



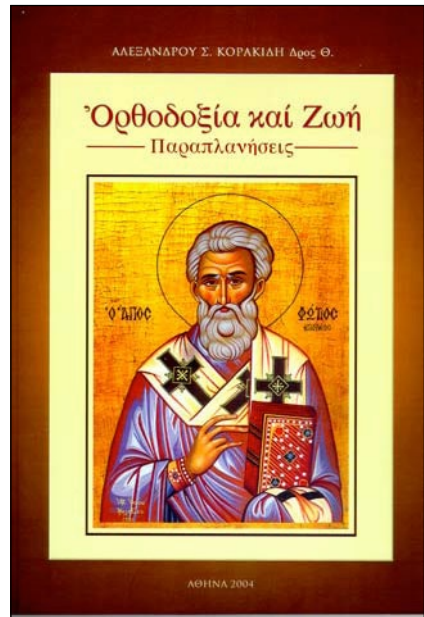
D. An Ontological Hallmark of Orthodoxy?

THE THIRD of the vehement anti-Old Calendarists, **Mr. Alexandros S. Korakides**, concludes his rambling book, *Ὁρθοδοξία καὶ Ζωή—Παραπλανήσεις* [*Orthodoxy and Life: Some Misconceptions*]¹ with a special chapter of sixteen pages, entitled: “Addendum. *The Preposterous Schism of the Last Century.*”²

1. To the attentive reader, it becomes immediately obvious that **Mr. Korakides’** language is wholly un-Patristic, because even when dealing with the well-known and truly distressing *pathology* of the *Old Calendarist* community, he is abusive and arrogant.

2. Although he holds a doctorate in theology and has an abundant literary output to his credit (beginning in the 1950s), Mr. Korakides is distinguished, specifically in this text, by a supercilious and extremely rebarbative *pedantry*, which inevitably causes him go *off the subject*, when it comes to both the *calendar* and *ecumenism*.

3. Is Mr. Korakides perhaps aiming, by means of an emotional, vague, generalizing, confused, and *theologically erroneous exposition*, to turn the reader’s attention to his unsubstantiated argument, namely, that the entire calendar issue can be reduced to the failure to accept a “**change**,” since “**changes**” have always taken place in the history of the Church?³



I. The Connection Between Ecumenism and the Calendar Question

THE UNPARDONABLE sloppiness of **Mr. Korakides'** presentation, as well as his evident disregard for, or ignorance(?) of, the historical and theological context of the origin and development of the *1924 reform* is fully demonstrated in his contention that the controversy “**about ‘ecumenism,’ which has been invented recently and by hindsight**” constitutes a “**deception of the people of God**” and an “**invalid and inane pretext.**”⁴

1. Although all that we have written so far—albeit concisely—is sufficient to refute this view, we would remind **Mr. Korakides** that all of those who reacted against the *innovation of 1924*, and not only the “Old Calendarists,” noted from the very outset the direct connection between *ecumenism* and the *calendar reform*.

2. Some of the better-known and more distinguished among these were the following individuals, who viewed “**the calendar question as the starting-point for all of the other revisions**” that were announced and inaugurated by the Patriarchate of Constantinople’s ecumenist *Encyclical of 1920* and its natural consequence, the *Pan-Orthodox Congress of 1923*:

- **Elder Daniel of Katounakia** (1843-1929). See his memorandum: “*Φωνὴ ἐξ Ἁγίου Ὄρους διὰ τὴν προσεχῆ Οἰκουμενικὴν Σύνοδον*” [“A Voice from the Holy Mountain Concerning the Forthcoming Ecumenical Synod”] (6/19 May 1925).

- **Archimandrite Philotheos (Zervakos)** (1884-1980). See his article: “*Ἡ ἐν Ἁγίῳ Ὄρει Προσύνδοσος. Ἀνασκευὴ τοῦ προγράμματος αὐτῆς*” [“The Pre-Synodal Conference on the Holy Mountain: A Refutation of Its Program”] (1926).

- **Metropolitan Irenaios of Cassandreia** (1864-1945). See his work: “*Ἐπίμνημα εἰς τὴν Ἱερὰν Σύνοδον τῆς Ἱεραρχίας τῆς Ἑλλάδος*” [“Memorandum to the Holy Synod of the Hierarchy of Greece”] (1929).

- **Bishop Nikolai (Velimirović) of Ohrid** (1880-1956). See his statements to the inter-Orthodox *Preparatory Commission* (Holy Mountain, 1930).

- **Metropolitan Sophronios of Eleutheroupolis** (1875-1960). See his statements both at the *Fourteenth Meeting of the Hierarchy of the Church of Greece* (1931) and at the *Fifteenth Meeting of the Hierarchy* (1933).

• **Archbishop Seraphim (Sobolev) of Boguchar** (1881-1950). See his presentation “*Concerning the New and the Old Calendars*” at the Congress of Moscow (8-18 July 1948).

II. The Reformer of 1924: A Pioneering Ecumenist!

AND, MORE importantly, the *reformer of 1924*, namely, Archbishop Chrysostomos (Papadopoulos) of Athens (†1938), was himself fully aware of the direct connection between *ecumenism* and the *calendar reform*. He was also aware of the prerequisite for that *reform*, that is, the *1920 Encyclical*, and consciously and consistently acted in accordance with its agenda, as proved by the following:

1. As an Archimandrite and university professor, Chrysostomos Papadopoulos took part, as a delegate of the Church of Greece (along with the ecumenist Hamilkas Alivizatos) and of Cyprus, in the preliminary meeting of the *Pan-Christian Faith and Order Conference* (Geneva, 12-20 August 1920).

2. The eighteen Orthodox delegates at this conference “set about organizing an agenda for this consultation ON THE BASIS OF THE PATRIARCHAL ENCYCLICAL OF 1920.”⁵

3. According to Nicholas Zernov, “The extensive participation of Orthodox” in this *conference* “was not unrelated to the Encyclical which the Ecumenical Patriarchate had issued several months earlier [January of 1920].”⁶

4. At this conference, Hamilkas Alivizatos “set forth the program of the Orthodox,” making the following telltale comments, among others:

“The proposed program aims, at least for the time being, at the creation of a League of Churches along the lines of the League of Nations, which will facilitate the ultimate goal of the union of the Churches in faith and administration.”⁷

5. This is precisely what the *1920 Encyclical* envisioned, and it was realized in 1948 with the founding of the *World Council of Churches*; and thus, Chrysostomos Papadopoulos can be considered, not only a prime mover in the *1924 reform*, but also a **pioneering ecumenist** and one of the founders of this pan-confessional Geneva-based organization.

6. It is extremely significant and noteworthy that the program of that *preliminary meeting* of 1920, which had historical significance for the *ecumenical movement*,

‘was organized’ ‘with close scrutiny by the delegation of the Church of Greece’ (that is Chrysostomos Papadopoulos and Hamilkas Alivizatos), **‘was accepted by the other Orthodox delegations,’** and, as **‘anyone could tell from the program that they organized, its basic principles corresponded to the spirit of the 1920 Encyclical of the Œcumenical Patriarchate.’**⁸

7. Moreover, the decisive contribution of Chrysostomos Papadopoulos to this notorious *program*, which attests unqualifiedly to his ecumenist self-consciousness and to the syncretistic presuppositions of the *1924 reform*, is described in the *report* of the proceedings compiled by Papadopoulos and Alivizatos and submitted to the Holy Synod, the President of which—it should be noted—was Meletios Metaxakes.

■ **The very** interesting **“Report on the Preliminary Consultation of the Pan-Christian Conference Convened in Geneva (30 July–8 August 1920),”** in which is set forth the program (consisting of two sections: **“1. The League of Churches [§§1-6]”** and **“2. The Organization of the League of Churches [§§1-5]”**), informed the Synod that

“it was agreed in the consultation, and also in the preparatory committee of the conference, that the program proposed by the delegation of the Orthodox Church was the most positive and important point of the effectiveness of this consultation.”⁹

8. Hence, the alleged controversy **“about ‘ecumenism,’ which has been invented recently and by hindsight,”** not only does not constitute a **“deception of the people of God”** and an **“invalid and inane pretext,”**¹⁰ as **Mr. Korakides** contends, but is, in fact, an unshakably grounded historical truth, which the *bona fide ecumenists* of Geneva and Constantinople take pride in proclaiming. Yet the true-blue *anti-Old Calendarists* of Athens sedulously ignore or suppress this; that is, they deliberately conceal it, in order to deceive the *conscience* of the Church and, of course, to their own condemnation.

■ **Nevertheless,** as the Seventh Œcumenical Synod says through the mouth of its President, St. Tarasios:

“The truth, when persecuted, is wont to shine forth more clearly.”¹¹

9. We think it very edifying, at this juncture, to remind our readers of the following point: the charge, not simply of silence, but also of calculated suppression of the truth was confronted by the Seventh Œcumenical Synod, during its Fifth Session (4 April 787), when

Theodore, the most venerable Bishop of Myra in Lycia, said: ‘If this treasure [a comment in favor of Icons, erased from a certain book by the Iconoclasts] had been in evidence at that time [at the Iconoclast synod of Hiercia, in 754], no one would have been harmed; but may God RECOMPENSE ON THE DAY OF JUDGMENT THOSE WHO CONCEALED IT’; ‘the Holy Synod said: “WOE TO THEIR SOULS, BECAUSE THEY CONCEALED THE TRUTH.”’¹²

III. Why Not the “Traditional Calendar”?

MR. KORAKIDES appears to be vexed by talk of the “Traditional Calendar,” as his ironic use of the term in quotation marks makes clear,¹³ evidently forgetting that before 1924, the “**Julian Calendar, which has prevailed for centuries in the Orthodox Church,**” was favored as “**the only one suitable for the Church,**” “**because it was HANDED DOWN BY THE FATHERS and has from the outset been endorsed by the Church,**”¹⁴ as stated in the *1902 Encyclical* of the Patriarchate of Constantinople.

1. While we are on the subject, we would remind **Mr. Korakides** that in the *1904 Encyclical*, the sequel to the previous one, “**simply to overleap thirteen days**” was viewed by the Synod as “**absurd and pointless,**” while the “**reform of the Julian Calendar**” was held to be “**superfluous for the time being,**” since the Orthodox “**are in no way obligated, from an ecclesiastical point of view, to change the Calendar.**”¹⁵

2. Similarly, we refer **Mr. Korakides**, in this regard, to the holy Meletios Pegas (†1601), who condemned what was, at that time, the “**ten-day [now thirteen-day!] monstrosity**” from Rome as a parlous “**innovation,**” since it was not “**a small matter**” to “**act arrogantly towards what the FATHERS have handed down, to despise the Divine commandments; for it is God Who enjoins: ‘Remove not the eternal boundaries, which thy FATHERS placed’;**” “**we must in every way follow**

the FATHERS”; “it is more pious to cleave to what the FATHERS have given us” and not “to the precision of diligent astronomers.”¹⁶

IV. The 1920 Encyclical and the Calendar Question

ANOTHER peculiarity in Mr. Korakides’ error-ridden text is the following: he mentions the well-known *Pan-Orthodox Consultations* of Rhodes (1961–) in order to prove the full unity of the Orthodox Churches, regardless of which calendar they employed, the so-called *schismatic* “Old Calendarists” excepted.¹⁷

1. However, the most important point about the *First Pan-Orthodox Consultation* of Rhodes (1961), in particular, is not the one that Mr. Korakides emphasizes, but that which he suppresses, passes over in silence, or does not take seriously; namely, that at this *consultation*, “**the presence and participation of the Orthodox Church in the Ecumenical Movement, in the spirit of the Patriarchal Encyclical of 1920,**”¹⁸ was decided upon at a pan-Orthodox level.

2. And Mr. Korakides should not have ignored the fact that the syncretistic *1920 Encyclical*, which openly rejected the **exclusiveness and primacy** of Orthodoxy, and introduced anti-Patristic **ecumenist comprehensiveness** into the Orthodox East, proposed as a *first step* in the process of Church union

“the acceptance of a uniform calendar for the simultaneous celebration of the great Christian Feasts by all of the Churches.”¹⁹

3. Thus, the *calendar* question assumes ecclesiological dimensions, especially when one takes seriously into account that—we repeat—the so-called *Pan-Orthodox Congress of 1923* viewed the adoption of the New Calendar as

“the FIRST STONE in the edifice of the union of all the Churches of God.”²⁰

V. A Reckless and Precipitate Rupture

GIVEN THE foregoing considerations, then, all of the ideas that Mr. Korakides attempts to defend in the next section of his book, “*II. The Festal Calendar and Traditions,*” are *un-theological inanities*, familiar from many quarters since 1924, and are unquestionably *beside the point*, for the following two main reasons:

1. **The reform** that took place in 1924 was not a smooth development or expansion of the *calendrical tradition*, but a “**reckless alteration of the Calendar**,”²¹ which violently and **precipitately ruptured** the unity of the Orthodox in the *Festal Calendar* for the sake of a *syncretistic union* with the heterodox of the West.

2. And mere discussion

‘**about the common celebration of Pascha or any other Feast with the heterodox,**’ ‘**as long as the latter remain in their error,**’ said the late Father Epiphanius Theodoropoulos (and not some “Old Calendarist”!), ‘**constitutes the overturning from its foundations of Orthodox dogmatics and ecclesiology, in particular,**’ and ‘**reeks of execrable religious syncretism.**’²²

VI. “*The Witness of the Minority*”

CONSEQUENTLY, how is it possible, we wonder, for **Mr. Korakides** to speak about an alleged “**lack of obedience**” “**to the valid decisions of the Hierarchy,**” “**with their pan-Orthodox endorsement,**”²³ when, since 1920, Orthodox ecclesiology *has been overturned from its foundations* and *religious syncretism* is rife?

1. **It is** obvious that his penchant for supercilious *pedantry* does not allow **Mr. Korakides** to remember certain basic and vitally important ecclesiological principles, for which reason he “quibbles” rather than “theologizes,”²⁴ as St. Basil the Great puts it.

2. **We refer Mr. Korakides** to a true theologian, Father Georges Florovsky:

‘**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”;**’ ‘**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.**’²⁵

VII. A Total Depredation of Theology

FINALLY, the attempt by Mr. Korakides to *exonerate* the contemporary ecclesiological heresy of *ecumenism* by presenting it as, supposedly,

“an elemental hallmark and basic attribute of Orthodoxy,” which **“flows from the essence and nature of the Orthodox Catholic Church,”**²⁶

leads him into a complete depredation of theology!

1. Up until now, the most implacable *anti-Old Calendarists* and *anti-zealots*, when speaking about the Orthodox who observe the *Traditional Calendar*, had in mind a *polarity*: they referred to what, according to them, were *“Two Extremes”*;²⁷ that is, to *“ecumenism”* and *“zealotry,”* clearly suggesting that *ecumenism* is anything but an **ontological hallmark** of Orthodox Catholicity.

2. It is extremely significant that the late Father Epiphanius Theodoropoulos, the author of *Tὰ Δύο Ἄκρα* [*The Two Extremes*], characterized *ecumenism* as **“accursed,”** as **“the most execrable syncretism,”** as **“the worst of all heresies,”** and as a **“monstrosity,”**²⁸ and capped these very severe characterizations with an *outburst* of veritable *maximalism*:

“Even the millenarians, who surpass all impiety and blasphemy, have not come close to the ideas advocated by ecumenism. Hades has engendered many monstrosities in our times, but nothing on the scale of ecumenism!”²⁹

VIII. What Kind of Broader Intercommunion?

LIKEWISE, even if, hypothetically, *ecumenism* were to be interpreted as a kind of broader *intercommunion*, according to the bizarre theories of **Mr. Korakides**—that is, as

“communication solely between the leadership of the Church (Patriarchs or Archbishops)” **“and representatives of the other dogmas and religions,”** for the purpose of coöperation **“on global problems of concern to all of humanity”**³⁰—,

yet again the *small flock*, that is, the *Old Calendarist* Orthodox *anti-ecumenists*, would put forward the following well-founded objections:

1. Orthodox Catholicity has never accepted even the term *intercommunio*, let alone the foregoing interpretation of that term, because throughout its history it has only known of communion (*communio*) and non-communion (*excommunicatio*), in a narrow and a broad sense.

■ Hence, for example: “**If any one shall pray, even in a private house [“and not in Church,” but “anywhere”] with an excommunicated person, let him [“whether he is a Bishop or a layman”] be excommunicated.**”³¹

2. One way or another, *intercommunio*, by means of the preposition “*inter-*,” clearly denotes a communion *contrary to nature*—contradictory and incongruous; that is, *syncretism*, insofar as the parts that come together remain “within their own dogmatic boundaries.”³²

3. The ecumenical movement, which had its formal beginning in Orthodoxy in 1920, never had such a restricted *horizon of communion*; that is, only at the *level of leadership*. This is demonstrated, moreover, by the agenda of the “eleven-point plan”³³ of action for Orthodox and heterodox, that is, the *1920 Encyclical*, which foresees *syncretistic coöperation* at all levels by all those involved on all sides.

4. The participation of the Orthodox *ecumenists* in the WCC, which beyond doubt constitutes

“**a flagrant transgression of the God-inspired sacred Canons and fundamental ecclesiological principles,**” through which “**the very essence and the general redemptive course of Orthodoxy is attacked,**”³⁴

has from the outset been conducted *collectively*, and this at all levels of representation.

5. This form of *collective representation* prevails both in *inter-Christian* and in *interfaith* activities and is, indeed, encouraged in so-called *popular ecumenism*, or *grass-roots syncretism*.

6. Of course, we ought to make it clear that in absolutely no case should *syncretistic hobnobbing* be confused with *formal relations*.

■ **The former**, although previously encountered—albeit sporadically and occasionally, without ever receiving legitimation from the Church—, was formally inaugurated by the *1920 Encyclical* and has been intensively cultivated, ever since, by Pan-Orthodox decree(!),

on the basis of a multi-dimensional program of concrete, completely anti-Patristic measures.

■ **The latter** have always existed, sanctioned out of necessity, by reason of historical realignments; nevertheless, they entailed only *formal relations*, based on strict *protocol*, between the religious and political administrations of a specific geographical region, without, of course, any pretensions to *common service*(!) to the world.

7. In any case, all *communion* or *intercommunion* between Orthodox and heterodox and those of other religions, especially on an **institutional level**, is **absolutely excluded** by the Patristic and Synodal Tradition of Orthodoxy, as is shown by the following two striking examples:

■ “Let us refuse peace with them [the leaders of heresies]. For it is clear that, although peace is a good thing, not all peace is beyond reproach; peace can often be dangerous and lead us from love for God; peace with the heterodox is unprofitable.”³⁵

■ “Very great are the threats voiced by the Saints against those who compromise with it/them [heresy/heretics], even to the point of eating together”; “even if he [one who appears to be Orthodox] accommodates himself to heretics in food, drink, and friendship, he is guilty; this is the judgment of Chrysostomos and, hence, of every Saint.”³⁶

8. At this juncture, we deem it expedient to make some critical remarks on what is touted as a strong argument of the *ecumenists*, about the supposed “**presence and witness of the Orthodox Church in the ecumenical movement**.”³⁷

■ **The Orthodox ecumenists**, let us remember, have officially expressed their collective self-awareness that

“the participation of the Orthodox in the ecumenical movement today” as an “endeavor” “to apply the Apostolic Faith to new historical circumstances and existential needs,” “is taking place **JOINTLY** with other Christian bodies, with which there is not full communion”; this “is, in some way, what is new today.”³⁸

9. The Orthodox anti-ecumenists, who certainly do not constitute “**extreme groups and movements**” or engage in “**hysterical anti-ecumenical ranting**,” and certainly do not promulgate

“propaganda”³⁹ (!), voice their objections and pose the following well-founded questions:

- **If the Apostolic** Faith, that is, “what we have been taught by the Holy Fathers,”⁴⁰ really ought to be applied to our contemporary historical situation, how on earth could this be undertaken **JOINTLY** with those Christian communities that have dreadfully distorted the Apostolic Faith and have fallen away from the One and only Church?

- **Would this** not be completely contrary to the “glorious and venerable rule of our Tradition,”⁴¹ in that it would place the **truth** (Orthodoxy) and heresy (heterodoxy) on the same level?

- **Does not** the opinion, that the syncretistic coexistence and cooperation of truth and falsehood, of life and death, will “**JOINTLY**” give “life and immortality”⁴² to the world, in fact constitute a grievous error and a veritable panheresy?

- **How, indeed,** is it possible for Orthodoxy, in all of its radiance, to evangelize the world “**IN CONJUNCTION**” with heresy, which is spiritual darkness, when—according to our Patristic and Synodal Tradition—

“falling away from the truth is noetic sightlessness and blindness”⁴³

- **How can** the anti-ecumenists forget the fact that heretics have undergone a profound change in theology, in *spirit* and in *heart*, not merely *moral piety*: a change which totally precludes their witnessing and evangelizing “**JOINTLY**” with the charismatic Body of the Church, since

“falling away from the truth is blindness of mind and intellect”? “For [the heretics], having departed from the truth, have been blinded in mind and understanding” and, “as ones incited by the deceitful enemy, have departed from correct doctrine.”⁴⁴

And consequently, their communities are in need of spiritual and theological *cleansing* on the basis of *Patristic therapy*, after they have first been reincorporated into Orthodox Catholicity.

10. Given these considerations, it is very clear that participation in the *ecumenical movement* and the *much-vaunted* “witness” to the heterodox, as a *missionary demand*, undermines and refutes itself from the very outset on account of *this* rotten foundation: “**JOINTLY WITH OTHER CHRISTIAN BODIES.**”⁴⁵

11. It should be noted that the deviation of the *ecumenists* is of such a nature, and of such gravity, that they have come to the

point, by virtue of this syncretistic “**CONJOINING**,” not only of not giving any “witness,” but also of proclaiming the following incredible ideas, *subversive* of the Apostolic Faith, which has always recognized that all who “**are outside the truth**” (*sunt extra veritatem*) “**are outside the Church**” (*sunt extra Ecclesiam*):⁴⁶

“[T]oday we Christians [Orthodox and heterodox] cannot live and work, as we did at one time, in isolation from each other, but on the contrary, we have ‘mutual responsibility and interdependence in the Body of Christ.’”⁴⁷

IX. The “Broad Historical Perspective”

WE FEAR VERY much, in conclusion, that his uncritical and vulgar *anti-Old Calendarism* has not allowed **Mr. Korakides** to recall and apply a fundamental rule of theological inquiry:

‘It is imperative,’ said the true theologian Father Georges Florovsky, ‘that theologians should be aware of that wide historical perspective in which matters of faith and doctrine have been continuously discussed and comprehended.’⁴⁸

1. We fraternally exhort **Mr. Korakides** to *wake up* theologically and to study attentively and earnestly the relationship between *ecumenism* and the *calendar* question within the *wide historical perspective* of the past one hundred years; it is not possible for us to carry on a serious discussion or to have a correct understanding of this *relationship* unless we put it in its historical context, which is delineated, at the very least, by the *landmark* events of the anti-ecclesiastical *ecumenical movement*.

2. In order to show this, we will remind **Mr. Alexandros Korakides** of some of these landmarks, which contributed decisively to the consolidation of a *syncretistic comprehensiveness* in the domain of the local Orthodox Churches, praying for his *awakening* and, moreover, that he might contribute to the *demythologization* or *unmasking* of panheretical *ecumenism*:

- **1902-1904** (the *Encyclicals* of Patriarch Joachim III);
- **1920** (the *Encyclical* of the Patriarchate of Constantinople);
- **1923** (the *Pan-Orthodox Congress* of Constantinople);
- **1948** (the founding of the *WCC*);

- **1952** (the *Encyclical* of Patriarch Athenagoras);
- **1958** (the resolution of the *Twenty-Fifth Meeting of the Hierarchy* of the Church of Greece concerning its participation in the WCC);
- **1961** (the *First Pan-Orthodox Consultation*, Rhodes);
- **1965** (the *Lifting of the Anathemas* of 1054);
- **1968** (the *Fourth Pan-Orthodox Consultation*, Chambésy, Geneva);
- **1971** (the *shift* of the WCC to *interfaith syncretism*, at the suggestion of the Orthodox);
- **1975** (the *Thyateira Confession* [Constantinople]);
- **1976** (the *First Pre-Synodal Pan-Orthodox Consultation*, Chambésy, Geneva);
- **1985** (*Baptismal Theology*, articulated by John Zizioulas, now Metropolitan of Pergamon);
- **1986** (the *Third Pre-Synodal, Pan-Orthodox Consultation*, Chambésy, Geneva);
- **1986** (the *Meeting of Religions for World Peace*, Assisi, Italy);
- **1991** (the *Seventh General Assembly of the WCC*, Canberra, Australia);
- **1993** (the *Balamand Union*, Lebanon);
- **1989-1990-1993** (dogmatic lapses in the *dialogue* with the *Non-Chalcedonians* [Monophysites]);
- **1995** (*Joint Communiqué*, signed by Pope John Paul II and Patriarch Bartholomew);
- **2000** (extra- or a-dogmatic and interfaith *memorial service for the confessors and martyrs of the twentieth century*);
- **2001** (*Interfaith Prayer Meeting*, Assisi, Italy);
- **2005** (the funeral of Pope John Paul II, with pan-Orthodox participation, Rome).

Notes

1. Alexandros S. Korakides, *Ὁρθοδοξία καὶ Ζωή—Παραπλανήσεις* (Athens: 2004).
2. *Ibid.*, pp. 199-214.
3. *Ibid.*, p. 206.
4. *Ibid.*, p. 212.
5. Basileios T. Stavrides and Evangelia A. Barellas, *Ἱστορία τῆς Οἰκουμένης Κινήσεως* [History of the Ecumenical Movement], 3rd ed. (Thessaloniki: Patriarchikon Hidryma Paterikon Meleton, 1996), p. 93.

6. **Great Protopresbyter George Tsetses**, *Ἡ Συμβολὴ τοῦ Οἰκουμενικοῦ Πατριαρχείου στὴν Ἰδρυση τοῦ Παγκοσμίου Συμβουλίου Ἐκκλησιῶν* [*The Contribution of the Œcumenical Patriarchate to the Founding of the World Council of Churches*] (Katerine: Ekdoseis “Tertios,” 1988), p. 96.

7. See note 5.

8. **Antonios M. Papadopoulos**, “Ἡ Στάσις τῆς Ἐκκλησίας τῆς Ἑλλάδος ἔναντι τῶν Σχέσεων τῆς Ὁρθοδόξου Ἐκκλησίας πρὸς τοὺς Ἑτεροδόξους” [“The Attitude of the Church of Greece Towards Relations Between the Orthodox Church and the Heterodox”], in *Μαρτυρία καὶ Διακονία τῆς Ὁρθοδοξίας Σήμερα* [*The Witness and Service of Orthodoxy Today*] (Thessaloniki: Ekdoseis “Adelphon Kyriakide,” 1998), Vol. II, pp. 86-87.

9. **Archimandrite Theokletos** (Strangas), *Ἐκκλησίας Ἑλλάδος Ἱστορία ἐκ πηγῶν ἀψευδῶν (1817-1967)* [*History of the Church of Greece from Reliable Sources (1817-1967)*] (Athens: 1970), Vol. II, p. 903. For the “Report,” see pp. 901-914.

■ **Regarding** the special relationship between Papadopoulos and Metaxakes, in the context of promoting *ecumenism*, a detailed work by us, a contribution to research into the interdependence of *ecumenism* and the *calendar* question, will shortly be in print.

10. See note 4.

11. **Seventh Œcumenical Synod**, Mansi, Vol. XIII, col. 189D/*Πρακτικὰ τῶν Ἁγίων καὶ Οἰκουμενικῶν Συνόδων* [*Proceedings of the Holy Œcumenical Synods*], ed. Spyridon Melias (Holy Mountain: Ekdosis Kalyves Timiou Prodromou, 1981), Vol. II, p. 822a (Fifth Session).

12. *Idem*, Mansi, Vol. XIII, cols. 188E, 189A/*Πρακτικὰ*, Vol. II, p. 821b (Fifth Session).

13. **Korakides**, *Ὁρθοδοξία καὶ Ζωή—Παραπλανήσεις*, pp. 207, 201.

14. **Stavrides and Barellass**, *Ἱστορία τῆς Οἰκουμενικῆς Κινήσεως*, p. 325.

15. *Ibid.*, pp. 331-332.

16. **Meletios Pegas**, “Τόμος Ἀλεξανδρινὸς περὶ τοῦ Πασχαλίου” [“Alexandrian *Tomos* Concerning the *Paschalion*”], in *Lettres de Meletius Pigas*, ed. Émile Legrand (Paris: 1902), pp. 141, 142, 143, 145, 153. Proverbs 22:28.

17. **Korakides**, *Ὁρθοδοξία καὶ Ζωή—Παραπλανήσεις*, pp. 199.

18. **Stavrides and Barellass**, *Ἱστορία τῆς Οἰκουμενικῆς Κινήσεως*, pp. 366-367.

19. *Ibid.*, p. 334.

20. **Dionysios M. Batistatos** (ed.), *Πρακτικὰ καὶ Ἀποφάσεις τοῦ ἐν Κωνσταντινουπόλει Πανορθοδόξου Συνεδρίου, 10 Μαΐου—8 Ἰουνίου 1923* [*Proceedings and Decisions of the Pan-Orthodox Congress in Constantinople, 10 May—8 June 1923*] (Athens: 1982), p. 189.

21. **Strangas**, *Ἐκκλησίας Ἑλλάδος Ἱστορία* [*History of the Church of Greece*] (Athens: 1971), Vol. III, p. 2159.

22. **Archimandrite Epiphanius** (**Theodoropoulos**), *Τὰ Δύο Ἄκρα—«Οἰκουμενισμὸς» καὶ «Ζηλωτισμὸς»*, [*The Two Extremes: “Ecumenism” and “Zealotry”*] (Athens: 1986), pp. 32-33.

23. **Korakides**, *Ὁρθοδοξία καὶ Ζωή—Παραπλανήσεις*, pp. 199, 204, 209.

24. Cf. **St. Basil the Great**, “Epistle 90, ‘To the Most Holy Brethren, the Bishops of the West’” (§2), *Patrologia Græca*, Vol. XXXII, col. 473B: “Men quibble, therefore; they do not theologize.”

25. [**Protopresbyter**] **Georges Florovsky**, *Bible, Church, Tradition: An Eastern Orthodox View* (Vaduz: Büchervertriebsanstalt, 1987), pp. 51, 54.

26. **Korakides**, *Ὁρθοδοξία καὶ Ζωή—Παραπλανήσεις*, p. 213.

27. See note 22.

28. **Theodoropoulos**, *Τὰ Δύο Ἄκρα*, pp. 18, 26, 27.

29. *Ibid.*, p. 27.

30. See note 26.

31. **Tenth Apostolic Canon** (the comments in brackets are taken from the interpretations by Zonaras and Balsamon), *Patrologia Graeca*, Vol. CXXXVII. col. 56AB/G. Ralles and M. Potles (eds.), *Σύνταγμα τῶν Θείων καὶ Ἱερῶν Κανόνων* [*Compendium of the Divine and Sacred Canons*] (Athens: G. Chartophylax, 1852), Vol. II, p. 14.

32. See note 22.

33. **Stavrídes and Barellas**, *Ἱστορία τῆς Οἰκουμενικῆς Κινήσεως*, pp. 54, 55, 56.

34. **Konstantinos D. Mouratides**, *Οἰκουμενικὴ Κίνησις—ὁ σύγχρονος μέγας πειρασμὸς τῆς Ὁρθοδοξίας* [*The Ecumenical Movement: The Great Contemporary Temptation of Orthodoxy*], 2nd ed. (Athens: Ekdoseis “Orthodoxos Typos,” 1973), p. 87.

35. **St. Cyril of Alexandria**, *Commentary on the Gospel of St. Luke*, *Patrologia Graeca*, Vol. LXXII, cols. 756D-757A.

36. **St. Theodore the Studite**, “Epistle I.39, ‘To Theophilos the Abbot,’” *Patrologia Graeca*, Vol. XCIX, col. 1048D; “Epistle II.32, ‘To Thalelaios, His Spiritual Son,’” *Patrologia Graeca*, Vol. XCIX, col. 1205AB.

37. **Stylianós Tsompanides**, “Ἡ ἀβεβαιότητα τοῦ οἰκουμενικοῦ δόξαματος καὶ ἡ ἐνδορθόδοξη κρίσις. Κοινωνιολογικὲς παραμέτροι” [“The Uncertainty of the Ecumenical Vision and the Intra-Orthodox Crisis: Sociological Parameters”], *Γρηγόριος ὁ Παλαμῆς* (May-August 2004), p. 497.

■ **What is known** as the *Third Pre-Synodal Orthodox Consultation* (Chambésy, Geneva, 28 October–6 November 1986) expressed the collective self-awareness of the *ecumenists* concerning their “**witness**”—and a “**dynamic**” one, at that—in “Σχέσεις πρὸς τὸν λοιπὸν χριστιανικὸν κόσμον” [“Relations with the Rest of the Christian World”] (*Ἐπίσκεψις*, No. 369 [15 December 1986], pp. 9, 14 [Texts III and IV]).

38. “Ἡ οἰκουμενικὴ φύσις τῆς ὀρθοδόξου μαρτυρίας: πορίσματα τοῦ εἰς Ὁλαμο Φιλλανδίας ὀρθοδόξου Συμποσίου” [“The Ecumenical Nature of the Orthodox Witness’: Findings of the Orthodox Symposium in Valamo, Finland”], *Ἐπίσκεψις*, No. 176 (15 October 1977), p. 12.

■ **The symposium** in question, involving some thirty Orthodox theologians and held at the Monastery of Valamo, Finland (24-30 September 1977), was organized by the “Orthodox Working Group” in the WCC, under the presidency of Father George Tsetses, and its findings directly influenced the resolutions of the *Third Pre-Synodal Orthodox Consultation* (see the previous note).

39. **Tsompanides**, “Ἡ ἀβεβαιότητα τοῦ οἰκουμενικοῦ δόξαματος,” p. 499.

40. **St. Basil the Great**, “Epistle 140, ‘To the Church of Antioch’ (§2), *Patrologia Graeca*, Vol. XXXII, col. 588B.

41. **St. Clement of Rome**, *First Epistle to the Corinthians*, VII.2, *Βιβλιοθήκη Ἑλλήνων Πατέρων καὶ Ἐκκλησιαστικῶν Συγγραφέων* [*Library of the Greek Fathers and Ecclesiastical Writers*], Vol. I, p. 15, ll. 32-33.

42. Cf. II St. Timothy 1:10.

43. **St. Basil the Great**, *Against Evnomios*, II.16, *Patrologia Graeca*, Vol. XXIX, col. 604AB.

44. **Seventh Œcumenical Synod**, Mansi, Vol. XIII, col. 349E/*Πρακτικά*, Vol. II, p. 866b (Sixth Session, *Tomos* VI); Mansi, Vol. XIII, col. 356A/*Πρακτικά*, Vol. II, p. 867b (*ibid.*); Mansi, Vol. XIII, col. 376A/*Πρακτικά*, Vol. II, p. 873a (Seventh Session, Decree).

45. See note 38.

46. **St. Irenaeus of Lyon**, *Against Heresies*, IV.33.7, *Patrologia Graeca*, Vol. VII, col. 1076.

47. “Ἡ ἐπίσκεψη τῆς Α.Θ. Παναγιότητος τοῦ Οἰκουμενικοῦ Πατριάρχου κ.κ. Δημητρίου στήν Ἐκκλησία τῆς Ἀγγλίας ” [“The Visit of His All-Holiness Ecumenical Patriarch Demetrios to the Church of England”], *Ἐπίσκεψις*, No. 393 (15 February 1987), pp. 9-10, 6-7.

■ **During** his official visit to England, 7-10 December 1987, Patriarch Demetrios (†1991) made the aforementioned statement, which is certainly not the only one of this kind.

48. **Florovsky**, *Bible, Church, Tradition*, p. 93.