

■ "It behooves us to avoid Communion with those whose way of thinking we abhor." (St. Athanasios the Great)



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 Graeca*, Vol. XCIX, col. 1321)

On the Occasion of the Fourteenth World Mission Conference of the WCC in Athens

New Calendarist Anti-Ecumenism*

The Recent Revival of a Contradictory Movement

a. A Contradictory Stance

1. The ecumenist Fourteenth Conference on World Mission and Evangelism, which recently convened in Hagios Andreas, Attika (10-15 May 2005), "organized by the World Council of Churches and hosted by the Church of Greece," contributed towards the revival of New Calendarist anti-ecumenism in Greece and also to its manifestation, for the umpteenth time, as a contradictory movement.

2. The late Father Epiphanius Theodoropoulos (+1989),** who inaugurated this idiosyncratic New Calendarist anti-ecumenism (in 1958), from the outset imparted to it a truly contradictory character, and, more precisely, an anti-Patristic one. That is, although



Members of the Fourteenth World Mission Conference of the WCC emerging from a worship service (Hagios Andreas, Attika, May 2005)

he unambiguously ascertained that ecumenism is the "worst of all heresies," and that it constitutes "execrable syncretism," nevertheless, he

did not allow the New Calendarists to observe, in opposition to this panheresy, all the things that are enjoined by

- the **Apostolic Tradition** concerning “*another Gospel*” and those “*preaching*” it (cf. Galatians 1:6-9)

- **Patristic Tradition**, as it was lucidly formulated by the Divine Chrysostomos:

“*Obey them that have the rule over you, and submit yourselves.*’ *What then,*’ you say, *when he is wicked, should we not obey?*’ *Wicked? In what sense? If in regard to faith, flee and avoid him, not only if he be a man, but even if he be an Angel come down from Heaven; but if in regard to life, do not be over-curious*” (*Patrologia Graeca* Vol. LXIII, col. 231);

- the **Synodal Tradition**, which characterizes pastors who preach and teach heresy “*publicly and bare-headed*” as “*false Bishops and false teachers*” and all of those who “*wall themselves off*” from communion with them not only not as schismatics, but as “*worthy of all honor due to the Orthodox*” (Fifteenth Canon of the First-Second Synod).

3. Approximately five decades later, this *contradictory stance* is still held by its descendents, despite the fact that, in the meantime, ecumenism—that “*worst of all heresies*”—has fully defined its identity, has gone from bad to worse, has been consolidated within the boundaries of the local Orthodox Church, and is “*publicly and with bare-head*” preached in word and deed.

4. Then, Father Epiphanius Theodoropoulos brandished the bugaboo of an “*exhaustion of patience*”:

“**Holy Fathers:** the cup of patience is near to overflowing. Forbearance is steadily wearing out” (1958). “*Your All-Holiness: You have already moved greatly forward. The patience of thousands of pious souls—of both the clergy and the laity—is being continuously exhausted*” (1965). “*Your All-Holiness, the fullness of the Church just barely and with effort has endured you to this day.... If you proceed further, then you will see...*” (1969).

5. Now, the *New Calendarist anti-ecumenists* are brandishing the same bugaboo:

“*Let [the Greek ecumenists] understand that there are limits to oikonomia and to our patience.*” “*They should know*

that they will be faced by a surprise....” (“*Collective Memorandum*,” 2005).

b. And an “International Brotherhood of Churches”?!

1. **It truly** constitutes a tragedy—or, more precisely, an abandonment by God—for the *New Calendarist anti-ecumenists* that, after eight decades (from 1920 on) of polyheretical ecumenical activity, they are still awaiting the “*exhaustion*” of certain “*limits*,” in order to “*wall themselves off*” from ruinous communion with their “*false Bishops*” and “*false teachers*.”

2. **We fraternally** remind these same of the following tragic truth: that which constitutes the quintessence of syncretistic *ecumenism* is the expression of conviction, made many times and in many ways—as well as collectively—by the Orthodox *ecumenists*, that the “*Apostolic Faith*” (which, it should be noted, Orthodoxy—as the One and Only Church—fully, uniquely, and exclusively embodies) must adapt itself to our contemporary historical environment “*TOGETHER with other Christian bodies, with which there is no full unity*.”

■ **With** these heterodox “bodies,” the ecumenists believe that they belong to the “Broad Ecumenical World Family.”

3. **This syncretistic** doctrine, “*TOGETHER*” (!), this “*worst of all heresies*,” was reiterated and proclaimed “publicly and with bare-head” by Christodoulos, Archbishop of the innovationist New Calendar Church, in his *opening speech* at the *Fourteenth World Mission Conference* on 10 May 2005, during which he:

■ expressed his resolution

“*to unite our powers with other Christians in a dialogue and common witness*”; and



Archbishop Christodoulos of the New Calendar Church welcoming the General Secretary of the WCC, Pastor Samuel Kobia

■ emphasized

“the importance that is given to the international Brotherhood of Churches” “to fulfill together their common calling”!

4. **Thus**—and we are certain that the New Calendarist anti-ecumenists unreservedly agree—it has once again been confirmed that participation in the *“World Council of Churches,”* as well as, more broadly, in the *inter-confessional organizations,* constitutes

“a flagrant transgression of the God-inspired sacred Canons and fundamental ecclesiological principles, through which the very essence and the general redemptive course of Orthodoxy is attacked” (K. Mouratides, 1973).

5. **The founder** of contradictory New Calendarist anti-ecumenism, Father Epiphanius Theodoropoulos, proclaimed—indeed with singular emphasis—that *“discussion”* alone concerning celebrating *“TOGETHER”* *“with the heterodox”* *“as long as they remain in their error”*

“constitutes the overturning from its foundations of Orthodox dogmatics and ecclesiology, in particular,” and *“reeks of execrable religious syncretism”!*

6. **This tragic** and soul-destroying *“overturning from its foundations”* was already brought about in the middle of Athens, not through a simple *“discussion,”* but through the promotion in deed and word of the *International Brotherhood of Churches (!),* which gives a *“WITNESS”* *“TOGETHER”* of their *“COMMON CALLING”!*

■ **Nevertheless:** New Calendarist anti-ecumenism—that anti-Patristic and truly contradictory movement—, in its futile wait for an *“exhaustion of patience” (!),* does not appear to be alarmed, unfortunately foundering, as it is, in the sea of syncretism together with the Orthodox ecumenists.

□

* Source: Άγιος Κυπριανός, No. 327 (July-August 2005), pp. 212-214.

** The statements by Father Epiphanius Theodoropoulos are from his book *Τὰ Δύο Ἄκρα—Οἰκουμενισμός καὶ Ζηλωτισμός* [*The Two Extremes: Ecumenism and Zealotry*], 2nd ed. (Athens: 1997).