹¹ “His All-Holiness Ecumenical Patriarch Bartholomew Remarks – Pilgrimage “From Rome to New Rome” (July 20th, 2025),” Ecumenical Patriarchate, accessed August 21st, 2025, <https://ec-patr.org/his-all-holiness-ecumenical-patriarch-bartholomew-remarks-pilgrimage-from-rome-to-new-rome-phanar-july-20-2025/>; ““From Rome to New Rome”: Archbishop of America and Cardinal Joseph Tobin visit Hagia Sophia,” Orthodox Times, accessed December 30th, 2025, <https://orthodoxtimes.com/from-rome-to-new-rome-archbishop-of-america-and-cardinal-joseph-tobin-visit-hagia-sophia/>



Jurisdiction Involved: Russian Orthodox Patriarchate of Moscow

26 July 2025. A meeting took place at the Apostolic Palace in the Vatican between Metropolitan Antony of Volokolamsk, Chairman of the Moscow Patriarchate's Department for External Church Relations, and Pope Leo XIV. Metropolitan Antony conveyed greetings from Patriarch Kirill of Moscow and All Rus' and congratulated the pope on his election. Pope Leo XIV responded by emphasizing the importance of strengthening relations with the Russian Orthodox Church. Their discussion addressed various issues, including the state of Orthodox-Catholic dialogue and ongoing

conflicts in Ukraine and the Middle East, with Metropolitan Antony reporting on the persecution of the Ukrainian Orthodox Church. The meeting concluded with an exchange of commemorative gifts.

This meeting exemplifies the continued involvement of the Moscow Patriarchate, much like the Ecumenical Patriarchate, in the pan-heresy of Ecumenism with the Latin Papists. These official dialogues are conducted regardless of significant doctrinal differences, which continue to be ignored or set aside in favor of unity for the sake of unity. Their public expressions of goodwill and formal exchanges with the Pope confirm their departure from the dogmatic and canonical boundaries of the Orthodox Church and mark their participation in a heterodox compromise with the Roman Catholic Church.⁹²



Jurisdiction Involved: Ecumenical Patriarchate of Constantinople

29 July 2025. In 2025, a speech titled “*Contradictions and Prerequisites of Interreligious Dialogue*” was delivered by Ecumenical Patriarch Bartholomew in Constantinople at the Meeting of the World Council of Religions for Peace, addressing global religious leaders and policymakers. The speech outlined a response to what was framed as a planetary crisis rooted not in economics or technology *per se*, but in a deeper spiritual condition: the dominance of a reductive materialist worldview that denies the sacred and reduces human beings to isolated, utilitarian units. The speaker proposed a global intellectual framework, the “*Common Sacred Worldview*,” designed to unite the world’s religions around shared moral values in response to this crisis.

⁹² “Metropolitan Antony of Volokolamsk meets with Pope Leo XIV,” Department of External Church Relations Moscow Patriarchate, accessed July 31st, 2025, <https://mospat.ru/en/news/93436/>

This framework rested on four pillars: belief in a Sacred ultimate reality (God, Allah, Brahman, etc.); the view of humans as inherently relational due to their foundation in the Sacred; society as a network of reciprocal, moral relationships; and the Earth as either sacred or rooted in the Sacred, requiring ethical stewardship. The proposal aimed not at creating a new religion but at mapping points of consensus across traditions to counter secularism and materialism. Modern science, including quantum mechanics and biology, was invoked to support a spiritually meaningful view of reality, challenging mechanistic understandings of the universe.

The speech likened religious diversity to the Tower of Babel—portraying multiplicity as a fall from an original unity. The “*Common Sacred Worldview*” was presented as an attempt to reverse Babel’s curse, creating a shared “deep structure” of religious meaning. While the speaker admitted that diversity might serve a deeper purpose, this idea remained secondary to the aim of constructing a meta-religious consensus.

Two major issues were highlighted as symptoms of the spiritual crisis: global debt and artificial intelligence. Global debt was described as a modern form of slavery, reducing nations to economic units in systems driven by exploitation. Artificial intelligence, on the other hand, was depicted as a technological idol, threatening to erase human uniqueness by promoting a vision of man as data. Both were said to be rooted in the apotheosis of abstraction and utility—an ideological core of modern secular culture.

While the speech rejected the creation of a syncretic global faith, it nevertheless called for a united religious moral front—what it termed a “global alliance of conscience.” The true basis for cooperation, it claimed, was not dogmatic agreement but a “dialogue of life,” found in joint acts of justice and mercy. The unity envisioned was not theological, but practical, built on shared resistance to dehumanizing forces.

However, from an anti-ecumenist perspective, the project remains deeply flawed. By emphasizing common ground and shared sacred values, it risks reducing all religions to interchangeable moral systems, relativizing their truth claims. Its invocation of Christian saints and concepts outside the context of the Church distorts Orthodox teaching. The effort to undo Babel through consensus undermines the Gospel’s exclusive claim to truth in Christ, replacing divine revelation with interfaith collaboration.

In the end, the “*Common Sacred Worldview*” functions as a spiritualized version of secularism—retaining religious language while abandoning the call to conversion and salvation in the Church. Rather than confronting the world with the Gospel, it adapts the Gospel to suit the world. For Orthodox Christianity, such efforts are not a solution to modernity’s crisis but another symptom of it.⁹³

⁹³ “Keynote Address by His All-Holiness Ecumenical Patriarch Bartholomew at the Meeting of the World Council of Religions for Peace (Istanbul, July 29th, 2025),” Ecumenical Patriarchate, accessed August 21st, 2025, <https://ec-patr.org/keynote-address-by-his-all-holiness-ecumenical-patriarch-bartholomew-at-the-meeting-of-the-world-council-of-religions-for-peace-istanbul-july-29-2025/>



Jurisdiction Involved: Greek Orthodox Patriarchate of Jerusalem

29 July 2025. In response to a reported violent attack on the Christian town of Taybeh in the West Bank, Patriarch Theophilos III of Jerusalem issued a public statement condemning the incident. He described it as “an unambiguous act of intimidation directed at a peaceful and faithful community rooted in the land of Christ” and linked it to a broader pattern of settler violence targeting homes, churches, and daily life in Palestinian Orthodox communities. The statement criticized official Israeli police reports for reducing the event to property damage, thereby ignoring the systemic harassment faced by Orthodox Christians in the region, and highlighted the resulting “climate of impunity” as a threat to both local communities and the moral and legal foundations of justice.

While defending the local faithful, the Patriarch’s statement also revealed the problem of issuing joint declarations alongside heretical bodies, specifically Latin Papists and Monophysites, who are not part of the Orthodox Church. By presenting the defense of Orthodox Christians together with these heterodox groups, the Patriarch blurred the distinction between the One, Holy, Catholic, and Apostolic Church and communities outside the true Orthodox faith, departing from the centuries-long witness of the Fathers and the martyrs who resisted both Latin and Monophysite heresies. Such ecumenist practices compromise the exclusive Orthodox faith while attempting to address real-world challenges in the Holy Land.⁹⁴

⁹⁴ “Patriarchs and Heads of Churches in Jerusalem condemn violent assault on Taybeh,” Orthodox Times, accessed September 20th, 2025, <https://orthodoxtimes.com/patriarchs-and-heads-of-churches-in-jerusalem-condemn-violent-assault-on-taybeh/>



Jurisdiction Involved: Greek Orthodox Patriarchate of Antioch

22 August 2025. Patriarch John of Antioch received Mar Awa III, Patriarch of the Assyrian Church of the East, at the Patriarchal Residence in Balamand. Present at the meeting were Metropolitan Mar Meelis Zaia, head of the Assyrian community in Lebanon; Metropolitan Ghattas Hazim of Baghdad, Kuwait, and their dependencies; parish priests Father George Youkhanna of Hadath and Father Ninos Aude of Sadd el-Bouchrieh; and Judge Issam Al-Asaad, President of the Ecclesiastical Court. Patriarch John welcomed Mar Awa and his delegation and spoke of the longstanding presence of Christianity in the East, framing the encounter as a discussion of the faith's regional witness and pastoral concerns.

While presented as a cooperative meeting between Christian leaders, such gatherings with heretical bodies like the Assyrian Church of the East represent a continued ecumenist practice that undermines the canonical integrity of Orthodoxy. By treating the Assyrian Patriarch and his delegation as equal partners in deliberation, the Greek Orthodox Patriarchate of Antioch departs from the traditions of the Fathers, the canons of the Church, and the historical witness against heresies. Such engagements risk blurring the boundaries of Orthodox faith and authority, replacing the Church's uncompromising witness with an emphasis on inter-Christian diplomacy rather than the defense of the pure faith.⁹⁵

⁹⁵ “Patriarch of Antioch receives Patriarch Mar Awa III of the Assyrian Church of the East,” Orthodox Times, accessed September 20th, 2025, <https://orthodoxtimes.com/patriarch-of-antioch-receives-patriarch-mar-awa-iii-of-the-assyrian-church-of-the-east/>



Jurisdiction Involved: Ecumenical Patriarchate of Constantinople

22 August 2025. Under the title *“Time for the Peace of God,”* Patriarch Bartholomew of Constantinople participated in ecumenical events in Stockholm, Sweden, on August 22, 2023. The gatherings were held within the framework of the "Ecumenical Week," organized by the Christian Council of Sweden in cooperation with the Lutheran Church. Taking place at the Filadelfiakyrkan, a prominent Lutheran church in the city, the event featured a wide range of participants, including Protestant sects, Roman Catholics, Monophysites, and various groups labeled as "churches," as well as women acting as clergy—figures not recognized within Orthodox canonical tradition.

Patriarch Bartholomew addressed the assembly, which included numerous representatives of heterodox communities, advocating for continued collaboration among the various denominations. In his speech, he emphasized the need for visible unity among Christians and praised the role of the World Council of Churches—a body long criticized by Orthodox saints and theologians for promoting doctrinal compromise and anthropocentric theology. The Patriarch also reaffirmed the unwavering commitment of the Ecumenical Patriarchate to the WCC's mission and ongoing dialogue with non-Orthodox groups.

Rev. Karin Wiborn, a female Protestant pastor and head of the Uniting Church in Sweden, publicly introduced the presidium of the Christian Council of Sweden. The Council includes twenty-seven member groups, ranging from Free Churches and Lutheran bodies to Roman Catholics and even some

Orthodox jurisdictions—raising questions about the legitimacy and boundaries of Orthodox participation in such mixed assemblies.

The event, concluded with an ecumenical prayer service, marked another instance of syncretistic engagement by the Ecumenical Patriarchate, further deepening its alignment with ecumenical initiatives that contradict long-standing Orthodox ecclesiological principles.⁹⁶



Jurisdiction Involved: Greek Orthodox Patriarchate of Jerusalem

27 August 2025. At the Orthodox Patriarchate of Jerusalem, Patriarch Theophilos III received United States Senators Chris Van Hollen and Jeff Merkley, alongside leaders of the Armenian, Franciscan, Latin, and Anglican “churches,” to discuss the ongoing tribulations facing Christians in the Holy Land. Patriarch Theophilos emphasized the defense of freedom of worship in Jerusalem and throughout the region, affirming that safeguarding the sanctity of Christian sites preserves the witness of the Gospel in the city where it was first proclaimed. The church leaders presented the senators with reports of attacks on churches in Gaza and the Ahli Arab Hospital, the threat of Israeli taxation on church patrimony, and the mounting dangers confronting Christian families in Taybeh and across the West Bank.

While framed as a unified appeal for relief, the inclusion of Latin, Anglican, and Armenian hierarchs alongside the Orthodox Patriarch represents the continued pattern of ecumenist engagement, which

⁹⁶ Syncretistic Events in Stockholm with the Participation of Bartholomew of Constantinople, Katanixi website, accessed September 2, 2025, <https://katanixi.gr/sygkritikes-ekdiloseis-sti-stokcholmi-me-ti-symmetochi-toy-kon-poleos-vartholomaioy/>

risks equating the Orthodox Church with heterodox communities and secular authorities. By participating in a joint audience and advocacy with non-Orthodox bodies, the Patriarchate implicitly validates collaboration with heterodox and foreign powers, rather than maintaining the exclusive witness of the Orthodox Church in the Holy Land. This approach departs from the tradition of the Fathers and councils, which preserved the Church's independence and resisted entanglement with heretical bodies, even in matters of political or humanitarian concern.⁹⁷



Jurisdiction Involved: Ecumenical Patriarchate

27 August 2025. At the parish of Holy Anargyroi Sts. Cosmas and Damianos, Metropolitan Nathanael Symeonides of the Chicago Diocese of the Greek Orthodox Archdiocese of America (GOARCH) delivered a public address titled *“The 1700th Anniversary of the Council of Nicaea”* along with Roman Catholic Cardinal Robert Barron, whom Symeonides referred to as a “brother in Christ,” acknowledging him as a legitimate bishop—a statement incompatible with the canonical ecclesiology of traditional Orthodoxy.

Symeonides proposed that the First Ecumenical Council left “unfinished business” and called for renewed efforts toward unity with Rome. He downplayed doctrinal divisions—especially the Filioque—and reinterpreted the schism as a “mutual division.” His speech promoted sacramental and ecclesial unity with the Roman Catholic Church and encouraged veneration of non-Orthodox figures canonized by Rome, urging the listeners to embark on a ‘dialogue of holiness’ and calling them to “look with reverence upon the saints whom the Holy Spirit has raised up across our [Catholic and Orthodox] histories”. He urged the listeners “to kneel at their icons, to read their words, to follow their footsteps in prayer and love” seemingly unaware that of the 8 Orthodox saints he named, 5 of

⁹⁷ “The Churches of Jerusalem call for urgent action to end Gaza’s suffering and protect the faithful,” Orthodox Times, accessed September 20th, 2025, <https://orthdoxtimes.com/the-churches-of-jerusalem-call-for-urgent-action-to-end-gazas-suffering-and-protect-the-faithful/>

them spoke against unity with Catholics without their return and repentance. His reference to the 2 different sets of Sts. Kosmas and Damian, attempting to be an example of holiness in both east and west as an example of similarity, ignored the fact that both of these sets of saints were pre-schism regardless of geography. He also advocated for harmonization on issues such as clerical celibacy and the liturgical calendar, despite the Church's historical condemnations of the Gregorian calendar and earlier conciliar rulings on these topics.

This address fits within the broader ecumenical orientation of the Ecumenical Patriarchate since the early 20th century, particularly post-1965 after the mutual lifting of anathemas with Rome. Symeonides' positions diverged sharply from the doctrinal boundaries set by Orthodox saints, councils—especially the Eighth Ecumenical Council (879)—and canonical tradition, which anathematized theological innovations like the Filioque and condemned sacramental communion with heretics.

His portrayal of Orthodoxy as one branch of a wider Christian body and his endorsement of unity without doctrinal agreement reflect a modern ecumenist agenda incompatible with patristic Orthodoxy. The event highlights ongoing tensions between traditional ecclesiology and contemporary ecumenical initiatives within the Greek Orthodox Archdiocese and the Ecumenical Patriarchate.⁹⁸

⁹⁸ Presentation: 1700th Anniversary of the Council of Nicaea ("The 'Unfinished Business' of Nicaea") by Metropolitan Nathanael Symeonides of the Greek Orthodox Archdiocese of Chicago and (The Theological Importance of Homousios) Bishop Robert Barron, Roman Catholic Bishop of the Diocese of Winona-Rochester at Holy Anargyroi Sts. Kosmas and Damianos Greek Orthodox Church, Rochester, MN, accessed August 27th, 2025, <https://www.youtube.com/watch?v=btNobkMzOXg>



Rabbi blesses the Patriarchate of Constantinople protopresbyter. Photo: National Herald

Jurisdiction Involved: Ecumenical Patriarchate of Constantinople

11 September 2025. At St. Nicholas Greek Orthodox Church in New York City, a memorial service was held to commemorate the victims of the 2001 terrorist attacks. During the service, for the first time, a Jewish rabbi offered a blessing over an Orthodox Christian priest by placing his hands on the priest's head and reciting a prayer. The priest was Protopresbyter Elias Villis, Chancellor of the Archdiocesan District of the Greek Orthodox Archdiocese of America, which operates under the jurisdiction of the Ecumenical Patriarchate of Constantinople. The blessing, which was publicized by Fr. Villis himself through photographs and commentary on social media, was described by him as a moment of spiritual unity between faiths.

This event marked the first known instance in the United States of a rabbi performing such a gesture toward an Orthodox clergyman. It was framed by participants as a symbol of interfaith respect and mutual spiritual affirmation. Fr. Villis, who also serves as rector of Christ the Saviour parish in Rye, New York, characterized the blessing as a meaningful moment in which “faith met faith.”

The gesture reflects the ongoing ecumenical approach of the Ecumenical Patriarchate, which has increasingly supported interfaith and interreligious engagement. Patriarch Bartholomew has frequently emphasized shared spiritual values with the Jewish community and has condemned religious intolerance. However, such actions, particularly involving public religious gestures that imply spiritual equivalence or sacramental recognition between traditions, continue to raise concerns among those within the Orthodox Church who oppose ecumenism. These developments are seen by critics as

incompatible with the canonical and theological boundaries that have historically defined Orthodox ecclesiology.⁹⁹



Jurisdiction Involved: Ecumenical Patriarchate of Constantinople, Russian Orthodox Patriarchate of Moscow

14 September 2025. Pope Leo XIV presided at an ecumenical prayer service in Rome's Basilica of Saint Paul Outside the Walls on the feast of the Exaltation of the Cross. The Vatican organized the gathering to commemorate 1,624 Catholics, Orthodox, Anglicans, and Protestants who had died between 2000 and 2025 and promoted the notion of an “ecumenism of blood.” Twenty-eight representatives of non-Orthodox communities stood beside the pope, including Anglican Bishop Anthony Ball and Orthodox Archbishop Elia of Helsinki representing Constantinople. Russian Orthodox Metropolitan Anthony of Volokolamsk also attended. By standing and praying with the Latin papists and other heretics, these hierarchs violated the Apostolic Canons and the Council of

⁹⁹ In the U.S., Rabbi Blesses the Constantinople Patriarchate Clergyman, Union of Orthodox Journalists, accessed September 16th, 2025, <https://spzh.eu/en/news/88111-in-the-us-rabbi-blesses-the-constantinople-patriarchate-clergyman>

Laodicea, which explicitly forbid joint prayer with heretics, and acted contrary to the consistent witness of the Fathers, councils, and martyrs of the Orthodox Church.

The pope's homily exalted the collective witness of Catholics, Protestants, Anglicans, and Orthodox as a single testimony, invoked past examples such as Sister Dorothy Stang, Father Ragheed Ganni, and Brother Francis Tofi, and prayed that “we will drink from the same cup of salvation.” Metropolitan Anthony’s participation in this service, together with the Ecumenical Patriarchate’s representative Archbishop Elia of Helsinki, and their joint presence alongside the pope at the veneration of the cross, and their implicit acceptance of “new martyrs” from heterodox confessions stood in direct opposition to the Orthodox prayers against the Roman Catholic heresy, to the example of saints like Mark of Ephesus and Photios the Great, and to the blood of countless Orthodox martyrs slain by papal forces. Instead of confessing the Orthodox faith unambiguously, the Moscow Patriarchate, the Ecumenical Patriarchate, and the Helsinki archbishop endorsed an ecumenist spectacle in which the One Church was treated as merely one denomination among many.¹⁰⁰

¹⁰⁰ “Modern Christian martyrs show power of love in face of hatred, pope says,” United States Conference of Catholic Bishops, accessed September 20th, 2025, <https://www.usccb.org/news/2025/modern-christian-martyrs-show-power-love-face-hatred-pope-says> ; “Pope Leo: New martyrs are signs of hope,” Catholic News Service – YouTube Channel, accessed September 20th, 2025, https://www.youtube.com/watch?v=Q81U9x_5Ix8&t=5s



Jurisdiction Involved: Russian Orthodox Patriarchate of Moscow

14 September 2025. Metropolitan Anthony of Volokolamsk, Chairman of the Moscow Patriarchate's Department for External Church Relations, issued a public congratulatory letter to Pope Leo on the occasion of his 70th birthday. The letter, written in the language of Christian brotherhood, praised the Pope for his ministry in South America and at the head of the Roman Catholic Church. It highlighted his efforts toward promoting social unity, peace, and moral values, referencing scriptural passages to affirm these themes.

The letter emphasized shared concerns between the Russian Orthodox Church and the Roman Catholic Church, including defense of human life, preservation of family values, youth education, and advocacy for persecuted Christians. It expressed a desire for continued dialogue and mutual understanding between the two churches.

This communication falsely presents the Pope—head of a heterodox confession condemned by the Orthodox Church since the Great Schism of 1054—as a legitimate “faithful minister of the Gospel: and spiritual leader within the Christian tradition. By invoking phrases such as “apostolic tradition” and affirming hope for “unity” and cooperation in spiritual matters, the letter blurs doctrinal boundaries and implicitly endorses the ecclesiological claims of Roman Catholicism.

Rather than reaffirming the Orthodox Church as the One, Holy, Catholic, and Apostolic Church, the letter reflects an ecumenist approach that reduces ecclesial truth to shared moral causes and interreligious diplomacy. Such language contradicts the patristic and conciliar teachings that reject doctrinal compromise and warn against communion with heresy under the guise of false unity. This event thus illustrates the ongoing danger of ecumenical rhetoric that undermines Orthodox ecclesiology in favor of globalist religious cooperation.¹⁰¹



Jurisdiction Involved: Greek Orthodox Patriarchate of Jerusalem

15 September 2025. Patriarch Theophilos of Jerusalem received multiple delegations at the Patriarchate, including a thirty-member group of Serbian pilgrims, the Greek Consul General Dimitrios Angelopoulos, a Jewish delegation from Montenegro, the new Belgian Consul General Anick Van Calster, and the newly appointed Archbishop of the Ethiopian Church in Jerusalem, Father Nathanael. Father Nathanael expressed respect for the Patriarch and stated his willingness to cooperate with the Patriarchate. Patriarch Theophilos welcomed him publicly with the greeting “ώς εὖ παρέστητε” (“well presented”) and announced his intention to work with the Ethiopian Church to address the longstanding dispute between the Ethiopian and Coptic communities over the Monastery of Abraham – Der Sultan.

He then inspected and blessed the beginning of construction of the Chapel of the Myrrh-bearing Women, adjoining the Holy Cathedral of Saint James the Brother of the Lord. While presented as a gesture of interchurch cooperation, the Patriarchate’s engagement with non-Orthodox groups and foreign delegations reflected an ongoing willingness to treat heterodox and non-Christian bodies as partners in Jerusalem. This approach signaled a broader ecumenist policy that risks diluting the

¹⁰¹ DECR Chairman Congratulates Pope Leo on His 70th Birthday, accessed September 21st, 2025, <https://mospat.ru/ru/news/93543/>

exclusive Orthodox witness at the Holy Places, replacing the traditional safeguarding of Orthodoxy with a model of negotiated coexistence among competing religious and national interests.¹⁰²



Jurisdiction Involved: Ecumenical Patriarchate of Constantinople

16 September 2025. Ecumenical Patriarch Bartholomew attended a formal dinner in Washington, D.C., during his Apostolic Visit, hosted by Deputy Secretary of State Michael J. Rigas. Speaking at the U.S. State Department before diplomats, clergy, and officials, the Patriarch delivered a speech rejecting nationalism in religion and promoting the Orthodox Church as a global, transnational institution.

Framing national identity in the Church as outdated, Bartholomew criticized what he called ethnophyletism, claiming that Orthodox Churches maintaining national structures do so for political or financial reasons. Instead, he called for interfaith dialogue, empathy, and cooperation across religious and cultural lines—core tenets of the ecumenical movement. He further used the Nicene Creed’s affirmation of Christ’s divinity as a metaphor for universal human equality, a reinterpretation that reflects ecumenical humanism rather than Orthodox theology.

¹⁰² “Patriarch of Jerusalem held a series of meetings,” Orthodox Times, accessed September 20th, 2025, <https://orthodoxtimes.com/patriarch-of-jerusalem-held-a-series-of-meetings-22/>

This speech continues the Ecumenical Patriarchate's promotion of a globalist and interreligious agenda. By blending ecclesial language with secular diplomacy and distancing Orthodoxy from its national and canonical roots, Patriarch Bartholomew reaffirms his alignment with ecumenism—an approach increasingly at odds with traditional Orthodox ecclesiology.¹⁰³

¹⁰³ Ecumenical Patriarch cautions on nationalism, calls for inter-faith dialogue, Orthodox Observer, accessed September 16th, 2025, <https://orthodoxobserver.org/ecumenical-patriarch-cautions-on-nationalism-calls-for-inter-faith-dialogue>



Jurisdiction Involved: Russian Orthodox Patriarchate of Moscow

17 September 2025. At the Congress of Leaders of World and Traditional Religions in Kazakhstan, Patriarch Kirill addressed an international assembly of religious and political figures. He praised Kazakhstan's interreligious infrastructure, called for deeper collaboration between world religions, and endorsed formalizing religious influence within the United Nations, including the creation of a consultative interfaith body. He emphasized shared values among religions—such as belief in God and morality—as a sufficient foundation for peace and coexistence.

The speech promoted ecumenism by equating Orthodoxy with other religions, portraying all “traditional religions” as spiritually valid paths capable of securing global stability. It supported joint interfaith youth initiatives, international religious diplomacy, and ongoing cooperation with secular global institutions. Rather than affirming the exclusive salvific truth of the Orthodox Church, he encouraged unity based on general theism and morality, effectively placing Orthodoxy on equal footing with non-Christian religions.

This approach reflects ecumenist principles by advancing theological relativism, prioritizing political cooperation over doctrinal integrity, and blurring ecclesial boundaries established by the Church Fathers and Ecumenical Councils. Such rhetoric undermines the Orthodox Church's missionary

identity and contradicts canonical condemnations of phyletism and syncretism, replacing the Church's unique role as the Ark of Salvation with a generalized interreligious "voice of conscience."¹⁰⁴



Jurisdiction Involved: Russian Orthodox Patriarchate of Moscow

18 September 2025. The VIII Congress of the Leaders of World and Traditional Religions met in Astana, Kazakhstan. The authorities marked the second day by inaugurating the Park of Peace and Reconciliation and then hosting meetings on global themes such as religion's role in unifying peoples, sustainable development, digitization, artificial intelligence, peace-building, and countering extremism. The organizers also convened the second Forum of Young Religious Leaders and an academic round table on interfaith dialogue. Among the participants were clergy of the Russian Orthodox Church in Kazakhstan, members of the Moscow Patriarchate's official delegation, leaders of non-Christian religions, scholars, and journalists. Later that day, the Palace of Independence hosted the closing ceremony under President Kassym-Jomart Tokayev, with Patriarch Kirill of Moscow and his hierarchs in attendance.

¹⁰⁴ His Holiness Patriarch Kirill's address at the opening of the VIII Congress of Leaders of World and Traditional Religions, accessed September 21st, 2025, <https://mospat.ru/ru/news/93558/>

During the closing ceremony, Patriarch Kirill praised the congress as a global interfaith platform, stressing cooperation among diverse religions despite their doctrinal divisions. The congress ended with the adoption of a final declaration affirming such collaboration. This event marked yet another instance of the Moscow Patriarchate's open participation in the pan-heresy of ecumenism. By treating false religions as partners in a common spiritual endeavor, its leaders acted contrary to the apostolic and ecumenical canons, which strictly forbid joint prayer and syncretistic assemblies with heretics and unbelievers. Far from upholding the Orthodox confession, the Moscow Patriarchate aligned itself with interfaith initiatives that obscure the truth of the Gospel and compromise the purity of the Church.¹⁰⁵



Patriarch of Jerusalem met Catholicos Aram I in Kazakhstan

Jurisdiction Involved: Greek Orthodox Patriarchate of Jerusalem

19 September 2025. During the 8th Congress of the Leaders of World and Traditional Religions in Kazakhstan, Patriarch Theophilos III of Jerusalem met with Catholicos Aram I of the Great House of Cilicia. This meeting took place under the auspices of Kazakhstan's president, who convened a multi-faith assembly intended to promote dialogue among world religions. The two hierarchs used the occasion to discuss the situation in Gaza, presenting their concerns for the civilian population and invoking Christian language in a forum dominated by religious pluralism.

They also reaffirmed their shared interest in maintaining the Christian presence in the Holy Land and pledged to cooperate more closely. While framed as strengthening "unity" in the Orthodox world, their participation in an interreligious congress exemplified the modern tendency to equate Orthodoxy with other faiths in a common global system. Rather than confessing the exclusive truth of the

¹⁰⁵ "His Holiness Patriarch Kirill takes part in the closing ceremony of VIII Congress of the Leaders of World and Traditional Religions," Moscow Patriarchate Department of External Church Relations (DECR), accessed September 24th, 2025, <https://mospat.ru/en/news/93566/>

Orthodox Church, the meeting projected an image of mutual recognition with non-Orthodox bodies and aligned with international initiatives promoting religious pluralism, a stance at odds with the Church's unbroken tradition and its mission to preserve the faith of the Fathers without compromise.¹⁰⁶



Jurisdiction Involved: Ecumenical Patriarchate of Constantinople

19 September 2025. 19 September 2025. The Ecumenical Patriarch of Constantinople delivered a public address before the Council on Foreign Relations, a secular institution devoted to matters of international policy and global governance. The occasion coincided with the annual assembly of the United Nations, before which various world leaders convened to discuss political and economic affairs.

In this appearance, the Patriarch spoke not of the eternal truths of the Orthodox Faith, but of temporal and worldly concerns. He likened the mission of the Patriarchate to that of the Council itself, calling both “non-state actors with ecumenical perspectives.” In so doing, he presented the Church not as the divine Body of Christ, set apart from the world, but as a participant among global institutions seeking common human goals.

¹⁰⁶ “Patriarch of Jerusalem met Catholicos Aram I in Kazakhstan,” Orthodox Times, accessed September 20th, 2025, <https://orthodoxtimes.com/patriarch-of-jerusalem-met-catholicos-aram-i-in-kazakhstan/>

During his discourse, he praised the American founding documents, calling the Declaration of Independence and Constitution fruits of the Judeo-Christian tradition. He interpreted them as moral guides for the governance of nations, without distinction between Orthodox belief and heterodox teaching. By placing the Orthodox Church within the same moral framework as Western confessions, he blurred the boundaries between truth and error, between the faith once delivered to the saints and the religious philosophies of modern civilization.

The Patriarch further addressed the matter of nationalism and ecclesiastical division, citing the Council of Constantinople of 1872 against phyletism. In this context, he condemned what he termed “ethnic fragmentation” within Orthodoxy and defended his prior act of granting “autocephaly” to the so-called Orthodox Church of Ukraine, created without the consent of the canonical hierarchy. He described this as fulfilling “the hope of the Ukrainian people” and as restoring “freedom of conscience,” treating a political intervention as a spiritual deliverance.

He proceeded to call for cooperation among all religions, stating that only “supra-national religious institutions” are capable of uniting humanity across political, racial, and cultural divisions. He praised the growth of Catholic, Orthodox, and Jewish communities in America alike, presenting all as positive examples of renewed faith. Throughout his words, he invoked belief in “God” and “religious values” without confession of the Holy Trinity or mention of the Orthodox Church as the sole Ark of Salvation.

Thus, the address exemplified the ecumenist orientation of the present Patriarchate of Constantinople, which seeks harmony with the powers of the world and common cause with heterodox religions, rather than steadfast witness to the one, holy, catholic, and apostolic Church. The sacred calling of the Patriarchate—to guard the faith undefiled—was replaced in this speech with the language of diplomacy, interfaith cooperation, and universal humanism.

Such events reveal the continuing transformation of the Ecumenical Throne from the spiritual center of Orthodoxy into a worldly institution of interreligious diplomacy, serving the ideals of global concord rather than the truth of divine revelation.¹⁰⁷

¹⁰⁷ Address of His All-Holiness Ecumenical Patriarch Bartholomew to the Council on Foreign Relations, accessed September 19th, 2025, <https://ec-patr.org/address-of-his-all-holiness-ecumenical-patriarch-bartholomew-to-the-council-on-foreign-relations-new-york-september-19-2025/>



Jurisdiction Involved: Ecumenical Patriarchate of Constantinople

22 September 2025. The Ecumenical Patriarch of Constantinople delivered an address at the Concordia Annual Summit in New York City, an international gathering of political, economic, and religious figures organized to promote global cooperation. The occasion coincided with the Patriarch's recognition by the Templeton Foundation for his environmental and humanitarian initiatives.

During this address, the Patriarch presented a vision of the Church's mission that emphasized global unity, environmental stewardship, and interreligious collaboration. He defined the term *ecumenical* in worldly terms—as a universal concern for all humanity and creation—rather than its traditional ecclesial meaning referring to the Orthodox Church as the one Body of Christ spread throughout the inhabited world.

The Patriarch spoke of the Earth as a common home for all peoples and faiths, calling upon “all spiritual traditions” to join together in addressing ecological and social concerns. He invoked the concept of the *oikoumene* to describe a universal human fellowship, and he encouraged cooperation among all religions to pursue what he termed “environmental justice” and “interdependence.”

He also expressed support for international and interfaith organizations, including the World Council of Religions for Peace, commending their efforts to foster collaboration across doctrinal and cultural boundaries. In his speech, he proposed that religion today must serve “the common cause of humanity,” rather than emphasize doctrinal distinctions.

Furthermore, the Patriarch linked his environmental and moral themes to the recognition of the so-called “Orthodox Church of Ukraine”, describing its establishment as an act in defense of freedom and human dignity.

From a traditional Orthodox standpoint, the address reflects a clear departure from the canonical understanding of the Church’s mission. The Orthodox Church has always confessed that her calling is to proclaim the truth of Christ to the nations, not to merge spiritually with non-Orthodox religions or to redefine communion as humanitarian cooperation.

The Patriarch’s words therefore reveal the ongoing ecumenist orientation of the Patriarchate of Constantinople; wherein theological boundaries are blurred for the sake of global dialogue. By emphasizing common action and moral unity over the preservation of doctrinal truth, this speech represents a continuation of modern ecumenical tendencies—placing worldly and interreligious harmony above the exclusive unity of the Orthodox Faith.¹⁰⁸

¹⁰⁸ “Address of His All-Holiness Ecumenical Patriarch Bartholomew – 2025 Concordia Annual Summit, New York,” Official Website of the Ecumenical Patriarchate, accessed October 30th, 2025, <https://ec-patr.org/address-of-his-all-holiness-ecumenical-patriarch-bartholomew-2025-concordia-annual-summit-new-york-september-22-2025/>



Jurisdiction Involved: Russian Orthodox Patriarchate of Moscow

22 September 2025. A meeting of the Commission for International Cooperation of the Council for Interaction with Religious Associations under the President of the Russian Federation was held at the Department for External Church Relations (DECR) of the Moscow Patriarchate. The session, chaired by Metropolitan Anthony of Volokolamsk, Head of the DECR, brought together representatives of various state agencies and religious organizations, including the Armenian Apostolic Church, the Russian United Union of Christians of Evangelical Faith (Pentecostals), the Spiritual Administration of Muslims of Russia, and the Euro-Asian Division of the Seventh-day Adventist Church. Participants also included members of the Russian State Duma, the Ministry of Foreign Affairs, and the Presidential Administration. The meeting reflected the institutional model developed by the Moscow Patriarchate since the Soviet era, wherein the Church functions as a participant in state-managed religious cooperation. Through its involvement in multi-confessional and government-coordinated structures, the Patriarchate continues to position itself as a unifying moral authority within the framework of state policy (Sergianism) rather than as the distinct guardian of Orthodox doctrine. This pattern of interreligious and political collaboration underscores the ongoing integration of the

Moscow Patriarchate into the mechanisms of state diplomacy and the broader ecumenical project promoted under governmental auspices.¹⁰⁹



Jurisdiction Involved: Russian Orthodox Patriarchate of Moscow

22-27 September 2025. With the official blessing of Patriarch Kirill of Moscow and All Rus' and Catholicos-Patriarch Mar Awa III of the Assyrian Church of the East, the sixth meeting of the Commission for Dialogue between the Russian Orthodox Church and the Assyrian Church of the East took place in Erbil, within the Kurdish Autonomous Region of Iraq. This commission, marking its tenth year of operation, was led on the Russian side by Bishop Clement of Krasnoslobodsk and Temnikov, with participation from representatives of the Department for External Church Relations (DECR), including Hieromonk Stefan (Igumnov), the DECR Secretary for Inter-Christian Relations. The Assyrian delegation was headed by Bishop Mar Elia Isaac of Baghdad. The agenda encompassed a wide range of initiatives—academic cooperation, student exchange, youth ministry, humanitarian aid, and cultural programs—aimed at formalizing and expanding institutional ties between the two bodies. A joint communiqué affirmed the “brotherly and trusting relations” between the Russian Orthodox Church and the Assyrian Church of the East, explicitly recognizing the value of ongoing cooperation and coordination on international platforms.

¹⁰⁹ “A meeting of the Commission for International Cooperation of the Council for Interaction with Religious Associations under the President of Russia was held,” The Department of External Church Relations, Moscow Patriarchate, accessed October 30th, 2025, <https://mospat.ru/en/news/93580/>

The organization of this meeting under the direct authority of Patriarch Kirill and its recognition by the Patriarchal Synod constitute an officially sanctioned act of ecumenical collaboration with a body condemned by the Third Ecumenical Council at Ephesus (431) for professing the Nestorian heresy. The participation of hierarchs and clergy of the Moscow Patriarchate in joint sessions, theological consultations, and cultural events with the Assyrian Church of the East reflects a deliberate breach of Apostolic Canons 45 and 64, which strictly forbid clergy from praying with heretics or entering their assemblies. By maintaining a decade-long commission and adopting communiqués celebrating “fraternal relations” with a church anathematized by the Ecumenical Councils, the Moscow Patriarchate publicly legitimizes spiritual communion with those outside the Orthodox Church. Such activity, conducted under patriarchal authority, demonstrates the institutionalization of ecumenical diplomacy within the Moscow Patriarchate, subordinating the canonical and doctrinal integrity of Orthodoxy to interreligious and political objectives.¹¹⁰



Jurisdiction Involved: Orthodox Autocephalous Church of Albania

23 September 2025. The Interreligious Council of Albania, composed of five religious communities—the Muslim Community of Albania, the Orthodox Autocephalous Church of Albania, the Catholic Church in Albania, the World Bektashi Headquarters, and the Evangelical Brotherhood of Albania—convened to issue a joint statement regarding the government’s draft law “On Gender Equality.” The declaration affirmed the natural family structure founded upon the two biological sexes, male and female, and called for the term “gender” in the proposed legislation to be defined according to biological reality. While the position itself reflects a correct moral understanding consistent with the Orthodox view of human nature, the participation of the Orthodox Church in a joint interreligious declaration raises questions of ecclesiological propriety.

¹¹⁰ “The sixth meeting of the Commission for Dialogue between the Russian Orthodox Church and the Assyrian Church of the East took place in Iraq,” The Department of External Church Relations, Moscow Patriarchate, accessed October 30th, 2025, <https://mospat.ru/en/news/93598/>

The defense of the natural family and recognition of the two sexes are intrinsic elements of Orthodox anthropology and require no endorsement or validation from heterodox confessions. The Orthodox Church has always upheld this teaching as part of its doctrinal and moral tradition, independent of external alliances or interfaith consensus. Cooperation with non-Orthodox groups in matters of moral or social policy, while often justified as promoting “common values,” obscures the Church’s distinct witness and places revealed truth on the same level as human opinion. Thus, while the Council’s stated goal corresponds to the natural moral law, the means by which it was expressed—through interreligious collaboration—reflects the ecumenical tendency to conflate theological authority with collective moral advocacy, a practice foreign to the Orthodox understanding of the Church’s mission in the world.¹¹¹



Jurisdiction Involved: Ecumenical Patriarchate of Constantinople & GOARCH

25 September 2025. At the conclusion of his official visit to the United States, Ecumenical Patriarch Bartholomew attended a farewell luncheon at Calamos Investments in Illinois, hosted by Archons of the Ecumenical Patriarchate John Calamos and John Koudounis. The event gathered representatives from multiple religious and political spheres, including Chief Rabbi Arthur Schneier, Mrs. Mareva Grabowski, wife of the Prime Minister of Greece, and the U.S. Ambassador to Greece, Ms. Kimberly Guilfoyle. During his address, the Patriarch expressed gratitude to his hosts, commended their philanthropic endeavors, and noted his long-standing association with Rabbi Schneier. Archbishop Elpidophoros of America honored Schneier for his interfaith initiatives, reflecting the Patriarchate’s sustained involvement in multi-religious dialogue and public cooperation with non-Orthodox leaders.

¹¹¹ “The Interreligious Council of Albania on the draft law on Gender Equality,” The Orthodox Times, accessed, October 30th, 2025, <https://orthodoxtimes.com/the-interreligious-council-of-albania-on-the-draft-law-on-gender-equality/>

The conclusion of the visit, including the Patriarch's final departure for Thessaloniki, underscores the evolving role of the Ecumenical Patriarchate within global religious and diplomatic frameworks. The consistent participation of its representatives in events organized with political, financial, and interreligious figures illustrates an orientation toward ecumenical engagement and integration within international institutions. This pattern departs from the historically defined function of the Patriarchate as a guardian of Orthodox doctrine, revealing its transformation into a body increasingly concerned with global diplomacy and interfaith relations rather than the preservation of theological boundaries.¹¹²



¹¹² "Farewell luncheon and departure of the Ecumenical Patriarch from the United States," The Orthodox Times, accessed October 30th, 2025, <https://orthodoxtimes.com/farewell-luncheon-and-departure-of-the-ecumenical-patriarch-from-the-united-states/>



Jurisdiction Involved: Russian Orthodox Patriarchate of Moscow

28 September 2025. Metropolitan Anthony of Volokolamsk, Chairman of the Department for External Church Relations (DECR) of the Moscow Patriarchate, visited Iraq as the official representative of Patriarch Kirill of Moscow and All Rus' and of the Holy Synod of the Russian

Orthodox Church. During his visit, he met with the members of the Holy Synod of the Assyrian Church of the East, presided over by its Primate, Catholicos-Patriarch Mar Awa III. Earlier that same day, at the invitation of Mar Awa, Metropolitan Anthony attended the Divine Liturgy celebrated by the Catholicos in the Church of Saint John the Forerunner and Prophet in the Christian quarter of Ankawa, Erbil. The Assyrian Church of the East, having been condemned by the Third Ecumenical Council at Ephesus in 431 for adhering to the Nestorian heresy, remains outside the canonical communion of the Orthodox Church.

This visit, carried out with the explicit sanction of Patriarch Kirill and the Patriarchal Synod, represents not an isolated act of personal initiative but an official engagement of the Moscow Patriarchate in direct contact and liturgical participation with a body condemned by the Ecumenical Councils. Metropolitan Anthony's attendance at the Assyrian Liturgy constitutes a clear violation of Apostolic Canons 45 and 64, which forbid clergy from praying with heretics or entering their assemblies. His presence, open and bearheaded within a Nestorian temple, signifies the normalization of spiritual communion and common prayer with those formally anathematized by the Orthodox Church. The event thus reflects the deliberate ecumenical policy of the Moscow Patriarchate, subordinating canonical discipline and doctrinal integrity to diplomatic relations and inter-Christian visibility, contrary to the consistent witness of the Orthodox Fathers and the canonical tradition of the Church.¹¹³

¹¹³ “DECR Chairman meets with the Primate and Members of the Synod of the Assyrian Church of the East,” Department of External Church Relations, Moscow Patriarchate, accessed October 30th, 2025, <https://web.archive.org/web/20251003092946/https://mospat.ru/en/news/93601/>



Jurisdiction Involved: Russian Orthodox Patriarchate of Moscow

29 September 2025. At the Central Residence of the Assyrian Catholicoi-Patriarchs in Erbil, Metropolitan Anthony of Volokolamsk, Chairman of the Department for External Church Relations of the Moscow Patriarchate, met with Catholicos-Patriarch Mar Awa III of the Assyrian Church of the East. Metropolitan Anthony conveyed greetings from Patriarch Kirill of Moscow and presented Mar Awa with a patriarchal staff in honor of his fiftieth birthday. Both sides emphasized the long-

standing relationship between the Moscow Patriarchate and the Assyrian Church of the East and discussed recent activities of the bilateral Commission for Dialogue between the two Churches. The conversation addressed various aspects of cooperation and the condition of Christian communities in the region, with participation from clergy and representatives of both Churches, as well as the Russian Consul General in Erbil.

The meeting reflected the continuing ecumenical orientation of the Moscow Patriarchate through its engagement with the Assyrian Church of the East; a body separated from the Orthodox Church since the Fifth Century and condemned by the Third Ecumenical Council in Ephesus for its adherence to the Nestorian doctrine. While framed as a strengthening of Christian solidarity and inter-Church cooperation, such encounters represent an ongoing departure from the canonical boundaries established by the Ecumenical Councils. The participation of Orthodox hierarchs in joint commissions and mutual recognitions with communities outside the Orthodox confession blurs the dogmatic distinctions preserved by the Fathers, aligning ecclesial diplomacy with ecumenical policy rather than the exclusive preservation of Orthodox unity and doctrine.¹¹⁴

¹¹⁴ “Metropolitan Anthony of Volokolamsk meets with the Primate of the Assyrian Church of the East.” Department of External Church Relations, Moscow Patriarchate, accessed October 30th, 2025, <https://mospat.ru/en/news/93614/>



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Jurisdiction Involved: Ecumenical Patriarchate of Constantinople

9 October 2025. Epiphany Dumenko, leader of the non-canonical “Orthodox Church of Ukraine” (OCU), made his first visit to Mount Athos on a four-day pilgrimage. The trip followed previous failed attempts and formed part of the Patriarchate of Constantinople’s ongoing effort to promote recognition of the OCU, established in 2018 from two uncanonical Ukrainian groups.

Upon arrival in Karyes, Dumenko was not accorded the customary reception by the Sacred Community, which represents the twenty ruling monasteries of the Holy Mountain. Most Athonite monasteries maintained the canonical stance that communion cannot be shared with schismatics lacking apostolic succession.

However, during the visit, Dumenko’s delegation was received by six monasteries where he served liturgical and prayer services—New Esphigmenou, St. Elijah Skete (under Pantocrator Monastery), Iveron, Stavronikita, Simonopetra, and Xenophontos—all known for prior contact with non-canonical clergy. At New Esphigmenou, Abbot Bartholomew publicly affirmed support for the OCU, reflecting Constantinople’s position. In his address at St. Elijah Skete, Dumenko repeated the Constantinopolitan claim of “First Without Equal,” a teaching rejected by the majority of Orthodox Churches as uncanonical.¹¹⁵

¹¹⁵ “Schismatic primate Dumenko on Mt. Athos for first time—visits six monasteries,” OrthoChristian.com, accessed October 13th, 2025, <https://orthochristian.com/173218.html>



Jurisdiction Involved: Greek Orthodox Patriarchate of Alexandria

9 October 2025. The Patriarchate of Alexandria and All Africa commemorated the 1,700th anniversary of the First Ecumenical Council of Nicaea by dedicating the year to Saint Athanasius the Great, the eminent theologian of the Alexandrian Throne. Following a session of the Holy Synod, a public celebration was held in the courtyard of the Greek Square in Alexandria, attended by Patriarch Theodoros II, hierarchs, diplomats, clergy, and members of the Greek community. The event featured a documentary on the life and teachings of Saint Athanasius and marked the twentieth anniversary of Patriarch Theodoros's election and enthronement. Among the attendees was Coptic Patriarch

Tawadros II, who addressed the gathering and received from Patriarch Theodoros the Golden Cross of Saint Mark, the highest decoration of the Alexandrian Patriarchate.

Although presented as a gesture of fraternity, the presence of the Coptic Patriarch underscores the continuing ecumenical approach of the Patriarchate of Alexandria. The Coptic Church, adhering to Monophysite Christology, was condemned as heretical by the Fourth Ecumenical Council held in Chalcedon in 451, a condemnation never rescinded by the Orthodox Church. Saint Athanasius, in whose honor the celebration was dedicated, defended the full humanity and divinity of Christ, a doctrine later reaffirmed and safeguarded by the Chalcedonian Fathers. Therefore, joint participation and mutual recognition between the Orthodox and the Coptic hierarchs stand in tension with the very theological legacy being commemorated, replacing doctrinal clarity with gestures of ecumenical accommodation that obscure the enduring dogmatic boundaries defined by the Ecumenical Councils.¹¹⁶

¹¹⁶ “H.H. Pope Tawadros II Attends the Celebration of the Greek Orthodox Patriarchate on the Occasion of the 17th Centenary of the First Ecumenical Council of Nicaea,” Official Website of the Coptic Orthodox Church, accessed October 30th, 2025, <https://copticorthodox.church/en/2025/10/09/h-h-pope-tawadros-ii-attends-the-celebration-of-the-greek-orthodox-patriarchate-on-the-occasion-of-the-17th-centenary-of-the-first-ecumenical-council-of-nicaea/#:~:text=Relations%20between%20Churches,Greek%20Orthodox%20Church%20of%20Alexandria>.



Jurisdiction Involved: Ecumenical Patriarchate of Constantinople

10 October 2025. In the year marking seventeen centuries since the First Ecumenical Council of Nicaea, the Ecumenical Patriarchate announced a joint commemoration to be held with Pope Leo XIV of Rome. The occasion was presented as an opportunity to honor the historic council that defined the Creed of the Orthodox Faith and condemned the Arian heresy. An official communiqué expressed “joy” and “delight” at the forthcoming visit of the Pope to Turkey, noting that the invitation had been extended by Patriarch Bartholomew of Constantinople. The announcement described plans for both leaders to travel together to Nicaea in Bithynia on November 28, the site where the council was originally convened.

The event reflects the modern ecumenical orientation of the Patriarchate of Constantinople, which emphasizes dialogue and cooperation with the Roman Church and other confessions. The participation of the Pope in the commemoration represents a symbolic gesture of unity rather than a theological reconciliation, as the dogmatic divisions that separate Rome from Orthodoxy remain unresolved. The observance in Nicaea and the subsequent visit to the Phanar for the feast of Saint Andrew the Apostle illustrate the ongoing approach of the Ecumenical Patriarchate to inter-Christian relations, characterized by public collaboration and mutual recognition. From an Orthodox standpoint that maintains the traditional boundaries of the faith, such gestures mark a departure from the historical role of the Patriarchate as guardian of doctrinal integrity and signal its transformation into an institution engaged primarily in religious diplomacy within the wider framework of global interfaith activity.¹¹⁷

¹¹⁷ “Ecumenical Patriarchate welcomes upcoming visit of Pope Leo XIV,” The Orthodox Times, accessed October 30th, 2025, <https://orthodoxtimes.com/ecumenical-patriarchate-welcomes-upcoming-visit-of-pope-leo-xiv/>



Jurisdiction Involved: Greek Orthodox Patriarchate of Antioch

10 October 2025. The fourth day of the Holy Synod of the Patriarchate of Antioch convened in a series of sessions moderated by journalist Zeina Yazigi, focusing on themes of interreligious relations, social welfare, and ecclesial renewal. The first session, “Christian–Muslim Relations,” featured speakers from Islamic and Christian academic and civic institutions who emphasized coexistence, shared national identity, and cooperation across religious boundaries. The second session, “Social Care in Times of Crisis,” included presentations by clergy and representatives of international aid organizations, highlighting the Church’s humanitarian efforts and its partnerships with external, including heterodox, bodies. The final session, “The Church in a Time of Trial,” was presented by Professor Carol Saba, who spoke on the Church’s need for renewal and strategic engagement with the modern world. While the synod’s discussions reflected an intent to address pressing social and pastoral challenges, the interfaith format and the involvement of heterodox and secular participants illustrated the Antiochian Patriarchate’s continued alignment with ecumenical and humanitarian models of engagement. The Church’s collaboration in such frameworks stands apart from the patristic understanding of the Church as the exclusive bearer of divine truth, suggesting a movement toward moral and social consensus-building that diminishes the distinctive witness of Orthodox ecclesiology.¹¹⁸

¹¹⁸ “Holy Antiochian Synod focused on Christian–Muslim relations and social care,” The Orthodox Times, accessed October 30th, 2025, <https://orthodoxtimes.com/holy-antiochian-synod-focused-on-christian-muslim-relations-and-social-care/>



Jurisdiction Involved: Greek Orthodox Archdiocese of America (GOARCH)

14 October 2025. In October 2025, Archbishop Elpidophoros was installed as Chair of the National Council of Churches (NCC) at the Holy Cross Chapel at Hellenic College–Holy Cross. The choice of an Orthodox seminary, and inside the church itself no less, for an ecumenical event reflects a continued effort to draw Orthodox institutions deeper into inter-Christian structures that have historically promoted theological compromise rather than fidelity to the Orthodox phronema.

The Archbishop in his speech invoked previous Orthodox NCC chairs—Fr. Leonid Kishkovsky, Eleni Huszagh, and Archbishop Vicken Aykazian—to portray long-standing Orthodox participation in the NCC as a natural continuation of ecclesial life. From a traditionalist perspective, however, these precedents do not justify involvement in an organization composed of communities lacking apostolic continuity and sacramental unity with the Orthodox Church.

The emphasis on seminary students as the “future of the ecumenical endeavor” is especially troubling. Instead of being formed in the uncompromised teaching of the Fathers, future clergy are being encouraged to treat doctrinal divergence as a platform for cooperative public witness. This shifts the focus from preserving Orthodoxy to adapting it to a pluralistic religious environment.

The Archbishop’s reassurances that ecumenism does not create a “blended faith” overlook the subtle influence that prolonged dialogue exerts on Orthodox self-understanding. His claim that differing

traditions provide “new lenses” for viewing Orthodoxy implies that external, heterodox frameworks are appropriate tools for interpreting the Church’s life—an idea foreign to patristic teaching.

Most concerning is the repeated invocation of eventual “unity,” framed as a long-term ecumenical goal. Orthodox ecclesiology, however, teaches that the unity of the Church already exists and is visible in Orthodoxy itself. Any suggestion that unity must be “achieved” through structures like the NCC risks undermining the Church’s self-identification as the One, Holy, Catholic, and Apostolic Church.

In sum, the 2025 installation reflects a continued movement toward ecumenical integration that traditional Orthodox believers view as incompatible with the faith’s doctrinal integrity, sacramental boundaries, and patristic inheritance.¹¹⁹

¹¹⁹ His Eminence Archbishop Elpidophoros of America Remarks at his Installation as Chair of the Governing Board of the NCC 75th Anniversary of the National Council of the Churches of Christ, October 14th, 2025

Hellenic College and Holy Cross – Holy Cross Chapel, Brookline, Massachusetts, Greek Orthodox Archdiocese website, accessed December 9th, 2025, <https://www.goarch.org/-/archbishop-elpidophoros-remarks-at-his-installation-as-chair-of-the-governing-board-of-the-ncc%C2%A075th%E2%80%AFanniversary-of-the-national-council-of-the-churches-of-christ-october-14-2025-brookline-massachusetts>



Jurisdiction Involved: Greek Orthodox Patriarchate of Alexandria, Greek Orthodox Ecumenical Patriarchate

24-28 October 2025. The Sixth World Conference on Faith and Order was convened at the Coptic Monophysite monastery of Saint Bishoy in Wadi El Natrun, near Alexandria, Egypt, under the auspices of the World Council of Churches (WCC). The event, marking the centennial of the ecumenical movement's origins in Lausanne (1927), gathered nearly four hundred participants from various heterodox confessions, including representatives of the Roman Catholic, Protestant, Pentecostal, and Oriental Monophysite communities. The central theme, “Where Now for Visible Unity?”, served as the framework for promoting theological convergence and ecclesial recognition among divided Christian bodies. Official participation was recorded from the Greek Orthodox Patriarchate of Alexandria and All Africa and the Ecumenical Patriarchate of Constantinople, whose representatives joined in both dialogue and prayer with non-Orthodox clergy under the auspices of the WCC’s Commission on Faith and Order. The conference’s proceedings were hosted by the Coptic Patriarchate, a communion formally condemned as heretical by the Fourth Ecumenical Council at Chalcedon in 451 for rejecting the Orthodox doctrine of the two natures of Christ.¹²⁰

¹²⁰ “Sixth World Conference on Faith and Order set for October: “Where now for visible unity?”, World Council of Churches Official Website, accessed October 30th, 2025,

During the plenary sessions, Bishop-elect Damaskinos Alazai, official representative of the Patriarchate of Alexandria, delivered an address on behalf of Patriarch Theodoros II. In his speech, he referred to the Monophysite Coptic Church and other heterodox confessions as “sister churches” and declared that the conference itself was “guided by the Holy Spirit.” Such language constitutes a direct denial of Orthodox ecclesiology, which recognizes no sacramental communion or equality of status between the Orthodox Church and those outside her canonical boundaries. By endorsing a forum explicitly dedicated to the pursuit of “visible unity” through mutual recognition among heretical bodies, the Patriarchate of Alexandria (and by extension the Ecumenical Patriarchate) has publicly participated in an ecumenical assembly anathematized in spirit and practice by the canons and dogmatic tradition of the Church. The invocation of the Holy Spirit upon a gathering that includes heretical and non-Orthodox confessions stands in contradiction to the teaching of the Fathers and represents a visible manifestation of the ongoing ecumenical apostasy advanced through the joint involvement of the Alexandrian and Constantinopolitan Patriarchates within the institutions of the World Council of Churches.¹²¹

<https://www.oikoumene.org/events/sixth-world-conference-on-faith-and-order-set-for-october-where-now-for-visible-unity>

¹²¹ “6th World Conference on Faith and Order: Opening Plenary,” World Council of Churches Official YouTube Channel, accessed October 30th, 2025, <https://www.youtube.com/live/4p5met7Tjzk?si=6TviZs0KqRRP0Y7Y&t=2573>



Jurisdiction Involved: Moscow Patriarchate & Greek Orthodox Patriarch of Alexandria

28 October 2025. The Community of Sant'Egidio held its annual *International Meeting for Peace* at the Colosseum in Rome, and the organizers structured the event around joint interreligious prayer. The Roman Pope led the gathering, and he invited representatives of multiple religions, including Christians, Jews, Muslims, Buddhists, Hindus, and others, to stand together and offer prayer according to their respective traditions. At the conclusion, the participants observed a shared moment of silence and issued public statements that presented all religions as legitimate paths to God and equally capable of contributing to “peace” through prayer. This format required every attendee to participate in an interreligious prayer service in the presence of non-Christian clerics and explicitly heterodox worship.

Among those who participated, the Patriarch of Alexandria and Metropolitan Anthony of the Moscow Patriarchate's Department for External Church Relations stood out as official representatives of autocephalous Orthodox Churches. Metropolitan Anthony attended in his capacity as the authorized representative of both the Patriarch of Moscow and the Patriarchal Synod. Both hierarchs prayed in the presence of the Roman Pope and publicly supported the interreligious service. Their participation directly violated the canons that govern the boundaries of Orthodox ecclesial life. Apostolic Canon 45 forbids a bishop, presbyter, or deacon from praying with heretics and prescribes excommunication for doing so. Apostolic Canon 64 forbids clergy and laity from entering the religious assemblies of heretics for the purpose of prayer, prescribing deposition or excommunication. Canon 33 of Laodicea explicitly prohibits joint prayer with heretics or schismatics. By standing with the Roman Pope, by participating in an interreligious prayer service that included non-Christian “religious traditions,” and by presenting this prayer as a legitimate spiritual act, the Patriarch of Alexandria and Metropolitan Anthony engaged in actions that contradict the canonical tradition, the patristic ecclesiology of the Orthodox Church, and the dogmatic boundaries affirmed by the Ecumenical Councils.¹²²

¹²² “Pope Leo XIV: ‘Peace is holy, not war,’” Vatican News Official Website, accessed November 14th, 2025, <https://www.vaticannews.va/en/pope/news/2025-10/pope-leo-xiv-peace-meeting-rome-colosseum-sant-egidio.html> ; “LIVE: Pope Leo Leads Powerful Peace Prayer at Rome’s Colosseum | Faiths Unite for Harmony | AK15,” DWS News YouTube Channel, accessed November 14th, 2025, <https://www.youtube.com/live/pmQWTm5Dd4?si=pxGRm1VOQAElz5qo&t=256>



Jurisdiction Involved: Greek Orthodox Archdiocese of America (GOARCH)

4-6 November 2025. The Huffington Ecumenical Institute hosted a gathering in Brookline, Massachusetts that functioned more as a propaganda engine for ecumenical delusion than a serious theological encounter. The organizers framed the meeting as a chance to “move dialogue forward,” but their true intent was to dismantle the dogmatic boundaries established by the Ecumenical Councils and rehabilitate the ancient Monophysite heresy under a new, academic veneer. Throughout the event, hierarchs and academics treated the fifteen-century schism not as the tragic result of a Christological error repeatedly condemned by the Holy Fathers, but as a simple misunderstanding caused by politics or linguistics. Various speakers pushed for visible unity, full communion, and even sacramental sharing with Monophysite bodies while belittling the authority of Chalcedon and the councils that defended the very truth of the Incarnation. The faithful were encouraged to detach themselves from the patristic record, reinterpret the dogmas of the Church to accommodate heresy, and embrace a sentimentally constructed “family” that has nothing to do with the unity of the Orthodox Faith.

The most alarming voice came from the Pseudo Bishop Elpidophoros, who insisted that the Orthodox Church and the Monophysites already share the same Faith and that Nicaea I alone provides enough ground for unity while ignoring the councils that condemned the heresy he now embraces. He even appealed to Pope John Paul II, signaling an acceptance of branch theory and modernist

ecclesiology that the Orthodox Church has always rejected. His theological language descended into confusion; he equated Christ's eternal consubstantiality with the Father to His assumed consubstantiality with the Theotokos, and he claimed that humanity becomes enveloped in the Divine Nature, thereby collapsing the Palamite distinction between essence and energies. The true aim of the conference was unmistakable: to force the Orthodox faithful into accepting ecumenical union without repentance, to erode the boundaries established by the Fathers, and to replace doctrinal clarity with an emotional and human-centered counterfeit unity that contradicts everything the Orthodox Church has defended for centuries.¹²³



Jurisdiction Involved: Romanian Orthodox Patriarchate

11 November 2025. The Romanian Patriarchate hosted an official visit of an Armenian Apostolic delegation and carried out a full program connected to the rededication of the Armenian Archdiocesan Cathedral of the Holy Archangels in Bucharest, which marked its one hundred and tenth anniversary. The Romanian Church organized the reception, opened the Patriarchal Residence for formal greetings, guided the delegation through the Hall of Romanian Saints, the Museum of the Patriarchs, and the Chapel of Saint George, and then escorted them to the National Cathedral. Throughout these actions, the Romanian hierarchy presented the visit as an expression of cooperation, mutual respect, and shared Christian heritage. By treating the Armenian hierarchy as an ecclesial partner, the Romanian Patriarchate openly engaged in an ecumenist approach that downplays the Armenian Church's

¹²³ "Moving the Eastern-Oriental Orthodox dialogue forward," Orthodox Observer, accessed November 14th, 2025, <https://orthodoxobserver.org/moving-the-eastern-oriental-orthodox-dialogue-forward/> ; "Abp. Elpidophoros looks to future on Eastern-Oriental Orthodox dialogue," The Orthodox Observer, accessed November 14th, 2025, <https://orthodoxobserver.org/archbishop-elpidophoros-future-eastern-oriental-dialogue/>

historical adherence to Monophysitism and its separation from the Orthodox Church since the Council of Chalcedon.

Patriarch Daniel directed each stage of the Romanian participation, and Bishop Datev Hagopian led the Armenian delegation during the anniversary events. They met in Bucharest on the day of the rededication, exchanged greetings, toured ecclesiastical sites, and publicly reinforced themes of unity and long-standing relations. Patriarch Daniel emphasized common ministry in the diaspora and framed the Romanian and Armenian Churches as collaborators within the broader Christian world. From an Orthodox ecclesiological standpoint, such positioning introduces a doctrinal problem: it presents the Armenian Apostolic Church as if it possessed the same ecclesial status as the Orthodox Church, despite its non-Chalcedonian Christology and continued rejection of the dogma of the two natures of Christ. According to Orthodox canon law and the patristic tradition, the Church cannot recognize heterodox hierarchs as legitimate successors of the apostles, nor can it imply shared sacramental or ecclesial identity. The Romanian Patriarchate's ecumenist framing therefore obscures essential dogmatic boundaries, contradicts the ecclesiology defined by the Ecumenical Councils, and blurs the clear distinctions that Orthodox confession requires.¹²⁴

¹²⁴ “Armenian guests at Romanian Patriarchate as Patriarch Daniel stresses the strength of bilateral relations,” Basilica.ro, accessed November 14th, 2025, <https://basilica.ro/en/armenian-delegation-romanian-patriarchate-enduring-ties/>



Jurisdiction Involved: Russian Orthodox Patriarchate of Moscow

11 November 2025. The Moscow Patriarchate once again showcased its steady descent into ecumenism by sending Archpriest Igor Vyzhanov, Deputy Chairman of the Department for External Church Relations, to the annual “National Prayer Breakfast” at the Hyatt Regency Hotel in Moscow. This gathering, originally a project of major Protestant denominations, has long been a meeting ground for an assortment of heterodox bodies with no regard for Orthodox confession. Vyzhanov not only

attended but delivered formal greetings on behalf of Metropolitan Anthony of Volokolamsk, lending the Patriarchate's blessing to an event utterly foreign to the ethos of the Church. Such participation is not accidental but reflects a consistent pattern of cooperation with religious error. The tragedy is that these overtures are presented as normal, even praiseworthy, in the eyes of the "official church."

The so-called "National Prayer Breakfast" assembled an astonishing variety of participants—Protestants, Papists, Muslims, Buddhists, and other non-Christian representatives—under the banner of "Faith and Creation: Biblical Principles for Building a Strong Russia." The organizers attempted to weave together beliefs that fundamentally contradict one another, crafting a synthetic "spiritual unity" that has no grounding in the Orthodox tradition. The event featured a ceremonial meal, thematic sessions, and even a concert, all designed to project an image of harmony among incompatible religions. This was nothing more than an elaborate exercise in syncretism, packaged as civic cooperation and cultural dialogue. Such spectacles only deepen the spiritual blindness of the nation and obscure the truth entrusted to the Church.

By participating in gatherings of this nature, the Moscow Patriarchate abandons the apostolic clarity the Fathers demanded and instead embraces the spirit of the age. Instead of proclaiming the unique and saving truth of Orthodoxy, its clergy stand shoulder to shoulder with infidels, pagans, and heretics as if the Church were merely one religious tradition among many. This betrayal of Orthodox identity has become routine—ecumenical displays are not exceptions but the new norm. What is presented as "dialogue" is in reality the erosion of boundaries that the Saints shed their blood to preserve. The result is a public witness that hides rather than reveals the True Faith.¹²⁵

¹²⁵ "Deputy Chairman of the DECR takes part in the "National Prayer Breakfast" meeting," Department for External Church Relations – Moscow Patriarchate, accessed November 28th, 2025, <https://mospat.ru/en/news/93750/> ; "National Spiritual Meal 2025," Spectrum Information Bureau, YouTube Channel, accessed November 28, 2025, <https://www.youtube.com/watch?v=5T75DlqVXYs>



Jurisdiction Involved: Russian Orthodox Patriarchate of Moscow

26 November 2025. The Moscow Patriarchate once again opened its doors to an array of heterodox bodies by hosting a meeting of the Christian Interconfessional Advisory Committee (CIAC) within the Department for External Church Relations. Metropolitan Anthony of Volokolamsk presided over the gathering alongside Roman Catholic Archbishop Paolo Pezzi and Seventh-day Adventist representative Oleg Goncharov, treating their confessions as if they stood on equal footing with Orthodoxy. Around the table sat Lutherans, Pentecostals, Baptists, Armenian Monophysites, and even Assyrian Nestorians, all invited to deliberate on matters deemed “common Christian concerns.” The fact that these discussions took place under the roof of an Orthodox ecclesiastical institution is a vivid testament to the ongoing ecumenical course of the Moscow Patriarchate, which now routinely

embraces structures and meetings the Fathers would have condemned outright. What earlier generations of confessors refused even to witness from afar is now being conducted as official church business.

Founded in 1993, the CIAC presents itself as the largest inter-Christian platform in Eurasia, complete with a Plenum and a permanent governing Council that ensure formal representation for every confession involved, no matter how doctrinally estranged from the Church. Rather than protect the faithful from spiritual confusion, these institutions exist precisely to cultivate it, blurring the boundaries between truth and error in the name of cooperation and public harmony. The presence of Orthodox bishops and clergy—such as Hieromonk Stefan (Igumnov) and others from the DECR—serves only to legitimize the illusion that unity can be achieved without repentance or a return to the Orthodox confession. Far from proclaiming the apostolic faith, such assemblies promote a counterfeit “unity” that substitutes political and social usefulness for the Gospel, revealing how thoroughly the official church has surrendered to the ecumenist spirit of the age.¹²⁶

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¹²⁶ “Council of Christian Interconfessional Advisory Committee meets at the DECR,” Department for External Church Relations, Moscow Patriarchate, accessed November 28th, 2025, <https://mospat.ru/en/news/93800/>





Jurisdiction Involved: Ecumenical Patriarchate, Greek Orthodox Archdiocese of America (GOARCH), and the Greek Orthodox Patriarchate of Alexandria

27 November – 2 December 2025. In the commemorations marking the 1,700th anniversary of the First Ecumenical Council, the Ecumenical Patriarchate publicly joined the Roman Pope and the Greek Orthodox Patriarchate of Alexandria in a display of heretical ecumenism that contradicted the unanimous witness of the saints. Patriarch Bartholomew stood in full fraternity with Pope Leo XIV, treating him as the legitimate bishop of Rome despite a millennium of Latin heresy. This recognition rejected the confession of Saint Mark of Ephesus, Saint Gregory Palamas, Saint Photios the Great, and the countless venerable Holy Fathers who rejected papal supremacy, *filioque*, and the litany of other Latin heresies. The city of ancient Nicaea, which once witnessed the Orthodox Church proclaim the consubstantial divinity of Christ, was repurposed into a symbolic backdrop for a new message in which doctrinal truth was overshadowed by political cooperation and interreligious sentiment. What once was a fortress of confession became the stage for a liturgy of compromise.

The ecumenical prayer service gathered an astonishing coalition of bodies in open denial of the Orthodox faith. Nestorians from the Assyrian “Church” of the East stood beside Monophysites from the “Oriental” jurisdictions, while Papists, Anglicans, Lutherans, Methodists, Adventists, Baptists, and various Protestant groups participated as if they were heirs to the Apostolic Church. Clergy of the Ecumenical Patriarchate and hierarchs of the Greek Orthodox Patriarchate of Alexandria stood among them. One of the most grievous acts occurred when a fully vested priest of the Ecumenical Patriarchate processed with the Holy Gospel Book, carrying it in a solemn manner that resembled the Great Entrance of the Divine Liturgy. This Gospel Book, sanctified for Orthodox worship and

reserved for the altar of the Ecumenical Patriarchate, was treated as a common possession of every confession present. The procession presented the gathered heretical communities as though they were the Church of Christ and conferred a false apostolic legitimacy upon the event.

The desecration continued when Protestant representatives were allowed to read aloud from the very Gospel Book that is set upon the altar of the Ecumenical Patriarchate. This Gospel, which in the Orthodox tradition may only be handled liturgically by the clergy of the Church, was placed into the hands of those who deny the sacraments, reject apostolic succession, and abandon the patristic understanding of Christ and the Trinity. Such an act was without precedent in the life of the Orthodox Church. It demonstrated a complete disregard for the sanctity of the liturgical tradition and presented Protestant heretics as though they shared the same faith, the same priesthood, and the same Eucharistic life as the Orthodox. This moment alone revealed the full extent of the Ecumenical Patriarchate's departure from the mind of the Fathers.

Scripture was then read communally, with WCC General Secretary Jerry Pillay selecting the familiar passage from John 17, "that they all may be one," a text routinely invoked by ecumenists in support of their agenda. Instead of calling the heterodox to repentance, this passage was used as a justification for unity without truth and for communion without doctrine. Patriarch Bartholomew declared that the assembled bodies were offering "living witness to the same faith expressed by the Fathers of Nicaea," despite the fact that many of those present deny the very doctrines defended by the Council. The Nicene Creed was then recited in common as though all participants held the same understanding of it, even though Papists add the *filioque*, Protestants deny apostolic succession, and many of the so-called "Oriental" jurisdictions reject the conciliar Christology defined by the Fourth Ecumenical Council. What the Fathers sealed with their blood was reduced here to a ceremonial formality.

Following the service, Pope Leo XIV and Patriarch Bartholomew, with the cooperation of the Patriarchate of Alexandria, signed a Joint Declaration affirming their bond and calling for "new and courageous steps toward unity." The document ignored the doctrinal chasm that separates Rome from Orthodoxy and portrayed the two communions as estranged siblings rather than as Church and heresy. By doing so, the Ecumenical Patriarchate dismissed the decisions of the councils and the witness of the saints who rejected papal innovations.

The celebrations then shifted to the Phanar for the feast of Saint Andrew. The Pope was welcomed with joy and escorted into the Patriarchal Church, where another Service of Doxology was held with hierarchs from both Constantinople and Alexandria. The pope stood as an honored guest, censed by the clergy, commemorated first before the Patriarch of Constantinople and the prayers were offered as if shared faith existed. After the service, the leaders proceeded to the Throne Room for another Joint Declaration and formal addresses. On November 30th, Patriarch Bartholomew presided at the Divine Liturgy with the Patriarch of Alexandria, while Pope Leo XIV was present with his entourage in a place of honor where he was again censed by the Orthodox deacons as if he were a presiding bishop. At the end of the liturgy, the pope and the patriarch stepped onto the balcony of the Patriarchal Residence to bless the people at the same time, presenting a false unity that the Church has never recognized.

Taken together, these events reveal a profound abandonment of the Orthodox confession. The Ecumenical Patriarchate and the Patriarchate of Alexandria stood with the Roman Pope as if united in one Church. They prayed with Nestorians, Monophysites, Papists, and Protestants, processed with the Holy Gospel before heretical assemblies, allowed Protestant heretics to read from the Gospel Book placed upon the Orthodox altar, and recited the Nicene Creed in common with those who deny its meaning. These actions contradicted the scriptures, holy apostles, canons, the councils, liturgical texts against heresies, and the witness of the saints. The gatherings at Nicaea and the Phanar did not honor the First Ecumenical Council. They represented a departure from its legacy, replacing truth with diplomacy and the confession of the Fathers with a unity grounded in sentiment and theological surrender.^{127,128,129,130}

¹²⁷ “HIGHLIGHTS Iznik, Türkiye, Ecumenical Prayer Meeting, November 28, 2025, Pope Leo XIV,” The Vatican, Official YouTube Page, accessed December 12th, 2025, <https://www.youtube.com/watch?v=WgnJ51KU8g8>

¹²⁸ “Pope: Nicaea invites Christians to unity in face of violence, conflict, Vatican News Official Website, accessed December 12th, 2025, <https://www.vaticannews.va/en/pope/news/2025-11/pope-leo-xiv-ecumenical-prayer-turkiye-iznik-nicaea.html>

¹²⁹ “Pope Leo XIV meets and prays with Ecumenical Patriarch in Istanbul,” Vatican News Official Website, accessed December 12th, 2025, <https://www.vaticannews.va/en/pope/news/2025-11/pope-leo-xiv-patriarch-bartholomew-doxology-meeting-istanbul.html>

¹³⁰ “Pope at Divine Liturgy: May we continue to strive towards Christian unity,” Vatican New Official Website, accessed December 12th, 2025, <https://www.vaticannews.va/en/pope/news/2025-11/pope-leo-may-we-continue-to-strive-towards-christian-unity.html>





Jurisdiction Involved: Ecumenical Patriarchate

4 December 2025. Metropolitan Job publicly portrayed the ecumenical prayer service in Nicaea and the visit of Pope Leo XIV to Constantinople as a historic advance toward so-called Christian unity. Speaking as a leading advocate of inter-Christian dialogue, he described the joint commemoration of the 1700th anniversary of the First Ecumenical Council of Nicaea as the central achievement of these events. He emphasized that Rome, the four ancient Orthodox patriarchates, the Monophysite bodies condemned by the Ecumenical Councils, and various world Christian communions were all present. He interpreted this gathering as evidence that the Nicene faith functions as a common denominator shared by all Christian groups, thereby treating the Creed not as a dogmatic boundary separating the Church from heresy, but as an ecumenical instrument for constructing a visible unity that disregards conciliar condemnations.

Metropolitan Job reinforced this vision by praising the joint recitation of the Nicene Constantinopolitan Creed without the Filioque, presenting this act as proof that dogmatic divisions can be overcome through dialogue, scholarly consensus, and negotiated statements. He appealed to ecumenical agreements, Faith and Order documents, theological commissions, and papal pronouncements as authoritative guides toward unity, while asserting that theological dialogue is an obligation and that visible unity is necessary for credible Christian witness. In doing so, he recast division not as the result of heresy, but as a moral and pastoral failure of the Church herself. By promoting the work of the World Council of Churches, advocating joint celebrations of Pascha, and

calling for the reception of ecumenical documents, he articulated an ecclesiology in which unity precedes truth and dialogue replaces repentance. Within this framework, the Ecumenical Councils cease to function as definitive judgments separating Orthodoxy from error and are instead reinterpreted as preliminary steps toward a modern ecumenist synthesis that dissolves the boundaries established by the Apostles and the holy Fathers to guard the faith once delivered to the saints.¹³¹



Jurisdiction Involved: Ecumenical Patriarchate

7 December 2025. In Istanbul at the Patriarchal Church of St. George in the Phanar, Ecumenical Patriarch Bartholomew presided over a Divine Liturgy and Doxology to mark the sixtieth anniversary of the 1965 lifting of the anathemas of 1054 by Pope Paul VI and Ecumenical Patriarch Athenagoras. Twelve metropolitans concelebrated, and the Patriarch deliberately framed the commemoration as a milestone in modern Orthodox–Roman Catholic relations. He recalled the events of December 1965, when parallel declarations in Rome and Constantinople attempted to set aside centuries of separation, and he presented that act as a turning point meant to reshape the course of ecclesiastical history.

During his homily, Patriarch Bartholomew spoke of recent events to reinforce this trajectory. He referred to Pope Leo XIV’s visit to the Phanar and to their joint pilgrimage to Nicaea, undertaken for the 1700th anniversary of the First Ecumenical Council. He described the 1965 declaration as a “prophetic” gesture rooted, in his words, in a purification of hearts and a shared commitment to the

¹³¹ “His Eminence Metropolitan Job of Pisidia: “the Nicene faith is the foundation upon which visible unity must be built,” World Council of Churches, accessed December 30th, 2025, https://www.oikoumene.org/news/his-eminence-metropolitan-job-of-pisidia-the-nicene-faith-is-the-foundation-upon-which-visible-unity-must-be-built?utm_source=chatgpt.com

apostolic faith, and he praised the late Metropolitan John Zizioulas for shaping the theological dialogue that followed. He warned against indifference to Christian unity and called clergy and faithful alike to renew their dedication to reconciliation and to the pursuit of full communion.

Yet these actions, words, and commemorations did not merely signal a departure from the mind of the Church; they openly trampled it. By honoring gestures of joint prayer, symbolic concelebration, and institutional rapprochement with Rome, the Patriarch acted in direct defiance of Apostolic Canon 45 (and many others), which unequivocally condemns prayer and communion with heretics. What took place in the Phanar did not preserve Orthodox memory; it rewrote it, presenting betrayal as progress and compromise as virtue.

These events aggressively advanced the pan-heresy of ecumenism, a false teaching that dissolves dogma under the guise of love and replaces repentance with dialogue. Instead of calling Rome to abandon its errors and return to the Orthodox faith, the Patriarch treated centuries of heresy as a mere misunderstanding, curable through diplomatic gestures and sentimental appeals to unity. By celebrating the lifting of the anathemas and exhorting continued movement toward “full communion,” the Patriarchate enthroned an innovative ideology of unity above the confessional truth of Orthodoxy.¹³²

¹³² “The Ecumenical Patriarch marked the anniversary with a call to renew commitment to dialogue, reconciliation, and the pursuit of unity.” The Orthodox Times, accessed December 12th, 2025, <https://uoj.news/en/news/85802-ecumenical-patriarch-bartholomew-commemorates-60th-anniversary-of-lifting-of-1054-anathemas>



Jurisdiction Involved: Albanian Orthodox Church, Patriarchate of Jerusalem, Patriarchate of Antioch, Patriarchate of Serbia, Patriarchate of Romania, Patriarchate of Bulgaria, Orthodox Church of Macedonia.

8-9 December 2025. Senior Albanian Orthodox hierarchs joined Roman Catholic and Muslim leaders at an interfaith summit in Aqaba, Jordan, organized by King Abdullah II of Jordan and Albanian Prime Minister Edi Rama to mark the tenth anniversary of the Aqaba Process. Patriarchs Theophilos III of Jerusalem, John X of Antioch, and Porfirije of Serbia attended alongside Archbishop Ioannis of Albania, who appeared together with the Roman Catholic Archbishop of Tirana and the chairman of the Muslim Community of Albania. The summit brought Orthodox primates into a common religious forum with Islam and Roman Catholicism, presenting all participants as parallel spiritual authorities

engaged in a shared moral and cultural project, despite the irreconcilable doctrinal differences separating the Orthodox Church from both Islam and the papal communion.

Throughout the summit, organizers and participants framed religious coexistence, forgiveness, and cooperation as shared spiritual imperatives, culminating in a declaration that praised interfaith dialogue, invoked the saints and heroes of the Balkans as symbols of reconciliation, and promoted the slogan “We forgive, and we ask for forgiveness” as a foundation for peaceful coexistence. This narrative recast the martyrs and confessors of the Orthodox faith as advocates of interreligious harmony rather than as witnesses against error and false belief. By participating in this framework, Orthodox hierarchs implicitly affirmed the legitimacy of non-Christian and heterodox religions as partners in spiritual witness and obscured the Church’s confession that salvation, truth, and sanctity reside uniquely within her bounds. What the Fathers proclaimed through dogma, martyrdom, and separation from heresy was here reduced to a diplomatic language of fraternity, replacing the call to repentance and conversion with a program of coexistence that subordinates the Gospel to political and cultural consensus.¹³³

¹³³ “Archbishop of Albania visited the Holy Sites in Jordan,” Orthodox Times, accessed December 30th, 2025, <https://orthodoxtimes.com/archbishop-of-albania-visited-the-holy-sites-in-jordan/>; “Christian and Muslim leaders mark 10 years of Aqaba Process at Jordan Conference,” Basilica.ro, accessed December 30th, 2025, <https://basilica.ro/en/aqaba-process-10-years-interfaith-dialogue-jordan/>



Jurisdiction Involved: Russian Orthodox Patriarchate of Moscow

11 December 2025. The Moscow Patriarchate formally received members of the Monophysite Coptic jurisdiction into one of its Orthodox theological seminaries, marking a further step in the institutional normalization of relations with a Monophysite body condemned by the Ecumenical Councils. Two Coptic hierodeacons arrived in Russia to study at the Smolensk Orthodox Theological Seminary, not as converts seeking reception into the Orthodox Church, but as representatives of a heretical communion engaged in official dialogue. This arrangement was concluded directly by Patriarch Kirill of Moscow and Pope Tawadros II of the Coptic Church at the recommendation of a bilateral dialogue commission, thereby treating the Coptic Church as a legitimate ecclesial partner rather than as a body separated from the Church by dogmatic error.

The Moscow Patriarchate did not present this initiative as a missionary effort or a call to repentance and return to Orthodoxy. Instead, it framed the enrollment of Monophysite clerics in Orthodox seminaries as an academic exchange and an expression of cooperation. The Department for External Church Relations facilitated language training and coordinated the program, while Orthodox theological academies in Moscow and Saint Petersburg continued to host Coptic students under the same paradigm. In doing so, the Patriarchate implicitly affirmed the theological standing of a Christological heresy rejected by the Fourth Ecumenical Council and subsequent patristic witness.

This development reflects a broader ecumenist trajectory in which Orthodoxy is no longer presented as the one true Church calling those in error to conversion, but as one tradition among many engaged in mutual enrichment. By training Monophysite clerics within Orthodox institutions without

repudiation of their errors, the Moscow Patriarchate obscured the boundaries established by the Councils and Fathers and reduced theological education to a diplomatic instrument. Such actions replace the apostolic mandate to guard the faith with a program of dialogue that normalizes heresy, erodes confession, and subordinates truth to institutional coexistence.¹³⁴



¹³⁴ “Students from the Coptic Church arrived in Russia to study at the Smolensk Theological Seminary,” Official Website of the Russian Orthodox Patriarchate of Moscow, accessed December 30th, 2025, <https://www.patriarchia.ru/article/118720>



Jurisdiction Involved: Greek Orthodox Archdiocese of America (GOARCH) - Ecumenical Patriarchate

13 December 2025. Archbishop Elpidophoros of America delivered a Christmas homily at St. Mark's Syriac "Orthodox Church," a heretical Monophysite place of worship, *which he publicly described as a sacred space*. By doing so, he ascribed sanctity to a church outside the Orthodox faith, despite its rejection of the Fourth Ecumenical Council and its persistence in condemned Christological error. In that setting, he addressed the Syriac Orthodox hierarch Mor Dionysius John Kawak and other non-Orthodox clergy as though they belonged to a common ecclesial body. He proclaimed that Eastern and Oriental Orthodox "Churches" were gathered together in unity to celebrate the Nativity of Christ, thereby treating communities separated from the Orthodox Church by heresy and schism as legitimate sister Churches and presenting the Incarnation as a shared mystery uniting Orthodoxy with doctrinal error.

Elpidophoros further appealed to the First Ecumenical Council of Nicaea, claiming its confession as the foundation of an existing unity, while disregarding the later Ecumenical Councils that define the boundaries of the Orthodox faith. He explicitly cited the meeting of the Executive Committee of the Assembly of Canonical Bishops of the USA with the Standing Conference of Oriental Orthodox Churches as evidence of progress in dialogue and cooperation, presenting this joint session as a sign of ecclesial convergence rather than a canonical transgression. He also praised shared Paschal celebrations and ecumenical gatherings as steps toward reconciliation and declared that what unites is greater than what divides, calling these bodies one family in Christ. In doing so, he advanced an ecclesiology foreign to the Apostles and the Fathers, normalized doctrinal division, sanctified common prayer, and replaced the conciliar call to repentance and return with an ecumenist vision of unity detached from the faith once delivered to the saints.¹³⁵

¹³⁵ "Eastern and Oriental Orthodox faithful gather for pan-Orthodox Christmas concert," GOARCH Orthodox Observer, accessed December 30th, 2025, <https://orthodoxobserver.org/eastern-and-oriental-orthodox-faithful-gather-for-christmas-concert/>; "Pan-Orthodox Christmas Concert," Standing Conference of Oriental Orthodox Churches Official Facebook Page, accessed December 30th, 2025, <https://www.facebook.com/share/p/1BxSJBKM8/>; "His Eminence Archbishop Elpidophoros of America Christmas Homily December 12, 2025, St. Mark's Syriac Orthodox Church," <https://web.archive.org/web/20251217183420/https://www.goarch.org/-/archbishop%C2%A0elpidophoros-christmas-homily%C2%A0at-st.-mark-s-syriac-orthodox-church-december-12-2025>



Jurisdiction Involved: Russian Orthodox Patriarchate of Moscow

15 December 2025. Representatives of the Moscow Patriarchate participated in the 21st International Muslim Forum held in Moscow under the title “Peace and Trust in the Era of Deglobalization: An Islamic Perspective on the Challenges of Our Time.” Organized by Islamic institutions and attended by senior Muslim clerics, foreign officials, and state authorities from Russia and abroad, the forum framed Islam as a partner in shaping moral values, cultural stability, and social trust in a multipolar world. With the blessing of Metropolitan Anthony of Volokolamsk, head of the Department for External Church Relations, Deacon Sergii Nesterov attended the plenary session as an official representative of the Russian Church, thereby placing the church within an explicitly interreligious political and ideological platform.

By sending a clerical representative to an Islamic forum dedicated to advancing religious cooperation, shared values, and mutual trust, the Moscow Patriarchate once again departed from the apostolic and patristic understanding of the Church’s witness in the world. The event did not involve a call to repentance or the proclamation of Christ as the only Savior but rather promoted a vision of religious coexistence in which Orthodoxy stands alongside Islam as a parallel spiritual tradition contributing to social harmony. This participation reduced the Church’s mission to moral collaboration and civil religion and treated false belief as a legitimate partner in shaping humanity’s future. Such actions reflect the same ecumenist mindset that obscures the uniqueness of the Orthodox faith, substitutes diplomacy for confession, and replaces the apostolic mandate to preach Christ crucified and risen with

a vague language of shared values detached from the truth of the Gospel and the salvation found only within the Church.¹³⁶



Jurisdiction Involved: Greek Orthodox Archdiocese of America (GOARCH)

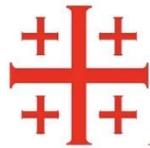
18 December 2025. In a public statement issued upon the acceptance of Cardinal Timothy Dolan's resignation by Pope Leo XIV, the Greek Orthodox Archdiocese of America formally extended congratulations and prayers to the Roman Catholic prelate, addressing him as a legitimate ecclesiastical authority and praising his ministry. The statement explicitly described Cardinal Dolan as a steadfast friend and a true ecumenical partner, lauding his commitment to Christian unity and affirming that his actions strengthened relations between so-called Sister Churches. By doing so, the Archdiocese treated a Roman Catholic cardinal as a real bishop and shepherd within a recognized ecclesial body, despite Rome's separation from the Orthodox Church by dogmatic innovation, papal supremacy, and conciliar condemnation.

This act constituted more than a gesture of courtesy. By publicly affirming Cardinal Dolan's episcopal standing, praying for his continued ministry, and presenting cooperation with Rome as a shared Christian witness, the Archdiocese implicitly denied the Orthodox teaching that grace-filled episcopacy exists only within the Church. The statement did not call Rome to repentance for its

¹³⁶ "A representative of the Russian Church took part in the international Muslim forum in Moscow," Russian Orthodox Patriarchate of Moscow Official Website, accessed December 30th, 2025, <https://www.patriarchia.ru/article/118828>

dogmatic errors, nor did it acknowledge the rupture caused by the filioque, papal infallibility, or papal supremacy. Instead, it normalized these errors by treating a Roman Catholic hierarch as a legitimate bishop and partner in the Gospel. Such recognition reflects the ecumenist mindset that replaces the patristic confession of the one Church with diplomatic affirmation, obscures the boundaries established by the Ecumenical Councils, and presents separation from Orthodoxy not as a tragedy requiring return, but as an acceptable and enduring alternative.¹³⁷

¹³⁷ “Elpidophoros congratulations to Cardinal Dolan,” Archbishop Elpidophoros Official Instagram Page, accessed December 20th, 2025, https://www.instagram.com/p/DSaPd--gH_I/?img_index=2&igsh=MTZlZ3huOHQ1Ymp5cA%3D%3D ; “Abp. Elpidophoros issues statement on Cardinal Dolan’s resignation,” Orthodox Observer GOARCH Official Publications, accessed December 30th, 2025, <https://orthodoxobserver.org/abp-elpidophoros-issues-statement-on-cardinal-dolans-resignation/>



PATRIARCHS AND HEADS OF THE CHURCHES IN JERUSALEM

Christmas Message — 2025

*Therefore, since we are surrounded by so great a cloud of witnesses [Greek: *martyrōn*], let us also lay aside every weight and the sin that clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith . . . (Hebrews 12:1–2a)*

During these continuing times of hardship and strife throughout our region, We, the Patriarchs and Heads of the Churches in Jerusalem, remain resolute in proclaiming and affirming to both our communities and the faithful around the world the message of hope revealed in Christ's Incarnation and Holy Nativity in Bethlehem more than two millennia ago.

For in similarly difficult times, an angel of the Lord suddenly appeared to shepherds of that region, beseeching them to cast aside their fears. "For behold," said the angel, "I bring you good news of a great joy that will be for all the people. For unto you is born this day in the city of David a Savior, who is Christ the Lord" (Luke 2:10).

It was in kneeling before the manger in that sacred cave that the shepherds first witnessed God's gracious gift of love. They beheld "Immanuel," "God-with-us" (Matthew 1:23, Isaiah 7:14)—a divine Savior who "emptied himself, taking on the form of a slave, being born in human likeness" (Philippians 2:7).

In his great compassion for us, the Almighty deigned to take on our flesh and blood: to live among us and feel our pain; to later preach a message of repentance and God's redemption for all people; and to serve the downtrodden and afflicted before finally offering up his life on our behalf, that we might be raised with him to new life through faith in God's gracious act of love (Romans 6:4; Ephesians 2:6).

While this year we rejoice that a ceasefire has allowed many of our communities to more publicly celebrate the joys of Christmas, we nevertheless pay heed to the Prophet Jeremiah's warning against those saying "'Peace, peace,' when there is no peace" (Jeremiah 6:14). For we are fully aware that, despite a declared cessation of hostilities, hundreds have continued to be killed or suffer grievous injury. Many more have experienced violent assaults against themselves, their properties, and their freedoms—not only in the Holy Land, but also in neighboring countries.

We, the Patriarchs and Heads of the Churches in Jerusalem, following in the example of our Lord in His Incarnation, continue to stand in solidarity with all those who are suffering and downcast, and we call upon Christians and others of goodwill around the world to persevere in praying and advocating for a true and just peace in the homeland of our Lord's birth—and, indeed, throughout the earth.

For those facing these afflictions, we recall from the Epistle to the Hebrews how many of the faithful over the centuries stood firm in faith through extreme hardships (Hebrews 11) and how Christ himself serves as the wellspring of our devotion to God (Hebrews 12:1–2a, above). We therefore encourage you to look to Him for your spiritual strength, even as the larger Body of Christ seeks to relieve your suffering and to strengthen you in your resolve to persevere in the Lord's work.

It is with these many sentiments that we extend our Christmas greetings to our congregations and to Christians around the world, wishing you and your loved ones the joy and peace that comes from encountering the boundless love of God made more fully manifest in the birth of our Lord Jesus Christ in Bethlehem.

—The Patriarchs and Heads of the Churches in Jerusalem



Jurisdiction Involved: Greek Orthodox Jerusalem Patriarchate

24 December 2025. The Jerusalem Patriarchate issued a joint Christmas statement together with heretical bodies under the collective title “The Patriarchs and Heads of the Churches in Jerusalem.” By participating in this declaration, the Jerusalem hierarchy acted as though multiple legitimate “churches” exist in the Holy City, despite the Orthodox confession that there is only one Church. Through this joint proclamation, the Patriarchate publicly aligned itself with Roman Catholic and other heretical communions and treated them as authentic ecclesial bodies, even though they stand outside the Orthodox Church by heresy, schism, and conciliar condemnation.

The statement employed shared Scriptural citations and Christological language and spoke of a “larger Body of Christ,” thereby advancing an ecclesiology foreign to the Orthodox faith. It presented Orthodoxy and heterodoxy as parallel expressions of Christianity and recognized non-Orthodox leaders as legitimate shepherds of “Churches,” despite their rejection of Ecumenical Councils, persistence in condemned Christological errors, or adherence to later doctrinal innovations. Rather than calling those in error to repentance and return, the declaration normalized doctrinal division and presented it as compatible with Christian unity and witness.

Such an act constitutes a grave rupture with the teaching of the Apostles, the holy Fathers, and the Ecumenical Councils. The Church has always confessed herself to be one, visible, and defined by right faith and canonical order, and she has consistently forbidden common prayer and ecclesial recognition of heretics. By issuing a joint proclamation that affirms heretical bodies as legitimate ecclesial partners, the Jerusalem Patriarchate embraced the assumptions of modern ecumenism and obscured the

boundaries of the Church. In doing so, it replaced the patristic call to repentance and return with a false vision of unity divorced from the faith once delivered to the saints.¹³⁸



The screenshot shows the official website of the Moscow Patriarchate. The header features the text 'Русская Православная Церковь' (Russian Orthodox Church) and 'Official website of the Moscow Patriarchate'. Below the header is a navigation bar with links to 'Patriarch', 'News', 'Documents', 'Inter-Council Presence', 'Publications', 'Organizations', 'Personalities', 'Photo', and 'Video'. On the left, a sidebar contains links for 'Biography of the Patriarch', 'News', 'Messages, Appeals, Interviews', 'Sermons', 'Meetings, pastoral visits', and 'Appeals to the Patriarch'. A 'Top news' section highlights the killing of Archpriest Vasily Kiyko and new materials published on the Church portal. The main content area displays a message from Patriarch Kirill to non-Orthodox Church leaders, dated December 25, 2025, at 10:24 AM. The message is in Russian and discusses the Nativity of Christ and the greeting to various church leaders. It includes a small image of the Patriarch's seal and a 'Print version' link. Below the message, there are several paragraphs of text in Russian, followed by a 'Share' button with icons for social media.

Jurisdiction Involved: Russian Orthodox Patriarchate of Moscow

25 December 2025. Patriarch Kirill of Moscow and All Rus' issued Christmas greetings to leaders of non-Orthodox confessions who celebrate the Nativity on 25 December according to the Gregorian calendar, a non-canonical innovation never received by an Ecumenical Council and historically rejected by the Orthodox Church as a Western novelty. Writing from Moscow, he addressed the Roman ‘pontiff’ and the heads of various heretical bodies, including the Assyrian ‘Church’ of the East [Nestorians], the Syriac ‘Orthodox Church,’ [Monophysites] the Malankara hierarchy [Monophysites], and the Maronite patriarchate [Uniates], all of whom stand outside the Orthodox Church by reason of heresy or schism and, in several cases, by conciliar condemnation.

By recognizing their observance of the Gregorian calendar and addressing them as bishops and patriarchs, Patriarch Kirill treated both the calendar innovation and their heretical ecclesial standing as legitimate. He spoke to them as heads of “Churches” rather than as leaders of separated confessions, employing shared Christological language and Scripture as though doctrinal rupture did not divide

¹³⁸ “Heads of Churches Christmas Message 2025,” Official Website of the Jerusalem Patriarchate, accessed December 30th, 2025, <https://web.archive.org/web/20251230230512/http://web.archive.org/screenshot/https://en.jerusalem-patriarchate.info/letters-messages-of-his-beatitude/heads-of-churches-christmas-message-2025/>

them from the Orthodox faith. This approach implicitly affirmed the validity of ministries that the Orthodox Church has historically rejected, including those that deny Chalcedon or uphold later Roman innovations such as papal supremacy, papal infallibility, and the filioque.

This act represents a grievous departure from the scriptural, canonical, and patristic witness of the Orthodox Church. The Apostles and Fathers forbade prayer and ecclesial recognition of heretics and taught that salvation abides within the Church alone. While the Church has always called those in error to repentance and return, she has never addressed willing heretics as equals within the apostolic ministry. By recognizing a non-canonical calendar and speaking to condemned hierarchs as legitimate bishops, Patriarch Kirill adopted the assumptions of modern ecumenism and obscured the boundaries of the Church that the Councils and saints labored to preserve.¹³⁹

¹³⁹ “Greeting of Patriarch Kirill to the heads of non-Orthodox Churches celebrating Christmas by the Gregorian calendar,” The Official Website of the Russian Orthodox Church, Moscow Patriarchate, accessed December 30th, 2025, <https://web.archive.org/web/20251230225421/https://www.patriarchia.ru/article/118982>

Conclusion

The evidence presented in this chronology is more than sufficient to demonstrate that the pan-heresy of ecumenism is not merely present but fully entrenched within the minds, structures, and synodal life of every World Orthodox jurisdiction. From Constantinople to Moscow, from Antioch to Rome, from national churches to diasporic assemblies, the same pattern emerges: persistent membership in the World Council of Churches, continual violation of Scripture, canons, and councils, including Ecumenical Councils, and the public normalization of prayer and communion with heretics and non-Christians.

This is not the failure of individuals acting in ignorance or weakness. It is a systemic, institutional, and ideologically driven apostasy that has endured for decades and now spans more than a century. No ecumenical council is being convened to condemn this heresy. No synodal repentance is being offered. No meaningful return to patristic ecclesiology is even contemplated. Instead, the heresy is defended, celebrated, and expanded under the language of “dialogue,” “love,” “unity,” and “peace.”

This work documents only one year out of a hundred, and even then only what could be captured despite the sheer volume of ecumenist activity taking place daily across the globe. The inability to record everything is not a weakness of the argument; it is further proof of the magnitude of the problem. If such overwhelming evidence can be assembled by two individuals dedicating countless hours to documentation, the reality behind the scenes is far graver still.

Given these facts, the conclusion is unavoidable. Any sensible, logical, and critically thinking Orthodox Christian must recognize that communion with these bodies is communion with unrepented heresy. In light of Canon 15 of the First–Second Council (861), separation from hierarchs who publicly preach heresy is not schism but faithfulness. The only coherent and Orthodox response is to seek refuge with True Orthodox bishops who have preserved the confession of the Fathers without compromise—specifically within the Genuine Orthodox Church of Greece, where the faith has been guarded, the canons upheld, and the boundaries of the Church maintained.

Had Enough of the Heretical Ecumenism & Want to Join the GOC?



Are you searching for the True Faith and looking for a Church that has walled itself off from the many innovative heresies of our time? Are you looking for Orthodox hierarchs that are “rightly dividing the word of truth” and resisting the heresy of ecumenism? If this is what you are seeking and you want to know more about the Genuine Orthodox Christians of Greece and how we have stood strong against the waves of modernist innovations, *contact us*. May the Lord guide you on your journey to the One, Holy, Catholic and Apostolic Church.

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<https://www.orthodoxtraditionalist.com/joingoc>