



**A Message
of Vigilance and of Allegiance
to the “Right Confession of Faith”
of the Genuine Orthodox Christians**

Sunday of the Samaritan Woman, May 16, 2016 (Old Style)

**The “Sound Doctrine”
of the Holy Apostles, the Fathers, and the Synods,
and the So-Called Great Synod
of the Ecumenists**

**Genuine Orthodoxy
Versus the Heresy of Syncretistic Ecumenism***

A. Introduction: A Critical Stance and Preparedness

*Beloved Brethren and Concelebrants in Christ;
beloved children in the Lord and in Genuine Orthodoxy:*

1. We who have been vouchsafed, by the mercy and love for mankind of our Savior Jesus Christ, to serve the small flock of the Genuine Church pray from the bottom of our hearts for your stalwartness in the “sound doctrine” of the Holy Apostles, the Fathers, and the Synods, and we embrace you in the Light of the Resurrection and of our blameless Faith.

2. During these days, by the Grace and help of the *Theotokos*, we—Greek, Russian, and Romanian Shepherds and representatives of Genuine Orthodox Christians throughout the world—have come together in order to participate in the truly extraordinary event of the inclusion of the Confessor-Hierarch Chrysostomos (Kabourides, †1955), former Metropolitan of Phlorina, in the Orthodox Calendar of Saints, and, on this occasion of our joint consultation, to address to you some words of peace, consolation, fortification, and information.

3. We deem this necessary in view of the impending convocation, three weeks from now, by the ecumenists, namely the so-called official Churches, of what they call the “Holy and Great Synod,” which has been in preparation for decades. Its authority is already very forcefully disputed even by New Calendarist theologians and experts, clergy,

and laity, who are now fully aware that ecumenism is an ecclesiological pan-heresy in both practice and theory.

4. To be sure, prior to the convocation of this Synod of the ecumenists, and prior to the completion of its final resolutions, we cannot issue any definitive and decisive statement about it; however, we can maintain a critical attitude toward this Synod and prepare for its aftermath, since its starting-point, its evolution, its phases and permutations, and its foundations and structural elements are well known and thoroughly documented, as are the persons who have worked methodically for more than a century, now, to bring about this Synod, though without the observance of genuine Patristic and synodal preconditions.

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B. In Form and Substance, Not a “Holy and Great Synod”

Beloved Brethren and Concelebrants in Christ;

beloved children in the Lord and in Genuine Orthodoxy:

1. In the first place, this Synod of the ecumenists can neither be called nor considered holy, because there is no prospect of its ratifying the Holy Œcumenical and Pan-Orthodox Synods that preceded it; rather, it has been predetermined that it will legislate in a manner contrary to these Synods, since—as is well known—various appeals for it to recognize the Eighth and Ninth Œcumenical Synods have been rejected, in order not to displease the heterodox of the West, and in this way the Ecumenists deny in practice the continuity of Sacred Tradition and the Golden Rule of St. Vincent of Lérins: “**Id teneamus quod ubique, quod semper, quod ab omnibus creditum est**”; i.e., “Let us hold that which has been believed everywhere, always, and by all.”

2. Furthermore, on the basis of the agendum and the draft documents for final approval by this Synod of errant ecumenists, it is evident that this so-called Great Synod will not be, and cannot be considered, great, whether in form or in substance; quite to the contrary, it will be small and insignificant, in the words of our Savior (*cf.* St. Matthew 5:19), and will assuredly be discounted by the conscience of genuine Orthodoxy.

3. In form, this Synod will not be truly great, as regards the number of its participants, since—on the basis of its procedural rules—it will ultimately be, broadly speaking, a Synod of Primates, founded on a principle of representation according to which each local Church will have only one vote, something inconceivable for a genuine Church Synod in our Holy Tradition.

4. Therefore, this Synod of the innovating ecumenists does not fulfill the conditions of a truly traditional Synod, since the authentic synodal ethos of Orthodoxy, which expresses the essence of the Church, requires that the entirety of the Bishops, in the name of Christian people of each diocese, bear witness to the experience of the Church, inasmuch as—according to Orthodox ecclesiology—the Bishop represents the local Church under him at a Synod, and the genuineness of his threefold ministry (the ministry of the Mysteries, of teaching, and of administration) promotes and affirms the unshakable al-

legiance both of himself and of his clergy and people to the Truth of the Gospel, that is, to the Orthodoxy of truth and life.

5. This representative system is in essence an anti-synodal system, since it excludes from participation in the Synod those Bishops who would express their disagreement with the theory and practice of ecumenism, which is detrimental to the Church, and at the same time manifestly aims at exalting the opinion of a very small number of delegates—suitably pre-selected—as an expression, supposedly, of pan-Orthodox agreement.

6. In substance, this Synod of ecumenist false teachers will not be truly great, since the topics with which it will be occupied are neither great nor timely nor salvific, but are veritably small and insignificant, inessential, and unquestionably this-worldly in outlook, with no relevance whatsoever, on the one hand, to a living Church that is navigating through the diverse challenges of contemporary life, or, on other hand, to a world that is mortally wounded by the lust for power, avarice, and hedonism, and foundering more and more in confusion and in the absence of any meaning in life.

7. It would behoove a truly Great and Holy Synod of Genuine Orthodoxy, today, to concern itself scrupulously not with matters that are self-evident and have already been resolved adequately and decisively by the Evangelic and Canonical Tradition (e.g., marriage, fasting, peace and reconciliation between peoples, and the like), but with very serious and timely issues of faith and dogma and of life and ethos, especially with regard to the exceedingly dangerous heresies of our times, multifaceted delusions, and ideological currents which are gradually eroding, steadfastly and at times imperceptibly, the Christian community in particular, such as

- to annul the Gospel of salvation (the heresy of inter-Christian and interfaith ecumenism in its many forms, the relativization of the truth, ecclesiological comprehensiveness [inclusivity], secularization, and the syncretistic “New Age” movements);
- to overturn the ethos of the Gospel (via bioethics, a distorted anthropology, and socio-economic theories); and in the end,
- to preach “a Gospel other than that which was preached unto us and that we received” (i.e., academic, speculative, philosophical and ecumenist theology, et al.).

8. This Synod is all the more small and insignificant, in that it betrays the hope of the world and the expectations of well-intentioned seekers after truth and life by virtue of its anti-Orthodox teaching about the Church, according to which the multivarious heretical religious communities of East and West, which have in divers ways adulterated the message of the Gospel, are supposedly included within the canonical and charismatic boundaries of the One, Holy, Catholic, and Apostolic Church, and ultimately places the Divinely founded edifice of the One and unique Church on an equal and parallel footing with the so-called religions of the world, thereby annulling the Evangelic mission of calling the heterodox and those of other faiths to repentance, return, and incorporation into Her One and unique Body.

9. Further evidence of the absence of the Holy Spirit from the preparation of the so-

called Great Synod of the diversely aberrant ecumenists is the fact that the documents being touted for approval are not governed by the living and life-giving spirit of Evangelic and Patristic discourse and are not inspired by the Christ-bearing, hope-bearing, and renewing witness of the Divine Comforter.

10. The topics and documents of this Synod introduce not only new and heretical opinions; they also introduce a newfangled and vacuous *modus operandi*, one that is literally secularist and—at the lowest possible level—putatively addressing the world, in the rubrics of a bureaucratic, ideological, jargonistic, cold, and rigid language and very much in a climate of unhealthy introversion.

• Can it be that this is what disoriented contemporary man, who is suffocating and suffering from depression and spiritual death in a neo-pagan civilization, was expecting?

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C. Historical Retrospective: A Journey Into Apostasy

*Beloved Brethren and Concelebrants in Christ;
beloved children in the Lord and in Genuine Orthodoxy:*

1. It should, however, be emphasized that the *a priori* critical stance, on the part of Genuine Orthodoxy, towards the so-called Holy and Great Synod of the fallen ecumenists, and its ultimate rejection thereof, as well as its characterization of the Holy and Great Synod as small and insignificant, and indeed a false synod, hinge not just on the synod's ground rules for representation and its agenda and documents, but primarily and fundamentally on the persons involved and its prior history, going back to the beginnings of the twentieth century, but primarily and fundamentally to its personages and historical course, going back to the beginning of the twentieth century, and always, to be sure, in connection both with the prior history of Syncretism and with the genesis and development of the pan-heresy of Ecumenism, the heresy of our time, the origins of which are to be traced back to syncretistic Gnosticism, which was synodally condemned by the Church and which teaches salvation "solely by good works."

2. It is well known that the so-called ecumenical movement, in the sense of the coöperation of different Christian confessions, supposedly in order to serve the world together, with the ultimate purpose of their union, first appeared in the middle of the nineteenth century in the Protestant world of the West, preparing the ground in various ways for the ecumenical coöperation of all Christians, expressed institutionally by the formation of a pan-Christian organization, the members of which, however, would not speak the truth in the love of the Orthodox Faith, but would work syncretistically in the context of this-worldly love and service.

3. It is exactly at this critical juncture that the Patriarchate of Constantinople entered, in a most official manner, into ecumenical events, undertaking initiatives which truly constituted an innovation and completely overturned the precise Rule and Criterion of pious teaching, the Apostolic "form of doctrine" (*cf.* Romans 6:17).

4. At the beginning of the twentieth century, when an innovatory climate was already

prevalent in the Church of Constantinople, Patriarch Joachim III sent to the other local Orthodox Churches two Synodal Encyclicals (1902 and 1904), by way of which he posed the question of the relations of the Orthodox Church, and also the issue of Her union—“in the present and in the future”—“with the two great branches of Christianity, that is, the Western Church and the Church of the Protestants”; he also put forward ways of easing the path toward worldwide Christian unity, and, finally, offered an urgent exhortation to union specifically with the Old Catholics and Anglicans, whom he characterizes as being “dissenters” [“non-conformists,” in Anglican parlance—*trans.*]; that is, not as Christians cut off from the One and unique Vine and consequently fallen [in faith], but as standing in the Faith, though not in communion with the Orthodox for the time being.

5. There are very clear echoes in these two Encyclicals of the Anglican Branch Theory of the Church, and in them we find the roots and firstfruits both of the involvement of the Orthodox, in practice and in theory, in the Protestant ecumenical movement and of the now awaited Great Synod of the ecumenist false teachers.

6. In January of 1920, Constantinople, by way of its Patriarchal Proclamation, the “founding charter of the contemporary ecumenical movements,” now preached officially and in an unprecedented way, openly and “barefacedly,” the pan-heresy of ecumenism, since it recognized, in a pivotal passage, the multivarious heresies not, “as strangers and foreigners,” but as “kith and kin in Christ and ‘fellow-heirs of the promise of God in Christ, united in one body’”; also, it proposed, for the supposed benefit of “the entire body of the Church,” within which Orthodox and heterodox are reckoned to co-exist, the establishment of a “League of Churches,” which was finally realized, as is well known, in 1948, with the formation of the so-called World Council of Churches in Geneva.

7. At the foundations of the inter-Christian confederation propounded by the 1920 Proclamation, there lie the three principal cacodoxies of poly-heretical ecumenism: Baptistal theology, dogmatic syncretism, and the secularist outlook. These cacodoxies have, ever since, been at the center of the ecumenical movement, and through them the Orthodox ecumenists are conscious of belonging, now, to a new ecumenical brotherhood, possessing, as well, a new ecclesiological self-understanding.

8. An immediate consequence of the 1920 Patriarchal Proclamation was the calendar change in 1924, since the ecumenist Proclamation had proposed, *inter alia*, the acceptance of a “unified calendar for the simultaneous celebration of the great Christian feasts by all of the Churches.” This change was preceded by the so-called Pan-Orthodox Congress of Constantinople (May 10–June 8, 1923), the participants in which, under the innovator, modernist, and Freemason Patriarch Meletios Metaxakes, thought of themselves as “members of the pan-Christian brotherhood,” and thus sought to change the calendar for the purpose of achieving the “rapprochement of the two Christian worlds of East and West.” It is well known that, in the name of this rapprochement, the age-old and hallowed unity of the Orthodox in the Festal Calendar was ultimately ruptured.

9. The Encyclicals of 1902 and 1904, the Encyclical of 1920, and the Pan-Orthodox Congress of 1923, and certainly, too, the Preparatory Commission of 1930 (Holy Mon-

astery of Vatopedi, Holy Mountain) are uniformly viewed, from an ecumenist perspective, as pointing to the Great Synod that is due to convene. They constitute “expressions of a long-range ecclesiastical policy” of the Patriarchate of Constantinople and their agenda is the primary axis of a game plan which was disclosed more concretely at the Pan-Orthodox Consultations on Rhodes (1961–First Consultation, 1963–Second Consultation, 1964–Third Consultation) and in Geneva (1968–Fourth Consultation).

10. It should not be forgotten that the Great Synod of the innovating ecumenists, which has been long in the making, incontrovertibly and avowedly has as its basis the 1920 Encyclical. This was resolved and declared in the agenda of the First Consultation (Rhodes, 1961):

“Orthodoxy and the Ecumenical Movement: a. The presence and participation of the Orthodox Church in the ecumenical movement in the spirit of the Patriarchal Encyclical of 1920.”

• This anti-Orthodox Encyclical is, as has been correctly observed, “an epistle of Patriarch Meletios Metaxakis.”

11. The pre-determined recognition by the so-called Great Synod of the ecclesiality of the heretical communities of the West and the East is not a point of discussion for the ecumenists, in their warfare against the Church, since it has already been proclaimed, has become accepted at a collective and pan-Orthodox level, has been in existence uninteruptedly and by design for nigh on a century, and will now simply be legislated synodally. In this way, the polymorphous heresy of ecumenism will become a dogma in a very specific manner, as envisioned by the letter and the spirit of the 1920 Encyclical:

• “The Churches of Christ everywhere, which together constitute the new ecumenical brotherhood, do not view one another as strangers and foreigners, but as kith and kin, as forming the edifice of Christ, and as being fellow-heirs and fellow-members of the body, and partakers of the promise of God in Christ.”

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D. Epilogue: Abidance in What Has Been Preached to Us and in What We Have Received

Beloved Brethren in Christ and beloved children in the Lord:

1. We pray that the invincible Protecting Veil of the Mother of God will not allow such a downfall of the so-called official Churches, but will permit all of the erring and fallen ecumenists to return in contrition and repentance to the path of our Fathers and not participate in an ill-conceived Synod, or rather, to be precise, in an ecumenist congress, in the spirit of the Second Vatican Council of pan-heretical Papism (1962-1965).

2. It is now time for our well-intentioned brethren, clergy and laity, and in particular the monks of the Holy Mountain, who are still in communion with their innovating Shepherds, even though they have clear knowledge of the dogmatic and canonical deviations of pan-heretical Ecumenism, to forsake the darkness and falsehood of heresy and enter

the Light and Truth of Genuine Orthodoxy, for “if they say that they have communion with God and walk in the darkness, they lie, and do not the Truth” (*cf.* I St. John 1:6).

3. The clergy and people of our Genuine Orthodox Churches in different countries, inspired by the Martyrs and Confessors, have been in the vanguard, fighting “the good fight,” ever since anti-ecclesiastical ecumenism made its first appearance; they have preserved the Faith of their fathers intact and in its authentic form, bearing the heat and the cold of terrible persecutions; and today, in view of the culmination of syncretistic apostasy, they perceive the need to give thanks to Christ our Savior for deeming them worthy to remain firm and immovable in the “sound doctrine” of the Holy Apostles, the Fathers, and the Synods, that is, in the “right confession of the Faith,” and to witness thereto in word and deed.

4. The children of Genuine Orthodoxy, abiding unwaveringly in the Divinely inspired Tradition of the Church and with constant reference “to the glorious and venerable Rule of our Tradition,” in the words of St. Clement of Rome, are ready, when the occasion calls for it, to repeat collectively, in a genuine and anti-ecumenist Synod, that which they practiced in the past through local Synods; that is, as the Apostle says:

“But though an Angel from Heaven preach unto us any Gospel other than that which was preached unto us, let him be anathema...! If any man preach unto us any Gospel other than that which we received, let him be anathema!” (*cf.* Galatians 1:8-9).



(*) Text amended and approved by the Inter-Orthodox Consultation of the Genuine Orthodox Churches (13/26.5.2016).