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Ecumenism Awareness: Neo-Papal Patriarchalism

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What is wrong with these descriptions of the Ecumenical Patriarch? (All quotes taken from the *Orthodox Observer* or other official publications):

- "...[he] is the second ranking bishop in the entire Christian world, after the Pope of Rome, as well as the entire inter-faith community..."
- As Ecumenical Patriarch—the 'World-wide Father'—he is the only Christian Leader who spans every national and ethnic grouping on a global level..."
- As the spiritual leader of the Orthodox Christian world he is a trans-national figure with global concerns."
- "My role...is to be the coordinator and the guarantor of unity"
- "In the 6th century, the Patriarchate of Constantinople assumed the title 'Ecumenical Patriarchate' in order to acknowledge its spiritual authority over world Orthodoxy."

[Letter of the Holy Community of Mt. Athos to Oecumenical Patriarch Bartholomew](#), Concerning His Compromising of the Orthodox Faith and His Episcopal Office.

[Quo Vadis Constantinople Patriarchate?](#): from *Orthodox Life*.

[The Decline of the Patriarchate of Constantinople](#), by St. John of San Francisco (1938 Report to Sobor).

[Behind the Surozoh Phenomenon: Spiritual Freedom or Cultural Captivity?](#): Meletios Metaksakis, Metropolitan, Archbishop, Pope and Patriarch. By Fr. Srboliub Miletich. Translated by Fr Andrew Phillips.

[The Neo-Papism of Patriarch Bartholomew](#)

[Roman Catholicism and Orthodoxy: Wherein Lie the Loyalties of Our Leaders?](#): by Bishop Auxentios of Photiki

I quote here from the [Enthronement Address](#) of the current Ecumenical Patriarch Bartholomew, delivered after the appalling WCC incidents at Canberra. He later declared that "the Church of the West and that of the East. . .constitute the 'two lungs' of the Body of Christ" (see *The Orthodox Church*, February 1993, p. 6).

"From this sacred See we extend a most special greeting in Christ to the World Council of Churches, to the President of the Central Committee who is among us, to the General Secretary, his inestimable staff, and to all the member Churches. We were fortunate for many years and in various capacities to cooperate and struggle along with the christians of the Council, and to share each other's anxieties in the quest for and the edification of christian unity and also the christian position and witness on the contemporary problems of humankind. We recognize this Council as an important expression of the Ecumenical Movement and the schematic function of the ecumenical spirit. The Ecumenical Patriarchate, being one of the founding members of this Council, will not diminish its concern for the good and correct orientation of the Council and that there not be a departure from its first and principle mission which is the service of christian unity. This is the position of all the Churches in the East before the World Council of Churches as our common action on the issues at hand both in Canberra, Australia and Chambesy, Geneva has proven." (Nov. 2, 1991)

[The Ecumenical Patriarchate and the Commemoration of the Pope](#), a letter from Archbishop Chrysostomos to a ROCA deacon.

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