



## 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 now “more ecumenical than the Ecumenical Phanar”**

**A**thens 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.

## The Boast of the Archbishop\*

*“Visits to the heterodox constitute important achievements for the Archbishop, which is why he boasts of them, despite the prohibitions of the Sacred Canons”*

by Protopresbyter  
Dionysios Tatses

**D**URING the ceremonial cutting of the New Year’s *basilopita* [a cake served on the Feast of St. Basil the Great (1 January)—*Trans.*] for the staff of the Archdiocesan headquarters, and before many dignitaries, Archbishop Christodoulos said the following, *inter alia*:

*“Our Church ought to bear witness to a living, progressive, and modernized Church, in our country no less than abroad. And I glory in this, because the European orientation of our Church and the further development of our relations with other Churches took shape with two important meetings last year. The first was our visit to the World Council of Churches, in Geneva, and the second was our recent visit to Pope Benedict XVI.”*



Since the Archbishop’s words do not concern the Archdiocese alone, but rather pertain to the Church of Greece more generally, we would like to offer our comments on them, for they reveal and they justify what we have periodically written—boldly and irreproachably.

### *1. A living, progressive, and modernized Church*

**THE** Church must indeed become a living Church, but how? By secularization, snobbish manners, blatant scandals, threats and persecutions of the zealous clergy and laity, marginalization

of worthy workers of the Gospel, worldly ceremonies, and abandonment of the Orthodox ethos? All of these things, on the contrary, deaden the Church and impel the faithful even to depart from the path of God. The Church is traditional. The morals of the clergy and laity do not conform to the worldly and sinful morals of society. The vitality of the Church is achieved by the spiritual struggle of her members, not by moral laxity and sundry modernizations.

## 2. *The European orientation of the Church*

**THE ORIENTATION** of the Church is not merely European. The Church does not have one orientation, nor can one Archbishop or one Synod restrict it according to the political orientation of the country. No, ten thousand times no. The Church must look to all of the continents, wherever people exist, and first and foremost she should be turned towards Heaven, which those preoccupied by social, political, and economic problems forget.



## 3. *The boast of the Archbishop*

**THE** Archbishop's two visits, to the WCC and to the Vatican, provoked opposition—which, however, has not yet been expressed to a sufficient degree—and these visits clearly did not have popular support. Nevertheless, such visits to the heterodox constitute important achievements for the Archbishop, which is why he boasts of them, despite the prohibitions of the Sacred Canons! It would be interesting to know if he concurrently boasts of the scandalization of the Orthodox people, which he once mobilized for the collection of signatures [in a spirit of anti-European Greek nationalism—*Trans.*]...

We, the lowly and insignificant ones, who do not follow the chariot of those in power and have been scandalized many times by the ecumenists, have a different boast than the Archbishop's. Rejecting heretics and enduring threats and persecutions, we remain firm in our holy zeal. And we are many: more numerous than they reckon us to be.



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\* *Ὁρθόδοξος Τύπος*, No. 1674 (26 January 2007), p. 1. Publication lay-out ours.