



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 ecumenist Phanar”

Athens is already leading 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.

Let us keep in mind 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)*;
- and 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 1

The Archbishop at the Vatican*

Thoughts on the impending visit to the Pope

by Protopresbyter Dionysios Tatsis

ARCHBISHOP Christodoulos has decided (apparently on his own, while the Holy Synod will consent at a later point, as has many times occurred in the past) to visit the Vatican, in order to embrace the heretical Pope and to transmit a *Joint Communiqué for the Salvation of the World* from terrorism and every other threat, and also to proclaim that the roots of ancient European civilization are Christian, thereby giving them a place in the European Union as religious leaders.

Nor will they fail to inform us of the successful progress of the *theological dialogues*, which will unite all Christians!

By way of justification, our Archbishop will also speak to us of the *pastoral experience* of the Papal “Church,” which he wishes to exploit first of all within the Archdiocese, and then within the entire Church of Greece....

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THIS VISIT is not bound to be of any benefit. It will, moreover, certainly disturb the Faithful and, in all probability, provoke opposition, something that will irk His Beatitude, who will then derisively characterize those who disagree with him. Recall the harsh epithet of “Taliban” that he hurled in the past at the zealous clergy and laity of our Church.

Conscientious Christians can not explain the persistent and ardent desire of certain Orthodox Patriarchs and Archbishops to meet from time to time with the Pope.

But, at long last, have they not yet understood that they are never bound to come to an understanding with the heretical Pope? Have they forgotten the recent spiritual harassment that they un-

derwent when they had attended the funeral (in April 2005) of Pope John-Paul II and the *trisagion* chanted in Greek, according to the Orthodox *typikon*, by Uniate clergy!

The *theological dialogues*, also, that have been conducted between the Orthodox and the Papists are a futile endeavor. The theologians talk and talk again about insignificant issues over which there are no disagreements and leave the dogmatic matters aside until an uncertain time in the future, when the Holy Spirit will enlighten the Papists! In this way, an unprofitable endeavor is being dragged out, without any practical result.

Let our own *ecumenists* tell us

how many heterodox and those of other religions have approached and embraced Orthodoxy through the *meetings* and *dialogues*? The answer is: none! All of those who become Orthodox abroad do so because they have come to know some God-enlightened Elder or they have read some book like the *Philokalia*, and not because the *dialogues* have influenced them. The spirit prevailing in the *inter-Christian dialogues* not only does not help, but even hinders someone from becoming Orthodox.

(Monk Arsenios Vliagoftis, *Ecumenism, Neo-Idolatry, and the New Age*, Thessaloniki: 2006, p. 40)

Archbishop Christodoulos and the Holy Synod have a multitude of internal Church problems to solve, which scandalize all of the Christian faithful. May one more problem not be added to those already existing with the visit to the Pope today, and with the visit of the Pope to Greece tomorrow as a reciprocation of His Beatitude's visit to the Vatican.

May they look upon the subject of self-purification with spiritual sensitivity; may they instill a vision for the Church in the clergy and, especially, the young; may they battle against the spirit of worldliness and vice (wherever it exists); may they look at the problems faced by parish Priests in remote regions; may they expand the domestic and foreign missions, and so many other things.

All of these things, of course, do not make the news or attract notice. The cameras, however, will be directed at the embrace between the Archbishop and the Pope and whatever statement they make. And that is of great interest. It shows that we have *opened* the Church to the world and express feelings of love even to the heretics!

In other words, we refuse to follow the path of the Holy Fathers of Orthodoxy!



(*) *Ὁρθόδοξος Τύπος*, No. 1633 (3 March 2006), p. 1. Editorial presentation ours.