

ONE BIG HAPPY ECUMENISTIC FAMILY

by

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Ecumenism got off to a slow start, primarily at the beginning of the twentieth century, and chiefly among the many Protestant denominations. Orthodox Christian involvement in this movement came about a quarter of a century later with the Ecumenical Patriarchate's adoption of the Gregorian calendar and other ecumenistic initiatives, as described in its "Encyclical to the Churches of Christ Wheresoever They Might Be" in 1920.

For Orthodox Christians — especially those in the Greek-speaking and Romanian Churches — things began to move more swiftly after that. Our Church's publication, *The Struggle Against Ecumenism*, details the conspiracies, the deceit, the divisions, the persecutions, and all the unsavory developments that followed in the subsequent decades.

As is often the case in the appearance of a new heresy, the resistance to it was sporadic and unorganized at first, but later more cohesive, and finally, headed by members of the Church's hierarchy.

Alas, as is also the case in the appearance of a new heresy, divisions developed among the resistance, and they persist to this day, but the heresy of Ecumenism has continued its forward march.

In the first years, it involved only the change of the Church calendar and, perhaps, a few, sporadic joint services with the non-Orthodox; later, even with non-Christian religious groups; but now it has evolved into full-fledged intercommunion in imparting the Holy Mysteries to the heterodox and unbaptized.

We have direct evidence of this at our monastery in Brookline, Massachusetts.

Since many visitors come to the monastery, it is not unusual to have non-Orthodox standing in the area outside the chapel during the Divine Liturgy on Sunday morning. On occasion, it may happen that one of these visitors may slip unnoticed into the Chapel at the time when the Holy Mysteries are being imparted to the faithful. Some, who appear to be Orthodox Christians and even make the sign of the Cross as the Orthodox do, have rarely even managed to get into the communion line..

However, that is as far as they can get, because, unfailingly, the priest, since he does not recognize them, will ask them who their spiritual father is, what parish they attend, when they went to confession, etc., etc. At this

point, the visitor blurts out something such as: "Oh, I'm not Orthodox, Father, I'm Methodist." Whereupon, our priest will explain to him that Holy Communion cannot be given to someone who is not an Orthodox Christian. Our non-Orthodox visitor might retort, "But Father Hatzidemetrakopoulos (or whatever) over at such and such Greek parish gives me Communion!"

At this point, we explain to our non-Orthodox visitor that this is permitted perhaps in the Greek Church, but it is not permitted in the Orthodox Christian Church.

Yet another sad example of the inroads of the heresy of Ecumenism:

One of our faithful helps out on occasion at a nearby Greek home for the aged. One day some months ago, a new calendar Greek priest was serving the Divine Liturgy for the old folks there. Our parishioner was also present near the hall entrance, lending a helping hand to any of the aged that needed it. As the time for the communion of the faithful approached near the end of the Liturgy, our parishioner noticed that some non- Orthodox were getting into the communion line together with the elderly Greek new calendar folks.

Our parishioner felt that it was his duty to warn the Greek new calendar priest about this, and so, very discreetly and quietly, he approached the priest, who was dispensing communion. When our parishioner whispered into the priest's ear that some Protestants and Roman Catholics were in the communion line, the priest turned to him and said, "So what?"

So what?

So, what does this mean?

So, whether you believe in the Virgin Birth, or not, makes no difference? So, whether you believe in the pope's infallibility, or in the priesthood, or in Holy Tradition, or in "sola scriptura," or in the Holy Trinity, or whether you venerate or trample on the holy icons, or whether you believe in Christ's bodily resurrection from the dead or not, or whether you believe in the Real Presence or not, so what??

Now, the reason I mention these true incidents, my friends, is to show that, in the new calendar, ecumenistic "World Orthodoxy" churches, things have now progressed to another level. The difference of thirteen days between the old, traditional Church calendar and the new calendar no longer interests these folks. For them, the calendar is a nonissue. They have other fish to fry. The ecumenists dream of uniting *all* religions today, and the old calendarists in Greece are still worrying about the difference of thirteen days! This could be very humorous, if it were not so tragic.

Why do I mention all this?

Because about a year ago, an old calendar bishop from Greece visited our monastery. I told him about the incidents mentioned above concerning the non-Orthodox who visit our monastery on occasion, and also about the Greek old age home. I told him, "You see, Your Eminence, we have hard evidence that the new calendarists are now giving communion to the non-Orthodox. We also have hard evidence that many of your old calendar priests in Greece, and even some of your bishops and clergy here in America, give communion to the new calendarists. So, what is the *only* conclusion that one can draw from all this? You give communion to the new calendarists. The new calendarists give communion to the non-Orthodox. That can only mean one thing: you, and the new calendarists, and the non-Orthodox are all one, big, happy, ecumenistic family! Nothing separates you. As the Greek proverb says: 'You're all boiling in the same pot!'"

The bishop's reply? "One has to have discretion."

This is the type of reply I would expect to hear from an ecumenist, not a "genuine" Orthodox bishop.

What the bishop *should* have said is, "One has to make a distinction." A distinction, that is, between truth and falsehood.

So, it is not enough to have the correct confession of the Faith up on your website. It is not enough to proclaim that the holy sacraments are not to be imparted to new calendarists, innovators and ecumenists. Those proclamations have to be *applied* in actual practice, as well.

Otherwise, all of us, Orthodox, non-Orthodox, ecumenists, wind up being one, big, happy family, boiling in the same pot of indifference and unbelief.