

❖ METROPOLIS OF OROPOS AND FILI

✝ Holy Monastery of Sts. Cyprian and Justina

■ Fourteenth Convocation for Orthodox Awareness: One More Milestone in the Anti-ecumenist Struggle

## Orthodoxy and Ecumenism

### *Papocentric Globalism and the “Invisible Unity” of the Church*

**BY THE GRACE** of our Lord and the special patronage of the Most Blessed *Theotokos* and the Three New Hierarchs, St. Photios the Great, St. Gregory Palamas, and St. Mark of Ephesus, the regular annual “Convocation for Orthodox Awareness” was presented on the Sunday of Orthodoxy (27 February/12 March, 2006) in Athens (at the Novotel Convention Center on Bathes Square).

■ The organization of this great “Convocation”—which, as always, drew a large audience—was undertaken by the Brotherhood of the Holy Monastery of Sts. Cyprian and Justina, Fili, Attika, with the blessing, supervision, and guidance

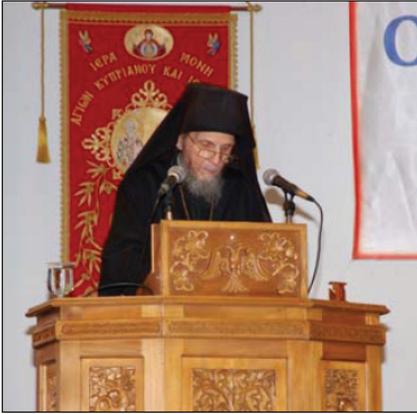


of His Eminence, Metropolitan Cyprian of Oropos and Fili, President of the Holy Synod in Resistance.

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**A.** In the first part of the “Fourteenth Convocation,” the Byzantine Choir chanted the *Kontakion* and *Apolytikion* of the Feast, as well as the *Apolytikion* of the Holy Three New Hierarchs, verses from the **Great Doxology** by Kyriakos Kalogeros in the Grave Tone (*tetraphonos*),



the Great *Prokeimenon* “Turn not away,” in the Plagal of the Fourth Tone, the *Megalynarion* “Speechless be the lips,” in the Plagal of the Fourth Tone (*triphonos*), and a selection of the *kratema* in the Third Tone, by George Tsatsaronis, Head Maestro of the Church of Constantinople.

**B.** The first speaker, Archimandrite Cyprian, was called upon to answer a series of crucial questions touching on the timely and very serious issue of *Papocentric Globalism*, as it is exhibited within the boundaries of the so-called *Ecumenical Movement*.

The Speaker, in 35 minutes, expounded on the theme entitled: “*Papocentric Globalism and the Anti-Patristic Models of the Orthodox Ecumenists*,” in four units: *a. Papocentric Globalism*, *b. “Display of planetary dominating power,”* *c. “Santo Subito”!* *d. The consent of the Catholic (Universal) Body.*

■ The primary objective of the first *Presentation* was to demonstrate that the Orthodox ecumenists, participating in word and deed in the heresy of *Papocentric Globalism*, are violently sundering their connection to *Orthodox Catholicity* and, in their relations with the Papists, are acting “*Without the consent of St. Photios the Great, St. Gregory Palamas, St. Mark of Ephesus, St. Cosmas the Aetolian, St. Nicodemos the Hagiorite, St. Nectarios of Pentapolis*”: without “*the consent of the Catholic Body of Christ.*”

**C.** An exceptionally interesting videotape (25’) was then shown, which fully documented the position of the first Speaker, having as its central theme the funeral of Pope John Paul II in St. Peter Square on 8 April, 2005.

The video, entitled “*Papocentric Globalism and the Alienation of the Orthodox Ecumenists*,” was in three units: *a. The new ecclesiastical reality*, *b. The new Pope’s doublespeak*, and *c. “Now is the Judgment”!*

**D.** The second Speaker, Hieromonk Klemes, dealt with the very serious theological problem of the so-called “*Invisible Unity*” of the Church, which constitutes the heretical basis of the *Ecumenical Movement*.

The Speaker was able, within 40 minutes, concisely to expose his

theme, entitled “*The Ecumenical Heresy of the ‘Invisible Unity’ of the Church,*” in six units: *a. The contemporary unifying context of ecumenism, b. The contribution of Papism to the formation of the context of contemporary ecumenism, c. The contribution of the WCC to the formation of the context of contemporary ecumenism, d. The The contribution of the Orthodox to the formation of the context of contemporary ecumenism, e. The True Unity of the Church of Christ and True Baptism, f. One must have no communion with the ecumenists, their being “alienated from God.”*



■ The second *Presentation* demonstrated, with documentation, that “*at the basis of contemporary ecumenism lies an unstable and false foundation: the heresy that all of the so-called churches and confessions of Christianity are already invisibly united amongst themselves, since, indeed, as they maintain, they all have saving Baptism in common, through which they are initiated into the one Body of Christ: the Church. Thus, even if they are, for the time being, imperfectly united, they can still coöperate, engage in joint prayer, and bear witness together to the common Gospel of Christ to the world, attempting, by the same token, to make their unity a ‘visible’ one.*” As a consequence, the Orthodox ecumenists, who have proclaimed the alleged *Invisible Unity of the Church* even at a synodal level, “*have concocted an entirely new ecclesiology, coming into essential rupture with the Catholicity of the Unity of the Orthodox Faith, which derives from the Holy Spirit; thus they are proclaimed and are completely “out of communion” with the pious mindset of the Church.*



**E.** The Master of Ceremonies, His Grace, Bishop Chrysostomos of Christianoupolis, underscored, among other things, the pioneering effort of the “**Convocations for Orthodox Awareness,**” which effort has in view, by the Grace of



*His Eminence, Metropolitan Cyprian, brings the Fourteenth Convocation to a close.*

God, the many-sided, systematic, and profound anatomy of the panheresy of *ecumenism* from an historical and theological standpoint, always in anticipation of a **New Sunday of Orthodoxy**, to the glory of God and the upbuilding of the Church of Christ.

■ The Fourteenth Convocation constitutes one more *milestone* in the anti-ecumentist struggle, since it has

contributed in an essential way to the consciousness of the great danger of the heresy of ecumenism and to the awakening of the **Synodical Conscience** of our Orthodox Church.

