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In Athens on October 11, 1991

ENCYCLICAL – EPISTLE

of he who relies on the Lord's mercy, Euthymius K. Epiphaniou the Cypriot,
To the Reverend Clergy of all the parishes, the Monks and Nuns of the Holy
Monasteries and Hermitages of the Church of the Genuine Orthodox
Christians of Greece and elsewhere.

Brethren, Fathers and Sisters, bless!

"When sin becomes chief, it draws everyone to perdition" and "We are guilty for these things, but suffer for other things." By diverting from these reasonings, God granted and arranged a great winter [suffering] in the realms of our Church for 20 years and more, accelerating recently, with innumerable consequences.

This is because, beloved brethren, we displaced the order of the Church, **we departed from the line of navigation and tradition of the Holy Father kyr Matthew Karpathakis and we accepted a cheirothesia from the Russians of the Diaspora**, the apostasy of eight clergy from the Church of the Genuine Orthodox Christians occurred, and the falling away of the reposed Monk Callistus (former [Bishop] of Corinth Callistus), who were all deposed and moreover Callistus with the accusation of rejection and destruction of the icon of the Holy Trinity and for fighting against saints (See K.G.O. October, 1977, page 9). [Here Fr. Euthymius refers to the very tampering and additions he made to the original acts prior to their publication in the official periodical.]

This is because, in 1979, the "group of new theologians" surrounding our Archbishop Andrew, put together a speech and by the mouth of the Archbishop the following blasphemy was voiced: "The presence of the struggle of the Church of Genuine Orthodox Christians, as we are well aware is of the highest importance, equates with the incarnation of the Lord, his Good News, his Crucifixion and His Holy Resurrection, to wit, it is the Church of Christ," and through the periodical "Church of the Genuine Orthodox" (See the issue for June, 1979) it was circulated "urbi et orbi" and although many of us protested that this blasphemy be removed, it never happened. [Here Fr. Euthymius refers to his own tampering of the original text and quotes it as "The presence of the struggle of the Church, despite the

official clarification that the real text is "The presence of the Struggling Church." Thus he ignores the three subsequent corrections and explanations given in the official periodical in the following issues: October, 1979, p. 21; April, 1980, p. 31; and February, 1983, p. 57. After a decade since this issue was settled, Fr. Euthymius brought it up again in his present "encyclical" simply in order to satisfy his demands that the Genuine Orthodox Church not be identified with the Church of Christ.]

This is because the new theologians (according to the opinion and support of our Church of the Genuine Orthodox Christians), since they were lacking a means of financial support, they decided to enterprise [the Church] as a bankrupt company, and they renamed [the Church] "Uninnovated" [Akainotometos], and unfortunately the Hierarchs placed their seal [on this] because the new theologians, instead of correcting themselves and repenting for the damage that they provoked in the Church, they placed a schedule of income for their group and they invented unorthodox ways for various clergy to receive "Degrees" in theology, they also puffed out the minds of various assisting garb-bearers [rasophoroi] who have declared a war once more against Orthodoxy. **They abysmally war against and reject the tradition of the Church, refusing to venerate the icon of the Holy Trinity (Father, Son and Holy Spirit), the icon of the Resurrection of the Lord, replacing it with the Descent into Hades, the icon of the Pentecost if our Lady the Theotokos is present in it, and they accept the icon of the Nativity of Christ (with the bathtub and the midwives). And by these means having become iconomachs-iconoclasts, and deniers of their faith, regardless of whether they are girdled in priesthood.** Wearing the skin of sheep, they work towards the destruction of the flock, by writing and circulating pamphlets against the abovementioned holy icons. They impose their heretical opinions upon those that are submitted to them. They create civil splintering and division in the Monasteries. They question various Fathers of the Church, particularly St. Nicodemus of Mt. Athos, and the new pillar of Orthodoxy kyr Archbishop Matthew Karpathakis. They provoke quarrels and disputes like what happened last Pascha at Lebadia [Diaulia] and Bolus [Demetrias] on the day of the Resurrection, and the worst is that they work together for the purpose of placing canons [of penance] on Nuns of the Convent [of the Entry of the Mother of God at Keratea] and Monks, by various Spiritual Fathers, under the accusation that the Nuns and Monks praiseworthy insist upon keeping what the Catholic Church upholds and preserves.

They who behave as neo-iconoclasts are: the Hieromonks Cassian Braun, Amphilochius Tambouras, Neophytus Tsakiroglou, Tarasius Karagounis, and the foreign [incomer] Archpastor of the Holy Monastery of

the Transfiguration [at Kouvara] Hegumen Stephan Tsakiroglou, who declares that he is a rationalist.

My beloved, by giving in to one evil, ten thousand others follow, and the words are fulfilled to the maximum: we are at fault and for this we suffer, not as persons, but as a Church, and, explicitly, because:

1. we are stained by the iniquity of the cheirothesia of 1971

2. the voiced blasphemy of 1979 remains

Let us not be entertained by the evil that has befallen the realms of our Church. It is necessary for us to pray, to censure the paranoia of the newfound iconoclasts, **to request from our honorable Hierarchy, as soon as possible, the cleansing [catharsis] from the realms of our Church, these nonsensical iconoclasts and those who are likeminded unto them, [to request] their condemnation, regardless of how high their position is,** because these [people] are led astray from the truth, and we must declare in a stentorian manner, that whether alone or with many others, we will champion the saving truth, faithful to what we have been taught, what we have learned and what we have received, adding nothing and subtracting nothing, whatever the Catholic Church contains and upholds undiminished and uninnovated.

Do not fall, brethren. A winter [suffering] has befallen our Church. The Lord our God lives, so that he is among us and he is for us.

May the prayers of the Confessors of our Faith, the older and the newer, as well as of the newfound pillar of Orthodoxy, ever-memorable Archbishop Matthew the Cretan, enlighten us, bring us to our senses, and guide all of us towards the path of salvation, which requires truth, faith and invincible struggle.

To those who do not correctly receive the divine voices of the Holy Teachers of the Church of God, and what has been fittingly and manifestly explained in [the Church] by the grace of the Holy Spirit, and attempts to misinterpret them and rotate them, they are the curse, and the wrath is upon their shoulders.

Farewell in the Lord, my beloved brethren,
The least among all - brother and concelebrant,
Archimandrite Euthymius K. Epiphaniou