

“Heresy is hateful to God,” and “[heretics are] excluded from the communion of the Church and estranged from Heaven”
(St. Athanasios the Great)¹

Orthodox Catholicity or Papocentric Globalism?

*The Death of Pope John Paul II and the
Estrangement of the Orthodox Ecumenists*

I. Papism is a Heresy Hateful to God

1. A well-known Athenian religious periodical, which takes as its emblematic patron the Atlas of Orthodoxy, that is, St. Mark (Evgenikos) of Ephesus, informed us on Friday, 8 April 2005 (New Style) that

Pope John Paul II died on Saturday 2 April at the age of eighty-four.... The death of the Pope is a sensational event, since he was the religious leader of the one billion faithful who belong to the Papal Church.² [!]

2. Subsequently, the same newspaper quoted, **without any commentary** whatsoever, some initial “*statements*” on this subject by Orthodox ecumenists (Christodoulos of Athens, Bartholomew of Constantinople, Theodore of Alexandria, and Anastasios of Albania), who recognize in the person of the deceased Pope a “*great inter-Christian personality,*” for whom “*the entire Christian world is in mourning,*” and who pray

*that the Lord may grant him repose with His Saints, who radiate the light of the Cross and Resurrection of Christ to the whole world.*³ [!]

3. Just what is going on here? Could it be that Pope John Paul II reposed in repentance and with a confession of the Orthodox Faith? Did he perhaps sever his connection with Papism and its many heresies? Did he perhaps die in communion with the Holy Fathers of our Faith?

4. The day before the death of the Pope, Thursday March 25 (Old Style), those Orthodox who adhere to the Tradition of the Fathers remembered yet again, with particular emotion, the saintly repose of the ever-memorable dogmatic theologian, Archimandrite Justin (Popović, †25 March 1979), who, as is well known, had the spiritual gift and authority of an *“unerring teacher of the Orthodox Catholic Church.”*⁴

5. It is paradoxical, at the very least, that the aforementioned newspaper, with which the most venerable Elder Justin collaborated in the past, mentioned neither his repose nor his truly astounding words:



*No heresy has ever raised up so radically and so completely against the God-Man Christ and His Church as has the Papacy, with its dogma of the infallible Pope-man. There is no doubt about it: this dogma is the heresy of heresies.*⁵

II. The “New Ecclesiological Reality”

1. The funeral of Pope John Paul II, on 8 April (New Style), highlighted in a unique way the truly tragic truth, which took shape as a *new ecclesiological reality*, primarily after the mutual *lifting of the Anathemas* of 1054 by Constantinople and Rome.

2. In 1965, the ever-memorable Metropolitan Philaret, of the Russian Orthodox Church Abroad (†8 November 1965), writing to Patriarch Athenagoras, pointed out to him that *“this action*

[the lifting of the Anathemas—Trans.] puts error and truth on the same level,” and he characterized it as incompatible “with the teaching of the Holy Fathers who lived before us, and in particular, since this question involves the West, with the teaching of Sts. Photios of Constantinople and Mark of Ephesus.”⁶

3. Now is the time, as never before, for us to remind ourselves that St. Mark of Ephesus said, with reference to the Papists:

‘We have excised and cut them off from the common Body of the Church’; ‘therefore, we have rejected them as heretics and are for this reason separated from them’; ‘they are, then, heretics, and we have cut them off as heretics.’⁷

4. Today, the *new ecclesiological reality*, in the name of anti-Patristic ecumenism, has sundered the unity of the Orthodox ecumenists with the Holy Fathers; it has led the ecumenists outside Orthodox Catholicity; it has estranged them to the point that they recognize and praise *Papocentric globalism*, as *Roman ecumenism* has been systematically and persistently cultivating it since 1965.



5. St. Peter's Square in Rome, where the funeral service of Pope John Paul II was celebrated, broadcast the resounding—

and also disquieting—message of this *new ecclesiological reality* and proclaimed the triumph of *Papocentric globalism*.

III. “The First Pope to Promote Globalization”

1. The insightful comments made by the press underscored this triumph. John Paul II, it was tellingly written, was “*the first Pope to promote spiritual globalization*,”⁸ 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.⁹

2. 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 Wojtila 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.’*¹⁰

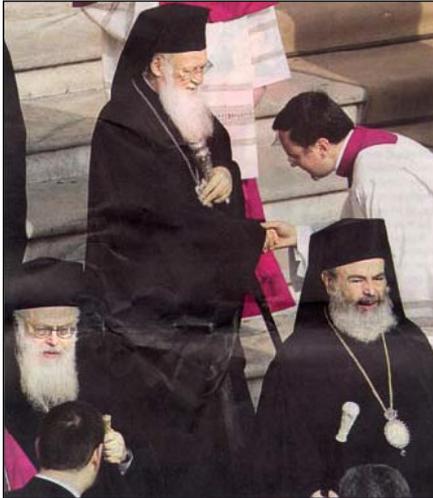


3. It was an unprecedented assembly of public figures:

*‘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;*¹¹ *‘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’*¹² [!]

4. And still, in this global mosaic, even Orthodox primates and delegates found a place, **for the first time since the Schism**, without any prior retraction on the part of the Papacy of its errors regarding the Faith, worship, and Church organization—and this while the Uniate communities are being revived and advanced

and are actively at work on the territory of the Orthodox Churches, with the open support of the Vatican.



5. **Nonetheless**, the great and tragic Schism continues to exist, and it is exclusively and solely the Vatican's fault. This raises the following crucial questions:

- **How** was it possible for forty-seven representatives of all the local Orthodox Churches—three of them Primates (Constantinople, Athens, and Tirana) and twenty-six of them Hierarchs— to pray together

around the Pope's coffin?

- **Can** it be that these Orthodox ecumenists were praying, together "*with all the Saints*,"¹³ for the repose of an unrepentant, heretical Pope?

- **Why** did they overlook the fact that John Paul II was the most unabashed exponent of the decisions of the Second Vatican Council (1962-1965), which strengthened and consolidated the institution of the *Papacy*?

- **And** how did the Orthodox ecumenists forget that the "*institution of the Papacy constitutes the greatest heresy, one which distorts the doctrine of the Church*"?¹⁴

- **Is it** ever possible for a pious Shepherd, who lives **Orthodox Catholicity** "*with all the Saints*," to ignore the fact that, as long as the Schism exists, "*Absolutely no hobnobbing between Orthodox and Roman Catholics is permitted in matters of faith, worship, and Church life in general*"?¹⁵

IV. The “Little Flock” is Deeply Grieved

1. It is quite obvious that the Orthodox ecumenists, representatives of the local Churches, who delivered all manner of eulogies to the deceased heretic, Pope John Paul II, and who took part in his funeral, were **not acting in the name of the One and only Church, that is, the Orthodox Church.**

2. The hapless ecumenists now have a clear awareness that they belong to and represent the so-called “*broad ecumenical world family*,”¹⁶ the boundaries of which are blurred in the foggy arena of the **inter-Christian, interfaith, and intercultural world.**

3. However, on the basis of Orthodox ecclesiology, the Bishop “*must speak [and act] not from himself*,” nor in the name of a globalized and interdogmatic Christianity, “*but in the name of the Church, ex consensu ecclesiae*,”¹⁷ that is, “*with all the Saints*.”¹⁸

4. The pious Old Calendarist anti-ecumenist Orthodox are profoundly convinced that participating in **Papocentric globalism** constitutes estrangement from faith and life and a grievous blow against Orthodox Catholicity.

5. The death of an unrepentant heresiarch, namely Pope John Paul II, could have been a “*sensational event*”¹⁹ in this respect alone: if it had brought to light his colossal responsibility before God—with the cooperation, unfortunately, of the Uniatized Orthodox ecumenists—for keeping Western Christianity still far removed from the beauty of Evangelical truth and for preserving the medieval remnant of the politico-religious Vatican state, which is poles apart from the Apostolic Church of Christ.

6. The “*little flock*”²⁰ in resistance, which adheres to Patristic Orthodoxy, is neither influenced by this veritable **apostasy** of the ecumenists nor is it concerned about its ecclesiological identity, because it knows well that

very often the measure of truth is the witness of the minority. It may happen that the Catholic Church will find itself

but a 'little flock.' Perhaps there are more of heterodox than of Orthodox mind. It may happen that the heretics spread everywhere, ubiquitous, and that the Church is relegated to the background of history, that it will retire into the desert. In history this was more than once the case, and quite possibly it may more than once again be so.²¹

7. Today, this “*little flock*”²² is deeply grieved “*with all the Saints*,”²³ because it observes the following truly *astonishing* phenomena:

- its hope for the reunion of divided Orthodox is being severely tested;
- the chasm is, unfortunately, becoming wider and wider;
- the “*plan*” of the **1920 Encyclical** is being realized;
- the “*ignominious Uniatization of the Orthodox*”²⁴ is a painful reality; and
- the panheresy of ecumenism is becoming entrenched, “*with very serious soteriological repercussions.*”²⁵

8. **In conclusion:** the “*little flock*” of the Old Calendar Church, in faith and prayer, reminds the Faithful of the New Calendar Church, who are aware that their Shepherds are now acting in such blatant opposition to the Saints, of the right and obligation of **Orthodox walling-off**, since

*The duty of obedience ceases when the bishop deviates from the catholic norm, and the people have the right to accuse and even to depose him.*²⁶

9. “*Now is the judgment*”²⁷ of the Orthodox.... “*Even so, Lord God Almighty, true and righteous are Thy judgments*”²⁸
[!]

*From the Chancery of the Holy Synod in Resistance
Fili, Attika, 1 April 2005 (Old Style)
St. Mary of Egypt*



Notes

1. St. Athanasios the Great, *Patrologia Græca*, Vol. XXV, cols. 693C, 689A.
2. *Ὁρθόδοξος Τύπος*, No. 1592 (8 April 2005), p. 6.
3. See note 2.
4. Archimandrite Justin Popović, *Ἄνθρωπος καὶ Θεάνθρωπος* [*Man and God-Man*] (Athens: Aster, 1987), 5th ed., p. 7 (“In Memoriam”).
5. *Ibid.*, p. 159.
6. Hieromonk Kallinikos Hagioreites (ed.), *Ὁρθόδοξος Μαρτυρία* [*Orthodox Witness*] (Holy Mountain and Athens: 1985), pp. 12, 13.
7. St. Mark of Ephesus, “Confession,” *Patrologia Græca*, Vol. CLX, cols. 157B, 160A, 161A.
8. *Τὸ Βῆμα* (10 April 2005), p. A22.
9. *Ἑστία* (9 April 2005), pp. 1, 4.
10. See note 8.
11. *Ἡ Καθημερινή* (9 April 2005), p. 11.
12. *Ἑστία* (9 April 2005), p. 1.
13. Ephesians 3:18.
14. Archimandrite Spyridon Bilalis, *Ὁρθοδοξία καὶ Παπισμός* [*Orthodoxy and Papism*] (Athens: “Orthodoxos Typos” Publications, 1969), Vol. I, p. 147.
15. *Ibid.*, Vol. II, p. 364.
16. From the website of the WCC: World Council of Churches Media relations office, Press update, 6 June 2003, cf. Press Release, PR-03-20, of 28 May 2003: “Orthodox participation in ecumenical movement: “There is no alternative to dialogue,”” accessed 13 December 2003.
17. Protopresbyter Georges Florovsky, *Bible, Church, Tradition: An Eastern Orthodox View* (Vaduz: Bieververtriebsanstalt, 1987), p. 54.
18. See note 13.
19. See note 2.
20. St. Luke 12:32.
21. Florovsky, *Bible, Church, Tradition*, p. 51.
22. See note 20.
23. See note 13.
24. Monk Theokletos Dionysiates, “Τρηγοροῦντες καὶ Προσευχόμενοι...” [“Awake and at Prayer..”], *Ὁρθόδοξος Τύπος*, No. 78 (August 1967), p. 1.
25. Interorthodox Theological Congress (Thessaloniki, 20-24 September 2004), *Παρακαταθήκη*, No. 38 (September-October 2004), p. 3b.
26. Florovsky, *Bible, Church, Tradition*, p. 54.
27. Cf. St. John 12:31.
28. Revelation 16:7.