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 Ecumenical Phanar"

Athens already leads 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.

We remind you 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)*
- 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 Œcumenical 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 7

Text 7

Journey Towards the Pope*

Archbishop Christodoulos confirms and promotes the *"passionate and enduring love affair between the Church of Greece and the Vatican,"* which he himself inaugurated

BEFORE the arrival of the Pope in Athens (in May 2001), when the Local Church was still issuing a diplomatic "no" to his visit and the archiepiscopal council was still proclaiming that "the Pope will never be received in Greece," *Orthodoxos Typos* concluded–and printed–both that the Pontiff would come and that a *passionate and enduring love affair* was being carried out between the Church of Greece and the Vatican.

Based on a simple analysis of the texts, and also of the subtexts, there followed a series of deceptions on the part of Cardinal Cassidi and of our own Church, obviously aimed at concealing the *love affair* and allowing the reciprocal visits to "have a soft impact."

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THE HOLY Synod's communiqué, dated 1 December 2000, marked a launching point in the matter at issue. In referring to the visit of the Pope, it said neither "yes" nor "no," but clearly betrayed a "probably" and "perhaps"!

Orthodoxos Typos called this communiqué a "monument of ambiguousness"! More people then realized where things were going.

We must also take a look back at the collusion of State and Church. On an official visit to the Vatican, the then President of the Republic, Mr. Stephanopoulos, invited the Pontiff to visit us. The scandalous thing was that he took the consent of the Church for granted as well, stating in his address: "Nor will the Church raise objections"! Everything had evidently been agreed upon and coordinated behind the scenes!

This was followed by a good deal of maneuvering, especially in the dark. Committees on both sides worked feverishly behind the scenes, preparing not only programs and documents, but also, above all, the subterfuges and the lies!

The Holy Synod twice vetoed the visit of Christodoulos to the Vatican. After that, the Archbishop addressed the recalcitrant Hierarchy with the following peremptory words: **"I will visit the Vatican. I am simply notifying you."**

* * *

THE BAREFACED lies, that "we were faced with an accomplished fact" and that "the visit of the Pope was imposed upon us" broke down on 5 November 2004, when His Beatitude gave an interview to the Italian journal *Espresso,* in which he said the following, among other things:

> **"The conservative elements of our Church have not forgotten the wounds inflicted on us by the Roman Catholics throughout the whole of history. In Greece, we have freedom of press, and fundamentalist circles write—and embolden others to write—that we must not maintain relations with the Church of Rome. I am of the opposite opinion. We ought to sensitize our Bishops and the people and help them to understand that, without denying history, we can embark on a new age of mutual understanding and coöperation."**

And the crowning touch: The Archbishop then made the following remarks:

> **"I maintain excellent relations with the Greek Catholic Community. Certain of its Bishops were fellow students of mine in the Catholic School of the French Marionist Brotherhood [the Leontios School]. We made definite strides together: for example, WE MADE POSSIBLE THE VISIT OF THE POPE IN 2001, WHICH MET WITH FIERCE RESISTANCE ON OUR SIDE; BUT WE BROUGHT IT OFF, TO EVERYONE'S SATISFACTION."**

* * *

EVERYTHING, then, has been confessed. Both the lies and the deceptions!

And now we come to the current state of affairs. In announcing his 14 December 2006 visit to the Vatican, the Archbishop presents himself as being invested with a synodal decree. We shall see when that, too, will break down….

In developing his by-now-undisguised overtures towards Papism, His Beatitude has his pat arguments. What does he say? He says that "we must not isolate ourselves," and "we must not close in on ourselves in introversion"!

These things are a march towards *globalization,* the *New Age, ecumenism,* essential submission to the Pope, and towards the "common cup"!

It is useless to point out to the Archbishop the danger of his actions. His arrogance leaves no room for hope.

We would, however, like to say one word to the Hierarchs: *Your Eminences, wake up, at long last, from your torpor. Do not allow yourselves to be dragged down dangerous pathways to become playthings in the hands of the Primate!*

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(*) ***Ὀρθοδόξος Τύπος,*** No. 1664 (10 November 2006), p. 1 and 5. Publication lay-out and subtitle ours.