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.
**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

**DURING** 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 irreprouachably.

**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 abandon-
ment 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 Vati-
can, provoked opposition—which, however, has not yet been ex-
pressed 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 mo-
bilized for the collection of signatures [in a spirit of anti-Euro-
pean 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.