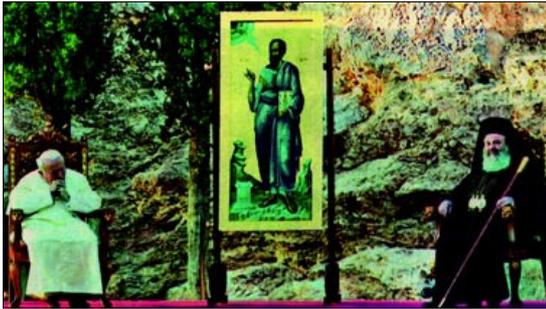


The Papal Pilgrimage to Greece and the “Adoration” of the Pope*

“Concerning Those Who Commune With the Excommunicate”

I. Significant questions

Last March, when the pilgrimage of Pope John Paul II to Greece was impending, we addressed the following significant questions to our disquieted and agitated New Calendarist brethren so that they, the anti-Papists belonging to the innovationist Church, might leave their “confusion” behind and be led to reflect in a more fruitful way on the issues involved:



(a) Can it be that all those who are now protesting over the Papal visit are unaware that the leadership of their Church has been in “communion” with the Pope since 1965, when the anathemas on both sides were “lifted”?

(b) Are they really unaware that their Shepherds have been officially in “communion” with the heresy of ecumenism, at least since 1948, when they took part in the founding of the “World Council of Churches”?

(c) Why have they never protested so forcefully about the active collaboration of their leadership (at a pan-Orthodox level, to boot) in the long-drawn-out process of falling away from Orthodoxy through the ecumenical movement?

(d) Why have they kept a deadly silence in the face of the successive grave affronts against Orthodoxy on the part of their ecumenist Shepherds?

(e) Which is the greater evil? The Pope coming to an Orthodox country (as a “natural” and “necessary” consequence of Greek participation in ecumenical dialogue) or the offering of incense to the “idol” of the Pope—for example, during the high-level joint liturgical prayers at the Vatican and the Phanar?

II. Revealing admissions

In the end, the Pope did make his pilgrimage to Greece (May 4-5, 2001), and all of the anti-Papists who belong to the innovationist Church (New Calendarists, “Theodromites,” Athonites, members of religious organizations, *et al.*) with one mouth and one heart made the following quite revealing admissions:

1. “The official reception of the Pope...constitutes an official recognition of Papism.”
2. The Pope achieved “the recognition in deed and word of the Vatican as a Church and of himself as Bishop of Rome on the part of the leadership of the Church of Greece, which has hitherto refused to grant this recognition.”
3. The Pontiff, in essence, succeeded “in consolidating in actual fact and in promoting worldwide, through the mass media, his ecumenical recognition by the Orthodox,” who ultimately showed themselves, of their own free will, to be “catalysts of an unlawful policy.”
4. The “religious nature of the reception” was a “prodigious historical and spiritual blunder,” and constitutes “an international legitimation of the Pope on our part” and “a synodal legitimation of the Pope without the knowledge of the I.S.I.”

III. Further discoveries

But our anti-Papist brethren of the innovationist Church, with truly hyperbolic zeal, have made further discoveries:

1. “The resistance of the Divinely illumined Saints, which is rewarded by God, was repudiated in practice. The vigilant conscience of the little flock was abandoned to the taunts of those who jeer at piety. The uninformed masses of the people were taught that false, anti-Orthodox love, which relativizes and blunts the criteria of Orthodoxy, is the quintessence of Christian life.”
2. “In honoring the Pope (in any way whatsoever), we dishonor the Saints (who struggled against him), we forgive and annul his innovations and actions, we dissent from our age-old Faith, and we (attack and) destroy what has been believed at all times and by everyone.”
3. The decision to receive the Pope “dulls our ecclesiastical sensitivities and the criteria pertaining to heresies and heretics, and constitutes a very serious violation of the teaching of the Gospel and the sacred Canons.”
4. The reception of the Pope signifies an “obliteration of the Tradition which rejects any relations with the Pope.”
5. The reception of this “new religious world leader,” who is identified with the “Beast of the Apocalypse,” entails adoration of the “Beast” and a rejection of the “Lamb that was slain,” and raises the agonizing question: “With the Lamb or with the Beast? With Christ or with the

Pope?”

IV. “To those who knowingly commune...”

The Papal visit, therefore, contributed unexpectedly to a multidimensional fall in Faith on the part of the innovationist New Calendar Church in Greece: to the “recognition of Papism”; to an “amnesty” for heresy; to “dissension” from the Faith handed down to us; to a “synodal legitimation of the Pope”; to the “repudiation” and “dishonoring” of the Saints; to the “destruction” of the historic Faith and an “attack” thereon; to a “very serious violation” of the Gospel and Canon Law; to the “obliteration of Tradition”; to the “adoration” of the “Beast-Pope”!

Yet, to be sure, “the events that actually transpired” were both few in number and of limited significance, because ever since 1920, countless other incomparably more serious violations have, unfortunately, occurred, and at a pan-Orthodox level and in the wake of pan-Orthodox resolutions, at that.

Therefore, it has been pointed out correctly (albeit late in the day) that “it was through ecumenical activities and commitments that we were wiped out in Pontos and Asia Minor at the beginning of the twentieth century”; and that “the ecumenist encyclical of 1920 was followed by the catastrophe and extirpation that took place in Asia Minor.”

And after this deafening fall in Faith, those who are belatedly “disquieted,” always “remiss,” and who never “dare” to do anything, make so bold as to “reassure” us: “The citadel of Orthodox Greece has not fallen.... It has merely suffered a few cracks”!

Is it not perhaps time for us be serious?

The Orthodox ecumenists, that is, all of the official jurisdictions, are, by virtue of a pan-Orthodox decision (one that is repeatedly renewed), in unceasing, profound, multilevel, consciously cultivated, and syncretistic communion with the ecumenists of all the heretical religious communities!

The very broad nexus of multifarious “relations” between Orthodox and heterodox (and those of other religions) which are contrived and steadfastly promoted in the context of the ecumenical movement is bound up with the very serious question concerning “those who commune with the excommunicated.”

Our “disquieted” and confused New Calendarist brethren should be aware of the following truth, which bears on their salvation: from now on, they belong among those who “knowingly commune” with the heresy of ecumenism.

This means that their only “salvation” is God-pleasing “walling-off,” that is, separation from the innovators and the ecumenists, because the Orthodox Church, through the Seventh Œcumenical Synod, proclaims “anathema” to “those who knowingly commune” with heretics.

- As long as they do not realize this truth (or conceal it), they will

prolong their confusion and postpone undertaking Orthodox resistance and walling-off, with disastrous consequences.

Sources

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* Translated from the Greek original in *Ἐκθρόδοξος Ἐνημέρωσις*, No. 37 (July 2001), pp. 159-160.