

The Position of Bp. Kirykos' Romanian Counterparts Regarding Re-Baptism is Extremely Hypocritical

The Romanians who are in communion with Bp. Kirykos require all New Calendarists, Florinites, Glicherians, ROCOR faithful, etc, to be re-baptized, even if their baptism was performed in the canonical manner, by triple immersion and invocation of the Holy Trinity. They have even begun re-baptizing people who had already been received into the Matthewite Church by chrismation. Thus, in Cyprus, several laymen who had been received even decades ago by chrismation, are now being rebaptized by the Romanian bishop Parthenios! So then, one might ask, all of these years were they communing or not? If they were communing as members of the Church, then how is it that they are now being regarded as foreign to the Church and in need of baptism? This isn't Orthodox ecclesiology, it is blasphemy against the Holy Spirit, a crime that the Lord has declared to be unforgivable.

But this very act of rebaptizing by the Romanians is extremely hypocritical considering their own origins. The truth is that according to their own principles, they themselves are very much in need of being rebaptized. This is because the Romanian bishops derive their Apostolic Succession from Bishop Victor Leu, who was consecrated in 1949 by three bishops of the Russian Orthodox Church Abroad. The main consecrating hierarch who actually passed the Apostolic Succession (for the other two were mere witnesses, as is the case), was Metropolitan Seraphim (Lyade) of Berlin.

Metropolitan Seraphim was actually born into a Protestant family and was "baptized" by sprinkling in the Lutheran Church. When he was received into the Russian Orthodox Church, he was received by mere chrismation, despite not having the correct form of baptism. He was then elevated to the diaconate and priesthood within the Russian Orthodox Church. However, on 1st of September, 1923, he was "consecrated" as a "bishop" by Renovatianist hierarchs who had been anathematized a year earlier by Patriarch St. Tikhon. In 1929, the Renovatianist "bishop" Seraphim Lyade was received into communion by the Russian Orthodox Church Abroad, but he was not reordained nor was a cheirothesia read on him, but he was received by mere repentance. Thus, according to the strict point of view, Metropolitan Seraphim Lyade was both un-baptized and un-consecrated! Yet this Metropolitan Seraphim is the very source of priesthood of the Romanian hierarchs. Thus, if they have their origins from a bishop who was un-baptized and un-consecrated, how is their baptism and priesthood valid? If the Romanian hierarchs are so strict that they reject economia, should they not be the first to re-enter the baptismal font before they dare to re-baptize others?