



## The Orthodox Informer

*For it is a commandment of the Lord not to be silent at a time when the Faith is in jeopardy. Speak, Scripture says, and hold not thy peace.... For this reason, I, the wretched one, fearing the Tribunal, also speak.”*

(St. Theodore the Studite, *Patrologia Græca*, Vol. XCIX, col. 1321)

### ■ Brandishing as a Banner the Anti-Patristic Encyclical of 1920



**The innovationist Archbishop Christodoulos is sliding steadily downward to the hinterland of the heresy of syncretism**

**Athens is by now “more ecumenical than the ecumenist Phanar”**

**A**thens is already leading the way in ecumenical initiatives, and the Phanar follows. Unfortunately, Archbishop Christodoulos of the innovationist New Calendar Church states that he accepts the *Patriarchal Encyclical of 1920* and is a genuine exponent of its heretical assumptions.

Let us keep in mind that the *Encyclical of 1920*

- constitutes the textual basis of the heresy of *ecumenism*;
- is founded on anti-Orthodox *baptismal theology*;
- puts forth anti-ecclesiastical *dogmatic syncretism*;
- preaches the anti-Patristic theology of “*common service*”;
- prepares the ground for the foundation of the *WCC (community of Churches)*;
- and anticipates the *calendar reform*, which was implemented in 1924 and which divided the Orthodox vis-à-vis the Festal Calendar.

In this way, Archbishop Christodoulos equates his vision with that of Patriarch Bartholomew, who, in 1995, in Geneva, stated his conviction that the members of the World Council of Churches should

**envision a World Council of Churches allowing for the wonderful coöperation of all Christian powers on the ethical, social, missionary, and service front, independently of their basic theological differences, as the well-known Encyclical of the Ecumenical Patriarchate in the year 1920 emphasized more than seventy years ago.**

◆ A series of texts on the subject will demonstrate the truly painful truth, that the innovationist Archbishop Christodoulos is sliding steadily downward to the hinterland of the heresy of syncretism.

### Text 3

## Is Archbishop Christodoulos of Athens the Pope's Nuncio in Athens?\*

*By Ioannis Kornarakes,  
Professor Emeritus at the  
University of Athens*

**T**HE LOVE that His Beatitude, Archbishop Christodoulos cherishes for Papism appears to be manic!

Indeed: “The Greek Church is advancing at a galloping pace towards the outstretched arms of Papism”!

And the primary agent and pacesetter... of this pace, His Beatitude, has confessed, while addressing one-hundred-and-fifty young Roman Catholic clergymen of the Archdiocese of Milan who visited him at the Archdiocese of Athens, that

“The reciprocal visits of the last few years, thanks to the overtures that have also been made by the Greek Church to the Roman Catholic Church, have convinced us that there is a common desire for the unity of Christians [...], such that we might meet on common ground.”

“This ground [according to His Beatitude] is our common Faith of the first eight centuries.”

But His Beatitude is committing an unforgivable crime, precisely owing to his manic love for Papism, by plunging Orthodoxy and Papism into the same heretical sin!

He stressed to his Papist visitors that Orthodoxy and Papism must return to this common foundation: to their common Faith of the first eight centuries!

“If [he said] we had the courage all [?] to return to this common foundation, we would automatically achieve unity of Faith.”

\* \* \*

**APROPOS**, why, Your Beatitude, do you inadmissibly equate—deplorably enough—Orthodoxy with the duty of the Papists; that is, that Orthodoxy, also, should return to the common Faith?

If you did not consider yourself to be a *Nuncio of the Pope*,

you would not have used the plural in identifying us with the Papal heresy.

Moreover, if you had the courage of a Confessor of Orthodoxy, you would have pointed out to your Papist friends their duty to return to the blameless Faith of the One, Holy, Catholic, and Apostolic Church of Christ!

**Precisely your want of an Orthodox Confession all too clearly identifies you with Papal cacodoxy and personally alienates you from the Faith and Tradition of the Orthodox Church.**

**You, personally, must truly return to the Faith and, in particular, to the Patristic Tradition of Orthodoxy!**

**Your imprudent and impudent overture to Papism and Protestantism—that is, to extreme ecumenism—automatically places you outside of the Faith of the One, Holy, Catholic, and Apostolic Church.**

This fact is perceived by the majority of the laity of the Church, in the eyes of whom you have forfeited the outward good witness.

\* \* \*

**THEN**, Your Beatitude, you must work and behave within the domain of our Church as if it were your own personal property, which you inherited from your father.

Unfortunately, you forget—or do not want to understand—that the Church is the MOTHER of all Orthodox Christians and, consequently, you may not negotiate with the heretics concerning the Faith and the integrity of its Tradition without the opinion and volition of the *pleroma* of the Church.

The majority of your overtures to various heretics were made also without the volition of the Church Hierarchy, something that marks you as a monarch of the Church, according to the Papal model!

By all of your above-mentioned actions, which **assail the truth of the teaching of the Church**, you are putting to the test the unity of the Flock of the Church—especially by your various opportunities for relations and contact with heretics, by means of which you are attempting to create a familiarity between the Faithful and the heretics. An example of this is your proposal to *twin* (!) the Archdiocese of Milan with that of Athens!

Do not undertake to replace the thorny path of theological dialogues for union with the Papists by the *twinning (!)* method and of all other relations and so-called coöperation.

Do not set forth the appeal for love as the main means of rapprochement between the two Churches. Love must be preceded by respect for the Truth, in a relation that must be carried out in the Holy Spirit.

The late Father Epiphanius Theodoropoulos put things on an Orthodox footing. With the heterodox, he elucidated, there can be only one kind of dialogue: "Either a dialogue of love in the truth," or "a dialogue of truth in love." He stressed that "In Christian terms, neither love without truth nor truth without love is conceivable."

Consequently, in *twinning (!)* with heretics, love is put first instead of the truth and is used as an argument meant to ensnare Orthodox Christians in the Papal heresy!

\* \* \*

### **Your Beatitude:**

By your zeal and excessive activity in your relations with Papism, you are showing that **you are more of a Nuncio of the Pope in Athens than you are an Orthodox Archbishop!**

**You are working for the Pope**, and, perhaps without thinking about it or wanting to, you are coöperating with the Pope and furthering the goals of the Papal Uniate!

Grief and dismay are filling the souls of your flock!

They are following the maneuvering of your embraces with Papism and are asking themselves: Just where might he be leading the Church?!

They are anxious about your persistent desire to hand over Orthodoxy to the Papal heresy and are perplexed by your self-assurance that you will achieve your ruinous goals!

But recall the word of the Gospel concerning all impious self-assurance: "Let him that thinketh he standeth take heed lest he fall" (I Corinthians 10:12)!



---

(\*) *Ὁρθοδόξος Τύπος*, No. 1634 (10 March 2006), p. 1 and 5. Editorial presentation ours.