

## **THE PAN-HERESY OF ECUMENISM EXISTED AMONG THE ORTHODOX PRIOR TO 1924**

In 1666-1667 the Pan-Orthodox Synod of Moscow decided to receive Papists by simple confession of Faith, without rebaptism or rechrismation!

At the beginning of the 18<sup>th</sup> century at Arta, Greece, the Holy Mysteries would be administered by Orthodox Priests to Westerners, despite this scandalizing the Orthodox faithful.

In 1863 an Anglican clergyman was permitted to commune in Serbia, by the official decision of the Holy Synod of the Serbian Orthodox Church.

In the 1800s, Metropolitan Philaret of Moscow wrote that the schisms within Christianity “do not reach the heavens.” In other words, he believed that heresy doesn’t divide Christians from the Kingdom of God!

In 1869, at the funeral of Metropolitan Chrysanthus of Smyrna, an Archbishop of the Armenian Monophysites and a Priest of the Anglicans actively participated in the service!

In 1875, the Orthodox Archbishop of Patras, Greece, concelebrated with an Anglican priest in the Mystery of Baptism!

In 1878 the first Masonic Ecumenical Patriarch, Joachim III, was enthroned. He was Patriarch for two periods (1878-1884 and 1901-1912). This Masonic Patriarch Joachim III is the one who performed the Episcopal consecration of Bp. Chrysostom Kavouridis, who in turn was the bishop who consecrated Bp. Matthew of Bresthena. Thus the Matthewites trace their Apostolic Succession in part from this Masonic “Patriarch.” In 1903 and 1912, Patriarch Joachim III blessed the Holy Chrism, which was used by the Matthewites until they blessed their own chrism in 1958! Thus until 1958 they were using the Chrism blessed by a Masonic Patriarch!

In 1879 the Holy Synod of the Patriarchate of Constantinople decided that in times of great necessity, it is permitted to have sacramental communion with the Armenians. In other words, an Orthodox priest can perform the mysteries for Armenian laymen, and an Armenian priest for Orthodox laymen!

In 1895 the Ecumenical Patriarch Anthimus VII declared his desire for all Christians to calculate days according to the new calendar!

In 1898, Patriarch Gerasimus of Jerusalem permitted the Greeks and Syrians living in Melbourne to receive communion in Anglican parishes!

In 1902 the Patriarchal Encyclical of the Ecumenical Patriarchate refers to the heresies of the west as "Churches" and "Branches of Christianity"! Thus it was an official Orthodox declaration that espouses the branch theory heresy!

In 1904 the Patriarchal Encyclical of the Ecumenical Patriarchate refers to the heretics as "those who believe in the All-Holy Trinity, and who honour the name of our Lord Jesus Christ, and hope in the salvation of God's grace"!

In 1907 at Portsmouth, England, there was a joint doxology of Russian and Anglican clergy!

Prior to 1910 the Russian Bishop Innokenty of Alaska, made a pact with the Anglican Bishop Row of America, that the priests belonging to each Church would be permitted to offer the mysteries to the laymen of one another. In other words, for Orthodox priests to commune Anglican laymen, and for Anglican priests to commune Orthodox laymen!

In 1910 the Syrian/Antiochian Orthodox Bishop Raphael (Hawaweeny) permitted the Orthodox faithful, in his Encyclical, to accept the mysteries of Baptism, Communion, Confession, Marriage, etc, from Anglican priests! The same bishop took part in an Anglican Vespers, wearing his mandya and seated on the throne!

In 1917 the Greek Orthodox Exarch of America Alexander of Rodostolus took part in an Anglican Vespers. The same hierarch also took part in the ordination of an Anglican bishop in Pennsylvania.

In 1918, Archbishop Anthimus of Cyprus and Metropolitan Meletius mataxakis of Athens, took part in Anglican services at St. Paul's Cathedral in London!

In 1919, the leaders of the Orthodox Churches in America took part in Anglican services at the "General Assembly of Anglican Churches in America"!

In 1920 the Patriarchal Encyclical of the Ecumenical patriarchate refers to the heresies as "Churches of God" and advises the adoption of the new calendar!

In 1920, Metropolitan Philaret of Didymotichus, while in London, serving as the representative of the Ecumenical Patriarchate at the Conference of Lambeth, took part in joint services in an Anglican church!

In 1920, Patriarch Damian of Jerusalem (he who was receiving the Holy Light), took part in an Anglican liturgy at the Anglican Church of Jerusalem, where he read the Gospel in Greek, wearing his full Hierarchical vestments!

In 1921, the Anglican Archbishop of Canterbury took part in the funeral of Metropolitan Dorotheus of Prussa in London, at which he read the Gospel!

In 1922, Archbishop Germanus of Theathyra, the representative of the Ecumenical Patriarchate in London, took part in a Vespers service at Westminster Abbey, wearing his Mandya and holding his pastoral staff!

In 1923, the Ecumenical Patriarchate recognized the mysteries of the "Living Church" which had been anathematized by Patriarch Tikhon of Russia!

In 1923, the Ecumenical Patriarchate recognized Anglican mysteries as valid!

In 1923, the Patriarchate of Jerusalem recognized Anglican mysteries as valid!

In 1923, the Church of Cyprus recognized Anglican mysteries as valid!

In 1923, the "Pan-Orthodox Congress" under Ecumenical Patriarch Meletius Metaxakis proposed the adoption of the new "Revised Julian Calendar."

In December 1923, the Holy Synod of the Church of Greece officially approved the adoption of the New Calendar to take place in March 1924. Among the bishops who signed the decision to adopt the new calendar was Metropolitan Germanus of Demetrias, one of the bishops who later consecrated Bishop Matthew of Bresthena in 1935. Thus the Matthewites trace their Apostolic Succession from a bishop who was personally responsible (by his signature) for the adoption of the New Calendar in Greece.