



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 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 5

A Wave of Pro-Papism*

by Protopresbyter Dionysios Tatsis

WE observe, from time to time, activities by isolated Metropolitans that justify the disquiet of conscientious Christians over the *wave of pro-Papism* that is striking against the Church of Greece.

They are ecumenists who hold the people and Orthodox Tradition in contempt. Their sole ambition is to present themselves as pioneers “of the union of all.” It is a matter of indifference to them if there are Christians in their jurisdictions who do not agree with their initiatives and who are scandalized by their heretical leanings. They act despotically and threaten those who have differences of opinion with them.

All the same, *“the faithful children of the Church, who, in the midst of an indifferent, apostasizing, and wicked generation, have preserved a sense of the Orthodox Faith, are apprehensive about the climate of pro-Papism that has developed, and are seeking to be thoroughly enlightened concerning the differences between Orthodoxy and Papism. This apprehension on the part of the faithful children of the Church—which is the holiest of all apprehensions, justified in all ways, and expressed by way of strong protest—is provoking a fierce reaction on the part of the pro-Papal Archbishops, Metropolitans, Bishops, and Priests under the jurisdiction of the Ecumenical Patriarchate. And this reaction of the philopapists has reached the point of excommunicating faithful children of the Church! The persecution of Orthodox Christians in our days calls to mind the persecution of zealots of the Orthodox Faith by the Ecumenical Patriarch John Bekkos of foul memory,”* as in the preface to the book *Αντιπαπικά*,¹ by the former Metropolitan of Florina, Augoustinos (Kantiotes).

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WE WILL relate two particular events that are both symptomatic and provocative.

The Holy Synod, to be sure, did not react [in the face of these events] as Christians had expected it would. It has remained apathetic and silent, if not to say encouraging of such pro-Papal displays.

1. Metropolitan Ambrosios of Kalabritta and Aigialia maintains that the Pope is not a heretic, that he has not been condemned by an Œcumenical Synod, and that the Mysteries (Sacraments) of his “Church” are valid. He likewise maintains that the phrase “and from the Son,” in reference to the procession of the Holy Spirit (the *Filioque*), is not something that adulterates the Holy Trinity, and so on.²

This is why he easily allows Papists to use the Church in his jurisdiction.³ He shows them love, while imposing a penance of excommunication on those who disagree with him. How affectionate and pastoral his tactic is!

The Relics of St. Nicholas in Syros



“Splendid ceremonies were organized in Syros for the reception in Ermoupolis of a portion of the Holy Relics of St. Nicholas, Archbishop of Myron in Lycia, which was given as a gift to the local Church by Cardinal Dionysios Tetamantsi, Archbishop of Milan, following a request by His Eminence, Metropolitan Dorotheos. The Holy Relics were handed over to His Beatitude, Archbishop Christodoulos. The next day, after the Hierarchical Divine Liturgy, prestigious honors were bestowed on the benefactors of the recently-restored Church of St. Nicholas in Ermoupolis.”

(“Efemerios,” June 2006, p. 9)

2. Metropolitan Dorotheos of Syros and Tenos is making bold strides towards the heretical Papists of his region, thereby calling into question the integrity of our Orthodox Faith.

We note a recent error of his: *“The boundaries between the Orthodox and Roman Catholics have been demolished on the islands of Syros and Tenos. The inhabitants sometimes attend and receive Communion at the Roman Catholic Church and sometimes at the Orthodox Church. We ask: Are those who attend and receive Communion at the Roman Catholic Church still Orthodox? Of course not. They have denied Orthodoxy and have united with the Papists. On New Year's Day this year, Metropolitan Dorotheos of*

Syros and Tenos released a joint message with the Roman Catholic Bishop. The matter is unequivocal. There is no doubt that a union between Orthodox and Roman Catholics has taken place there—under the guise of dogmatic coexistence in love—which was established by the ecumenists and which has been criticized and rejected by many of the Orthodox."⁴

We remind Metropolitan Dorotheos of just one phrase from the Encyclical by Patriarch Cyril V of Constantinople to the Orthodox of Siphnos and Mykonos, in 1749:

“Keep unadulterated and incorrupt the ancient and time-honored reverence for our holy Faith and do not take part with any of them [the Papists] in any holy ceremonies and services.”⁵

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WE NEED to be vigilant and to censure all of those who play a leading rôle in displays of pro-Papism.

Our respect for our Bishops should not entail silence and tolerance in the face of their provocative actions, which are betraying our Orthodox Faith.



(*) *Ὁρθοδόξος Τύπος*, No. 1648 (23 June 2006), p. 1 and 5. Publication lay-out and additions ours.

1. Published by the Orthodox Missionary Brotherhood in “Ο ΣΤΑΥΡΟΣ” (Athens:1987), p. 10.
2. Article by **Hieromonk Evthymios Trikamenas**, entitled: “Warm Support of a Persecuted Theologian,” in *Ὁρθοδόξος Τύπος*, 26 May 2006.
3. Article by the **Theologian Panagiotes Semates**, entitled: “On Allowing the Heterodox Use of the Church,” in *Ὁρθοδόξος Τύπος*, 10 May 2006, and in the following two issues.
4. Declaration and protest by the Orthodox Faithful of Aigion in the periodical *Θεοδρομία*, January-March 2006.
 - The contents of a letter (dated Summer 2005) to Protopresbyter Theodore Zissis by a well-educated Orthodox woman from the Cyclades, the daughter of a clerical family, who has unfortunately been profoundly influenced by ecumenistic ideas, are indicative of the conditions prevailing in Syros and Tenos:
 - “I am informing you, Reverend, that the union of Churches already took place in Syros and the Cyclades very many years ago. And it has firmly and ir-

revocably taken place in the hearts of all of us—all of the Christian inhabitants of our islands, Orthodox and Catholic alike.... What is more, the schism and differences (since time immemorial) between the two Churches of Rome and Constantinople were not decreed by God but by men for the sake of profit, ambition, and primacy.... In our age, we have been granted Bishops at the heads of our denominations with broad spirits and fraternal dispositions. If this makes the 'Papists' rejoice once, we Orthodox are rejoicing ten times over."

(in the periodical **Θεοδρομία** [Thessaloniki], January-March 2006, p. 8)

➔ Also very enlightening on this topic is the following article, which we will publish in the present series: "'Pilot' for the Union of the Orthodox and the Papists: Life on the Island of Syros" (in **Ὁρθόδοξος Τύπος**, No. 1647 [16 June 2006], p. 1 and 5).

5. "The Orthodox Faith is God-given, Unique, and Unnegotiable," (Ekdoseis Ὁρθόδοξος Κυψέλη, p. 17).