

Professor Andreas Theodorou (†)
Anti-Ecumenist and Anti-Papist
(1922-2004)



4. Why Should we Congratulate the Newspaper *Καθολική*?*

by Professor Andreas Theodorou (†)

The church newspaper *Καθολική* recently celebrated its sixtieth anniversary. It received congratulations and good wishes, something entirely natural in human social life: “May it live for a thousand years! To its health and happiness!”

Nobody would be commenting on this event in and of itself, had the leaders of the Orthodox Church, His All-Holiness, the Ecumenical Patriarch and His Beatitude, the Archbishop of Athens, not sent congratulations and good wishes to *Καθολική*.

If the flock were obliged to follow the example of their Shepherds, then it would behoove, if not all of the Orthodox, at least a part of them, feeling overwhelmed in their hearts with waves of great joy, to make haste to express their warm congratulations on the sixtieth anniversary of the founding of *Καθολική*, which is the official journalistic platform of the Uniates in Greece.

This issue would, of course, not be so important, if sending congratulations and good wishes were purely an expression of politesse—without being necessarily connected with what touches on the essence of the matter—, a response governed by the conventions of protocol, a courtesy prescribed by etiquette, which is understandable up to a point. But in the event that the wishes are really sincere and meaningful, then it is a different matter.

We, the simple and humble Faithful, ask ourselves: Yes, let us congratulate *Καθολική*; but for what reason? Why should the sixty years of its existence give rise to joy and enthusiasm in our souls?

For we cannot forget:

1. The nature of the Unia, whose organ of communication is *Καθολικὴ*.

From an ecclesiological standpoint, the Unia is not simply a heresy, as Papism is. It is a heresy, but it is also a malignancy, a fraud, a sham, and a lie. It is an ecclesiological monstrosity, the freakish offspring of an unnatural union between elements of Papism and Orthodoxy, an intolerable Papal hydra, with thin and feeble Orthodox limbs, *“men who are half-beasts, like the centaurs of mythology, ‘moderate’ Greco-Latins who embrace the middle course, false apostles, deceitful workers, transforming themselves into the Apostles of Christ”* (St. Mark of Ephesus).

The Uniates, deniers of their ancestral faith, swear obedience and loyalty to the Bishop of Rome, recognizing his Papal primacy and infallibility. In all other respects, and so that they might have easier access to Orthodox territory, they are permitted to keep the ancient customs of their Church, the clerical attire, the rites, the Mysteries, etc. They are Papists masquerading as Orthodox.

2. The purpose for which the Unia was established.

When, at the pseudo-synod of Ferrara-Florence (1439), the ambitions and machinations of Papism to engulf the Orthodox Catholic Church were extinguished, the Pope conceived a new plan, Satanic in its inspiration and execution, to conquer Orthodoxy *“from within”*: the establishment of the Unia, which was staffed by dedicated religious orders loyal to him.

They had one sole objective: in every way, lawful and unlawful—according to their own model—to convert Greco-Latin apostates from Orthodoxy to Papism!

The Balkan and the wider Eastern Orthodox territory felt deeply the spearhead of Latin barbarity and the malevolence of the Unia. The marks of this malevolence, which so severely tormented the Orthodox peoples at such critical points in their history, and at the cost of blood, persecutions, and barbaric excesses, remain indelible in the body of Holy Orthodoxy.

It might be observed that these things occurred in the past and that things are completely different today.

Unfortunately, nothing has changed, either in Papism or in its bastard child, the Unia. Deep down, they have remained the same, though with perhaps more finesse and with an alteration in their outer

vesture.

Papism, despite the intense protests and appeals of the Orthodox, not only did not dismantle the Unia at the Second Vatican Council, but strengthened it still more. The Pope did not wish to dissolve it, because he did not wish to lose the primary spearhead of his proselytizing work.

* * *

In our days, a certain change towards the Unia has perhaps come about in the syncretistic, ecumenist ecclesiological spirit of the age, which blows with fury like a searing south-west wind and threatens to burn up everything in the holy realm of Orthodoxy.

In the distorting mirror of contemporary ecumenism, with the emasculation of the ecclesiastical conscience, the expansion of the boundaries of the true Church, the soft-pedaling of the concept of heresy, the downplaying of the significance and the authority of the dogmatic truths of the Faith, and with the many unacceptable overtures to other churches, things have lost their true perspective.

Thus, the Unia, too, which has hitherto always appeared as a foreign, hostile, and poisonous parasite in the realm of Orthodoxy, may perhaps project a new image, having been granted a pardon for its many crimes of the past.

By the magic wand of much-trumpeted ecumenist love, it may perhaps present itself as a Sister Church, hand-in-hand with Orthodoxy in the sinful ecumenist journey towards an abortion of church unity.

Will it perhaps promote itself as a model for union between Orthodoxy and Papism?

* * *

That is why we, the simple Faithful, cannot in good conscience congratulate *Καθολική*.

May it live for a thousand years; but our own wishes will not be with it.

These harsh words have been written with much pain of soul. However, this is above all the price of our Orthodoxy!

* Source: Ὁρθόδοξος Τύπος, No. 823 (27 January 1989), pp. 1, 4.