



which all the Local Orthodox Churches were also officially informed.

1. The Serbian Orthodox Church does not recognize the uncanonical “encroachment” of His Holiness the Patriarch of Constantinople on the canonical territory of the Most Holy Russian Church, since the Metropolia of Kiev by no means can be identified with today’s “Ukraine,” which includes dozens of other ecclesiastical dioceses. It was transferred to the Moscow Patriarchate in 1686, as can be concluded on the basis of the documents of Patriarch Dionysius IV of Constantinople, of the decisions of his successors, of the “Taktika,” “Syntagma,” “Diptychs,” ‘Calendars” and ‘Annuals” that have been issued since then not only by the other Churches, but also by the Patriarchate of Constantinople itself, as well as even on the basis of personal statements and utterances of the current Patriarch of Constantinople made right up to last April.
2. Concurrently, the Serbian Orthodox Church does not recognize as the “Autocephalous Church of Ukraine” the proclaimed, but non-existent from the canonical point of view, imposed by force and artificial “confederation” of the Ukrainian schismatic groups which are again fiercely fighting with each other and uncontrollably moving towards division. The schismatics have remained schismatics. Once a schismatic, always a schismatic, unless there is sincere conversion and deep repentance. The only Church that the Serbian Church knows and recognizes is the canonical Ukrainian Orthodox Church led by His Beatitude Metropolitan Onufry of Kiev and All Ukraine.
3. The Serbian Church also does not recognize the Kiev “council,” wrongly called “unifying,” in which none of the hierarchs of the canonical Ukrainian Orthodox Church took part (since the day before His Holiness Patriarch Bartholomew had accepted into his Church Alexander Drabinko and Metropolitan Simeon of Vinnitsa without the canonical letter of release from their Church). The scenes, the setting and the backstage of this strange gathering, to say the least, are known to almost everyone. In fact, it is an anti-unifying, disuniting and dividing false-council that deepened a ditch of alienation and societal disintegration in the unhappy country of Ukraine. For all these reasons the Serbian Church regards its decisions as anti-canonical, void and therefore by no means binding.
4. The Serbian Church does not recognize the schismatic episcopate as Orthodox episcopate and the schismatic clergy as Orthodox clergy, inasmuch as those belonging to Denisenko’s wing received “existence” from a defrocked, excommunicated and anathematized hierarch (the fact that Patriarch Bartholomew himself officially recognized at some point), and those belonging to Maletich’s group have neither apostolic succession nor priesthood in general. No document, no, as they say, stroke of a pen can make undone what was done, can turn things non-existent into things existent. Therefore, the Serbian Church does not recognize that Mr. or citizen Dumenko (Yepifany) is even a hierarch, let alone the primate of an autocephalous Church (even his “spiritual father,” Mr. or citizen Denisenko, “actual primate” and “patriarch” for life, does not recognize him in his latter office).
5. Finally, the Serbian Church expectedly has to recommend its eminent hierarchs and honourable clerics to refrain from liturgical and canonical communion not only with the aforementioned Mr. Yepifany (Dumenko) and others of that ilk, but also with those bishops and clerics who con-celebrate and enter into communion with them, in accordance with the principle of the sacred canons that persons who enter into communion with the excommunicated ones shall be excommunicated themselves.

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The Serbian Orthodox Church asks and implores His Holiness the Patriarch of Constantinople to

reconsider his decisions taken up to this day and to restore the blessed peace and unity of the Local holy Churches of God, because nothing is as necessary and precious as love, peace and like-mindedness among brothers.

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