

■ “It behooves us to avoid Communion with those whose way of thinking we abhor.” (St. Athanasios the Great)



## *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 Graeca*, Vol. XCIX, col. 1321)

On the Occasion of the Fourteenth World Mission Conference of the WCC in Athens

## **New Calendarist Anti-Ecumenism\***

### **The Recent Revival of a Contradictory Movement**

#### *a. A Contradictory Stance*

1. **The ecumenist** Fourteenth Conference on World Mission and Evangelism, which recently convened in Hagios Andreas, Attika (10-15 May 2005), “organized by the World Council of Churches and hosted by the Church of Greece,” contributed towards the revival of New Calendarist anti-ecumenism in Greece and also to its manifestation, for the umpteenth time, as a contradictory movement.

2. **The late** Father Epiphanius Theodoropoulos (+1989),\*\* who inaugurated this idiosyncratic New Calendarist anti-ecumenism (in 1958), from the outset imparted to it a truly contradictory character, and, more precisely, an anti-Patristic one. That is, although



*Members of the Fourteenth World Mission Conference of the WCC emerging from a worship service (Hagios Andreas, Attika, May 2005)*

he unambiguously ascertained that ecumenism is the “*worst of all heresies*,” and that it constitutes “*execrable syncretism*,” nevertheless, he

did not allow the New Calendarists to observe, in opposition to this panheresy, all the things that are enjoined by

- the **Apostolic Tradition** concerning “*another Gospel*” and those “*preaching*” it (cf. Galatians 1:6-9)

- **Patristic Tradition**, as it was lucidly formulated by the Divine Chrysostomos:

“*Obey them that have the rule over you, and submit yourselves.*’ *What then,*’ you say, *when he is wicked, should we not obey?*’ *Wicked? In what sense? If in regard to faith, flee and avoid him, not only if he be a man, but even if he be an Angel come down from Heaven; but if in regard to life, do not be over-curious*” (*Patrologia Graeca* Vol. LXIII, col. 231);

- the **Synodal Tradition**, which characterizes pastors who preach and teach heresy “*publicly and bare-headed*” as “*false Bishops and false teachers*” and all of those who “*wall themselves off*” from communion with them not only not as schismatics, but as “*worthy of all honor due to the Orthodox*” (Fifteenth Canon of the First-Second Synod).

**3. Approximately** five decades later, this *contradictory stance* is still held by its descendents, despite the fact that, in the meantime, ecumenism—that “*worst of all heresies*”—has fully defined its identity, has gone from bad to worse, has been consolidated within the boundaries of the local Orthodox Church, and is “*publicly and with bare-head*” preached in word and deed.

**4. Then,** Father Epiphanius Theodoropoulos brandished the bugaboo of an “*exhaustion of patience*”:

“**Holy Fathers:** the cup of patience is near to overflowing. Forbearance is steadily wearing out” (1958). “*Your All-Holiness: You have already moved greatly forward. The patience of thousands of pious souls—of both the clergy and the laity—is being continuously exhausted*” (1965). “*Your All-Holiness, the fullness of the Church just barely and with effort has endured you to this day.... If you proceed further, then you will see...*” (1969).

**5. Now,** the *New Calendarist anti-ecumenists* are brandishing the same bugaboo:

“*Let [the Greek ecumenists] understand that there are limits to oikonomia and to our patience.*” “*They should know*

*that they will be faced by a surprise....*” (“*Collective Memorandum*,” 2005).

## ***b. And an “International Brotherhood of Churches”?!***

1. **It truly** constitutes a tragedy—or, more precisely, an abandonment by God—for the *New Calendarist anti-ecumenists* that, after eight decades (from 1920 on) of polyheretical ecumenical activity, they are still awaiting the “*exhaustion*” of certain “*limits*,” in order to “*wall themselves off*” from ruinous communion with their “*false Bishops*” and “*false teachers*.”

2. **We fraternally** remind these same of the following tragic truth: that which constitutes the quintessence of syncretistic *ecumenism* is the expression of conviction, made many times and in many ways—as well as collectively—by the Orthodox *ecumenists*, that the “*Apostolic Faith*” (which, it should be noted, Orthodoxy—as the One and Only Church—fully, uniquely, and exclusively embodies) must adapt itself to our contemporary historical environment “*TOGETHER with other Christian bodies, with which there is no full unity*.”

■ **With** these heterodox “bodies,” the ecumenists believe that they belong to the “Broad Ecumenical World Family.”

3. **This syncretistic** doctrine, “*TOGETHER*” (!), this “*worst of all heresies*,” was reiterated and proclaimed “publicly and with bare-head” by Christodoulos, Archbishop of the innovationist New Calendar Church, in his *opening speech* at the *Fourteenth World Mission Conference* on 10 May 2005, during which he:

■ expressed his resolution

“*to unite our powers with other Christians in a dialogue and common witness*”; and



*Archbishop Christodoulos of the New Calendar Church welcoming the General Secretary of the WCC, Pastor Samuel Kobia*

■ emphasized

*“the importance that is given to the international Brotherhood of Churches” “to fulfill together their common calling”!*

4. **Thus**—and we are certain that the New Calendarist anti-ecumenists unreservedly agree—it has once again been confirmed that participation in the *“World Council of Churches,”* as well as, more broadly, in the *inter-confessional organizations,* constitutes

*“a flagrant transgression of the God-inspired sacred Canons and fundamental ecclesiological principles, through which the very essence and the general redemptive course of Orthodoxy is attacked”* (K. Mouratides, 1973).

5. **The founder** of contradictory New Calendarist anti-ecumenism, Father Epiphanius Theodoropoulos, proclaimed—indeed with singular emphasis—that *“discussion”* alone concerning celebrating *“TOGETHER”* *“with the heterodox”* *“as long as they remain in their error”*

*“constitutes the overturning from its foundations of Orthodox dogmatics and ecclesiology, in particular,”* and *“reeks of execrable religious syncretism”!*

6. **This tragic** and soul-destroying *“overturning from its foundations”* was already brought about in the middle of Athens, not through a simple *“discussion,”* but through the promotion in deed and word of the *International Brotherhood of Churches (!)*, which gives a *“WITNESS”* *“TOGETHER”* of their *“COMMON CALLING”!*

■ **Nevertheless:** New Calendarist anti-ecumenism—that anti-Patristic and truly contradictory movement—, in its futile wait for an *“exhaustion of patience” (!)*, does not appear to be alarmed, unfortunately foundering, as it is, in the sea of syncretism together with the Orthodox ecumenists.

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\* Source: Άγιος Κυπριανός, No. 327 (July-August 2005), pp. 212-214.

\*\* The statements by Father Epiphanius Theodoropoulos are from his book *Τὰ Δύο Ἄκρα—Οἰκουμενισμός καὶ Ζηλωτισμός* [*The Two Extremes: Ecumenism and Zealotry*], 2nd ed. (Athens: 1997).