



**Inter-Orthodox Consultation of the Genuine Orthodox Christians
in View of the So-Called Great Synod of the Ecumenists
Acharnai, Attica (Athens, Greece), May 13, 2016 (Old Style)**

Address **of His Beatitude, our Archbishop**

*Your Eminence, Metropolitan Agafangel;
Your Eminences, Your Graces;
Holy Brothers and Fathers, dear children in the Lord;
Representatives of our Sister Orthodox Churches, as well as Their Respective
Bishops, from Russia, Romania, Europe, America, Africa, Asia, and Australia,*

Embrace all of you together and each individually with the salvific salutation of joy for the world: **Christ is Risen! Indeed He is Risen!**



With ineffable Evangelic joy and emotion, I welcome you, on behalf of our Holy Synod, to the land of Greece, trodden by the Apostles, and the progenitor of Saints.

I thank you for responding to our fraternal invitation to come and to participate in two truly **historic events** of our Genuine Orthodox Church.

The first is the **Inter-Orthodox Conference**, for which we are gathered here today.

The second is the **Proclamation of the Sanctity** of the ever-memorable former Metropolitan Chrysostomos of Phlorina, which—in God’s pleasure—will take place this coming Saturday.

We find ourselves at a critical turning-point in history, since after almost a century of martyric struggles in confessing the Faith, the Genuine Orthodox Church has shown Herself justified for its tenacious resistance to the whirlwind of anti-ecclesiastical Ecumenism and its kindred reprehensible calendar innovation.

Worthy of honor, praise, and encomia are our holy forefathers in Greece, Romania, Russia, and elsewhere, who with inerrant foresight perceived, having been informed by our Lord, where the so-called effort to unite Christians was leading and where it would end up; an effort known as the Ecumenical Movement and which, from the very beginning, was without salubrious ecclesiastical foundations.

The rotten bedrock of the so-called Ecumenical Movement was a clear and explicit proclamation by the Patriarchate in Constantinople, which has been, unfortunately, endorsed by all of the "official" Orthodox Churches over the years.

What was this proclamation?

That all of the heterodox Christian communities, Eastern and Western, were "venerable Christian Churches"; that they were "constituent Churches of the entire body of Christians," "of the whole body of the Church"; and that these "Churches" were henceforth no longer to consider "one another as foreign and alien, but as kith and kin in Christ and 'as fellow heirs and fellow members of the body, [and partakers of] the promise of God in Christ'" ("Patriarchal Encyclical of 1920").

Since then, all of the fallen ecumenists have had a common goal: that the supposed existence of this invisible unity among the heterodox communities should be made visible in various ways: by way of a common calendar, common worship, a common ministry to the world, diverse joint activities, the recognition of each other's Baptism and Priestly orders, and many other such things, and, indeed, specifically in the framework of the wholly Protestant "World Council of Churches."

Thus, the so-called Ecumenical Movement took root, was cultivated, and became entrenched, such that it has, today, eaten away at all of the would-be "official" local Orthodox Churches, which, in approximately three weeks, will convene in Crete,

with the purpose of ratifying, institutionalizing, and formalizing this most novel “ecclesiastical” identity of theirs, their anti-Orthodox ecumenical consciousness, that is, their total departure and falling-away from the sole and singular Truth of the Holy Apostles, the Holy Fathers, and the Holy Synods of Orthodoxy.

Regardless of the decisions of the so-called Great Synod of the ecumenists, it should be understood solely from the fact that firstly, no issue of heresy will be submitted for examination; secondly, the Bishops who will be participating in it are knowing and active ecumenists, that is, false teachers and false bishops; thirdly, issues for discussion have been set forth from the outset “in conformity with the demands of the contemporary era”; and finally, that it has a patently ecumenist orientation, based on the cacodox Encyclical of 1920—solely from these given points, I reiterate, the Synod of the ecumenists will in any event be a pseudo-synod, not an Orthodox Synod, a synod in favor of ecumenism and at odds with the Genuine Orthodox Church, a veritable anti-synod.

The authentic Patristic Tradition concerning Orthodox Synods, as expressed, for example, by St. Athanasios the Great of Alexandria, envisions the following pellucid criteria:

a. It is not possible for those who are impious with regard to the Faith to take part in an Orthodox Synod: “For it is not possible to count in a Synod those who are of impious belief.”

b. The examination of extraneous business must not be given precedence; salient issues of Faith are to be examined first, and then other issues: “Nor is it proper that the scrutiny of any matter take precedence over the examination of matters of the Faith.”

c. Any disagreement concerning the Faith must be removed from consideration first, and then the remaining matters are to be investigated: “All disagreement concerning the Faith ought first to be removed from consideration, and only then may inquiry be made into other matters.” (*Patrologia Græca*, Vol. XXV, col. 736B)

The so-called Great Synod of the ecumenists is unacceptable a priori, because—as it has emerged from the preparatory process—it remains incognizant that the Orthodox flock

everywhere is threatened by the major heresies of Papism, of Protestantism, by the ecumenism that encompasses them, by Sergianism, and by other anti-Christian currents, ideologies, and pseudo-theologies, which are syncretistic in nature and possessed of a “wisdom that is demonic” (*cf.* St. James 3:15).

These things notwithstanding, we have gathered today to confer, not as a full and canonical Orthodox Synod, but in order to confer and prepare the ground for such a Synod, one that will condemn ecumenism.

For the present, and keeping in mind the pseudo-synod of the ecumenists, we can proclaim collectively our Orthodox Faith, which is in every way genuine, by way of two fundamental documents, with which you are already familiar, and which will be the object of our consultation, in a spirit of love, mutual respect, and prayer.

I conclude these humble introductory thoughts, ideas, and clarifications with the heartfelt prayer that the Most Holy Theotokos and the Holy Fathers may protect and guide us, both today and at all times, to teach aright the word of truth and salvation, unto the glory of the Holy Trinity.

I thank you!