

The Orthodox Church and Ecumenism / Reception of Converts

New Testament

“to the church of God which is at Corinth” (1 Corinthians 1:2; 2 Corinthians 1:1)

St Basil's Letter to Amphilochius (Letter No. 188)

If they accept our baptism, do not allow this to distress us. We are by no means bound to return them the same favour, but only strictly to obey canons. On every ground let it be enjoined that those who come to us from their baptism be anointed in the presence of the faithful, and only on these terms approach the mysteries.

St Basil's approach in large measure depended on the circumstances of each case and was better disposed in economy toward schismatics than [(even) repentant] heretics.

See here <http://www.newadvent.org/fathers/3202188.htm>

St. Cyprian and St. Augustine and their Followers and interpreters

Useful Russian web site summary here ...

<http://www.pravoslavie.ru/82091.html>

The Quinisext Council Adjunct to the 5th and 6th Ecumenical Councils (in Trullo) [692]

"Let any Bishop, or Presbyter, or deacon that merely joins in prayer with heretics be suspended, but if he had permitted them to perform any service as Clergymen, let him be deposed." (Canon 45 of the Apostolic Canons as promulgated by the Quinisext Council or Council in Trullo [692])

Constantinople Council 1484 on receiving “Latins”

This Synod was summoned at the sacred Church of Pammakaristos by Patriarch Symeon (1472-75, 1482-1485) in 1482 and again in 1484. In the first instance it issued an Horos denouncing the Council of Ferrara-Florence (1438) and its doctrine of the Filioque, and in the second, it published an instruction for the reception of Latin converts into the Orthodox Church. This Synod called itself Ecumenical presumably because all four Eastern Patriarchs were present. It denounced the Council of Florence and decided that **"the Latin converts to Orthodoxy should be received into the Church only by Chrismation and by signing an appropriate profession of faith which would include denunciation of Latin errors."** This practice was accepted in the Christian east for nearly 300 years but the rebaptism of converts was still practised and grew in influence from the 18th century onwards in reaction to Latin missionary disruptions in the Patriarchate of Antioch in the 18th century.

See here <https://classicalchristianity.com/2014/08/21/on-the-reception-of-heretics/>

http://www.myriobiblos.gr/texts/english/Dragas_RomanCatholic_2.html

Russian Orthodox Church Abroad’s Anathema Against Ecumenism

Those who attack the Church of Christ by teaching that Christ’s Church is divided into so-called “branches” which differ in doctrine and way of life, or that the Church does not exist visibly, but will be formed in the future when all “branches” or sects or denominations, and even religions will be united into one body; and who do not distinguish the priesthood and mysteries of the Church from those of the heretics, but say that the baptism and eucharist of heretics is effectual for salvation; therefore, to those who knowingly have communion with these aforementioned heretics or who advocate, disseminate, or defend their new heresy of Ecumenism under the pretext of brotherly love or the supposed unification of separated Christians, Anathema! (Synod of Bishops of the Russian Orthodox Church Outside of Russia, Department of Foreign Relations, 1985, Newsletter, Issues 36-50, p. 47. Added to the Rite of the Triumph of Orthodoxy).