



Patriarch Diodoros I of Jerusalem and the Holy Synod in Resistance

In a moment of historical significance for the Holy Synod in Resistance of the Orthodox Church of Greece, His Beatitude, Diodoros I, Patriarch of Jerusalem from 1981 until his death in 2000, visited the Holy Monastery of Sts. Cyprian and Justina, in Phyle, Greece (headquarters of the Holy Synod in Resistance), where he addressed a large crowd of faithful on the afternoon of the monastery's Feast Day, October 15, 1989 (New Style). In the course of his comments, Patriarch Diodoros praised the work of the Holy Synod and of our Metropolitan. We reproduce, here, his words of endorsement for the edification of our faithful and as an item of historical interest.

Most Reverend Metropolitan Cyprian, Right Reverend Hierarchs of the Church, beloved children in Christ:

It is with special joy and emotion that I find myself in this holy place, on the occasion of the celebration of the Feast Day of Saints Cyprian and Justina. My joy and emotion are especially great because I am in the midst of Bishops and Priests who, in the course of the last decade, have spread the light of Orthodoxy to nearly every continent: to Europe, Africa, America, and wherever there exists an opportunity to proclaim the Orthodox Church. Thanks to the labors of the Most Reverend Metropolitan Cyprian and his Bishops, the voice of Orthodoxy has reached the most distant corners of the world.

My dear Christians, I arrived here in our beloved homeland a few days ago for personal reasons and because of certain concerns of the Patriarchate. I considered it my duty, therefore, to come today to celebrate with you and to congratulate Metropolitan Cyprian on his Name Day.

Certainly you know the situation in Jerusalem today. Jerusalem is struggling. Jerusalem is the Church from which the Holy Apostles were sent to preach the Gospel of our Lord to all the world. She is the mother of the Churches, having as her sacred duty the maintenance of Orthodox teaching, which she received from the Lord, in pure and unadulterated form. As you know, she is the only Church which can boast in the Lord of having been established by the Founder of our religion. He celebrated the first Liturgy in Jerusalem at the Mystical Supper. He sanctified its land by His presence; through His teaching in its abodes, He saved the human race, cleansing mankind from the sin of Adam through His death on the Cross. Yet the Holy Land is always in the midst of persecutions. For almost two thousand years, the Church of Jerusalem has been struggling to keep pure the teachings and Traditions of Orthodoxy, to hold to the Canons of the Church, and to preserve the teachings which we received from Christ and the Apostles.

The ecumenical movement, with its dialogues—the only aim of which

is to eat away at our Church—, today seeks to subjugate Orthodoxy to the commands of Papism and ecumenism. It has for many years been working to destroy Orthodoxy in the Holy Land. But the Holy Sepulchre and God—Who has protected the Church of Jerusalem for so many centuries in the face of so many perils—have always saved Orthodoxy from every danger. Never, during its two thousand years of Christian history, has Jerusalem known a permanent ruler or conqueror. There have passed satraps, kings, and governors. But all of these have gone, and there remain but the one hundred Greek Orthodox monks who act as vigilant guardians of our holy heritage.

It is regrettable that, for decades now, nominally in order not to disturb the unity of the Orthodox Church, Jerusalem has followed the other Churches by participating in ecumenical dialogues, though without, of course, having been influenced or dominated in any way. Nonetheless, her presence in these dialogues provided certain parties with an opportunity to stress that the Patriarchate of Jerusalem was also a participant. What we have observed with sadness is the fearful exploitation of these dialogues by heretics. They exploit our faithful, trying by every means to convert them. They produce photographs showing the Pope with our Patriarchs and Bishops, claiming that union has already been achieved: “Do not listen to your Bishops. The union has already been accomplished and the Orthodox Church has joined the Roman Catholic Church”—union, perhaps, in the sense that the ecumenists understand it: as subjugation.

We have thus pondered our responsibilities toward God, toward the Church, toward Orthodoxy, toward history itself, and toward our traditional right to the Holy Land. And with enlightenment from God, we have decided to cease every dialogue between the Patriarchate and the heterodox churches, since no positive result has emerged from so many years of contact. We have announced this decision to our Sister Churches. And we are obliged and committed to hold to this decision and to continue, as far as possible, until the other Orthodox Churches acknowledge, before God, their responsibilities to Orthodoxy and to history and cease every contact with the heterodox. As you know, the Patriarchate of Jerusalem follows the traditional Old Calendar. It has never changed, and will never change, in the slightest the teachings, Canons, and doctrines of our Church. It will preserve them at any price. We will labor, even with sacrifice, to maintain them. The threats which are every day directed against us and the actions of our opponents do not frighten us. We shall remain unshaken guardians, faithful to the doctrines of the Church.

I thank the Most Reverend Metropolitan and I pray that God, through the intercessions of St. Cyprian, will grant him strength, health, and patience in carrying his Cross for the glory of Orthodoxy. I bring to all of you the blessing of the Holy Sepulchre, Golgotha, and the Sacred Cave, and I pray that God may always strengthen, protect, and establish you in the Faith of our Fathers. Many Years!

