



## CHURCH OF THE TRUE ORTHODOX CHRISTIANS OF GREECE

### Holy Metropolis of Oropos and Phyle

Third Clergy *Synaxis*

Phyle, Athens, Tuesday, November 5/18, 2014

### Resolution: Genuine Orthodoxy in View of the Challenge of 2016

1. We, the clergy of the Holy Metropolis of Oropos and Phyle, belonging to the Church of the True Orthodox Christians of Greece, by the Grace of our Lord and under the protection of the All-Holy *Theotokos*, have assembled on this day, Tuesday, November 5/18, 2014, at the headquarters of the Holy Metropolis of Oropos and Phyle, the Holy Monastery of Sts. Cyprian and Justina, for our third regular monthly Clergy *Synaxis*, at the invitation of, and in the presence of, our ruling Hierarch, His Eminence, Metropolitan Cyprian.

2. We have been informed about various ecclesiastical and pastoral matters, had discussions, made decisions, and been mutually edified. Our especial concern, however, has been the so-called Pan-Orthodox Synod of 2016, which is being prepared by the Orthodox ecumenists.

3. Our sensitivities as Orthodox pastors arouse distress and disquiet in us, since the so-called Synod of 2016 is certain, if and insofar as it is finally convened, to cause, on the one hand, grave turmoil for the People of God and, on the other hand, to render the chasm between the Genuine Orthodox and the syncretistic ecumenists henceforth unbridgeable.

4. The Synod of 2016 can be characterized in advance and without any doubt as

a false synod, for the following basic reasons:

a. It has been in preparation for many decades, now, in a spirit that is not charismatic, but patently bureaucratic and scholastic; within the framework of the ecumenical movement; on the basis of the Patriarchal Encyclical of 1920, which was clearly and fundamentally ecumenist; and with an ecumenical outlook.

b. The documents already prepared regarding relations with the heterodox and those of other religions attest to the intention of the ecumenists to recognize the ecclesiality of heretics, which they have, for all that, at present already recognized *de facto* and in a variety of ways, and also to the steady prospect of their becoming yet further embroiled in so-called interfaith collaboration and close coöperation “with all peace-loving adherents of other world religions.”

c. There is no provision in the agendum for recognizing two major Synods, the Eighth and the Ninth, as Ecumenical; in fact, a proposal to include this issue on the agendum was rejected or circumvented.

d. During the whole process of so-called “Pre-Synodal Pan-Orthodox Consultations,” which have drawn up “the theological and ecclesiastical topics that the Synod due to be convened in 2016 will deal with,” never, as an eminent university professor emphasizes, have these topics “been put before the entire body of the Hierarchy” of the local official Churches, “so that the Hierarchs might take a synodal position on such topics”; that is, “no guarantees” are provided “for the Church to express Herself in accordance with the Holy Spirit”; “complete transparency” is nonexistent; “the functioning of the synodal institution of the Church, which is governed by the Holy Spirit,” has been abolished; “there is a ‘dearth’ of conciliarity”; “some form of Papism in the domain of the Orthodox Church is on the horizon”; and, as the aforementioned professor correctly observes, there is an accelerated movement “along the lines of Papism,” since “someone is aspiring to be placed over all of the Bishops, and ultimately over the entire Church.”

e. The so-called official Churches, namely the ecumenists, are approaching the Synod of 2016 deeply divided and at odds with each other for many different reasons. However, the principal topic for a truly Great Pan-Orthodox Synod ought to be the unity, the union, the reunion, and the concurrence of all the Orthodox in the Apostolic teaching and the Apostolic ethos of genuine Orthodoxy, “that the world might believe.”

5. We humbly appeal to the spiritual leadership of our Church, beseeching in a filial spirit that it make the dissemination of information regarding the false synod of 2016 a matter of immediate priority.

6. A reliable and properly documented critique of this ecumenist initiative has two aspects: pastoral and missionary.

- Pastoral, because the pious members of our martyric Church should be educated more deeply, so as to confront the pan-heresy of ecumenism with ever greater awareness, with a unified outlook, and with Godly zeal.

- Missionary, because well-intentioned and God-fearing faithful in the New Calendar Church and, in general, in the so-called official local Churches need to be informed in a responsible manner about the deadly peril of the false synod of 2016, in order ultimately to wall themselves off from the “false shepherds” and “false teachers” of ecumenist error and to be incorporated into the True Orthodox Church.

7. It is our conviction that such an informatory endeavor on the part of our venerable and beloved Shepherds in Christ will contribute to enhancing the theological consciousness of our pious flock in general, and will also testify to a lofty level of conciliar sensibility and functioning, in contrast to the ecumenists, who—aside from anything else—are constantly sliding toward the establishment of a Pope of the East.

Phyle, Athens  
Tuesday, November 5/18, 2014  
Sts. Galaction and Episteme

All of the Members of the *Synaxis*

† *Metropolitan Cyprian*, † *Archimandrite Theodosios (Abbot)*, † *Archimandrite Athanasios*, † *Archimandrite Gregory*, † *Archimandrite Mark*, † *Protopresbyter Father Apostolos K.*, † *Reverend Father Angelos M.*, † *Reverend Father Dorotheos X.*, † *Reverend Father Athanasios K.*, † *Reverend Father Demetrios P.*, † *Reverend Father Constantine S.*, † *Reverend Father Nicolas M.*, *Hierodeacon Father Gabriel.*

- [*Seven clergy were absent for legitimate reasons*].