

„VIGILANCE AND LOVE”

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Oituz-Bacău Monastery Communiqué

(what we stand for)

Even before the event that took place in Crete in June 2016, we have made the necessary steps to alert the Church hierarchy and to raise awareness about what was going to happen, by sending 700 letters across the country, as well as petitions and memoirs, etc. We sincerely expressed our worries and anxieties regarding the enactment of the ecumenism at a pan-Orthodox Synod. As soon as it turned out that this synod was neither „Great” nor „Holy”, but simply a treacherous council/synod (a betrayal of the Church by its hierarchs), we ceased the commemoration of our Bishop, in order to follow the example of our Holy Fathers, being the first in the country to have done this.

In our attempt to create a unity of thought and to fight against the pan-heresy of ecumenism, we made countless efforts to bring together all the clergy and monks with the same Orthodox belief/confession as ours. We organized at Oituz Monastery (Bacău County) the first Synaxes of & with those who fight against ecumenism. These meetings were open-ended, so everybody was invited to attend, both priests who ceased or didn’t cease the commemoration of their hierarch, as well as monks and faithful. Since some of the participants of these Synaxes had begun to impose ideas foreign to the Orthodox Church teaching, we decided we couldn’t go along with them in the Synaxes that followed. Using the Canon 15, Synod I-II, Constantinople, these participants were wrongly claiming the following:

- „that all clergy are obliged to cease the commemoration of their hierarch because in this way we are limiting ourselves from heresy”;
- „that there would no longer be Grace in the Romanian Orthodox Church, nor valid Holy Sacraments (after the synod from Crete)”;
- „that we should not have any communion with those who did not cease the commemoration of their hierarch”;
- „that all the clergy who still commemorate their hierarch during Holy Liturgy are already heretics. And so are the faithful who follow them.”

Without waiting for the decisions of a true and real Orthodox Synod, these participants proclaimed these wrong ideas, which do not comply with the Orthodox teaching.

Since in the Synaxes that took place in Sf. Gheorghe, Rădeni, Botoșani, Beiuș and Roman, the above ideas were constantly exposed and sustained, we have decided not to attend any of these, because the zealous, divisive spirit and the schismatic direction to which they were heading could easily be noticed. In addition to the ideas above, besides ceasing the commemoration of the hierarch, they also imposed the idea of stopping the communion with all the clergy who haven’t yet ceased the commemoration of their hierarch (although these clergy have an Orthodox teaching, and they fight against ecumenism). So, they urged the faithful to go only to the churches where the priests ceased the commemoration of their hierarch.

On March 3-4, 2018, a spiritual conference took place in Bănceni. Bishop Longhin, Fr. Prof. Theodor Zisis, Fr. Matei Vulcănescu, Fr. Serafim Zisis, several hieromonks, priests, monks and believers from Romania, who fight against ecumenism, attended this gathering. After

three days of fruitful discussions, we were glad to hear that everybody agreed on the same idea: **the acceptance of the oikonomiais the most balanced and correct position, considering the present situation of the Church.** We outline below the ideas I have already published in the book „Vigilance and Love” and which I also publicly stated at the above-mentioned Synaxis.

On April 22nd, 2018, a Synaxis took place in Barajevo (Serbia), which was attended by clergy who support, directly or indirectly, the akribeia, who have broken the communion with any priest who didn't cease the commemoration of the local bishop. In this manner, in fact they break the communion with the Holy Orthodox Church, becoming progressively zealots and then schismatics. We, the subscribers of the document written in 07 december 2017, posted on <http://psaltirea.ro/files/87.Marturisirea-credintei-si-osandirea-ecumenismului.pdf>, publicly remind everyone that we firmly maintain the same position that we have exposed in that document and repudiate any manifestation that affirms, directly or ambiguously, the cessation of the communion with the Holy Orthodox Church.

In order to eliminate any confusion and also in order to provide a clearer picture of our position (what we stand for and we believe in), we state the following conclusions:

1.The public confession of the Orthodox faith and the public condemnation, verbally or in written form, of the pan-heresy of Ecumenism, are the real/true means used to limit ourselves from the heresy. The cessation of the commemoration of the Bishop is not the instrument used for that purpose. It is the sincere and fervent confession of our faith as set in the Holy Church dogmas and the correct enforcement of the canons, as left/written by the Holy Fathers in the Ecumenical Synods that we consider to be the real solution, the real means used for the above mentioned purpose (limiting ourselves from the heresy).

2.According to Canon 15, Synod I-II, Constantinople, the cessation of the commemoration is not a must. Each and every clergy can do it according to his conscience and love of God. This action is intended to alert and awake both the conscience of the Bishop (who preaches heresy openly), as well as the conscience of the clergy and of the faithful/believers. It is meant to create awareness among the faithful/believers that a wrong teaching has been introduced/ has emerged in Church. The cessation of the commemoration is a double-edged sword, which must be very wisely and carefully used, since ceasing the commemoration cannot guarantee that only by this gesture, one can easily affirm that he stays within the true faith. If the above-mentioned canon is not applied properly, by ceasing the commemoration with no correct judgement one can easily fall into extremes. Thus, while trying to save the Church from heresies and schisms, it is actually schisms and heresies that can be created.

3.The communion with the Holy Church must be kept even if one has ceased commemoration of the Bishop and/or the communion with him. One must not break the communion with the priests who, although they continue to commemorate their Bishop, have an Orthodox teaching, fight and confess against ecumenism.

4.The Holy Sacraments are valid in the Romanian Orthodox Church, the Grace works towards the salvation of the faithful and not to their perdition. Only those who betray Christ and His Church through a mindful heretical teaching as well as through their sins (sins that are withholding them from receiving the Holy Eucharist) receive the Holy Communion to their damnation.

5. Only a real Holy Orthodox Synod has the authority to judge according to the Truth, to make decisions according to the teachings of our Holy Church and to condemn heresy and the heretics, in the rightest way.

Excerpts from „*Vigilance and Love – in the Avowal of the True Faith*”

By Hieromonk Macarie Banu,

Pag. 103, „*Flower of April*” Publisher, 2018

Oikonomia and akribeia

Oikonomia and akribeia are actions of the divine wisdom through which God leads people to the Kingdom of Heaven. These actions are also called providence and divine judgment.

Oikonomia and akribeia are two arms of the same mind acting complementarily, for the benefit of good, and not contradictorily, destroying the unity. They must be used simultaneously, but correctly oriented, both for keeping the dogmas and canons unaltered, as well as for gaining the souls for salvation.

Oikonomia and akribeia are both tools used by the Holy Church to lead the Ship of Salvation to the right shore. This is the ship which either raises or lowers the mainsails (by alternatively applying akribeia and oikonomia) depending on how the wind blows, with the only purpose of heading to the right direction.

The Christian theology can only be the theology of the Cross. Whoever ignored the Holy Cross in trying to solve certain theological issues, fell into all sorts of fallacies or certain heresies. Only the *crucified* mind shall find the rightest thought. When oikonomia is expanded to the dogmas also, the heresy is reached; when the akribeia of the canons is expanded to the level of the method used in the pastoral care for the people, schism is reached.

Oikonomia and akribeia can only be properly used by a balanced soul, who has a genuine spiritual poise and an authentic spiritual experience. A person who does not have a mind full of discernment and a loving heart for his fellow man shall use these tools not for the benefit of the Church, but only to justify his choice which was actually the result of one of his lusts. The over-excited person shall impose the canons' akribeia on others; the weaker person, the coward type, shall sacrifice the dogmas for his own comfort, invoking the love for people. At this point, the danger resides in that - under the pretext of a great ideal, such as the defense of the faith - and by invoking complex and different theological terms, some passionate and persistent people may selfishly pursue their own interest of self-affirmation, rather than the common interest of saving souls from the claws of the heresy.

Calling yourself an anti-ecumenist, a practitioner of the akribeia, or of the oikonomia, etc., is actually a trap through which satan, by exaggerating certain details, is subtly pulling you out of the Orthodox stable and balanced position.

We need to have a cool mind (holding on to the dogmas and canons with akribeia, and keeping them unaltered) and a warm heart (applying the canons with oikonomia). The mind has to be lowered into the heart, where an overall spiritual perspective of things is obtained, thus going beyond the confinement in certain details of pastoral tact, that only lead to a break

in unity, a blockade in the fight against sins, especially against heresy. Only when akribeia and oikonomia, which are instruments of reason, shall be used according to the spiritual laws of a heart out of which the sins and passions have been purged, God's will shall be done.

In order to be authentic confessors of the Truth, we must first climb onto the cross by crucifying our passions, so as to avoid the risk of being confessors only due to a reckless zeal. In her mystic sense, the Holy Cross demands the assumption of both her arms, which requires both the love of God - through knowing and fulfilling His will, as expressed in the Holy Bible, dogmas and canons (the vertical of the Cross) - as well as the love for our fellow-man, expressed by the reasonable use of the akribeia and oikonomia to heal a man as a whole, in the context of the time in which he is in (the horizontal of the Cross).

- For the salvation of the soul, it is necessary to steer clear from the heresy/ to limit the heresy by confessing the faith, condemning ecumenism and also condemning the treacherous council/synod from Crete;
- Akribeia requires the cessation of the commemoration of the Bishop in accordance with Canon 15 from I-II Synod of Constantinople and ceasing the communion with the bishop and with those who support his teachings and preach heresy;
- Oikonomia requires maintaining the communion with the Plirom (priests and believers with an orthodox mindset), the participation in the Holy Liturgy and taking the Holy Communion from the priests who maintain their mindset and confession genuinely orthodox.

Under these circumstances, it is very important that every member of the Holy Church be properly informed about how to wage the fight against ecumenism and to tell everyone about the betrayal of Orthodoxy that has taken place in Crete, waiting - in prayer and continuous confession of the truth - for a real and true Synod to be organized, a Synod which would take the right decisions for the entire Church.

Excerpts from „*Vigilance and Love – in the Avowal of the True Faith*”
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