



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)



FOURTEENTH CONVOCATION FOR ORTHODOX AWARENESS

Sunday of Orthodoxy
27 February/12 March 2006

Orthodoxy and Ecumenism: Papocentric Globalism and the "Invisible Unity" of the Church

Organized

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



Novotel Convention Center
Michael Boda 4-6, Plateia Bathes, Athens

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Program of the Fourteenth Convocation

Under the special patronage of
the Three Holy New Hierarchs,
Photios the Great, Gregory Palamas, and Mark of Ephesus

- Entrance of His Eminence, Metropolitan Cyprian of Oropos and Fili, President of the Holy Synod in Resistance.
- “Εἰς πολλὰ ἔτη (Many years, Master)....”

- The Byzantine Choir:
 - “To thee, O Guardian Leader....” Plagal of the Fourth Tone. *Kontakion*.
 - “Thine immaculate Icon....” Second Tone. *Apolytikion*.
 - “As servants of the Trinity....” Fourth Tone. *Apolytikion* of the Holy Three New Hierarchs.
 - Verses from the Great Doxology. Grave Tone (*tetraphonos*). By Kyriakos Kalogeros.

- Master of Ceremonies: [Opening Remarks of the Fourteenth Convocation.](#)

- The Byzantine Choir:
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Information about Ecumenism

1. Books

- Nine books have been published in “*Series B: Contributions to a Theology of Anti-Ecumenism*” (B1-9).

2. Videotapes

- Fifteen videotapes exclusively about the issue of ecumenism, including the Second (1994) through the Tenth (2002) *Convocations*, have been released.

3. DVDs

- The Twelfth Convocation (2004).

For information, contact the center for the distribution of books, videotapes, and DVDs:

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E-mail: kyprianos@synodinresistance.org
Website: <http://www.synodinresistance.org>

4. Convocations for Orthodox Awareness (I-XIV)

- The aim of the “*Convocations for Orthodox Awareness*,” which are organized by the Holy Monastery of Sts. Cyprian and Justina, by authorization of the Holy Synod in Resistance, is to inform the Faithful in a responsible and sober manner about the burning issues of our Faith, and especially about the deadly peril posed by the heresy of our age, the panheresy of ecumenism.



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(St. Theodore the Studite, *Patrologia Graeca*, Vol. XCIX, col. 1321)



14th Convocation for Orthodox Awareness

Orthodoxy and Ecumenism: Papocentric Globalism and the “Invisible Unity” of the Church

Remarks by the Master of Ceremonies

• *Opening Remarks of the Fourteenth Convocation*

Holy Hierarchs;
Reverend Fathers and Mothers;
beloved brothers and sisters in Christ:

We welcome you to our Presentation this evening, which—by the Grace of our Lord—constitutes the fourteenth in our series of “**Convocations for Orthodox Awareness.**”

With the blessing and supervision of His Eminence, Metropolitan Cyprian of Oropos and Fili, President of the Holy Synod in Resistance, this endeavor was inaugurated in 1990, and has been continuing on a steady basis every year since 1994.

The purpose of these **Convocations** is to inform the Faithful about the burning issues of our Faith, and especially about the deadly peril posed by the heresy of our age, the panheresy of ecumenism.

This particular day, the Sunday of Orthodoxy, was chosen for the “**Convocations for Orthodox Awareness**,” since on this day we celebrate the victory and triumph of our Orthodox Faith, not only over the Iconoclasts, but also **over all heresies**: the victory of Truth over falsehood, of Light over darkness.

The **message** of such a radiant **Feast**, placed as it is precisely at the beginning of this blessed period of **fasting and repentance**, is very strong and very clear: the **edifice of our spiritual struggles** for salvation must have **Orthodoxy of Faith** as its **unbreakable foundation**.

* * *

By the illuminating and guiding Grace of the Mother of God and the Holy Fathers of our Faith, this pioneering endeavor of “**Convocations for Orthodox Awareness**” aims, by the Grace of God, at a **many-sided, systematic, and in-depth dissection** of the panheresy of **ecumenism**, from an **historical and theological** viewpoint.

We call upon your prayers for the **continuation** of this prodigious endeavor, and also for its **constant enhancement**, with the prospect of a **New Sunday of Orthodoxy**, unto the glory of God and the upbuilding of the Church of Christ.

* * *

We thank you, therefore, for responding yet again to our invitation, and we ask you to pray for the equable and favorable outcome of our program this evening.

Our Byzantine Choir has already opened the **Convocation** in a prayerful way, and we have heard, in addition to the *Kontakion* and *Apolytikion* of the day, the *Apolytikion* of our special Patrons tonight—the **Holy Three New Hierarchs, Photios the Great, Gregory Palamas**,

and **Mark of Ephesus**—as well as verses from the **Great Doxology** by Kyriakos Kalogeros, in the Grave Tone (*tetraphonos*).

Next, our Choir will chant the **Great Prokeimenon**, “Turn not away...,” in the Plagal of the Fourth Tone.

* * *

The well-known *Megalynarion* from the Supplicatory Canon to the *Theotokos*, “Speechless be the lips of the impious...,” forms an organic element in the anti-heretical struggle of our Orthodox Church and, consequently, is appropriate for these **Convocations**.

The Byzantine Choir of the Holy Monastery of Sts. Cyprian and Justina will conclude its presentation this evening with “Speechless be the lips...,” in the Plagal of the Fourth Tone (*triphonos*), and a selection from the *kratema* in the Third Tone, by Georgios Tsatsarones, Master of Ecclesiastical Music at the Great Church of Christ.

• *Introduction to the Fourteenth Convocation (Part I)*

The heresy of **ecumenism** has divided the Orthodox since 1924; it is, therefore, vital that we continue to put forth the teaching of our Holy Faith, and that **Orthodox resistance** be conducted by Old Calendarist anti-ecumenists in a responsible and sober manner.

With this in view, the monastic Brotherhood of the Holy Martyrs Cyprian and Justina in Fili, Attika, has produced a number of videotapes with a purely anti-ecumenist content.

In addition, our publishing endeavor, with the general title, “**Towards a Theology of Anti-Ecumenism**,” is comprised, at present, of **nine** informative books, six of which have been translated into English.

Moreover, we are especially happy to report to you that our witness is now expanding by means of the **Internet**: our Holy Synod’s website on the Internet features a large number of texts on ecumenism and contributes in this way to the internationalization of **anti-ecumenism**.

The aim of this entire undertaking, by the Grace of our Lord, is to make people aware of the great danger in question and to awaken the **synodal conscience** of the Orthodox Church to confront the heresy of ecumenism and its direct corollary, that is, the innovation of the New Calendar.

* * *

This year, we deemed it worthwhile to offer a critical review of certain important events that occurred during the past year.

The death and funeral of Pope John Paul II, in April of 2005, brought to the forefront, in a truly forceful way, the heresy of Papist globalism.

What is this heresy? Who embodies it? What relation do the Orthodox have to it? Who is responsible for it?

These questions will be addressed by our first speaker, who will help us, in an introductory fashion, to realize both the gravity of the heresy of Papocentric globalism and the great fall of the Orthodox ecumenists, who, by participating in Papocentric globalism in sundry ways, are parting company with the Saints and falling away from Orthodox Catholicity.

As usual, we have produced a tape for your information and for the purpose of reinforcing even better the points put forward by the speakers.

This very interesting tape will be shown after the first talk, by the Very Reverend Archimandrite Cyprian, whom I invite to come to the podium.



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14th Convocation for Orthodox Awareness

Orthodoxy and Ecumenism: Papocentric Globalism and the “Invisible Unity” of the Church

Part I

Papocentric Globalism: The Anti-Patristic Models of the Orthodox Ecumenists

- 1. Papocentric globalism*
- 2. A display of global power politics*
- 3. “Santo Subito”!*
- 4. The consent of the Catholic Body of the Church*

§1. *Papocentric globalism*

*Our Most Reverend Metropolitan and Spiritual Father;
Your Graces;
Reverend Fathers and Mothers;
beloved brothers and sisters in Christ:*

ICALL UPON the illuminating Grace of Our Lord and the guiding help of our All-Holy Mother to crown with success our critical assessment of the crucial and very serious question of *Papocentric globalism*, as this is promoted in the domain of the so-called *ecumenical movement*.

This issue of *Papocentric globalism* is truly crucial for three main reasons, the first two of which contributed recently to the spectacular promotion of the Vatican and the person of the Pope, literally, to the center stage of the world.

What are these reasons?

First, the funeral of Pope John Paul II, in April of 2005; secondly, the election of the new Pope, Benedict XVI, also in April of 2005; and thirdly, the ever-increasing gravitation of the Orthodox *ecumenists*, and especially those of Athens, to the Vatican, following the Papal visit to Greece during May of 2001.

The crucial nature of this issue has, indeed, brought to the forefront, with truly striking emphasis, the truly tragic truth that the innovating *ecumenists* are now steadily being led outside *Orthodox Catholicity* and far away from communion with the Saints of our Church; herein, precisely, consists the great or, rather, the extreme seriousness of this peculiar *globalism*, which *centers* on the Vatican and, more specifically, on the person of the Pope.

The gravity of this issue raises for the umpteenth time the critical and multilayered question, to which every believer is called to give a convincing and consistent answer: since, as Orthodox, we are the *heirs* of the Holy Three New Hierarchs, Photios the Great,

Gregory Palamas, and Mark of Ephesus, how can we possibly be in communion with the *ecumenists*, who are contributing in various ways to the triumph of *Papocentric globalism*; who, moreover, do not hesitate to endorse the Pope, in season and out of season, as a *model* of ecclesiastical and social action; and who, in this way, confirm the erroneous sentiment that there now exists a *new ecclesiological reality*, in the context of which the *boundaries* between Orthodoxy and heresy are becoming more and more difficult to discern?

Following these introductory thoughts, which form the outline of our subject, permit me to hope for your prayer and attention during the course of my critical analysis.

* * *

IN 2001, from this podium, we discussed *Rome-centered and Papocentric ecumenism*.¹

The dogmatic conviction of the Westerners, that every Pope of Rome is, supposedly, the “**head of the whole inhabited earth**” (*caput totius orbis*),² is certainly not of recent origin.

A fairly early Vatican text, the “Dictates of the Pope” (*Dictatus Papæ*),³ dating from the eleventh century, is regarded by Papists, even today, as a “preëminent Papal document,”⁴ and as the “Magna Carta” of the Catholic Church.⁵

The twenty-seven short sentences of this document underscore, *inter alia*, the “structure of the Church, which has the character of a **centralized monarchy**, in the sense of the **absolute power** of the Pope (*Primatum Romanum*).”⁶

All that is said by the author of this striking text, Pope Gregory VII (reigned from 22 April 1073-25 May 1085),⁷ can be summed up in the following single phrase:

“**The Pope is the absolute Lord of Church and State.**”⁸

Papocentric globalism emerges naturally from these truly preposterous *Dictatus Papæ*, from which I have selected the following seven examples:⁹

“II. The Roman Pontiff **alone** is rightly to be called **universal**.”

“X. His name **alone** is to be commemorated in [all of] the Churches.”

“XI. His **title** is **unique in the world**.”

“XIX. He himself is to be **judged by no one**.”

“VIII. He **alone** may use the imperial insignia.”

“IX. The Pope is the **only one** whose feet all princes are to kiss.”

“XII. He is permitted to depose emperors.”

The roots of these heretical “Dictates,” it should not be forgotten, go back to the middle of the ninth century, to the spurious document known as the “Pseudo-Isidorian Decretals.”¹⁰ First to seek to implement these decretals was Pope Nicholas I (reigned 857-867), who was responsible for the initiation of the *Schism* between West and East during the era of St. Photios the Great of Constantinople (reigned 858-867, 877-886).

As well, these *Dictatus Papæ* in time became entrenched and were eventually accorded the force of dogma, that is, a soteriological character, both by the *First Vatican Council* (1869-1870) and by the *Second Vatican Council* (1962-1965).

Thus, the absolute and universal authority of the Pope was strengthened to the utmost, since it was proclaimed that the basis of the *Dictatus Papæ*, that is, the *Primacy* and *Infallibility* of the Pope, were Divinely revealed dogmas.

From an Orthodox perspective, the institution of the *Papacy*, whose quintessence consists in the *Primacy* and the *Infallibility* of the Pope, so profoundly perverts and distorts the Gospel teaching about the Church that it has been quite correctly and validly characterized, particularly with reference to *Infallibility*, as “the heresy

of heresies,” which—like no other heresy—“revolted radically and completely against the God-Man Christ and His Church.”¹¹

As *time passed*, this revolt assumed a *panheretical* character, since the *institution of the Papacy* became the cornerstone and the source of many other innovations and very serious heresies in Western Christianity, with the Vatican as their center.

Nevertheless, almost a century of participation by the Orthodox in the contemporary *ecumenical movement* has been sufficient for them to succumb, unfortunately, to two deadly sins:

1. to *rehabilitate* the panheresy of Papism, such that the Papacy is now considered a “*Sister Church*,”¹² with which the Orthodox Church is supposedly *invisibly united* by virtue of an alleged *common Baptism*;

2. to *rehabilitate* the Pope, the very rock of offense,¹³ such that he is now regarded as a putative “model,” as a “moral, religious, and indeed prophetic leader,”¹⁴ worthy, indeed, to participate in the glory of the Saints and with them to radiate “the light of the Cross and Resurrection of Christ to the entire world.”¹⁵

Perhaps, indeed, this critical evaluation of ours is hyperbolic and unfair to the Orthodox *ecumenists*?

In what follows, I will endeavor to substantiate my foregoing conclusions concisely and succinctly.

§2. “A display of global power politics”

ON 8 April 2005, exactly thirteen days after the Second Sunday of Great Lent, when the memory of St. Gregory Palamas is honored and we highlight his anti-Papist theology, the Orthodox *ecumenists* took part, by way of joint prayers, in the funeral of Pope John Paul II (†2 April 2005).¹

For the first time since the tragic *Schism of 1054*, which assuredly continues to exist, given that there has been absolutely no retraction on the part of the Papacy of its errors regarding the Faith, worship, and Church organization, forty-seven representatives of each of the local Orthodox Churches, including three Primates (those of Constantinople, Athens, and Tirana) and twenty-six Hierarchs, prayed together around the Pope’s coffin.

It is quite obvious that the Orthodox delegates did not take part in the funeral of the heretical Pope truly in the name of the One and unique Church, that is, the Orthodox Church; “**they did not act ‘following the Holy Fathers,’**”² because as long as the Schism still exists,

“[A]bsolutely no hobnobbing between Orthodox and Roman Catholics is permitted in matters of faith, worship, and Church life in general.”³

It has been very aptly written that

‘The institution of the feast of St. Gregory Palamas on the Second Sunday of the Fast, immediately after the Sunday of Orthodoxy’ constitutes ‘a landmark with regard to the outlook of the Fathers and Orthodox Church life and Tradition’; ‘he is the Father who clearly characterizes the Pope as a heresiarch and the Westerners as heretics.’⁴

It is precisely this “**landmark**” that attests and underscores with special emphasis that today, in the name of anti-Patristic *ecumenism*, a *new ecclesiological reality* has been formed, and one which has glar-

ingly ruptured the unity of the Orthodox *ecumenists* with the Holy Fathers.

The prayerful participation of Orthodox *ecumenists*, and at a high level at that, and in the context of a Papal Mass, as was the case at the funeral of the Pope,⁵ constitutes not only an “**illicit initiative**,”⁶ but also a recognition and legitimation of *Papocentric globalism* and participation therein, as well as, ultimately, alienation from the Orthodox Faith and life and a grievous blow against *Orthodox Catholicity*.

St. Peter’s Square in Rome, where the funeral service of Pope John Paul II was held, literally proclaimed the *triumph of Papocentric globalism* in the most eloquent way possible, and this *triumph* had ecumenical repercussions.

It has been tellingly written that the late Pope was “**the first Pope to promote spiritual globalization**,”⁷ while his funeral was characterized as a “**global event**,” in that “**at least two billion viewers—one third of the world—watched the Pope’s funeral**,” “**and more than four million pilgrims**” gathered in Rome.⁸

His spectacular funeral service

‘turned into a worldwide meeting of people of every religion and nationality’; and ‘Rome became, once again, the center of the world’; ‘The funeral of Karol Wojtyła brought together, as perhaps never before in recent years, Christians, people of other religions, and people of good will who do not have any particular creed.’⁹

It was an unprecedented assembly of public figures:

‘Among the 2,500 representatives of states and religions’ were ‘four kings, five queens, and at least seventy presidents and prime ministers,’ who ‘were present at the ceremony, paying tribute’ to the Pope.¹⁰

Not far from the truth is the assertion that

‘Never at any other time in the history of mankind has so great and so completely spontaneous a crowd gathered to express its love and respect for someone who, even in death, has continued to shed his radiance *urbi et orbi*.’¹¹

But was this all so *spontaneous*?

Insightful observers have spoken about a “**phantasmagoric display of global power politics** occasioned by the funeral of Pope John Paul II”;¹² they have also noted the “**blatant attempt of the Vatican to exploit the funeral service and to present the Pope as a leader of Christianity and of the entire world.**”¹³

§3. “*Santo Subito*”!

ALLOW me now to approach this issue from another standpoint, which is perhaps more distressing.

Could it really be the case that the Orthodox ecumenists, merely by their presence at the funeral of the Pope, participated in the heresy of Papocentric globalism? Or, in the last analysis, could it be that their presence has been misunderstood, and that it was nothing more than an “act of courtesy and kindness”?¹

Unfortunately, all that preceded the Pope’s funeral and all that ensued thereafter leave no margin of misunderstanding or misinterpretation, as you will ascertain at once from what follows.

When the Pontiff’s coffin was transferred for the last time to St. Peter’s Square, the innumerable multitudes that had inundated the square, as well as other squares in Rome,

“burst into an applause’ and “‘declared’ him a saint by acclamation,” “rhythmically” exclaiming “the Pope’s name, and also the slogan “*Santo Subito*” (“A Saint Immediately”).”²

The new Pope, Benedict XVI, certainly heard these shouts from the crowd, and just forty-two days after the funeral of his predecessor, on 13 May, he announced the inauguration of the process for the *beatification* and *canonization* of Pope John Paul II, “without taking into consideration the limitations stipulated by the regulations governing this process.”³

* * *

IT HAS BEEN observed that “the abbreviation of the time limit for beginning the process of beatification”⁴ has given rise to controversy. Nevertheless, the problem is essentially non-existent, for two reasons.

1. The twenty-third of the *Dictatus Papæ*, this “preëminent Papal document,” to which we have previously referred, makes the following outrageous claim:

“XXIII. The Roman Pontiff, if he has been canonically ordained, indubitably becomes a Saint by the merits of the Blessed Peter.”⁵

2. Of decisive importance for this issue was the verdict of the Orthodox *ecumenists*; as is well known, in the wake of a synodal decision, they confess, contrary to the Fathers, that

‘All of us Christians have, by the same Baptism, become members of the Body of Christ, which is the Church’; also, that ‘the Mysteries of Roman Catholics’ ‘are Mysteries of the One, Holy, Catholic, and Apostolic Church’; and finally, that ‘the Schism of 1054 that separated the Orthodox and the Roman Catholic Church does not exist.’⁶

On the basis of these convictions, the Orthodox *ecumenists*, upon the decease of the heretical Pope, hastened, by their stratospheric eulogies and heartfelt prayers, to exalt him to Heaven and to bring him into the mansions of Paradise!

Please do not consider this hyperbolic. Let us observe this truly curious and *unholy* process.

At the first level, the deceased Pope was characterized, *inter alia*, as “a daring visionary” and “a strong personality” (by Patriarch Bartholomew of Constantinople);⁷ as “a great inter-Christian personality” and “a standard-bearer of peace and love” (by Patriarch Theodore of Alexandria);⁸ as “an exceptional religious personality, a courageous visionary, and a rare world leader” (by Archbishop Anastasios of Albania);⁹ and as “a charismatic leader for peace, justice, and reconciliation” (by the Serbian Metropolitan Jovan of Zagreb and Ljubljana).¹⁰

At the second level, Archbishop Anastasios of Albania offered these wishes for the Pope: “May the Lord grant him repose with

His Saints, who radiate the light of the Cross and Resurrection of Christ to the whole world”;¹¹ the Synod of the Serbian Church expressed a “prayerful wish”: may Our Lord “**grant eternal rest and His Heavenly Kingdom to the reposed**” Pope.¹²

It should be noted that Patriarch Pavle of Serbia took part, along with another Bishop, in an evening Catholic Mass in Belgrade for the repose of the Pope’s soul, at which he not only prayed officially with the Roman Catholics, but also stated the wish that **when we depart from this life, we might be vouchsafed the same portion as the Pope!**¹³

As well, Patriarch Alexey of Moscow prayed “**for the repose**” of the Pope’s “**soul in the tabernacles of the righteous,**”¹⁴ while Metropolitan Sawa of Warsaw made the following statement: “**We believe that the Lord of life and death will vouchsafe his [the Pope’s] soul eternal blessedness.... May God rest his soul.**”¹⁵

Finally, Bishop Hilarion (Alfeyev) of Vienna and Austria (Moscow Patriarchate) expressed his conviction that the Pope “**will soon be beatified and canonized,**” and the following wish: “**May his soul rest in peace and may his memory be eternal.**”¹⁶ Metropolitan Maximos of Pittsburgh (Patriarchate of Constantinople) did something inconceivable: on 5 April 2005, he issued an *Encyclical* “to the pious clergy and laity of” his “Divinely-preserved Metropolis,” in which he declared, *inter alia*, that

‘we share in the mourning of the Roman Catholic Church’; that ‘we pray for the repose of the sanctified Pontiff, who departed this life with the choir of the righteous and the Saints’; and concluded as follows: ‘Please keep the sanctified Pope John Paul II and the Roman Catholic Church in your prayers.’¹⁷

* * *

NOW, given all of the foregoing, can there be any further doubt that the Orthodox *ecumenists* equate Orthodoxy and Papism; that

they are coöperating decisively in the promotion of the Pope as a *unifying factor* in the world, and, consequently, that they are participating in the heresy of *Papocentric globalism*?

For those who may harbor doubts about this truly tragic situation, I will end the present section with yet another symptomatic event, in order fully to substantiate my conclusions.

On 12 and 17 June 2003, the ecumenist Patriarch Bartholomew delivered two *lectures* in Turkey, on the then twenty-fifth anniversary of the election of Pope John Paul II (16 October 1978): the first in Ankara, at the Vatican Embassy, and the second, in Constantinople, at the Roman Catholic Church of the Holy Spirit.¹⁸

Patriarch Bartholomew had been invited by the Papal Nuncio¹⁹ in Turkey to *deliver* these speeches for the purpose of making particular mention of the Pontiff's activities "on behalf of peace in the world."²⁰

The Patriarch enthusiastically wove lengthy encomia for the Pope and emphasized

"his stature as a moral, religious, and indeed prophetic leader, not just of all Catholics, not just of all Christians, but of all people [of all faiths], both men and women."²¹

Thus, we are witnesses of a painful *conflict*:

- on the one hand, the genuine conscience of the Orthodox Church condemns the "**all-embracing sin' of Papism,**"²² diagnosing it as such because, through the *dogma of Infallibility*, "**the Pope—a mere man—has usurped the place of the God-Man**";²³

- on the other hand, Patriarch Bartholomew, the Patriarch of the *ecumenists*, regards the contemporary embodiment of the all-embracing sin of Papism

"a beloved brother in Christ,"²⁴ as a universal **"model,"** as an **"example,"** and as **"one who has indeed**

been a good and faithful emissary of God to the people of all nations.”²⁵

It is very evident that the *ecumenists*, by participating in deed and word in the heresy of *Papocentric globalism*, are abruptly sundering their connection to *Orthodox Catholicity*.

§4. *The consent of the Catholic Body of the Church*

I WOULD LIKE, therefore, to conclude my analysis, appealing to your forbearance, by addressing, as I must, the issue of *Orthodox Catholicity*, which the *ecumenists* so crassly assault.

From an Orthodox perspective, *Catholicity* expresses, among other things, the awe-inspiring and magnificent truth that all of the Faithful, both living and dead, that is, the entire Church, are first and foremost united in Christ in a *Catholic Body* and constitute an organic unity and wholeness; consequently, they are united, through Christ, with the All-Holy Trinity.

It has been very revealingly written that

In Christ is found the source and essence of the Catholicity of the Church, because in Christ the entire Church is united with God, with the Divine Trinity; and moreover, all of her members are united in Christ in a perfect and Catholic Body, the Body of the One Christ.¹

We have a crowning expression of *Orthodox Catholicity* in the Divine Liturgy, at which the Church is actualized and the entire Church is present. At the Divine Liturgy not only the *unity*,² but also the *mutual relationship* between the members of the *Catholic Body* of Christ, is made manifest.

This *unity* and this *mutual relationship* between the living Faithful and the Faithful from every age are those indispensable components of the *Catholic Tradition*, which demand that everything in the Church be accomplished “with all the Saints,”³ because only then is “*Orthodox*” synonymous and identical with “*Catholic*.”

Whatever has the *consent* of the *Catholic Body* of Christ is also *Orthodox*; whatever is truly *Orthodox* is also *Catholic*, since it has the *consent* of the Body of the Church, that is, the Saints.

Given these considerations, an initial and very serious question arises:

Can the participation of the *ecumenists* in *Papocentric globalism*, and their concomitant promotion of the Pope as a “model” who is numbered in the choir of the Saints, possibly have the *consent* of the Saints?

How could this be, when the allegedly *infallible Pope-man* has usurped in the Church the place of the God-Man, Who is the unique *center* of His *Catholic Body*, His Church?⁴

Furthermore, another concrete question arises:

Is any hobnobbing permissible between Orthodox and Papists in matters of prayer, worship, service, and common witness, which lead to a *de facto* union,

“without the approbation of St. Photios the Great, St. Gregory Palamas, St. Mark of Ephesus, St. Kosmas of Aitolia, St. Nikodemos the Hagiorite, and St. Nectarios of Pentapolis”?⁵

The answer to this question is of the utmost importance, because there are two alternatives: either the Saints “were mistaken in characterizing Western Christianity as a heresy, a distortion of the truth, and an alienation from ecclesiastical Tradition,”⁶ or the *ecumenists* are mistaken in characterizing Papism as a “*Sister Church*,” with which Orthodoxy is supposedly *invisibly united* by virtue of a putative *common baptism*.

These two alternatives cannot both be valid.

In conclusion, it is quite obvious that the innovating *New Calendarists*, and the Orthodox *ecumenists* in general, do not embrace *Orthodox Catholicity*, “have cut themselves off” from “the Church of the Saints who are alive in Heaven,” are acting in “insubordination and disobedience,” maintain an “attitude of hostility to the Saints,” and have set aside “Divine alliance.”⁷

It is impermissible for the Orthodox *anti-ecumenists* who follow the *Old Calendar*, as *heirs* of the Holy Three New Hierarchs, Photios the Great, Gregory Palamas, and Mark of Ephesus, to be in communion with the *ecumenists*, because the latter have established a *new ecclesiological reality*, based on the heresy of the “invisible unity” of the Church.⁸

The next speaker will inform us at length and in detail about this newfangled ecumenist heresy.

Thank you!



**The end,
and to God
be glory
and thanksgiving**



**The end,
and to the Giver of all good things
be glory and thanksgiving.
Amen.**

Notes

§1. Papocentric Globalism

1. Archimandrite Cyprian and Archimandrite Glykerios Agiokyprianitai, *Ὁ Παποκεντρικὸς Οἰκουμενισμὸς—Ἀνησυχητικὲς Ἐξελιξίσεις* [*Papocentric Ecumenism: Disquieting Developments*], Vol. VIII in Series B, *Contributions to a Theology of Anti-Ecumenism* (Athens: Holy Synod in Resistance, 2002).
2. Archimandrite Vasileios K. Stephanides, *Ἐκκλησιαστικὴ Ἱστορία* [*Church History*], 6th ed. (Athens: “Aster,” 1998), p. 300.
3. Archimandrite Cyprian and Archimandrite Glykerios, *Ὁ Παποκεντρικὸς Οἰκουμενισμὸς*, pp. 115-121.
4. Father Nikephoros Bidales, *Οἱ Ρωμαῖοι Ποντίφηγες καὶ τὸ Ἔργο τους* [*The Roman Pontiffs and Their Function*] (Athens: 1994), p. 242 (the author is “Vicar General of the Catholic Archdiocese of Athens”).
5. See note 4.
6. See note 4.
7. His secular name was **Hildebrand (Ildebrando)**, and he was of Lombard descent. He is honored by the Papists as a saint on 25 May. He was the 157th Pope. “He is reckoned among the greatest Popes of all ages” (Bidales, *Οἱ Ρωμαῖοι Ποντίφηγες*, p. 241).
8. Stephanides, *Ἐκκλησιαστικὴ Ἱστορία*, p. 489.
9. Archimandrite Cyprian and Archimandrite Glykerios, *Ὁ Παποκεντρικὸς Οἰκουμενισμὸς*, pp. 120-121, which contain the complete text of the *Dictatus Papae*.
10. “*The Pseudo-Isidorian Decretals were composed around the middle of the ninth century in France—in the Diocese of Reims, in fact—by a certain Bishop.*” “*Of greatest importance are not the genuine documents that they contain, but the ninety-four spurious Papal decretals and the spurious ‘Donation of Constantine’ added to them. No other forgery in world history has ever been carried off with such skill and no other has had such momentous results.*” “*The purpose of these decretals was to set forth and uphold the theocratic ideas of the Popes against the theocratic ideas of the emperors, and also against independent Churches. The priesthood stands above the political authority, and the summit of the priesthood is the Pope, and consequently, the Pope is ‘head of the whole inhabited earth’ (caput totius orbis).*” (Stephanides, *Ἐκκλησιαστικὴ Ἱστορία*, pp. 299-300.)
11. Archimandrite Justin Popović, *Ἄνθρωπος καὶ Θεάνθρωπος* [*Man and God-Man*], 5th ed. (Athens: “Aster,” 1987), p. 159 (“Reflections on the ‘Infallibility’ of European Man,” §9).
12. See *The Balamand Union: A Victory of Vatican Diplomacy* (Etna, CA: Center for Traditionalist Orthodox Studies, 1993).
13. I St. Peter 2:8.

14. *Καθολική*, No. 2983 (22 July 2003), p. 5 (the views of Patriarch Bartholomew of Constantinople).
15. *Ὁρθόδοξος Τύπος*, No. 1592 (8 April 2005), p. 6 (the views of Archbishop Anastasios of Albania).

§2. “A display of global power politics”

1. Archimandrite Cyprian Agiokyprianites, “Ὁρθόδοξος Καθολικότης ἢ Παποκεντρικὴ Παγκοσμιότης;” [“Orthodox Catholicity or Papocentric Globalism?”], *Ἅγιος Κυπριανός*, No. 326 (May-June 2005), pp. 194-198 (for an English translation of this article, see “[Orthodox Catholicity or Papocentric Globalism?](http://www.synodinresistance.org)” at www.synodinresistance.org).
2. Stergios N. Sakkos, “Ὁ Πάπας ἀπέθανε” [“The Pope Is Dead”], *Ὁρθόδοξος Τύπος*, No. 1596 (13 May 2005), pp. 1, 7.
3. Archimandrite Spyridon S. Bilales, *Ὁρθοδοξία καὶ Παπισμός* [Orthodoxy and Papism] (Athens: Ekdoseis “Orthodoxou Typou,” 1969), Vol. II, p. 364.
4. See note 2.
5. “Ἡ Α.Θ. Παναγιώτης εἰς τὴν κηδεῖαν τοῦ Πάπα Ἰωάννου Παύλου Β’” [“His Most Divine All-Holiness at the Funeral of Pope John Paul II”], *Ἐπίσκεψις*, No. 647 (30 April 2005), pp. 3-4: “... *The Patriarch was escorted to St. Peter’s Basilica, in which he prayed before the coffin of the ever-memorable Pope, which lay open for public veneration, and deposited a wreath of white flowers, which had been brought from Constantinople*”; *the following day, Friday, 8 May, the Ecumenical Patriarch with his entourage and the other ecclesiastical delegates attended the Funeral Mass for the Pope in St. Peter’s Square....*”
6. See note 2.
7. *Τὸ Βῆμα* (10 April 2005), p. A22.
8. *Ἐστία* (9 April 2005), pp. 1, 4.
9. See note 7.
10. *Ἡ Καθημερινή* (9 April 2005), p. 11.
11. *Ἐστία* (9 April 2005), p. 1 (supplement).
12. Chrestos Yannaras, “Ἡ ἱστορικὴ ἀποτυχία ὡς εὐτύχημα” [“Historical Failure as a Mercy”], *Ἡ Καθημερινή* (17 April 2006) (supplement).
13. Metropolitan Paul of Cyreneia, “Δήλωσις”—11.4.2005 [“Statement”—11 April 2005], *Ὁρθόδοξος Τύπος*, No. 1593 (15 April 2005), p. 6.

§3. “*Santo Subito!*”

1. Metropolitan Paul of Cyreneia, “Δήλωσις”—Π.4.2005 [“Statement”—11 April 2005], *Ἐκκλησιαστικὸς Τύπος*, No. 1593 (15 April 2005), p. 6.
2. *Ἐστία* (9 April 2005), p. 1 (supplement), p. 4.
3. “Ἐναρξη τῆς Ὑποθέσεως μακαριωνυμίας καὶ Ἁγιωνυμίας τοῦ Πάπα Ἰωάννου Παύλου Β΄” [“Inauguration of the Process of Beatification and Canonization of Pope John Paul II”], *Ἐπίσκεψις*, No. 649 (30 June 2005), p. 19; “Πρὸς μακαριωνυμίαν τοῦ ἀειμνήστου Πάπα Ἰωάννου Παύλου Β΄” [“Towards the Beatification of the Ever-Memorable Pope John Paul II”], *Ἐπίσκεψις*, No. 648 (31 May 2005), pp. 21-22.
 - It should be noted that, according to the Papists, “*the example of a blessed person is not like that of a saint. Beatification permits, or often entails, honor at a local level, in contrast to canonization, which obligates the entire Church to honor the saint*” (*ibid.*).
4. *Ἐπίσκεψις*, No. 648 (31 May 2005), p. 22.
5. Archimandrite Cyprian and Archimandrite Glykerios, *Ὁ Παποκεντρικὸς Οἰκουμενισμὸς*, p. 121.
6. Athenagoras Kokkinakis, Archbishop of Thyateira and Great Britain, *The Thyateira Confession: The Faith and Prayer of the People of God* (London: The Faith Press, 1975), pp. 204, 203, 208.
 - It should be noted that *The Thyateira Confession* (in English and Greek) is “*published with the blessing and authorisation of the Ecumenical Patriarchate of Constantinople,*” and consequently represents the “*Confession of Constantinople.*”
7. “Ἡ ἔκκλησιαστικὴ ἡγεσία διὰ τὸν θάνατον τοῦ Πάπα” [“Church Leaders on the Death of the Pope”], *Ἐκκλησιαστικὸς Τύπος*, No. 1592 (8 April 2005), p. 6.
8. See note 7.
9. See note 7.
10. Information Service of the Serbian Orthodox Church. Internet, 7 April 2005.
11. See note 7.
12. From the Internet.
13. See note 10.
14. See note 12.
15. See note 12.
16. “Orthodox News” Forum, Internet, 6 April 2005.
17. From the Internet.
18. See “Ἡ Α.Θ. Παναγιότης, ὁ Πατριάρχης, ὁμλητῆς εἰς δύο διαλέξεις ἐν Ἀγκύρᾳ καὶ Κωνσταντινουπόλει” [“His Most Divine All-Holiness, the Patriarch, Delivers Two Lectures, in Ankara and Constantinople”], *Ἐκκλησιαστικὸς Τύπος* (Constantinople) (April-June 2003), pp. 577-584 (on pp. 579-

- 584: “Lecture of His Holiness Ecumenical Patriarch Bartholomew On the Activities for World Peace by His Holiness Pope John Paul II—Ankara, 12 June 2003”); *Ἐπίσκεψις*, No. 623 (30 June 2003), pp. 10-11; “Αἱ ὑπὲρ τῆς εἰρήνης πρωτοβουλία τοῦ Ἰωάννου Παύλου Β΄” [“The Initiatives of John Paul II for Peace”] *Καθολικὴ*, No. 2983 (22 July 2003), pp. 4-5 (translation of the speech in Constantinople).
19. An official of the Vatican State, accredited as a diplomatic representative of the Pope to the government of a country which maintains formal diplomatic relations with the Holy See.
 20. *Ἐπίσκεψις*, No. 623 (30 June 2003), p. 10. The speech delivered in Ankara was in English, while the speech delivered in Constantinople was in French.
 21. *Καθολικὴ*, No. 2983 (22 July 2003), p. 5.
 - “*His stature as a moral, religious, and indeed prophetic leader, not just of all Catholics, not just of all Christians, but of all people of all faiths...*”; “*Great is the burden to be such an example.*” (See *Ὁρθοδοξία*, *op. cit.* In the Greek translation from the French, the phrase “of all faiths” is missing.)
 22. **Archimandrite Justin**, *Ἀνθρῶπος καὶ Θεάνθρωπος*, p. 159 (“Reflections on the ‘Infallibility’ of European Man,” §10).
 23. *Ibid.*, p. 158 (“Reflections on the ‘Infallibility’ of European Man,” §9).
 24. “Μήνυμα τῆς Α.Θ. Παναγιότητος τοῦ Οἰκουμενικοῦ Πατριάρχου Βαρθολομαίου πρὸς τὴν Α. Ἀγιότητα τὸν Πάπαν τῆς Πρεσβυτέρας Ρώμης Ἰωάννην Παῦλον Β΄ ἐπὶ τῇ συμπληρώσει εἰκοσιπενταετοῦς διακονίας εἰς τὴν Ἐπισκοπικὴν Καθέδραν τῆς Πρεσβυτέρας Ρώμης (16/10/2003)” [“Message of His Most Divine All-Holiness, Ecumenical Patriarch Bartholomew to His Holiness Pope John Paul II of the Elder Rome on His Completion of Twenty-Five Years’ Service on the Episcopal Throne of the Elder Rome (16 October 2003)”], *Ἐπίσκεψις*, No. 627 (31 October 2003), pp. 2-3; *Ὁρθοδοξία* (Constantinople) (October-December 2003), pp. 847-848.
 25. *Καθολικὴ*, No. 2983 (22 July 2003), p. 5.
 - “*It is good for us to look to the example of one among us who has indeed been a good and faithful emissary of God to the people of all nations.*” (See *Ὁρθοδοξία* [April-June 2003].)

§4. *The consent of the Catholic Body of the Church*

1. Hieromonk Atanasije Jevtić, *Ἡ Ἐκκλησιολογία τοῦ ἀποστόλου Παύλου κατὰ τὸν ἱερὸν Χρυσόστομον* [*The Ecclesiology of the Apostle Paul According to St. John Chrysostomos*] (Athens: 1967), pp. 102-103.
2. “*The Body of Christ is both the Church and the Eucharist; that is, they are one in Christ*”; “*consequently, the Church has a Eucharistic nature. Apart from the Church there is no Eucharist, and apart from the Eucharist there is no Church*” (*ibid.*, p. 125).
3. Ephesians 3:18.
4. It should be noted the new Pope, Benedict XVI (2005–), understands *Catholicity* solely in terms of communion with Rome, that is, with the Pope: “*There exists a single Church of Christ, which subsists in the Catholic Church [exists fully in the bosom of the Catholic Church], governed by the Successor of Peter and by the Bishops in communion with him*” (Cardinal Joseph Ratzinger [now Pope Benedict XVI], “*Declaration Dominus Iesus*,” §17 [6 August 2000], ratified and confirmed “by the apostolic authority” of Pope John Paul II [www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20000806_dominus-iesus_en.html]). The phrase in brackets was added in the Greek translation of *Dominus Iesus* published in *Ὁρθοδοξία* (Athens), No. 7/2000, p. 23—*Trans.*
5. Cf. Protopresbyter Georgios D. Metallenos, *Πῶς ἔγινε ὁ Πάπας «ἀλάθητος»* [*How the Pope Became “Infallible”*], 2nd ed. (Trikala and Athens: “Protypes Thessalikes Ekdoseis,” 2002), p. 121.
6. See note 5.
7. Protopresbyter Theodore Zissis, *Τὰ Ὁρῶα τῆς Ἐκκλησίας—Οἰκουμενισμὸς καὶ Παπισμὸς* [*The Limits of the Church: Ecumenism and Papism*] (Thessaloniki: Ekdoseis “Bryennios,” 2004), pp. 67, 69.
8. Archimandrite Cyprian and Hieromonk Klemes Agiokyprianitai, “Ἡ Συμμετοχὴ στὸ “Παγκόσμιο Συμβούλιο Ἐκκλησιῶν” ὡς Ἐκκλησιολογικὴ Αἵρεσις—”Αόρατη Ἐνότης” καὶ “Βαπτισματικὴ Θεολογία”” [“Participation in the ‘World Council of Churches’ as an Ecclesiological Heresy: ‘Invisible Unity’ and ‘Baptismal Theology’”], *Ἅγιος Κυπριανός*, No. 329 (November-December 2005), pp. 242-243; No. 330 (January-February 2006), pp. 266-269.



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)



14th Convocation for Orthodox Awareness

Orthodoxy and Ecumenism: Papocentric Globalism and the “Invisible Unity” of the Church

Videotape

“Papocentric Globalism and the Alienation of the Orthodox Ecumenists”

- 1. The new ecclesiological reality*
- 2. The new Pope’s doublespeak*
- 3. “Now is the judgment...!”*

“Papocentric Globalism and the Alienation of the Orthodox Ecumenists”

§1. The new ecclesiological reality

1. The funeral of Pope John Paul II, on 8 April 2005, contributed—in a truly unique way—to the advancement of *Papocentric globalism*, as this has been systematically cultivated by *Roman Catholic ecumenism* since 1965.
2. In that year, four decades ago, the *ecumenists* of the Phanar and of the Vatican performed the mutual *lifting of the anathemas* of 1054.
3. By that act of *lifting the anathemas*, the error of heresy was equated with the Truth of Orthodoxy, and a *new ecclesiological reality* was inaugurated.
4. Since then, the Orthodox *ecumenists* have steadily become estranged from the ecclesiastical catholicity of Orthodoxy and have contributed, in deed and word, to the triumph of *Papocentric globalism*, at both the inter-Christian and interfaith levels, as happened again at the *Twentieth Meeting of Religions for Peace*, in September of 2005, in Lyon, France.
5. St. Peter’s Square in Rome, where the funeral service of Pope John Paul II was held, became the unerring witness of this *triumph of Papocentric globalism*.
6. The funeral of the Pope was characterized as a “**global event**,” in that “at least two billion viewers—**one third of the world**—watched” it, “and **more than four million pilgrims**” gathered in Rome.
7. This spectacular funeral service “turned into a **worldwide meeting** of people of every religion and nationality”; “Rome became, once again, the **center of the world**”; “The funeral of Karol Wojtyła brought together, as perhaps never before in recent years, Christians,

people of other religions, and people of good will who do not have any particular creed.”

8. In fact, it was an unprecedented assembly of **public figures**: “Among the 2,500 representatives of states and religions” were “four kings, five queens, and at least seventy presidents and prime ministers,” who “were present at the ceremony, paying tribute” to the Pope.

9. As has been written, “**Never at any other time in the history of mankind** has so great and so completely spontaneous a crowd gathered to express its love and respect for someone, who, even in death, has continued to shed his radiance *urbi et orbi*.”

10. Unfortunately, **for the first time since the tragic Great Schism of 1054**, Orthodox Primates and delegates took part in such a “global meeting” in Rome, for the funeral of an heretical Pope, even though heretical Papism has not at all retracted any of its multifarious errors .

11. **Forty-seven** representatives of each of the local Orthodox Churches, including **three Primates** (those of Constantinople, Athens, and Tirana) and **twenty-six Hierarchs**, prayed together around the Pope’s coffin.

The Uniates chanting a *Trisagion* before the Pope’s casket.

“Again we pray for the repose of the soul of the servant of God who hath fallen asleep, John Paul, Pope of Rome, and that he may be forgiven every transgression, both voluntary and involuntary.”

12. Is it possible for those Shepherds, who so crassly **assault** Orthodox Catholicity and openly contribute to the advancement of *Papocentric globalism*, to remain united “with all the Saints”?

§2. The new Pope's doublespeak

1. The *alienation of the Orthodox ecumenists* and the now entrenched “*new ecclesiological reality*” are sedulously impelling us to forget the tragic truth that “the institution of the Papacy constitutes **the greatest heresy**, one which perverts the dogma of the Church.”

“I proclaim to you tidings of great joy: We have a **Pope!**”

2. Thus, the Orthodox *ecumenists* are not “following the Holy Fathers” when they participate in various ways in the enhancement of *Papocentric globalism*.

“With great affection I also greet all those who have been reborn in the sacrament of Baptism but are not yet in full communion with us; and you, my brothers and sisters of the Jewish people, to whom we are joined by a great shared spiritual heritage, one rooted in God’s irrevocable promises....”

3. On 24 April 2005, the episcopate of the new Pope, Benedict XVI, was officially inaugurated.

4. Present at his *enthronement* were Orthodox *ecumenists*, who coöperated for the umpteenth time in promoting the institution of the panheretical *Papacy*.

5. The Vatican, a state of half a square kilometer, was exalted yet again to a *super-state* and a *super-power*, whose diplomatic relations extend to 174 countries!

6. However, the *ecumenists* should not have forgotten that the new Pope, as Cardinal Ratzinger, endorsed in 2000 the Declaration *Dominus Iesus*, which underscored, with particular emphasis and clarity, that

7. “There exists a single Church of Christ, which subsists in the Catholic Church, governed by the Successor of Peter and by the Bishops in communion with him.”

8. Although Pope Benedict XVI presents himself as moderate and sympathetic to Church union, in the end, however, he shows himself to be *duplicitous*. This was demonstrated exactly two months after his *enthronement*.

9. On 29 June 2005, a delegation of *ecumenists* from Constantinople, headed by Metropolitan John (Zizioulas) of Pergamon, took part in Rome's *Patronal Feast*.

“...I cordially and affectionately greet the Delegation of the Orthodox Church of Constantinople, which has come for this noteworthy event...”

10. The new Pope, addressing the crowds that had inundated St. Peter's Square, and also the Orthodox, who, unfortunately, were present there and praying together with him, was absolutely clear in his proclamation of heretical *Papocentric globalism*:

11. **“The Pope, in his capacity as Bishop of Rome, exercises a unique and indispensable office for the universal Church, that of being the source and everlasting visible foundation of unity for all the Bishops and all the faithful.... After the martyric death of the Apostles Peter and Paul, all the churches began to consider the Church of Rome as the central point of reference with regard to unity in the faith and pastoral practice....”**

12. However, the following day, at a special audience with the delegation from the Phanar, Pope Benedict used a different kind of language, the ambiguities of which are reminiscent of the typical and now familiar diplomatic language of *ecumenical dialogues* and the so-called *“Theology of Love.”*

13. How on earth can the *ecumenists* exist within the realm of Orthodox Catholicity when by their silence they allow the Pope to *mock them* and, at the same time, to **promote his heresy**, which is hateful to God?

§3. “Now is the judgment...!”

1. On 8 April 2005, i.e., exactly **thirteen days after the Second Sunday of Great Lent**, when the memory of St. Gregory Palamas is honored and we highlight his anti-Papist theology, the Orthodox *ecumenists* took part, by way of joint prayers, in the funeral of Pope John Paul II!
2. The ecumenist Primates prayed in precisely these words:
“May the Lord grant him repose with His Saints,
who radiate the light of the Cross and Resurrection of
Christ to the whole world.”
3. It is now beyond question that the long-standing cultivation of *ecumenism*, centering on Geneva and the Vatican, has shaped and established *de facto* a *new ecclesiological reality*, as this is perceived and portrayed by the leaders of the *World Council of Churches*, when they assert that
4. “*all of us Christians, regardless of dogmatic differences, are one in Christ by virtue of our common baptism; and this invisible unity of ours must become visible.*”
5. These heretical views were set forth before the new Pope, Benedict, in June of 2005 by the General Secretary of the World Council of Churches, Samuel Kobia, in the presence of Orthodox ecumenists.

Joint Prayer for Christian Unity. January 2006.

6. Participation in the Geneva-based *World Council* and collaboration with *Papocentric globalism*, along with adoption of the heresy of the *invisible Church*, have led the innovating *ecumenists* **outside** Orthodox Catholicity and **far away** from communion with the Saints, “with very grave soteriological repercussions,” to be sure.
7. “Now is the judgment...!”

In the face of this apostasy, the *anti-ecumenists* in *resistance* discern with agony the ever-widening chasm between Orthodox *ecumenists* and Orthodox who adhere to Patristic Tradition.



The end,
and to the Giver of all good things
be glory and thanksgiving.
Amen.

• Introduction to Part II of the Fourteenth Convocation

As we have heard from the **first speaker**, and as we have also ascertained with our own eyes from our brief, but very informative videotape, the innovating ecumenists have established a **new ecclesiological reality**, based on the heresy of the putative “**invisible unity**” of Orthodox and heretics.

The ecumenist cacodoxy of “**invisible unity**” constitutes the **heretical basis** of the ecumenical movement, and it is steadfastly being promoted by the joint and resolute contribution of Papists, Protestants, Anglicans, and, unfortunately, Orthodox ecumenists.

What exactly does this heresy profess? What is the context within which it is fostered? And what, finally, is the **True Church**, in whose realm **alone true unity** and **true Baptism** exist?

I invite the **second speaker**, the Reverend **Hieromonk Klemes**, to come to the podium in order to answer these crucial questions.



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)



14th Convocation for Orthodox Awareness

Orthodoxy and Ecumenism: Papocentric Globalism and the “Invisible Unity” of the Church

Part II

The Ecumenist Heresy of the “Invisible Unity” of the Church

- 1. The contemporary unifying context of ecumenism*
- 2. The contribution of Papism to the formation of the context of contemporary ecumenism*
- 3. The contribution of the WCC to the formation of the context of contemporary ecumenism*
- 4. The contribution of the Orthodox to the formation of the context of contemporary ecumenism*
- 5. The true unity of the Church of Christ and true Baptism*
- 6. One must have no communion with the ecumenists, since they are “alienated from God”*

§1. The contemporary unifying context of ecumenism

*Our Most Reverend Metropolitan and Spiritual Father;
Your Graces;
Reverend Fathers and Mothers;
beloved brothers and sisters in Christ:*

1. St. John, the Archpriest of Kronstadt, that renowned Paschal Father¹ who is almost our contemporary, that great Orthodox Saint, wrote the following forthright and prophetic words at a time when the ecclesiological heresy of ecumenism was in its infancy:

‘We can only adhere strictly to the one, true Faith and Church’; ‘Who of the Orthodox would not desire to unite with the Roman Catholics and the Lutherans and be one with them in Christ, one Church, one community of the faithful! Cast away falsehood and accept the truth and unite with us in oneness of mind; enough of your disagreeing and arguing. The coming of Christ is near, at the doors! But who of the members of these that are called churches, especially the leaders..., will agree to renounce their errors? No one. And we cannot agree with their heretical teaching without harm to the salvation of our own souls...’²

2. Truly, the notorious movement for the so-called unity of Christians, as we have heard and seen, and as we shall hear, militates to the detriment of the truth, in conformity with heretical teachings, and impairs the salvation of the souls of the Orthodox ecumenists involved in it and of all who “knowingly” have communion with them.

This is the case because, at the basis and at the inception of contemporary ecumenism, there lies a rotten and false foundation: the heresy that all of the so-called churches and confessions of Christianity are already **invisibly united** with each other,³ since, as the ecumenists maintain, they all have **in common** salvific baptism, by

means of which they are brought into the one Body of Christ, the Church.⁴ Therefore, even though they are imperfectly united for the moment, they can work together, pray together, and together bear witness before the world to the same Gospel of Christ, while endeavoring, at the same time, to make their unity “**visible.**”

3. Our Lord says in the Holy Gospel that “a corrupt tree” cannot yield “good fruits,”⁵ while the Apostle James, the Brother of God, assures us that a well cannot at the same time pour forth sweet and bitter water and that a fig tree cannot bring forth olives, nor a vine figs!⁶

Ecumenism, as an ecclesiological heresy, is not susceptible of healing, but only of condemnation, and it cannot yield good and God-pleasing fruits, but only bitter and contagious ones!

Now, let us observe in brief, invoking the illumination of the Divine Comforter, through the intercessions of our Holy Patrons, the Three New Hierarchs, how this context of **contemporary ecumenism was formed**, how the Orthodox became embroiled in it at a pan-Orthodox level, why newfangled ecumenist theories and practices constitute a pernicious heresy, and what the duty of those who are truly Orthodox in our apocalyptic days is.

§2. The contribution of Papism to the formation of the context of contemporary ecumenism

4. The first part of the presentation at tonight's "Fourteenth Convocation for Orthodox Awareness" was devoted to **Papocentric globalism**. In keeping with this, we shall begin the examination of our topic with **Papism**.

In his formal address at his enthronement in the Vatican, in April of the past year, the new Pope, Benedict XVI, made reference to the "sacrament of Baptism" of those still not in full communion with Rome; and in his allocution at the Patronal Feast of Rome, in June of the past year, he mentioned the "common mission" of Papists and Orthodox to bear witness to Christ together, on the basis of the unity that they have already been given, so that the world might believe.⁷

5. The new Pope thus continued the line of his predecessor, John Paul II, who wrote in 1995, in his major text on ecumenism, the Encyclical *Ut Unum Sint*:

*"The Sacrament of Baptism, which we have in common, represents "the sacramental bond of unity." The theological, pastoral and ecumenical implications of our common Baptism are many and important'; "[T]he ultimate goal of the ecumenical movement is to re-establish full visible unity among all the baptized."*⁸

6. The Papists have in fact accepted the baptism of Christians not belonging to them as far back as the Council of Trent in the sixteenth century, and since the Second Vatican Council they have recognized it as important evidence of some degree of ecclesiastical communion among Christians, in spite of their divisions.⁹ Vatican II made it clear that the Church includes "Catholics" and "non-Catholics," "all united by a common baptism and a common faith in Jesus Christ and his Gospel."¹⁰

Basing itself on the “ecclesiological conviction” that there already exists a “**real but imperfect communion**” “**between the churches,**” the Vatican Council called for a “**common witness**” and “co-operation among Christians” before the whole world, precisely because in this way the bond that unites them is vividly expressed.¹¹

§3. *The contribution of the WCC to the formation of the context of contemporary ecumenism*

7. Despite the fact that the function of the Pope, as the supreme unifying factor for all Christians, remains unshaken in Papism to this day, the aforementioned ecclesiological viewpoint of the Papists expresses the views of, and fully satisfies, the Protestants, who had already been active in founding the so-called **World Council of Churches (WCC)** in 1948, with the assistance and participation, unfortunately, of Orthodox ecumenists.

According to the first General Secretary of the WCC, W.A. Visser 't Hooft, the Geneva-based Council

*is an emergency solution, a stage on the road,... a fellowship which seeks to express that unity in Christ already given to us and to prepare the way for a much fuller and much deeper expression of that unity.*¹²

The Protestant ecclesiological error of the “invisible unity” of the Church, which the pan-confessional Council of Geneva is honoring for fuller and deeper—that is, “visible”—expression, is clearly evident in this quotation.

8. In order to dispel any ecclesiological reservations on the part of Papists and Orthodox towards the WCC, the Central Committee published in 1950 what is known as the “**Toronto Statement.**”¹³

In this Statement, although we are assured, *inter alia*, that the WCC is not, and must not become, a “super-church,” and that it is not based on any one particular conception of the Church, we nonetheless read that “**membership of the church of Christ is ‘more inclusive’ than membership of one’s own church body**”¹⁴—a blatantly Protestant ecclesiological formulation. This entails a distinction between the “Church of Christ” and the “church body” to which each person belongs, the former being regarded as more “inclusive,” such that it encompasses within itself more than one “church body”!

Furthermore, in the same Statement it is anticipated that the “member-churches” of the WCC will enter into “spiritual relationships”¹⁵ with each other, and the issue of their “common witness” through “mutual solidarity, mutual assistance, and the avoidance of actions incompatible with brotherly relationships”¹⁶ is also raised. In this way, as one ecumenical analyst observes, “[u]nity was developing through admitted and acknowledged diversity”!¹⁷

9. The WCC gradually began to display openly its veritably “non-neutral” ecclesiological nature and to call on its “member-churches,” as it did in its constitutional “amendment”¹⁸ in Nairobi, in 1975,

*to pursue the goal of visible unity in one faith and in one eucharistic fellowship expressed in worship and in the common life in Christ, and to advance towards that unity in order that the world may believe.*¹⁹

By means of this “commitment” and all of the other diverse activities of the WCC, it is understood, as one of its leading lights observes [of ecumenism], that the “member-churches” are enabled **to live effectively their already-existing fellowship and to move on towards full visible unity.** Since 1948 the WCC has helped churches to enter into **radically changed relationships** with each other.... This fellowship (though imperfect) is expressed... **in forms of common prayer and worship..., common witness and service.**²⁰

10. As we emphasized earlier on, according to the ecumenists, what binds together this already-existing ecclesiastical fellowship is, as they say, their **common baptism.**

They admit that under the combined pressure of the Orthodox Churches and the Papists, particularly after Vatican II, the Faith and Order commission of the WCC has ascribed increasing importance **“to a common recognition of baptism by all the churches.”**²¹

And what were the fruits of this coöperation?

Just recently, in anticipation of the Ninth General Assembly of the WCC in Porto Alegre, Brazil (February 2006), the Council addressed an Appeal to its “member-churches,” in which it made the following characteristic statements, among many others:

Our divisions are real wounds to the body of Christ. Thus we are committed to one another on the way towards visible unity....

All who have been baptized into Christ are united with Christ in his body.... Baptism into union with Christ calls churches to be open and honest with one another, even when doing so is difficult.... Our common belonging to Christ through baptism in the name of the Father and of the Son and of the Holy Spirit enables and calls churches to walk together, even when they are in disagreement. We affirm that there is one baptism, just as there is one body and one Spirit, one hope of our calling, one Lord, one faith, one God and Father of us all (cf. Eph. 4:4-6). In God's Grace, baptism manifests the reality that we each belong to one another, even though some churches are not yet able to recognize others as churches in the full sense of the word. We recall the words of the Toronto Statement, in which the member churches of the WCC affirm that ‘the membership of the church of Christ is more inclusive than membership of their own church body...’ (IV.3),²²

This somewhat lengthy excerpt **confirms** very perspicuously all that we have said about the heretical ecclesiological **foundations** and **aims** of the WCC.

§4. The contribution of the Orthodox to the formation of the context of contemporary ecumenism

11. And now, we come to the most **painful** section of our address, since we are going to demonstrate that the **Orthodox ecumenists** not only have not reacted and do not react against all of the heretical ideas that we have so far heard in connection with the formation of the new ecclesiological context of ecumenism within Papism and the World Council of Churches, but in various ways even assent to these ideas and—what is even more tragic— bear immense responsibility for the conformation and dissemination of this heretical milieu.

Indeed, in its well-known **Encyclical of 1920**, the Patriarchate of Constantinople, without dissimulations or prevarications, regards “**the local Churches,**” both Orthodox and heterodox, as “**kith and kin in Christ,**” as “**fellow-heirs and of the same body, [as partakers of] the promise of God in Christ,**” and consequently as jointly constituting the “**entire Christian body,**” that is, the “**entire Body of the Church.**”²³

Since, therefore, all of the heterodox are recognized as belonging to the Body of the Church, and since there evidently exists an “**invisible unity**” with them which will be rendered “**visible**” by means of the ecumenical movement, recognition of the baptism of the heterodox or heretics is unavoidable and obviously implicit; for how else can they belong to the Body of the One Church?

12. In fact, Ioannes Karmires, a professor of Dogmatic Theology, explains this clearly to us:

‘**For this reason,**’ that is to say, that ‘**all of us Christians are sacramentally and ineffably united with Christ and with each other through the sacramental Grace of Holy Baptism,**’ ‘**regardless of the Confession to which we belong,**’ ‘**the Ecumenical Patriarchate did not hesitate to address its famous proclamation of 1920 “to**

the Churches of Christ everywhere,” characterizing the Christian confessions as “Churches.”²⁴

13. The ecumenists of Geneva admit that the now standard ecumenist term “**fellowship of churches**,” which appeared in the constitution of the WCC and had already been formulated at the 1938 meeting in Utrecht, was first encountered in the Constantinopolitan Encyclical of 1920, endowed with an ecclesiological weight and meaning dear to the Protestant world, that is, a “fellowship of churches” that is “**given**” and “**previous**,” and “not just constituted by human decisions.”²⁵

14. **Archbishop Christodoulos** of the innovationist New Calendar Church, who has of late become a **zealous ecumenist**, is well aware of the historical and theological significance of the 1920 Encyclical, which he constantly invokes in order to justify his bold ecumenist ventures: He recently mentioned it twice, both at the international academic symposium held in Thessaloniki, in June of 2003, on the topic of “Orthodox Theology and Ecumenical Dialogue,”²⁶ and in his address to the General Secretary of the WCC, Pastor Samuel Kobia, during the latter’s visit to the Holy Synod [of the Church of Greece—*Trans.*], in May of the past year, on the occasion of the WCC’s Fourteenth Conference on World Mission and Evangelism,²⁷ while within the coming months he is going to visit both the Vatican and the headquarters of the WCC in Geneva.

Indeed, when you base yourself on a heretical foundation, it is obvious that you are in the realm of error and heresy!

15. In 1975, there occurred an event of great importance for ecumenism: The so-called *Thyateira Confession*, a book small in format and 286 pages in length, in two languages (Greek and English), with the sub-title *The Faith and Prayer of the People of God*, was published in London by the then Archbishop Athenagoras (Kokkinakes) of Thyateira and Great Britain.

This study had been submitted for approval to the Holy Synod of the Church of Constantinople, which, under the presidency of the previous Patriarch, Demetrios (†1991), endorsed it.

The *Thyateira Confession* is literally replete with ecclesiological errors, which the Orthodox ecumenists have developed in order to justify their participation in ecumenism, and it represents an **organic continuation** and a **detailed interpretation** of the heretical 1920 Encyclical.

A few characteristic excerpts are more than enough to prove the magnitude of the false belief not only of Athenagoras Kokkinakes, but also of the Church of Constantinople, which endorsed and gave its blessing to the *Thyateira Confession*, as well, also, of the other Orthodox, who remained silent in the face of such a dreadful perversion of ecclesiology, with the laudable and shining exception of that great contemporary Confessor of the Faith and holy ascetic, Metropolitan Philaret (†1985) of the Russian Orthodox Church Abroad, who was the only one to react publicly, Patristically, and courageously.²⁸

We read, in the *Thyateira Confession*:

‘Orthodox Christians, Roman Catholics, Anglicans, Copto-Armenians and Ethiopians, Lutherans and Methodists, and other Protestants are Christians Baptized in the Name of the Father, and of the Son, and of the Holy Spirit’

‘All of us Christians have, by the same Baptism, become members of the Body of Christ, which is the Church.’

‘The Church has doors but does not have walls. The Holy Spirit inspires Christians to seek and find the exit and to go out to meet other Christians so as to become friends, and to pray together and work together for the great cause of Christian unity.’

‘Christians believe that true Ordination and Priesthood are possessed and imparted by Orthodox Bishops,

*Roman Catholic Bishops, Copto-Armenian and Ethiopian Bishops, and Anglican Bishops.*²⁹

16. Given these ecclesiological bases and principles, which level out dogmatic differences and which are wholly without support or foundation in Holy Tradition, how are we to assess the justification typically put forward by the Orthodox ecumenists for participating in the ecumenical movement: that they do so in order to give “an **Orthodox witness**” to the heterodox world?

Since, as we have presented them, the foundations of this movement are anti-Orthodox, and ecumenism had a “**ready-made, already worked out creed**,” to the consolidation of which these same Orthodox ecumenists contributed mightily, and since, moreover, it had placed them in a “**ready-made frame within which they [were] allowed to function**,” the influence and the “witness” of the Orthodox towards the heterodox was, and is, minimal and insignificant by comparison with the corrosion which they themselves have undergone, and continue to undergo, at the hands of the heterodox, continually imbued with the new, ecumenical teaching about the Church, which they both defend and disseminate.³⁰

17. In this regard, the facts speak for themselves.

These heretical teachings concerning the “invisible unity” of the Church and the “common baptism” of Orthodox and heterodox or heretics show up in many and various documents, activities, statements, agreements, and proclamations, etc. by Orthodox ecumenists, either in isolation or collectively, in association and collaboration with the heterodox.

Thus, we have arrived, in a very striking way,

—at the so-called “**Balamand Union**” of Lebanon, in 1993, with clear mutual recognition by Orthodox and Papists of each other’s ecclesiality and mysteries, through the prohibition, to boot, of any “rebaptism”;³¹

—at all that transpired and was jointly proclaimed during Patriarch Bartholomew’s visit to the **Vatican in 1995**, where we had, once

again, a clear equation of the ecclesiality and mysteries of Orthodox and Papists;³² and also

—at the **common recognition of baptism**, again through the prohibition of any rebaptism, between Constantinople and the Evangelical Protestants of Germany, in September of 2004, at the Phanar.³³

It is evident, from the foregoing, that the Orthodox ecumenists are in a state of **spiritual blindness** and are laboring under a tragic **ignorance** of the “ways” of God’s Uncreated Grace, and that for this reason they recognize the Church, Baptism, and Mysteries where they really **do not exist**—in Papism and Protestantism—and do not recognize them where they really **do exist**, among the Old Calendarist anti-ecumenists engaged in Orthodox resistance. Truly, a sign of the times!

§5. The true unity of the Church of Christ and true Baptism

18. If the previous section of our presentation was the most distressing, the present section is the most **important** and the most **theological**, demanding special attention.

We have set forth the teachings of heresy; but we must demonstrate briefly why there is no “invisible unity” or “common baptism” of Orthodox and heretics, so that we might draw the practical conclusions that naturally follow from this fact.

The **foundation** of the One and unique Church of Christ, which is His Body, is the **unity of Faith**, and this is precisely the **source** of its unity, because, according to the Apostolic and Patristic understanding of the entire Orthodox Catholic Church, the **Church of Christ is founded upon the correct and saving faith in and confession of the Truth.**³⁴

For this reason, the Apostle Paul, the greatest exponent of Orthodox ecclesiology, calls the Church “**the pillar and ground of the truth.**”³⁵

The Faith of the Gospel of Christ is **identical** with the Truth of the Church, with **Orthodoxy**, that is, “**correct doctrines,**” and it is only by way of this Faith in the Truth that salvation is obtained. Hence, there can be only and exclusively “**one Faith**” and one “**unity of Faith.**”³⁶

Thus, without **unity in the dogmatic Faith** that has been revealed to us by the Triune God Himself, any kind of Church unity is inconceivable.³⁷

St. John Chrysostomos observes, in this regard:

“**When we all believe alike, then is there unity...
For this is unity of faith, when we are all one..., [when]
we are shown all to have one faith.**”³⁸

19. The connecting bond of this charismatic unity of Faith in the Church is given by the Holy Spirit, Who animates it. In truth, through the **Grace of the Holy Spirit**, through the holy virtues and the Divine Mysteries, the members of the Church of Christ, when

they are in organic unity and communion, truly constitute “**one body**” and “**one spirit**” and confess “**one faith**,”³⁹ which unites them with Christ and with each other.⁴⁰

St. John Chrysostomos makes a marvelous observation at this point. In the “one body” there must without fail be “one spirit,” that is, **concord and unanimity in faith**, because it is possible for the following to occur:

“that there be one body, and yet not one spirit; as, for instance, if any member of it should be a friend of heretics.”⁴¹

For this reason, the struggle for the unity of the Church in faith has always been, at the same time, a **struggle against all heresy and all heretics**, who destroy this unity through **any heterodox teaching**, no matter how slight, in which case the “**anathema**” of the Apostle Paul⁴² falls upon them like a thunderbolt.

We can, therefore, assert, on the basis of the foregoing, that in the **contours of the correctness of Faith, of which the Holy Mysteries are an expression, we discern the “ultimate limits” of the Church of Christ**,⁴³ into which one enters canonically and lawfully in one and only one way:

20. It is through the Mystery of **true Baptism**, in “form” and in “essence,” celebrated by a genuine bearer of Apostolic Succession and the Grace of the Church, in **right Faith and piety**,⁴⁴ that one is brought into the Church. All who are Baptized in an Orthodox manner, by the power and coöperation of the Holy Spirit, are incorporated into the one Body of the Church, into the living Temple of the Holy Trinity,⁴⁵ gathered round an Orthodox Bishop, and nourished and united by the Eucharist and through the Eucharist. In this way the **true unity of the Church**⁴⁶ is actualized—that Divine **Theanthropic Communion** which makes the Church truly the One, Holy, Catholic (Orthodox), and Apostolic Church of the Symbol of Faith.

21. Since, as we have previously heard, even friendship with heretics mars the Church's Spirit-guided Divine unity in the Faith, and since heretics fall under the inexorable "anathema" of the Apostle, it is **totally inconceivable for us to talk about the non-existent ecclesiality of heterodox or heretics, or about their non-existent and insubstantial mysteries, to say nothing of their baptism, which is a "pollution"**⁴⁷ **and certainly not authentic!**⁴⁸

It is quite another matter how the Church, on the basis of her canonical Tradition, ultimately receives in her bosom those returning to her in repentance from various heresies, applying the greatest *oikonomia*, discernment, and salutary benevolence.

Since the heterodox have, by virtue of their heresy, **fallen away** from the unity of the Church and have, through their synodal condemnation by a competent Church body, been decisively **cut off** from her, it is not possible for them to be brought through their baptism, adulterated as it is in form and essence, into the one and unique Body of the Church, truth, and salvation.

There is, therefore, neither an "invisible unity" nor a "common baptism," and certainly no possibility of any "common witness and service" of Orthodox and heretics. On the contrary, those who accept these ideas are preaching heresy and blasphemy.

§6. One must have no communion with the ecumenists, since they are “alienated from God”

22. We have now understood how **inept, unfounded, arbitrary, anti-Patristic, cacodox, anti-Evangelical, and anti-Orthodox** is the entire “ecclesiology” of the contemporary ecumenical movement.

If any “agreement,” “union,” or “love” detrimental to the Truth and to true faith and piety is characterized by Patristic Tradition as a “**betrayal**”;⁴⁹ if hypocritical babbling with heretics is regarded as reprehensible communion and spiritual “**adultery**”;⁵⁰ and if the Fathers exhort us to eschew the “**assemblies of heretics**,”⁵¹ then we can understand how it is that the Orthodox ecumenists have concocted a completely **novel ecclesiology**, thereby entering into a **fundamental rupture** with the Catholic unity of the Orthodox Faith, which is maintained by the Holy Spirit, and are thus proclaimed, and are, entirely “**out of communion**” with the authentic mind of the Church.

23. The Orthodox who are **walled off** in God-pleasing manner from the ecumenists, in the realization that the innovators are “**alienated from God**,” are following the Saints, who teach us, through St. Theodore the Studite, with absolute clarity:

Angels do not dare to cause any disturbance, and if they do cause a disturbance, like the Devil and his multitude of apostates, they do not remain unanathematized. And so, how can any man in the flesh who brings about disturbances and innovations, and especially such innovations as these, not be alienated from God?⁵²

The Orthodox in resistance today are fulfilling, in humility and love, the duty imposed on them by Divine injunction in similar cases: **We should avoid communion with those whose opinions we abhor.**⁵³

24. In doing this their duty, they emphasize at the same time, in accordance with St. John Chrysostomos,⁵⁴ that while they abhor heresy and innovation with all their might, since these things are false and undermine the salvation of the Faithful, they do not abhor those in error themselves—heretics and innovators—, for whom they feel compassion and for whose salvation and repentance they pray.

25. The duty of the Church of Christ towards heretics is to remain **independent** and **unaligned**, far from the obligations and restrictions that contemporary ecumenism imposes on its members. Only in this way can the Church assist those in error outside her in uniting themselves in repentance with the One, Holy, Catholic, and Apostolic Church that Orthodoxy embodies.

In so doing, we do not unite the heterodox with ourselves, but with the Orthodox Church of all the ages. We help them to enter into the Kingdom of holiness, the Kingdom of Grace, the Kingdom of prayer, the Kingdom of asceticism,⁵⁵ because the Orthodox Church alone possesses the God-given means for man's purification, sanctification, regeneration, and renewal.⁵⁶

The rejection of ecumenism is not in any way a rejection of the Church's missionary rôle in the world, but is an affirmation of the Church's saving mission to the world.

It is imperative, then, for the present, that we safeguard ourselves and preserve our brethren from false paths, from the captivity and betrayal of ecumenism.

26. We will conclude, with God's help, with the forthright words of Archimandrite Justin (Popović; †1979), a Confessor, Father, and Teacher of the Church; may they echo in the hearts of all Orthodox throughout the world:

Without repentance and reception into the True Church of Christ, it is impossible and inconceivable for one to talk about the union of the 'Churches,' about a dialogue of love, or about inter-communion. The most

*important thing of all is for one to become a member of the Theanthropic Body of the Church of Christ, and thereby a communicant of the soul of the Church, the Holy Spirit, and an heir of all the eternal goods of the God-Man.*⁵⁷ Amen!



**The end,
and to the Giver of all good things
be glory and thanksgiving.
Amen.**

Notes

1. That is, one who was filled with the spirit of Paschal joy, like St. Seraphim of Sarov—*Trans*.
2. A. Vladimirov, “The Attitude of St. John of Kronstadt Toward the Non-Orthodox Confessions,” *Orthodox Life*, Vol. XLVI, No. 2 (March-April 1996), pp. 13-14.
3. Timothy Ware [Bishop Kallistos of Diokleia], *The Orthodox Church*, 2nd ed. (London and New York: Penguin Books, 1993), p. 308.
4. See “Ecumenism as an Ecclesiological Heresy,” *Orthodox Tradition*, Vol. XVI, No. 2 (1999), pp. 11-14; “Ecumenism and ‘Baptismal Theology’: The Protestant ‘Branch Theory’ of the Church in a New Form,” *Orthodox Tradition*, Vol. XVII, No. 1 (2000), pp. 2-11.
5. St. Matthew 7:18.
6. St. James 3:11-12.
7. “Homily of His Holiness Benedict XVI, St. Peter’s Square, Sunday, 24 April 2005,” and Homily of His Holiness Benedict XVI, St Peter’s Basilica, Wednesday, 29 June 2005” (from the Internet).
8. Pope John Paul II, *Ut Unum Sint*, §§66, 77 (from the Internet).
9. Emmanuel Lanne, “Baptism,” in *Dictionary of the Ecumenical Movement* (Geneva: WCC Publications, 1991), p. 79.
10. Richard P. McBrien, “Roman Catholic Church,” in *ibid.*, p. 880.
11. Tom Stransky, “Common Witness,” in *ibid.*, p. 198.
12. *Idem*, “World Council of Churches,” in *ibid.*, p. 1085.
13. See note 12.
14. See note 12.
15. Morris West, “Toronto Statement,” in *ibid.*, p. 1008.
16. Cf. note 12.

17. West, “Toronto Statement,” in *ibid.*, p. 1009.
18. “Meeting in Nairobi, Kenya, in 1975, the Fifth Assembly of the World Council of Churches decided for the first time to include a section on ‘Functions and Purposes’ in the Constitution of the WCC” (Constantin G. Patelos, “Introduction,” in Constantin G. Patelos [ed.], *The Orthodox Church in the Ecumenical Movement: Documents and Statements 1902-1975* [Geneva: World Council of Churches, 1978], p. 19).
19. Stransky, “World Council of Churches,” in *Dictionary of the Ecumenical Movement*, p. 1085.
20. Günther Gassmann, “Unity,” in *ibid.*, pp. 1039-1040.
21. Lanne, “Baptism,” in *ibid.*, p. 79.
22. WCC Ninth Assembly: “Called to be the one Church: An Invitation to the churches to renew their commitment to the search for unity and to deepen their dialogue” (from the Internet).
23. Vasileios T. Stavrides and Evangelia A. Barellas, *Ιστορία τῆς Οἰκουμενικῆς Κινήσεως* [*History of the Ecumenical Movement*] (Thessaloniki: Patriarchikon Hidryma Paterikon Meleton, 1996), pp. 334-335.
24. Ioannes N. Karmires, *Δογματικῆς Τμῆμα Ε’—Ἡ Ὁρθόδοξος Ἐκκλησιολογία* [*Dogmatic Theology, Part V: Orthodox Ecclesiology*] (Athens: 1973), pp. 241, 243.
25. T.K. Thomas, “WCC, Basis of,” in *Dictionary of the Ecumenical Movement*, p. 1096.
26. Petros Vasileiades (ed.), *Ὁρθόδοξη Θεολογία καὶ Οἰκουμενικὸς Διάλογος* [*Orthodox Theology and Ecumenical Dialogue*] (Athens: Ekdoseis “Apostolikes Diakonias,” 2005), p. 20.
27. Archbishop Christodoulos of Athens, “Χαιρετισμὸς πρὸς τὸν Αἰδεσιμολογιώτατον Δρα Sam Kobia, Γενικὸν Γραμματέα τοῦ Παγκοσμίου Συμβουλίου Ἐκκλησιῶν” [“Greeting to the Very Reverend Dr. Sam Kobia, General Secretary of the World Council of Churches”], *Ἐκκλησία* (May 2005), p. 387.
28. Metropolitan Philaret, “The Thyateira Confession: An Appeal to the Primate of the Holy Churches of God, and Their Eminences the Orthodox Hierarchs,” *The Orthodox Word*, Vol. XII, No. 1 (January-February 1976), pp. 6-11.
29. Athenagoras Kokkinakis, Archbishop of Thyateira and Great Britain, *The Thyateira Confession: The Faith and Prayer of the People of God* (in English and Greek/Published with the blessing and authorisation of the Ecumenical Patriarchate of Constantinople (London: The Faith Press, 1975), pp. 158-159, 203, 204. (Since the English version of this work contains numerous errors and distortions, I have translated the cited passages from the Greek—*Trans.*)

30. **Protopresbyter Michael Pomazansky**, “The Church of Christ and the Contemporary Movement for Unification in Christianity,” in *Selected Essays* (Jordanville, NY: Holy Trinity Monastery, 1996), pp. 216-217.
31. “Ἡ Οὐνία ὡς Μέθοδος Ἐνώσεως κατὰ τὸ Παρελθόν, καὶ Σημερινὴ Ἀναζητήσις τῆς Πλήρους Κοινωνίας” [“The Unia, a Past Method of Union, and the Present Search for Full Communion”], *Καθολικὴ*, No. 2705 (20 July 1993), p. 3.
- See also *The Balamand Union: A Victory of Vatican Diplomacy* (Etna, CA: Center for Traditionalist Orthodox Studies, 1993).
32. See “Ἐπίσημη Ἐπίσκεψη τοῦ Οἰκουμενικοῦ Πατριάρχου στὴν Ἐκκλησία τῆς Ρώμης” [“Official Visit of the Ecumenical Patriarch to the Church of Rome”], *Ἐπίσκεψις*, No. 520 (31 July 1995), pp. 2-21.
33. “Κοινὸν Ἀνακοινωθὲν τῆς 13ης συναντήσεως μεταξὺ Θεολόγων τοῦ Οἰκουμενικοῦ Πατριαρχείου Κωνσταντινουπόλεως καὶ τῆς Εὐαγγελικῆς Ἐκκλησίας ἐν Γερμανίᾳ” [“Joint Communiqué of the Thirteenth Meeting Between Theologians of the Ecumenical Patriarchate and the Evangelical Church in Germany”], *Ἐπίσκεψις*, No. 640 (31 October 2004), pp. 2-6.
34. St. Matthew 16:16-18. Cf. St. John Chrysostomos, “Homily XXI on the Gospel According to St. John” (§1), *Patrologia Græca*, Vol. LIX, col. 128.
- **St. Maximos the Confessor**: “Having said that the Catholic Church consists in the correct and saving confession of the Faith, for this reason the Lord called Peter blessed, because he confessed the Faith correctly; the God of all declared that He would build such a Church on him [that is, his confession of faith in the Divinity of Christ—*Trans.*]” (*On the Life and Contest of Our Holy Father Maximos the Confessor, Patrologia Græca* (§24), Vol. XC, col. 93D).
 - See also **Hieromonk Atanasije Jevtić**, *Ἡ Ἐκκλησιολογία τοῦ ἀποστόλου Παύλου κατὰ τὸν ἱερὸν Χρυσόστομον* [*The Ecclesiology of the Apostle Paul According to St. John Chrysostomos*] (Athens: Ekdoseis “Gregore,” 1984), pp. 163-164.
35. I St. Timothy 3:15.
36. Ephesians 4:5, 13. See also Jevtić, *Ἡ Ἐκκλησιολογία τοῦ ἀποστόλου Παύλου*, p. 165.
37. **Ioannes Karmires**, *Ἡ Ἐκκλησιολογία τῶν Τριῶν Ἱεραρχῶν* [*The Ecclesiology of the Three Hierarchs*] (Athens: 1962), pp. 77-78.
38. **St. John Chrysostomos**, “Homily XI on Ephesians” (§3), *Patrologia Græca*, Vol. LXII, col. 83.
39. Ephesians 4:4-5.
40. **Archimandrite Justin Popović**, *Ἡ Ὁρθόδοξος Ἐκκλησία καὶ ὁ Οἰκουμενισμός* [*The Orthodox Church and Ecumenism*] (Thessaloniki: “Orthodoxos Kypselé,” 1974), p. 81.
41. **St. John Chrysostomos**, “Homily XI on Ephesians” (§1), *Patrologia Græca*, Vol. LXII, col. 79.

42. Galatians 1:8-9. See also Jevtić, *Ἡ Ἐκκλησιολογία τοῦ ἀποστόλου Παύλου*, pp. 180, 181.
43. “Ecumenism and ‘Baptismal Theology’: The Protestant ‘Branch Theory’ of the Church in a New Form,” *Orthodox Tradition*, Vol. XVII, No. 1 (2000), pp. 4-5.
44. **St. Athanasios the Great**, “Oration II ‘Against the Arians’” (§§42-43), *Patrologia Græca*, Vol. XXVI, col. 237BC.
- See also “Ecumenism and ‘Baptismal Theology,’” p. 7.
45. **Archimandrite Justin**, *Ἡ Ὁρθόδοξος Ἐκκλησία καὶ ὁ Οἰκουμενισμός*, p. 104.
46. Jevtić, *Ἡ Ἐκκλησιολογία τοῦ ἀποστόλου Παύλου*, pp. 149, 151.
47. *Apostolic Constitutions*, VI.15, *Patrologia Græca*, Vol. I, col. 948AB.
- See also “Ecumenism and ‘Baptismal Theology,’” p. 5.
48. **Archimandrite Justin**, *Ἡ Ὁρθόδοξος Ἐκκλησία καὶ ὁ Οἰκουμενισμός*, pp. 228, 230, 231.
49. Jevtić, *Ἡ Ἐκκλησιολογία τοῦ ἀποστόλου Παύλου*, p. 182.
50. **St. John Chrysostomos**, “Homily XI on Ephesians” (§6), *Patrologia Græca*, Vol. LXII, col. 88.
51. **St. John Chrysostomos**, “Homily on ‘The Son never doeth aught of Himself, but what He seeth the Father do’” (§6), *Patrologia Græca*, Vol. LVI, col. 256.
- See also Jevtić, *Ἡ Ἐκκλησιολογία τοῦ ἀποστόλου Παύλου*, p. 323, n. 332.
52. **St. Theodore the Studite**, “Epistle I.36, ‘To Eyprepianos and Those With Him,’” *Patrologia Græca*, Vol. XCIX, col. 1033D.
53. **St. Athanasios the Great**, “Epistle 53, ‘To Those Living the Solitary Life,’” *Patrologia Græca*, Vol. XXVI, col. 1188BC.
- See also **St. Gennadios Scholarios**, “Epistle to the Churchmen” (15 November 1452), cited in *Ὁ Ὅσιος Γρηγόριος*, No. 21 (1996), p. 23.
54. **St. John Chrysostomos**, “Homily ‘That We Should Not Anathematize the Living or the Dead’” (§§4, 3), *Patrologia Græca*, Vol. XLVIII, cols. 952, 948 (for an English translation, see *Orthodox Tradition*, Vol. XVII, No. 1 (2000), pp. 12-23).
55. **Pomazansky**, “The Church of Christ and the Contemporary Movement for Unification in Christianity,” pp. 225-226.
56. **Vladimirov**, “The Attitude of St. John of Kronstadt Toward the Non-Orthodox Confessions,” p. 10.
57. **Archimandrite Justin**, *Ἡ Ὁρθόδοξος Ἐκκλησία καὶ ὁ Οἰκουμενισμός*, p. 225.

• *Epilogue to the Fourteenth Convocation*

By the Grace of Our Lord, we have now reached the end of this year's Convocation, our Fourteenth.

Glory to God for all things!

We thank the Most Blessed *Theotokos* and the Holy Three New Hierarchs, Photios the Great, Gregory Palamas, and Mark of Ephesus, for their outstanding assistance.

We hope that this Convocation will contribute decisively

- to deeper questioning on the part of the Orthodox;
- to a strengthening of the struggle **against ecumenism**;
- to an increase of prayer for the miracle of a **New Sunday of Orthodoxy** and the victory of our Faith against the panheresy of **ecumenism**.

We have a sacred duty to continue the struggle against heresy, engaging in lawful and God-pleasing resistance, always under the guidance of the Holy Fathers and with fidelity to their spiritual legacy.

The sacred rampart of **anti-ecumenism** must become still stronger, so as to check and decisively repulse the syncretistic heresy of ecumenism.

* * *

On behalf of the Brotherhood of the Holy Monastery of Sts. Cyprian and Justina, Fili, Attika, I would like to thank you all warmly for honoring and encouraging us by your presence.

We wish you a Good Lent and a Good Pascha!

Before our Choir places its prayerful seal on these proceedings, I would ask our Most Reverend Metropolitan to come up to the podium and deliver the closing remarks of this **Fourteenth Convocation**.

