

Note: We have translated and placed this message on the English version of the Synod’s website, despite the fact that it may seem to have specific reference to the Church of Greece. In fact, it touches on the very definition of our resistance and pinpoints those issues on which we cannot compromise, in the name of false and expedient union, without actually contradicting the very principles that we hold as resisters.



Synodal Communiqué

Concerning a “Posting” from the
New Calendarist Metropolis of
Ilion, Acharnai, and Petroupolis



1. The Holy Synod in Resistance of the Old Calendar Orthodox Church of Greece has repeatedly and officially proclaimed that those who follow the traditional Church Calendar are lawfully and canonically walled off from the New Calendarist ecumenists, since the latter ruptured the unity of the Orthodox in 1924 through the introduction of the New Calendar. It is precisely this kind of rupture that was presaged by the reprehensible Encyclical of the Patriarchate of Constantinople in 1920, which constitutes the first-fruits and foundation of the heresy of ecumenism.

2. Consequently, it is not the case that every Church that offers shelter to faithful of the so-called “Old Calendar” and “does not belong to the official Church” of the New Calendarists is “schismatic” or that “whatever is performed” in it is “invalid,” as the “Posting” of the New Calendarist Metropolis of Ilion, Acharnai, and Petroupolis (December 23, 2010) erroneously asserts.

3. The Tradition of the Orthodox Church does not equate walling-off with schism. Schism is hateful to God, since it sunders the unity of the Church without good reason, whereas walling-off is pleasing to God, since it preserves the unity of the Church from innovation (as with the New Calendar) and heresy (as with the false doctrine of ecumenism).

4. The innovators and modernists of the New Calendar Church, in order to attract the Old Calendarist faithful, have devised the so-called “Old Calendarist Unia” and are proposing to the anti-innovationist opponents of ecumenism that they retain the Calendar handed down by

the Fathers, but align themselves ecclesiastically with New Calendarist Bishops and commemorate them, “without regard to differences over the Calendar,” as stated in the aforementioned “Posting.”

5. The Orthodox anti-ecumenists categorically reject the solution of an Old Calendarist Unia, since their adherence to the traditional Church Calendar is bound up with their struggle against the heresy of ecumenism, which the New Calendarists embrace.

6. This means that our being walled off from the ecumenists is due primarily to the dogmatic deviations of the ecumenical movement and that—as long as these deviations continue—the Orthodox anti-ecumenists would truly become a byword for ritualism if they were either to overlook dogmatic exactitude and align themselves with the New Calendarist innovators or to cling to the Old Calendar chiefly for sentimental reasons or out of mere habit.

7. The heresy of ecumenism, which spawned the calendar innovation of 1924, cannot be considered an insignificant matter or an “issue capable of being resolved,” since it has been very aptly characterized as “something far worse than panheresy” and as a “sickness unto death,” as “the most hideous syncretism” and “worse than every [other] heresy,” as well as “an unprecedented betrayal.”

8. The Old Calendarist Orthodox anti-ecumenists would offer a fraternal observation to the faithful: that he who joins to the New Calendarist ecumenists and serves in their Churches “without regard to differences over the Calendar,”

- espouses the anti-ecclesiastical Old Calendarist Unia;
- is obligated to carry out whatever the ecumenists think and do and whatever course they follow, such as the following:
 - to take part in the panheretical ecumenical movement;
 - to belong to the so-called “World Council of Churches”;
 - to pray with heretics and people of other religions;
 - to regard heretical communities as “Sister Churches”;
 - to accept the baptism of heretics;
 - to believe that the One Church also includes heretics;
 - to think that it is imperative for Orthodoxy to serve the world jointly with heretics and people of other religions, etc.

9. We pray from the bottom of our hearts that those among the innovating New Calendarists who are well-intentioned will finally under-

stand that they alone are in the reaches of pernicious schism, whereas the Old Calendarist anti-ecumenists are in the realm of God-pleasing resistance, which is salutary and deserving of “due honor” (Fifteenth Canon of the First-Second Synod).

10. For further information on the foregoing issues and for evidence that substantiates these ideas, see the following works by His Eminence, Metropolitan Cyprian of Oropos and Phyle, First Hierarchy of the Holy Synod in Resistance:

a. “*Schism*” or “*Walling-Off*”? *The Calendar Question and the Heresy of Ecumenism* (1998): <http://hsir.info/p/s5>.

b. “*Anti-Ecumenism: The Great Challenge of the Orthodox*” (2001): <http://hsir.info/p/d>.

c. Ἀναίρεσις συκοφαντιῶν [A refutation of slanders] (1995).

Phyle, Attica

February 25, 2011 (Old Style)

St. Tarasios, Patriarch of Constantinople

First Week of Great Lent

From the Holy Synod in Resistance

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