



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 Graeca*, 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"

Athens 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.

Journey Towards Darkness*

by Protopresbyter Dionysios Tatsis

THE INITIATIVES taken by Archbishop Christodoulos in approaching heretics, Papists, and Protestants continue. He is making overtures that his predecessors refused to make.

In the past, ecumenism did not have such a corrosive effect on Church dignitaries; being close to, and communicating with, heretics was something inconceivable to them.

Today, things have changed for the worse. Scarcely any Bishops raise their voices to proclaim that Papists and Protestants are heretics, and that it is therefore not permitted for the Orthodox to hobnob with them.

The Archbishop and like-minded Hierarchs consider their communication with heretics and contribution to the "unity of the Churches" an achievement.

They reckon a fall as an achievement!

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BY WAY OF illustration, I make mention of three of the Archbishop's initiatives:

1. In 2001, the Pope visited Greece. **For the first time in history.** The event was considered historic. The Archbishop played a leading role in this visit, which provoked a storm of opposition and shook whatever trust uninformed Christians had had in his person.

2. Last year, in May of 2005, the Archbishop and the Holy Synod over which he presides extended hospitality to the World Council of Churches, so that its Conference could take place here. **For the first time in history.**

3. This year, in May of 2006, **for the first time in history,** the Archbishop went to Geneva, headquarters of the World Council of Churches, to collaborate with all of the heterodox and heretics. His retinue, indeed, included Hierarchs from the Church of Greece: a revealing fact, at least as regards some of them.

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THE SITUATION is alarming....

The Archbishop continues his rapprochement endeavors. He increases his strides towards the heretics. No one is stopping him.

He has set “lofty” goals.

He struggles to unite Christians, surpassing the Patriarchs and the other Archbishops. He is under the delusion that Orthodoxy means Greece, though vast millions of Orthodox live in other countries.

We need to leave the heretics alone. If any of them should wish to become acquainted with us, our doors are open to them and our Baptismal fonts waiting. We will not go to them. They must come to us. We cannot journey towards the darkness. Let them journey towards the Light of the true Faith.



(*) *Ὁρθοδόξος Τύπος*, No. 1647 (16 June 2006), p. 1. Emphasis ours.