

ANNEX 111

The Orthodox Conference

Moscow, 8 July 1948¹

III. 1. The Resolution concerning the Issue:

"The Vatican and the Orthodox Church"

The meeting of the Primates and representatives of the Autocephalous Ortho. dox Churches having heard the reports: "Papacy and the Orthodox Church"; "The Attitude of the Vatican towards the Orthodox Churches during the last 30 years"; "The Vatican and the Orthodox Church", and "The Church of Rome and the Unity of the Christian Church", decides the following: The Roman Curia, headed by the Bishop of Rome, under the influence of "worldly haughty arrogance", as the Fathers of the African Council wrote to Pope Celestin, and for purely human reasons, has distorted throughout centuries the true evangelic doctrine received from our Lord through the Holy Apostles, the "Trumpets of the Holy Spirit" (Canon 1 of the Seventh Ecumenical Council).

The bishops of Rome defied the categorical commandment by the Fathers of the Second Ecumenical Council: "to preserve untouched by innovations the faith that was given to us by the eyewitnesses themselves and servants of the Word, the Apostles chosen by God" (Canon 1 of the Sixth Ecumenical Council; cf. Canon 1 of the Seventh Ecumenical Council), and trespassed the purity of the teaching of the ancient ecumenical Orthodoxy by introducing new dogmas, such as "Filioque", the Immaculate Conception of the Holy Virgin and, especially, an entirely anti-Christian teaching about the primacy of the pope in the Church and his infallibility.

Because of these inimical innovations, the bishops of Rome brought a great evil on the unity of the Christian Ecumenical Church and as a whole to the work for the salvation of man on earth.

The Fathers of the Sixth Ecumenical Council (canon 1 of the Sixth Ecumenical Council), foreseeing that the dogmatic innovations will cause great damage to the Church, "decided in a perfect manner neither to add, nor to remove anything", in regard to the dogmas established by the six Ecumenical Councils (cf. Canon 1 of the Seventh Ecumenical Council). And for this reason, not us, but the pious mouths of the Fathers of the Ecumenical Councils pronounce now the condemnation of the Roman papacy for the new dogmas it had introduced, which are nothing but pure human contrivance,

¹ The resolutions adopted by the Orthodox Conference in Moscow published in *Ortodoxia I* (1949), N^o 1, pp. 123-134 (in Romanian).

with no foundation in the Holy Scripture or in the Holy Tradition, or in the

patristic literature or in church history.

This decision of ours by which papacy is condemned is not something that is accidental, but it comes out of the very fundamental principles of the ecumenical Orthodoxy, expressed in the well known formula of Vincent of Lerins: "id teneamus, quod semper, quod ubique, quod ab omnibus creditum est" (let us preserve what is always and everywhere believed by everyone).

Our decision is not something new. It repeats the confession of the patriarchs of the East. In 1723 they wrote to "the Most venerable Archbishops and Bishops in Great Britain": "Our dogmas and the doctrine of the Church of the East have been examined long ago, are established and strengthened rightfully and faithfully by the Holy Ecumenical Councils, namely 'it is not allowed to add or to remove anything from them'" (The Letter of the Patriarchs of the Eastern Catholic Church about the Orthodox Faith).

In his encyclical letter, when Pope Leo XIII appealed for the unity of the Churches (1894), the Patriarchs of the East confirm even more clearly their faithfulness to the traditions of the ecumenical Orthodox Church: "We will convey the holy faith to the future generations as we have received it without any change, so that they, like us, may speak without shame or blame, about the faith of their forefathers".

The fact that the Vatican has forgotten the traditions of the ecumenical Orthodoxy has pushed the sailing boat of the Roman Catholic Church into the whirlpool of the anti-Christian papism, alien to the Church of Christ.

It is known that the core of papism contains not only the distortion of the true ecumenical Orthodoxy by the introduction of new dogmas, such as the supremacy of the pope in the Church and his infallibility.

The whole history of papism cries before the just judgement of God, against the distortion by the papists of the teaching of the New Testament about the Church of Christ. Out of the Body of Christ, out of "the pillar and strength of truth", out of "the Church of the living God" (I Timothy 3: 15) the papists made a terrestrial political organization. During many centuries until our days, papism sought by means of bloody wars and all kinds of oppressions to convert the Orthodox to Catholicism, either straightaway or by uniatism, as for example, the Romanians in Transylvania in 1700, the Bulgarians in Turkey in 1859-1860, and during the last war — 240 thousand Serbian, Albanian, Croats, as well as the Orthodox from Czechoslovakia, Poland, Ukraine and Byelorussia.

For the Bishops of Rome, these kings of the universal state (Patrimonium Sancti Petri), politics was always their "suprema lex". They have always been on the side of the powerful "of this world" and against the weak and the exploited.

And now the activity of the Vatican runs against the interests of the working people. The Vatican represents the centre of the international intrigues 116 Annex III: The Orthodox Conference in Moscow, 1948

against the interests of the peoples, above all against the Slavic peoples, and is the centre of the international fascism.

The essence of the Christian morality resides in our Saviour call to love (John 12:34-35), while on the contrary, the Vatican appears as the torch of the two imperialist wars and is now participating actively in triggering a new war, and as a whole it fights politically against world democracy.

Following the traditions of their predecessors, the popes in the 19th and 20th centuries have enrolled themselves in worldly trends, and do not shy to appear before the public opinion as political activists.

Even the most devoted admirers of the papal glory, certain Catholic writers, call Pope Pius XII "a very agile diplomat" and "a political pope" (Gabriel Louis Jarais, "His Holiness Pius XII, Epistles on peace during war", Paris 1945).

Therefore the greatest merit of "the infallible vicar of God on earth" pope Pius XII — shows up in the eyes of his admirers as a political activity; his participation in the provocation of a fratricidal war, a fight against democracy and in the defence of fascism.

The whole Christian world and all true Catholic believers should realize the pit towards which the contemporary papacy pushes them.

All Christians, no matter to what nationality and confessions they belong, can do nothing but to stigmatise the politics of the Vatican as an anti-Christian, anti-democratic and anti-national policy.

We all beseech the Great Shepherd, our Lord Jesus Christ, to enlighten the Catholic hierarchy with the light of His divine teachings and help them to understand the pit of sins in which they have thrown the western churches by their fabricated teachings about the supremacy and infallibility of the Pope and for their use of the Church in the interests of political struggle.

f The Humble Alexy, by mercy of God Patriarch of Moscow and

All Russia f The Humble Kalistrat, Catholicos-Patriarch of

Georgia f The Humble Patriarch of Serbia, Gabriel f The Humble

Justinian, by mercy of God Patriarch of Romania f The Humble

Stephen, Exarch of Bulgaria f Metropolitan Elias of Lebanon

On behalf of the Church of Antioch: f Metropolitan Elias of Lebanon, f
Metropolitan Alexander of Emessa.

On behalf of the Church of Alexandria, idem.

On behalf of the Autocephalous Orthodox Church in Poland, f
the Humble Timothy, Archbishop of Byelostok

On behalf of the Albanian Church, f Bishop Paisy of Coritia. The
Exarch of the Patriarchate of Moscow in Czechoslovakia, f
Archbishop Elephterios of Prague.

