



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 8

The Ecumenist Brainwashing of the *Pleroma* of the Church of Greece*

by John Kornarakes,
Professor Emeritus
University of Athens

HIS BEATITUDE, Archbishop Christodoulos, by his manifold relations with the *Ecumenist World Council of Churches* (WCC), by his participation in their gatherings, and by his invitation to the WCC to hold its Conference on Greek Orthodox soil (May of 2006), is undertaking to create a **climate of acquiescence** by the Orthodox *Pleroma* (fullness) of our Church.

In order to create and reinforce this climate in the consciences of the Orthodox Faithful, His Beatitude—as an absolute and unhindered sovereign of the Greek Orthodox land, and with the tacit volition of the Hierarchy—has no scruples about **brainwashing** them, so as to hand over the Orthodox Church of Greece to the snares of the panheresy of ecumenism!

Archbishop Christodoulos' entire ecumenical activity, to this day, can be summed up by his endeavor, through this activity, to persuade the *Pleroma* of the Church that ecumenism is a harmless effort towards our unification with the heretical heterodox, who also make up a “Church” identical to our own! **We are all one “Christian Church”!**

Beyond His Beatitude's personal ecumenical participation in the various gatherings and activities of the ecumenical movement, however, **there has already long existed a plan for the methodical brainwashing of the *pleroma* of the Church**, so that they will come to believe that ecumenism and, therefore Protestantism as well, are not heresies, and, as a consequence, our participation in the WCC and in its activities does not endanger Orthodoxy or the Patristic Tradition and teaching of the Church!

In a speech to the WCC, he has already proclaimed that, as a basic condition for our union, “we have the same Biblical tradition” as the Protestants, while denying and making no reference before

them to our Patristic Tradition, which constitutes the foundation and criterion of our Orthodox Church!

* * *

THE PLAN for the intended brainwashing of the *pleroma* of the Church was boldly disclosed by His Grace, Bishop Athanasios of Achaia, director of our Church's Chancery in Brussels, in an interview given to foreign journalists, during which he stated that:

“In Greece, we are faced with a very delicate situation, because, while the Archbishop and the Metropolitans are coöperating significantly with the [Roman] Catholic Church, they have responsibilities towards the world and the Faithful, many of whom are not prepared for the prospect of dialogue, while others have a more fundamentalist view of the Church. This is our great challenge: TO PREPARE THE PEOPLE, TO EDUCATE THEM, lest they react in opposition, influenced by prejudices and information that does not agree with the facts.... It is, however, important to understand that we are in need of time—I hope not an inordinate amount of it—in order to MOLD THE WORLD’S CONSCIENCE”!

(See *Orthodoxos Typos*, 1 February 2002, and our article in *O.T.*, 22 February 2002)

* * *

AN INDICATION of this carefully planned molding of an ecumenist conscience on the spirit of the *pleroma* of the Church is the document-plan for the thirteenth parish life conference (21-27 January 2007) for the study of Holy Scriptures on the topic: **“The Ecumenical Movement.”**

After setting forth the misleading assertion that **“the formation of the WCC constitutes a positive element,”** because it ostensibly fulfills the obligation of Christians to blot out the great sin of the division of the one Christian (sic) Church and to proceed to the “unity of Faith” and “communion in Christ,” they participants maintain, with truly absurd logic, that **“participation in the WCC is imperative”!**

The main characteristics of this logic are the following:

1. The attribution to so-called Orthodox Christians of the contention that **“Orthodox Churches should not participate in the WCC because, among the Protestants, there are also many heretics.”**

By this false contention, they convey the message to their unsuspecting prey, the *Pleroma* of the Church, that Orthodox Christians accept only Protestantism, but not certain heretics that exist within its bosom!

Thus, Protestantism, as a whole “Church,” is indirectly “absolved” of the defilement of heresy (at a time when, for the truly Orthodox, Protestantism is the most blatant heresy), and the conclusion is drawn, in the conscience of this *Pleroma*, that **we, as Orthodox, can embrace Protestantism, but not certain or many of the heretics who exist within its bosom!**

2. In another essential place in the text, which contains general principles to be developed in addressing the Faithful, it is noted that **“Those members of the WCC who happen to be heretics belong to the realm of Protestantism, outside of Orthodoxy.”**

Therefore, since *those (many or few) members of the WCC who happen to be heretics and who belong to the realm of Protestantism are outside of Orthodoxy*, it is natural (by the reasoning of the document at issue as well) that Protestantism, to which body they belong, is also outside of Orthodoxy.

In this case, why is “our participation in the WCC imperative”?!

Being Orthodox, and belonging not to one Christian Church, but to the **One, Holy, Catholic, and Apostolic Church**, in what way are we obligated to belong to a heretical and ecumenist body such as the WCC, such that we, also, would remain outside of Orthodoxy?

3. Finally, the document at issue advises simple and uninstructed Christians to avoid communion with heretics.

But how will simple and uninstructed Christians be able to grasp the existence of heretics? Especially in the particular case of Protestants? And, indeed, given that they will have been taught at this conference on parish life that **our communion with the heretical Protestants of the WCC is prescribed for us Orthodox Christians.**

* * *

IN ANY CASE, confusion and obvious doublespeak prevail in the document in question: Protestants are not heretics..., but they are heretics; they are outside of Orthodoxy, but Orthodoxy must (is obliged to) belong to a body of heresy!

It is a fact that, within the realm of ecumenism, this *New Age* doublespeak serves as a tool for reassuring messages of Orthodoxy with heretical notions, for the deception of the Orthodox!

Doublespeak, as a conceptual conduit for ideas and concepts to the human spirit, **furtheres the brainwashing for the molding of a conscience that will serve the goals of Orthodox ecumenists**, according to the spirit of the interview with His Grace, Bishop Athanasios!



(*) *Ὁρθόδοξος Τύπος*, No. 1662 (27 October 2006), p. 6. Publication lay-out ours.