



## 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”**

**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.

## Text 6

### The Great Subterfuge\*

#### Greek Orthodoxy is a victim of the ecumenical overtures of Archbishop Christodoulos

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**HIS BEATITUDE**, Archbishop Christodoulos, by his unceasing and many-sided *ecumenical activity*, appears to have forgotten the One, Holy, Catholic, and Apostolic Church of Christ, of which he is a Bishop—and an Archbishop at that!—in his **Orthodox self-consciousness**.

Verbally, to be sure, he has not ceased using the terms “**Orthodox Church**” and “**Orthodox Tradition**” in *his ecumenist positions and reports*, but only on such occasions as it is necessary for these terms to function as a putative guarantee of the Orthodoxy... *of his ecumenical overtures!*

The method of the *New Age* and of post-modernist dialectics is, by now, well known. Using **double-speak**, this method refutes a time-honored truth, after having first invoked and emphasized it as an argument in favor of some particular position, subsequently to negate it with the “truth” that it wishes to *serve up!*

All *ecumenists*—clergymen and lay theologians alike—expound their un-Orthodox theories “adorned” with the terms *Patristic Theology*, *Orthodox Tradition*, and *Orthodox Church!*

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**THUS**, during his visit to the latest meeting of the *World Council of Churches (WCC)* in Geneva, Archbishop Christodoulos said in his reply (to all that the General Secretary of the WCC, Dr. Samuel Kobia, had said in his address to him) that:

*“The Orthodox Church has a clear and expressed*

*awareness of its own mission, for the consistent support of ecumenical dialogue, and for the unity of Christians, just as it has a clear and expressed awareness of the ecclesiological limits established by the Orthodox Tradition to every initiative for theological dialogue”!*

Now then, His Beatitude contends that the Orthodox Church (and, consequently, he also): “*has a clear and expressed awareness of the ecclesiological limits established by Orthodox Tradition to every initiative for theological dialogue.*”

But the Church of Greece, and therefore the Archbishop also, have already accepted, on the basis of the statutes in force of the WCC, that every Protestant group or society be characterized as a “Church.”

Is such a recognition nevertheless within the boundaries of the *ecclesiological limits* of Orthodox Tradition? By no means whatever!

But where, then, is the Orthodox Church’s faith—according to the Symbol of Faith—in the **One, Holy, Catholic, and Apostolic Church of Christ** transferred?

Surely to the fringes of *ecumenical overtures*; that is, to the fringes of the **Orthodox self-consciousness** of all of the *ecumenists* of the Greek Church, and in particular of Archbishop Christodoulos, who, in the interview in question with the General Secretary of the WCC, referred to the “*Churches and members of the WCC*” and to the “*Christian Churches*” collectively!

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**AND** the Archbishop continued:

*“The Church of Greece has the will, and possesses the necessary theological powers in its bosom, to contribute, as it has in the past, to these goals [of the WCC] in its own special way, but with the consistency established by Orthodox Tradition and Practice between canonical exactitude and ecclesiastical economy.”*

One marvels, here, at the *exactitude* of His Beatitude’s **ecclesiastical awareness!**

He affirms that the Church of Greece will cooperate with the WCC, “*as always, with the consistency established by Orthodox Tradition and Practice between canonical exactitude and ecclesiastical economy*”!

But the term “*economy*” has just one meaning in ecclesiastical vocabulary! It is an exclusively **pastoral** term with no relation to theological and dogmatic “underbidding” to heretics!

*Theology according to economy* is not Orthodox theology, but a heretical invention for *ecumenical overtures*!

To be sure, the use of the term “**canonical exactitude**” can only be construed as a “pious” fantasy.

Now then, just who is fooling whom?

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**THEN**, during the same interview, His Beatitude stated (by economy?) that:

*“We Christian Churches have a very weighty obligation to struggle for our unity in Christ without pusillanimity and historical ankyloses”!*

The term *historical ankylosis*, or *ankylosis* in general, is used by *ecumenist masterminds* to mean the adherence to, and faith in, historical and revealed Church Tradition, so unacceptable to them.

Thus, by the phrase “*historical ankyloses*,” His Beatitude dismantles the historical foundations of Orthodox Tradition; that is, he denies the issue of the historical reality of the One, Holy, Catholic, and Apostolic Church of Christ by going along with the *New Age* objective: the elimination of the foundations of the traditions of the people!

In any event, the historic past of the Church, as a “**past**,” is always a detestable theological *grandeur*, especially for the “Orthodox” ecumenists!

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**FINALLY**, since the word “*vision*” is also a pet ecumenist expectation of the “last times,” or of other *ecumenist objectives*, His Beatitude, in alignment with ecumenist logic, declared:

*“The vision of the unity of the visible body of Jesus Christ has already been put forward by the founder of the Church Himself in the final hierarchical prayer, in accordance with St. John the Evangelist, “that they all may be one”; in other words, that we all become one in the revealed Faith, which springs from our Biblical tradition”!*

By this final expression by His Beatitude, and especially in the final words: *“that is, that we all become one in the revealed Faith, which springs from our Biblical tradition,”* His Beatitude, within an extreme *ecumenical environment*, is keeping a distance from the Patristic Tradition of the Church and confining himself to the Biblical tradition of the Church.

Thus, in this setting, to cover his ecumenist façade, he professedly (*by economy*) puts himself on a par with the Protestant movement!

He passes over in silence, and therefore publicly denies, the spiritual and confessional basis of Orthodoxy—the Patristic Theology of the Church—, since Patristic Theology is that which puts forth and sustains the Orthodoxy of the One, Holy, Catholic, and Apostolic Church of Christ!

As a consequence, he once again denies and sacrifices the Orthodoxy of the Church of Greece at the altar of *ecumenist logic*, which, by means of “love” and the “coöperation” of the “Sister Churches” in social problems, aims at the unity of all Christians!

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**BY HIS** active presence in the most recent gathering of the WCC, His Beatitude once again showed his well-known problematic behavior towards the Orthodoxy of the One, Holy, Catholic, and Apostolic Church of Christ, with the diversity of his positions, which he changes every time that he needs to put forward his personal ideas and views concerning the heterodox and heretical “Churches” and religions!

In ecumenist surroundings, he expresses himself as a fervent ecumenist! In the inter-religious domain, as a participant in inter-

religious relations! In his relations with the Pope, in the spirit of “Sister Churches”! In his own Orthodox domain, as an uncompromising Orthodox leader and upholder of the traditions of the Fathers!

In this way, the problem of the un-Orthodox behavior of Archbishop Christodoulos remains and endures!

While we, the Faithful, during the Divine Liturgy, consciously confess our Faith in the One, Holy, Catholic, and Apostolic Church of Christ, revering the holy and sacred Symbol of our Faith, His Beatitude is courting all of the heterodox and inter-religious positions!

Where are we being led? Only God knows!

But Orthodoxy, beleaguered by the ecumenical overtures of Archbishop Christodoulos, is uneasy!

**It is uneasy and waiting!**



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(\*) *Ὁρθοδόξος Τύπος*, No. 1651 (14 July 2006), p. 1 and 5. Publication lay-out ours.