

Sunday of Orthodoxy 2003
“Eleventh Convocation for Orthodox Awareness”

An Important and Timely Presentation

“The Heresy of Papism and the Contemporary
Ecumenical Rapprochement of Orthodox
and Roman Catholics”*

On the Sunday of Orthodoxy, 3 March 2003 (Old Style), the Brotherhood of the Holy Monastery of Sts. Cyprian and Justina, Fili, Attika, with the blessing and supervision of their Abbot, His Eminence, Metropolitan Cyprian of Oropos and Fili, President of the Holy Synod in Resistance, held the “Eleventh Convocation for Orthodox Awareness” in Athens (at the convention center auditorium of the Novotel Hotel, Plateia Vathis).

• **The Eleventh Convocation** set forth, by way of a succinct historical survey, the divergence and excision of Papism from the Orthodox Church and described the principal heretical teachings and aberrations of the former.

Reference was also made to attempts by the Papacy, after the grievous

schism of the eleventh century, to subjugate the Orthodox, at times, by the use of force and at times by deception and trickery, primarily through the imposition of the Unia.

In addition, the Convocation dwelt on the contemporary unionist rapprochement of Orthodox and Roman Catholics, whereby the Vatican aims yet again, unfortunately, at the Uniatization of those Orthodox whose ecclesiology has already been corroded by their participation for many decades in the heretical ecumenical movement. This scheme is being promoted under the pretext of dialogue and contacts of various kinds, the upshot of which is the mutual recognition of each other as Churches in practice and the undertaking of an ostensibly joint exercise in evangelizing and serving the world. Moreover, this is realized through the “new ecumenical Unia,” devised and proclaimed, to the detriment of the Orthodox, by the Second Vatican Council



(1962-1965), in the spirit of what is now called “Rome-centered” ecumenism. In our native land, with the pro-Papal “overtures” made by Archbishop Christodoulos of the New Calendar Church [of Greece] over the past two years, this very real threat of Uniatization is now more visible than ever.

And finally, the Convocation emphasized the responsibility of Old Calendarist Orthodox anti-ecumenists to witness to the Truth. This ecclesiastical community has an outlook that is Orthodox and unitive, and it directs appeals to repentance: to its own members, to be authentic bearers and witnesses of the Truth, in deed and word; to Roman Catholics, to be in the Church of Christ by the rejection of their heresies; and to Orthodox ecumenists, by condemning ecumenism and by regaining a genuine Patristic mentality, to cease going down the slippery slope of Uniatization.

- Opening the program was the Choir of the Holy Monastery of Sts.



Cyprian and Justina, which chanted the *Apolytikia* of the day and of St. Gregory Palamas, Archbishop of Thessalonica, the special Patron of the entire event, as well as verses from the Doxology by Ioannis Kavvadas, in the second tone, verses from the *Polyeleos*, “Praise the Lord, ye His servants”

[Psalm 134], by the ever-memorable Elder Dositheos of Katounakia, in the fourth tone, and a *kratema* by Petros Bereketis, in the diatonic form of the second tone.

- **The master of ceremonies**, His Grace, Bishop Chrysostomos of Christianoupolis, gave an informative introduction to the program.

- **Part I** of the main presentation at the Eleventh Convocation, “The Heresy of Papism and the Contemporary Ecumenical Rapprochement of Orthodox and Roman Catholics,” was delivered by Hieromonk Klemes of the Holy Monastery of Sts. Cyprian and Justina. It included two sections of the presentation and part of the third, with the following titles:



- I. The Criterion of Truth in the Church: the Example of St. Gregory Palamas.**

- 1a. The Church and the Truth.
- 1b. The Criterion of Truth in the Church.
- 1c. St. Gregory Palamas and the Latins.

- II. The Heretical Deviation of Western Christianity.**

- 2a. The Function of Peter and the Function of the Bishop in the Church.
- 2b. The Roman Primacy of Honor in the Church and ITS Western Aberration.

2c. The *Filioque*.

2d. The Conflict over Roman Primacy and the *Filioque*.

III. More Recent Heretical Deviations of Papism.

3a. New Innovations and Heterodox Teachings in the West.

3b. “Unionist Synods.”

3c. The distinction between Uncreated Essence and Uncreated Energies in God.

• During the intermission, a video was shown, entitled, “The Ecumenical Rapprochement of Orthodox and Roman Catholics Continues: The Truth of the Faith is Adulterated,” which included the following segments:

- I. The Visit of the Pope to Bulgaria: “The strongholds of Orthodoxy fall.”
- II. Ravenna-Venice 2002: “Yet another decisive step towards consolidating the steady course of the ecumenists.”
- III. The Patronal Feast of the Church of Rome and the Participation of the Patriarchate of Constantinople: “The progressive Uniatization of the Orthodox ecumenists.”
- IV. Patriarch Teoctist of Romania at the Vatican: “A paradigm case of ecumenist alienation and apostasy.”



• **Part II** of the presentation was delivered by Archimandrite Glykerios of the Monastery of Sts. Cyprian and Justina and included the remainder of the third section and the fourth and final section, with the following titles:

- 3d. The Unia.
- 3e. The Plan for the Secret Uniatization of the Orthodox in the Seventeenth and Eighteenth Centuries.
- 3f. The Anti-Papist Tradition of the Orthodox Under the Turkish Yoke.
- 3g. The First Vatican Council.

IV. The Contemporary Ecumenical Rapprochement of Orthodox and Roman Catholics.

- 4a. Papism and Ecumenism.
- 4b. The Vatican’s Plan for Unity.
- 4c. The Orthodox Reaction.
- 4d. Orthodox-Roman Catholic Dialogue.
- 4e. The Pro-Papal “Overtures” of the Church of Greece.
- 4f. The Responsibility and Witness of Anti-Ecumenist Orthodox.



- Bishop Chrysostomos delivered an afterword to the Eleventh Convocation and Metropolitan Cyprian offered some concluding remarks in a short but inspired speech. Finally, the Choir chanted “O Lord preserve our Master and Hierarch” and “What God is great as our God?,” before the final dismissal.

• A large and distinguished audience from Athens and other parts of our country, including some prominent public figures, was present at this successful and informative affirmation of the Orthodox Faith.

*Source: *Άγιος Κυπριανός*, No. 313 (March-April 2003), pp. 216-218.