



Chancery of the Orthodox Church of Greece
Holy Synod in Resistance

**The Immoderate and Self-
Absorbed Anti-Old Calendarist
Zeal of the Innovative
New Calendarists**

A Brief Critique of Five Unfortunate Texts
by Father G. Kalpouzos, Father B. Bakogi-
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Christian League of Kalamata

“As for the babblers, let them babble about nonsense as
they will, and let the slanderers utter their calumnies. We
are ready to defend ourselves on every count and to
refute every accusation made against us.”

(**St. Theodore the Studite**, “Epistle I.30,
‘To Patriarch Nikephoros,’” *Patrologia
Græca*, Vol. XCIX, col. 1008D)

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The first victim of the anti-Old Calendarist fanaticism
spawned by the calendar innovation in 1924

**In Memory of the Confessor
Aikaterina Routtes
(1900-1927)**



IN MANDRA, Attika, at the end of the Vigil for the Holy Archangels, 8 November 1927 (Old Style), Aikaterina, twenty-seven years of age, the wife, since 1922, of Konstantinos Routtes and the mother of two children, sacrificed her life, while attempting to protect her Priest, Father Christophoros Psallidas, from the inhuman blows of the police.

The rifle butts of the gendarmes, who were bent on arresting Father Christophoros—and this at the instigation of the New Calendarist Archbishop of Athens—, struck and mortally wounded the heroic Aikaterina, who finally commended her blessed soul, on 15 November, into the hands of the Living God, receiving the unfading crown of Confession and Martyrdom.



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A Deliberate Cover-up of the Danger Posed by the Panheresy of Ecumenism

The Immoderate and Self-Absorbed Anti-Old Calendarist Zeal of the Innovative New Calendarists

“Ecumenism, this dreadful beast of the Apocalypse, this two-headed ecclesiological monstrosity, is completely suffocating the entire immaculate Body of Orthodoxy with its tentacles.”

(Professor Andreas Theodorou,
University of Athens)

A. Equivalent Sins?

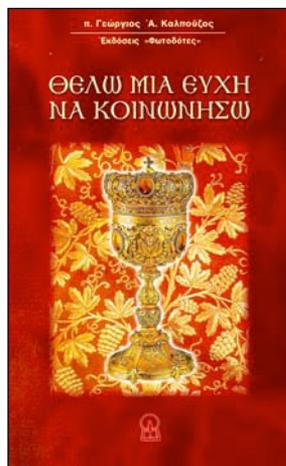
A **P**IOUS clergyman belonging to the innovationist New Calendar Church, the well-known **Father Georgios A. Kalpouzoz**, in his recent book dedicated to the Holy Mystery of Repentance and Confession,¹ commits a very **serious blunder**.

1. In order to assist the penitent in making a precise and full confession, he sets forth lists of typical “transgressions” of each of the Ten Commandments.²

2. In enumerating the “Transgressions of the First Commandment,” he places the following confession in the mouth of the penitent:

“I have been led astray by the teachings of schismatics and heretics: Roman Catholics, Uniates, Millenarians [Chiliasts—*Trans.*], Protestants, Evangelicals, Pentecostalists, Old Calendarists, *et al.*”³

3. If St. Theodore the Studite were to read this text by Father Georgios, it is cer-



tain that he would repeat what he wrote to his disciple, the monk Navkratios:

“It seems to me that this is not only absurd, but also ridiculous”; “these are absurdities.”⁴

4. In other words, **Father Georgios** regards both Western Christianity, which has fallen away from Orthodoxy in a number of different ways, and “Old Calendarism” as supposedly **equivalent sins**, inevitably leading one out of communion with the living and true God!

I. Ecumenism: “Something Far Worse Than a Panheresy”

I**N THE FIRST** place, we believe, the following question is worth asking:

“Why on earth are Old Calendarists included among *dangerous* groups that purportedly lead people into schisms and heresies, while there is no mention of *innovators* and *modernists*, *pro-unionists* and *Papophiles*, *ecumenists* and *syncretists*, or supporters of *inter-Christian* and *interfaith* movements?”

1. We are sure that **Father Georgios** is not unaware of the *host* of those illustrious figures who, in the past century in particular, denounced as appalling deviations from the Orthodox Faith the very ideologies which he, strangely enough, leaves unmentioned, and characterized them as heresy or panheresy and as

‘something far worse than a panheresy’; ‘ecumenism is a sidestepping, an amnesty, a disregard, to say nothing of a legitimation and a justification of heresies’; ‘ecumenism in the sacred realm of Orthodoxy is a sickness unto death!’; ‘ecumenism, this dreadful beast of the Apocalypse, this two-headed ecclesiological monstrosity, is completely suffocating the entire immaculate Body of Orthodoxy with its tentacles. The danger posed by ecumenism is perhaps the greatest in the history of the Orthodox Church.’⁵

ΠΑΡΑΒΑΣΙΣ ΠΡΩΤΗΣ ΘΝΤΟΛΗΣ

«Εγώ εἰμι Κύριος ὁ Θεός σου· οὐκ ἔσονται σοὶ θεοὶ ἕτεροι πλὴν ἐμοῦ».

- Ἐχει κλονηθεῖ ἡ πίστις καὶ ἡ ἐμπιστοσύνη μὴ σὺ Θεοῦ καὶ τὴν Ὁρθόδοξια. Εἶμαι ὀλιγόπιστος(η).
- Κάποια φορὰ ἀρνήθηκα καὶ τὴν ὑπαρξὴ τοῦ Θεοῦ.
- Δὲν πιστεύω στὴν μετὰ θάνατον ζωὴ καὶ στὴν ἀνάστασι τῶν νεκρῶν.
- Δὲν πιστεύω στὴν πρόνοια τοῦ Θεοῦ, νομίζω πὸς ὅλα εἶναι τυχερὰ στὴ ζωὴ καὶ ἀπελπιζομαι σὲ κάθε δύσκολη στιγμῆ.
- Ἐχω λογιμοῦς βλασηρημῖος καὶ γογγύζω κατὰ τοῦ Θεοῦ. Ἐχω ἀμυβολίες ἀν ἡ Θεία Κοινωνία εἶναι αὐτὸ τὸ Σῶμα καὶ τὸ Αἷμα τοῦ Χριστοῦ μας. Γι' αὐτὸ φοβοῦμαι μήπως κολήσω ἀρρώστιας ἀπ' αὐτή.
- Ντρεπόμαι μπροστὰ σὲ ἄλλους νά φανερώσω τὴς χριστιανικὰς ἀποθέσεις, δὲν ὁμολογῶ τὸν Χριστὸ, δὲν κάνω τὸν σταυρὸ μου σὲ δημόσιος χώρους, δὲν τρώω τὴν νηστεία μπροστὰ σὲ ἄλλους.
- Παρασύρθηκα ἀπὸ διδασκαλίες σχισματικῶν ἢ αἰρετικῶν. Ρωμαιοκαθολικῶν οὐνιτῶν χριστιανῶν, προτεσταντῶν, εὐαγγελικῶν, πεντηκοστιανῶν, πάλαιοημερολογιτῶν κ.ἄ.
- Παρακολούθησα σατανικὰς λατρεῖες καὶ τελετὰς. Πιστεύω στὴν ἀστρολογία (ζωδία) καὶ μελετῶ σχετικὰ περιοδικά.

2. We would remind **Father Georgios**, in this regard, of the venerable Elder Philotheos of Paros, Professors Konstantinos Mouratides and Andreas Theodorou, Archimandrite Sypridon (Bilales) and the Serbian dogmatic theologian, Elder Justin (Popović).

3. Furthermore, **Father Georgios** could not possibly have so quickly forgotten the recent and much-discussed “Inter-Orthodox Congress of Thessaloniki” (20-24 September 2004), which had as its theme, “*Ecumenism: Its Origin, Its Expectations, and Its Falsehoods*,” and which was organized jointly by the Faculty of Pastoral and Social Theology at the University of Thessaloniki and the Society for Orthodox Studies.

4. After some sixty presentations, this academic congress, in its *findings*, characterized *ecumenism*, both inter-Christian and interfaith, as

a “panheresy” and as the “**greatest ecclesiological heresy in the history of the Church**,” “**with very grave repercussions for soteriology**.”⁶

5. In fact, the *danger* posed by the panheresy of *ecumenism* is of such a kind, and of such magnitude, that the ever-memorable **Elder Paisios** (†1994)

“**broke off relations with, or avoided seeing, clergy who took part in joint prayers with the heretics**.”⁷

6. It is well known to everyone that Orthodox *ecumenists*, with the Patriarchs of Constantinople as their ringleaders, have, from the very beginning of the ecumenical movement (1920), participated continually and in a markedly official capacity—by a Pan-Orthodox decision, at that(!)—in pre-arranged joint prayers with heretics of many kinds and, moreover, at the highest level.

II. “Calendar Worship” and Ecumenism

IF THE Orthodox adhering to the *traditional calendar*, whom **Father Georgios** characterizes as “Old Calendarists,” *knowingly* react and engage in resistance against the *ecumenists*, in a manner consistent with the Patristic ethos, then not only are they not *dangerous*, but they are actually viewed by the Church’s Patristic and Synodal Tradition as worthy of praise:

“**[a]nd they will be counted worthy of the honor due to those of right belief**.”⁸

1. If, on the other hand, some of the Orthodox adhering to the *traditional calendar*, animated by “zeal not according to knowledge,”⁹ have, unfortunately, become *worshippers of days and calendars*, separating the issue of the *calendar* from that of *ecumenism*—that is, isolating it, elevating it, *per se*, to a dogma of salvation, and adopting a sectarian ethos—, **then some distinctions need to be made**, as this sort of thing is *clearly dangerous*.

2. Nevertheless, the *danger* posed by *worshippers of days and calendars*, that is, by *degraded anti-ecumenists*, must, in any case, be juxtaposed to the *danger* that all of the aforementioned Orthodox, none of them Old Calendarists, say is posed by *ecumenists* and *syncretists*, and all the more so because *ecumenism* bears full **responsibility for the deviations** of certain *Old Calendarists* and, indeed, for their “*calendar worship*”: in inaugurating its anti-Patristic endeavor to achieve union with the non-Orthodox, *ecumenism* simultaneously divided the Orthodox with regard to the Festal Calendar (1924) and raised a great and anti-Christian persecution against those who disagreed with the ecumenist agenda—against whom it has never ceased to hurl with vulgarity the *stone of anathema*!

III. Ecumenists and the “New Age”

BUT BEYOND this, it is incumbent upon **Father Georgios** to admit that *ecumenists and syncretists are a danger*, because, as has been quite correctly observed, they promote, directly and indirectly, the *pan-religious vision* of the “New Age.”

1. The aforementioned academic congress in Thessaloniki took the opportunity to declare forthrightly and with absolute clarity that

‘[E]cumenism, after the success that it has achieved in inter-Christian dialogues with the “Branch” theory and the theories of “Sister Churches” and “Baptismal Theology,” has now moved on to the next objective of the masterminds behind the “New Age” movement, that is, interfaith unity’; ‘interfaith meetings and interfaith dialogues have led to an unacceptable syncretism.’¹⁰

2. Besides, **Father Georgios**, in this section of his book (“I have been led astray...”)¹¹ views *Papists* and *Protestants*, comrades of the Orthodox in the *ecumenical movement*, as heretics;

as well, in his next section, he rightly classes participation in the offshoots of the “New Age” movement among “Transgressions of the First Commandment.”¹²

IV. The Innovating Ecumenists Are “Estranged from God”

IN ANY CASE, those who legitimately react, in the spirit of the Fathers, against the panheresy of syncretistic *ecumenism*, within which the *calendar innovation* of 1924 is included, are in no way *worshippers of days and calendars*; nor is it admissible to characterize them derogatorily as “Old Calendarists,” since they are, and are called, Orthodox *anti-ecumenists*, with a clear, stable, and well-founded ecclesiological identity, by the Grace of God.

1. The Orthodox anti-ecumenists, by virtue of their engagement in Patristic and God-pleasing resistance, are *walled off* from the *ecumenists* and *syncretists*, and their Patristic *walling-off* certainly does not constitute a *schism* but is, rather, the polar opposite of *schism*:

“[F]or they have not condemned Bishops, but false bishops and false teachers, and they have not themselves sundered the unity of the Church by schism, but have been sedulous to deliver the Church from schisms and divisions.”¹³

2. Every heresy, including the syncretistic panheresy of *ecumenism*, provokes *schisms* and *divisions* in the Church, since heretics not only do not think or act “**with all the Saints**,”¹⁴ that is, within the bounds of **Orthodox Catholicity**, but also rupture their *communion* with the Holy Fathers and our Savior Christ, and consequently fall away from **Orthodox Catholicity**:

“[i]n apostatizing from [the Saints and the Fathers],” says St. Athanasios the Great, “we become estranged from communion with them.”¹⁵

3. The innovating ecumenists and *syncretists* have shaken the dogmatic and canonical edifice of Orthodoxy:

“Angels do not dare to cause any disturbance, and if they do cause a disturbance, they do not remain unanathematized [according to the Apostle Paul—Galatians 1:8-9],” says St. Theodore the Studite, “and so how can any man in the flesh who brings about disturbances and innovations, and especially such innovations as these, not be estranged from God?”¹⁶

4. It is worth asking how **Father Georgios** can ignore, overlook, or suppress the truly tragic truth that the panheresy of *syncretism* has led the Orthodox *ecumenists* into extremely serious *concessions* in matters of Faith, in the context of a very broad *syncretistic communion* with the entire spectrum of heretics.

5. How, we wonder, can **Father Georgios** forget that “**Chrysostomos loudly and forcefully called not only heretics, but also those who commune with such persons, enemies of God**”?¹⁷

V. *Anti-Resistance and the “Fearful Crime of Silence”*

IN CONCLUSION: **Father Georgios Kalpouzos** bears an *enormous* responsibility before God and men, because through this truly curious statement in his recent work, he commits serious blunders and ends up “transgressing” many “commandments.”

1. He disparagingly characterizes the Faithful who abide unswervingly in Orthodox and God-pleasing resistance¹⁸ against ecumenism *en bloc* as “Old Calendarists” and “schismatics”; furthermore, he puts them on the same level as the heretics that he identifies in the West, both Papist and Protestant!

2. Father Georgios thus becomes an *opponent of resistance* and turns against the Holy Fathers, who assure us that “[e]veryone who resists and suffers for the sake of the truth,” not only does not cause a schism in the Church, but “is her bulwark and exaltation.”¹⁹

3. He then conceals the gravity of the syncretistic heresy of ecumenism, inveighing also against the Fathers, since “silence betokens assent”²⁰ to the actions of the ecumenists, “drawing upon himself the fearful charge of the crime of silence.”²¹

4. It is evident that **Father Georgios Kalpouzos** ought to wake up:

“There is a time to be silent and a time to speak.”²²

Notes

1. [Protopresbyter] **Georgios A. Kalpouzos**, *Θέλω μὴ Εὐχὴν νὰ κοινωνήσω [I Want a Blessing to Commune]* (Kantza, Attika: Ekdoseis “Photodotes,” 2005 (?)).

2. *Ibid.*, Part I, pp. 26-44.

3. *Ibid.*, p. 26.
4. **St. Theodore the Studite**, “Epistle I.50, “To Navkratios, His Spiritual Son,”” *Patrologia Græca*, Vol. XCIX, col. 1093D.
5. **Andreas Theodorou**, *Ἡ Ὁρθοδοξία Χθές καὶ Σήμερον* [*Orthodoxy Yesterday and Today*] (Athens: Ekdoseis “Orthodoxos Typos,” 1973), pp. 21, 23.
6. **Ὁρθόδοξος Τύπος**, No. 1577 (17 December 2004), p. 5; *Θεοδομία* (October-December 2004), pp. 504-521; *Παρακαταθήκη*, No. 38 (September-October 2004), pp. 2-12.
7. **Hieromonk Isaac**, *Βίος Γέροντος Παϊσίου τοῦ Ἀγιορείτου* [*The Life of Elder Paisios the Hagiorite*] (Mt. Athos: 2004), p. 690.
8. Fifteenth Canon of the **First-Second Synod**.
9. Romans 10:2.
10. See note 6
11. See note 3.
12. Kalprouzos, *Θέλω μὰ Εὐχὴν*, p. 27.
13. See note 8.
14. Ephesians 3:18.
15. **St. Athanasios the Great**, “Epistle to Dracontios,” *Patrologia Græca*, Vol. XXV, col. 528B.
16. **St. Theodore the Studite**, “Epistle I.36, “To Evprepianos and Those With Him,”” *Patrologia Græca*, Vol. XCIX, col. 1033D.
17. *Idem*, “Epistle I.39, “To Theophilos the Abbot,”” *Patrologia Græca*, Vol. XCIX, col. 1049A.
18. *Ibid.*, *Patrologia Græca*, Vol. XCIX, col. 1045D.
19. **St. Theodore the Studite**, “Epistle I.43, “To His Brother, Joseph the Archbishop,”” *Patrologia Græca*, Vol. XCIX, col. 1064C.
20. *Ibid.*, *Patrologia Græca*, Vol. XCIX, col. 1065A.
21. **St. Theodore the Studite**, “Epistle I.48, “To Athanasios, His Spiritual Son,”” *Patrologia Græca*, Vol. XCIX, col. 1076C.
22. Ecclesiastes 3:7.

