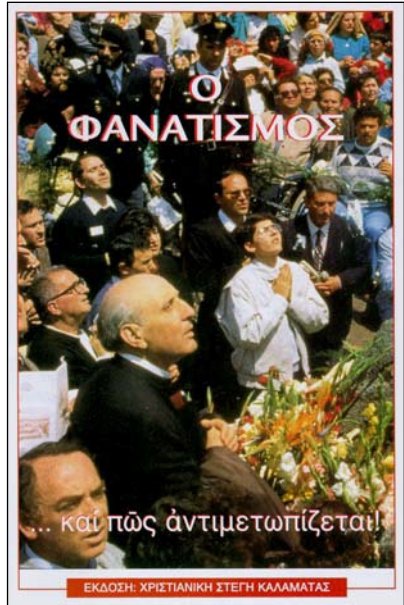




E. Anti-Old Calendarist Fanaticism

THE FOURTH of the undiscerning anti-Old Calendarists is the **Christianike Stege Kalamatas** [or Christian League of Kalamata; hereafter, “**CSK**”—*Trans.*], which, in its booklet *Ὁ Φανατισμὸς... καὶ πῶς ἀντιμετωπίζεται!* [*Fanaticism... and How to Confront It!*],¹ devotes a special chapter to the Old Calendarists, entitled: “*VI. Group Fanaticism—1. Schismatic Christians.*”²



1. Our indeed esteemed CSK, in an essay which is small in size but serious in content, evinces a grave *lack of theological and historical sobriety*, since it is well known that, in 1924, there did not arise “**an issue of ecclesiastical order**” that was dealt with by a “**prudent decision of the Church Hierarchy**,” in order to “**preserve the national and religious unity of the Greek people**,” as the CSK erroneously maintains.

2. We persist in recalling that, ever since 1920, Orthodoxy has not been facing the *issue of the calendar*, but the *issue of ecumenism*, and that the irrefragable connection between the *ecumenical movement* and the *reform of the calendar* has been fully substantiated, both theologically and historically.

I. Honest to Orthodoxy?

THE ORTHODOX ecclesiastical community of the *Old Calendarists* is not obsessed by “*idées fixes*, personal opinions, and unfounded grievances,” as the CSK avers, nor is it “split and

cut off” from the Body of the Church, constituting a “schismatic group” with its own characteristic brand of “fanaticism.”

1. If we assume that those disparagingly characterized by the CSK as “Old Calendarists” are those in the domain of *degraded anti-ecumenism* and those who have, furthermore, fallen into fanatical “*calendar worship*,” and that they consequently represent the one “*extreme*,” even then our esteemed brethren of the CSK would not be “honest to Orthodoxy,” because

■ **They have** never dealt with the other “*Extreme*,” namely, panheretical ecumenism, although they have available to them the work on this subject by their countryman, Father Epiphanius Theodoropoulos.

■ **They have** never dealt with ecumenist fanaticism or the fanaticism of the ecumenists, whose un-Christian vulgarities and insults—not to mention their un-Christian persecutions—have been recorded in the analects of now proverbial anti-Old Calendarist invective!

2. We will ask the CSK a direct question:

Who, in the end, are the fanatics? The few Old Calendarists who allegedly “ridicule and insult the majority”?³ **Or the anti-Old Calendarist majority, who—from a position of strength, to boot—crudely insult, denigrate, slander, and libel the Old Calendarists, systematically misrepresenting the truth about them, persecuting them, and dragging them, as a socially powerless minority into court, in season and out?**

II. The Anti-Old Calendarist Argot

I**N THE HOPE** that the admirable CSK will, in the immediate future, publish a book, and not merely a booklet, against the panheresy of *ecumenism*, we urge it, in a fraternal spirit, as soon as it issues a new edition of its informative pamphlet about *fanaticism*, to devote a special chapter to *ecumenist fanaticism* or the fanaticism of the *ecumenists*.

1. In order to facilitate the writing of this book, we cite, in what follows, a small initial sample from the aforementioned work by **Alexandros Korakides**, who holds a doctorate in Orthodox theology (!). In a sixteen-page, *theologically-illiterate* appendix to this book, there is stored up the entire vocabulary of

the *anti-Old Calendarist argot*, enriched with many *hapax legomena* (!):

‘People with diminished spiritual and ethical resistance to obstinacy and egomania’; ‘without so much as a smattering of knowledge’; ‘without love or fear of God’; ‘characterized by grave effrontery and irresponsibility’; ‘totally ignorant of theology and utterly deluded’; ‘craving to fulfill uncontrolled personal ambitions’; ‘half-wits and theological ignoramuses, all of them’; ‘enemies of, and outcasts from, Divine Grace’; ‘without shame or fear of God they devote themselves hypocritically to sham piety’; ‘they behave improperly in [Church]’; ‘sanctimonious’; ‘half-witted “zealots”’; ‘cliques of self-serving, iniquitous individuals’; ‘carnally-minded people’; ‘the ignorance and consummate delusion of these folk is not only deep and perverse, but is hypocritically and brazenly flaunted as doctrine’; ‘they are all unrepentant schismatics’; ‘disobedience, compounded by hypocrisy, Satanic conceit, and sanctimoniousness’; ‘uneducated and sluggish disciples of Christ, crass in their ignorance’; ‘with bitterness and demagoguery’; ‘with triumphalist pharisaism’; ‘irresponsible people’; ‘their audacity before God is Satanic.’⁴

III. Do We Measure the Truth “by the Majority”?

SIMILARLY, many questions are raised by the opinion of the **SCSK** that those who form an “insignificant minority” have no right whatsoever to “lay claim to infallibility of faith, to purity and genuineness of truth,”⁵ a view which is refuted by Church history itself, because, according to that 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.’... In history this was more than once the case, and quite possibly it may more than once again be so.⁶

1.The Holy Fathers have articulated this truth very clearly, and St. Theodore the Studite, in fact, reaches the point of saying the following, which is, aside from other things, very timely:

“Let us not give scandal to the Church of God”
[ever since 1920 there has been a continuous “scan-

dal”], “which may be made up even of three Orthodox Christians, according to the Saints, lest we be condemned by the decree of the Lord.”⁷

2. In addition, St. Theodore the Studite, invoking St. Basil the Great, confronts with particular power and candor “those who measure the truth by the majority”:

‘He who lacks proof, and for this reason takes refuge in the majority, admits defeat, since he has no grounds for confidence’; ‘let even one man show me the beauty of truth, and I will immediately be convinced. A majority that claims authority without proof is capable of inspiring fear, but cannot persuade’; ‘one man who is pleasing to God is preferable to ten thousand men puffed up with arrogance’; ‘however, to me, even a multitude is worthy of respect,’ ‘not one that rejoices in innovation, but one that guards its ancestral inheritance’; ‘do you defend falsehood by the majority? You have demonstrated the intensity of evil. For the more people involved in evil, the greater the calamity.’⁸

IV. “Our Own Venerable Custom”

FINALLY, the esteemed CSK ought to be aware that the *anti-ecumenists*, although they have never made the *calendar question* “into an important matter of faith,”⁹ since it is the pangeresy of *ecumenism* that they have been resisting from the outset, nonetheless do not forget that the Orthodox have an unerring *yardstick* of the greatest significance and importance, “which has the force of law” for any issue that arises within the Church; it is—according to St. Basil the Great—“our own custom” and “the rules” which have been handed down to us by holy men:

“First of all, what is most important in such matters is our own custom, which we can invoke as having the force of law, because the rules [of the Church] have been handed down to us by holy men.”¹⁰

1. Moreover, this unerring *yardstick* was used as a *criterion* for adjudicating ecclesiastical issues by the Seventh Ecumenical Synod, which proclaimed, basing itself on St. Basil, in fact, that “everything distinguished by its antiquity is venerable.”¹¹

2. We would once again remind the CSK that when, for example, the Holy Meletios Pegas (†1601) was struggling against the calendar innovation of Pope Gregory XIII, he referred precisely to “our own custom,” “venerable” by reason of its “antiquity,” and to “the rules” handed down to us “by holy men,” the keeping of which ensures the peace and unity of the Church, whereas their violation—“as a result of evil, or rather, sinful, actions,” “**primarily under the influence of outside factors**”¹²—led to the *tragedy* of 1924:

It is not ‘a small matter,’ said Pegas, 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.’¹³

3. We fraternally urge the CSK, too, to *wake up* and repent, because by its indiscriminate and blanket attack on the *Old Calendarist* Orthodox it has *demonstrated* that it prefers the persecutory and anti-evangelical tactic of the *innovators of 1924* and not the philanthropic therapy of our Savior:

“A bruised reed shall he not break, and smoking flax shall he not quench.”¹⁴

Notes

1. **Christianike Stege Kalamatas**, *Ὁ Φανατισμὸς...καὶ πῶς ἀντιμετωπίζεται!* (Kalamata: 2005).

2. *Ibid.*, p. 29.

3. See note 2.

4. **Alexandros S. Korakides**, *Ὁρθοδοξία καὶ Ζωή—Παραπλανήσεις* (Athens: 2004), pp. 199-214.

5. See note 2.

6. [Protopresbyter] **Georges Florovsky**, *Bible, Church, Tradition: An Eastern Orthodox View* (Vaduz: Bieververtriebsanstalt, 1987), p. 51.

7. **St. Theodore the Studite**, “Epistle I.39, ‘To Theophilus the Abbot,’” *Patrologia Græca*, Vol. XCIX, col. 1049B. Cf. St. Matthew 18:20.

8. *Idem*, “Epistle I.48, ‘To Athanasios, His Spiritual Son,’” *Patrologia Græca*, Vol. XCIX, col. 1081A-1084B.

■ **Actually**, the text to which St. Theodore refers is not by St. Basil the Great, but by St. Athanasios the Great: “Fourth Discourse Against Those Who Measure Truth by the Majority Alone” (*Patrologia Græca*, Vol. XXVIII, cols. 1340B-1341D).

9. See note 2.

10. **St. Basil the Great**, “Epistle 160, “To Diodoros”” (§2), *Patrologia Graeca*. Vol. XXXII, col. 624BC.

■ **This epistle** is “Canonical” (Canon LXXXVII) and deals with a “custom,” that is, an ecclesiastical usage of non-dogmatic nature.

11. **Seventh Œcumenical Synod**, Mansi, Vol. XIII, col. 252B/*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. 839a (Sixth Session, *Tomos* III); Mansi, Vol. XIII, col. 328E/*Πρακτικὰ*, Vol. II, p. 860b (Sixth Session, *Tomos* VI).

■ Cf. **St. Basil the Great**, *On the Holy Spirit* (§71), *Patrologia Graeca*, Vol. XXXII, col. 200C.

12. **The Church of Greece**, *Τὸ Ἡμερολογιακὸν Ζήτημα: Εἰσήγησις τῆς Ἐκκλησίας τῆς Ἑλλάδος πρὸς τὴν Πανορθόδοξον Μεγάλην Σύνοδον* [*The Calendar Question: A Proposal by the Church of Greece to the Great Pan-Orthodox Synod*] (Athens: 1971), pp. 5, 7-8.

13. **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.

14. Isaiah 42:3; St. Matthew 18:20.





F. “A Conspiracy Against the Truth”

THE TEXTS by Father Georgios Kalpouzou, Father Basileios Bakogiannis, Mr. Demetrios Kokores, Mr. Alexandros Korakides, and the Christianike Stege Kalamatas, which we have discussed, with God’s help, critically and concisely, are representative of a *theologically erroneous mentality* that was forcefully inaugurated in 1981.

1. It is now twenty-five years since that vehement anti-Old Calendarist and anti-zealot, **Father Epiphanius Theodoropoulos** (†1989), published his anti-ecumenist and anti-Zealot writings together in a single volume, without, in essence, clarifying fully or cogently what precisely was the aim of his work.

2. In any case, it is very telling that the first part, “Concerning Ecumenism,” numbers only **forty pages**, while the second part, “Concerning Zealotry,” occupies one hundred seventy pages!

3. During the last quarter-century, the book, *Τὰ Δύο Ἄκρα—Οἰκουμενισμός καὶ Ζηλωτισμός*

[*The Two Extremes: Ecumenism and Zealotry*],¹ perhaps in spite of the intentions of **Father Epiphanius** (although the very obvious imbalance of **forty** as opposed to **one hundred seventy** pages speaks volumes!), has been used, and continues to be used, one-sidedly, by his descendants as a *springboard* for attacking the *Old Calendarists*.

4. And what is worse, *The Two Extremes* has proved to be an excellent *tool* for manipulating and pacifying those who are



rightly uneasy and agonize over the galloping deviation of *ecumenism*.

5. A one-sided and systematic emphasis on the deviations of *degraded anti-ecumenism* has had, and continues to have, as its natural consequence the suppression, cover-up, or even justification of the most egregious deviations of the *ecumenical movement*, which, having been cultivated collectively—that is, at a pan-Orthodox level—for a century, and, moreover, in the inter-Christian and interfaith domains, has led to the entrenchment of *syncretistic indifferentism* and has corroded the ecclesiological self-consciousness of the Orthodox.

6. The biased and indiscriminate *anti-zealotry* of *The Two Extremes* has deterred, in a quite crude and, at times, demagogic manner, healthy questioning in the search for a truly *Patristic stand* on the crowning panheresy of *ecumenism*; it has simultaneously discouraged the promotion of *Orthodox resistance and walling-off*; that is, a genuine Orthodox *anti-ecumenism* that “strives lawfully.”²

I. Anti-Old Calendarist Self-Absorption?

ONE WAY or another, the anti-Old Calendarist and anti-zealot rhetoric that is being one-sidedly sustained, and becoming more and more common—primarily on the basis of the mentality underlying *The Two Extremes*—, is now tending openly to assume the character of a conspiracy against the truth and constitutes a convenient and seemingly innocuous alibi that serves to justify “ecclesiocidal” silence and indifference in the face of anti-ecclesiastical ecumenism.

1. Now, is it possible for any Orthodox theologian of the past fifty years to feign ignorance of the nightmarish progress of the panheresy of *inter-Christian and interfaith syncretism*?

■ **Even “the stones would cry out”!**³

2. What, then, is the reason for this anti-zealot *angst* and emphasis on the deviations of the one “extreme,” and, at the same time, indifference about the **soteriological repercussions** of the deviations of the other “*extreme*”—of the heresy of *ecumenism*—, if not, we repeat, an albeit unwitting **conspiracy against the truth?**

3. Furthermore, are we not perhaps confronted with a very paradoxical phenomenon, which is reminiscent of *autistic behavior*? In literal terms, *anti-Old Calendarist self-absorption*?

■ Do the *anti-Old Calendarists* really not grasp what is going on around them? Are they perhaps living outside history? Could it be that their many years of fellowship with the other “*extreme*,” the heresy of *ecumenism*, have dulled their Orthodox self-consciousness and estranged them from a Patristic sensitivity towards matters of Faith?

4. Why are the *anti-Old Calendarists* one-sidedly and unduly bothered by the various deviations of the Old Calendarist Orthodox? Do they perhaps not know that during periods of anti-heretical struggles in the Church, there were deviations and disagreements among the genuine Orthodox?

5. During the Arian controversy, St. Basil the Great observed that,

“[T]his is perhaps the most pitiful thing of all, that the supposedly sound part is divided against itself”; “In our case, too, in addition to the open warfare of the heretics, the warfare that has been aroused by those who are supposed to be Orthodox has reduced the Churches to utter helplessness.”⁴

6. During the Iconoclastic controversy, St. Theodore the Studite expressed the deepest sorrow, because

“among ourselves, who teach aright the word of truth concerning the heresy of the Iconoclasts that is now raging, quarrels are breaking out and schisms are arising.”⁵

II. A “Touchstone” of Orthodoxy

IN ANY CASE, it is extremely urgent that those uncritical and unfraternal *anti-Old Calendarists* who belong to the innovationist New Calendar Church alter their *stance*, because they are unquestionably facing both the fearful charge of the “**crime of silence**”⁶ and the equally fearful “**charge of indifference**”⁷ towards the ecclesiological heresy of *ecumenism*.

1. Undue zeal indiscriminately and collectively directed against the one “*extreme*,” that is, “*zealotry*,” in no way legitimizes “**conscious**”⁸ communion with the other “*extreme*,” that is, “*ecumenism*.”

2. From 1924 onwards, one's *attitude* towards the syncretistic heresy of *ecumenism* has undeniably constituted the *criterion* and "touchstone" of each person's Orthodoxy.

3. This is all the more so, since the causal relationship between the *ecumenical movement* and the *calendar question* has been thoroughly demonstrated both historically and theologically, as has the painful truth that Orthodox officialdom—and not just Patriarch Athenagoras, as **Father Epiphanius** at one time (1971) acknowledged—**has now**, in its entirety, either directly or indirectly, "**entered the territory of heresy**," or, to be precise, the *heartland* of heresy—a point which is certainly "**not subject to dispute**."⁹

4. In this connection, it is extremely significant that those who have hitherto used *The Two Extremes* in a biased way keep studiously silent about the fact that **Father Epiphanius**, in the end, admitted the possibility of an *Orthodox walling-off*:

If your conscience wishes to exercise the right provided by the Fifteenth Canon of the First-Second Synod, then your course is clearly marked out: in ceasing to commemorate the Patriarch, you will avoid commemorating any other Bishop, and you will await the judgment of a Synod in the desert of your conscience.¹⁰

5. This protracted ostrichism on the part of the *New Calendarists* caught up in innovation *emphasizes* most strikingly their quite unpardonable *conspiracy against the truth*!

6. Before the dread Tribunal, the charge of this *conspiracy* will in no way be forgiven on the pretext of any deviations—real or imaginary, small or great—of the *Old Calendar movement*, that is, of *degraded anti-ecumenism*. □

5 July 2005 (Old Style)
St. Athanasios the Athonite

†

Glory and Thanks to God,
the Giver of Good Things

1. **Archimandrite Epiphanius Theodoropoulos**, *Τὰ Δύο Ἄκρα—«Οἰκουμενισμός» καὶ «Ζηλωτισμός»* [*The Two Extremes: “Ecumenism” and “Zealotry”*] (Athens: 1986).
2. Cf. II St. Timothy 2:5.
3. Cf. St. Luke 19:40.
4. **St. Basil the Great**, “Epistle 92, ‘To the Italians and Gauls’” (§3), *Patrologia Græca*, Vol. XXXII, col. 481C.
5. **St. Theodore the Studite**, “Epistle II.155, ‘To Theophilus of Ephesus’” *Patrologia Græca*, Vol. XCIX, col. 1482CD.
6. *Idem*, “Epistle I.48, ‘To Athanasios, His Spiritual Son,’” *Patrologia Græca*, Vol. XCIX, col. 1076C.
7. *Idem*, “Catechesis XCVII,” in *Μικρὰ Κατήχησις*, ed. Archimandrite Nikodemos Skrettas (Thessaloniki: Ekdoseis “Orthodoxos Kypsele,” 1984), p. 246.
8. **Seventh Œcumenical Synod**, Mansi, Vol. XIII, col. 128E/*Πρακτικὰ τῶν Ἁγίων καὶ Οἰκουμενικῶν Συνόδων* [*Proceedings of the Holy Œcumenical Synods*], ed. Spyridon Melias (Holy Mountain: Kalyve of the Venerable Forerunner Publications, 1981), Vol. II, p. 805a (Fourth Session); Mansi, Vol. XIII, col. 201D/*Πρακτικὰ*, Vol. II, p. 825a (Fifth Session); *Πρακτικὰ*, Vol. II, p. 906b (“*Synodikon of Orthodoxy*”).
9. **Theodoropoulos**, *Τὰ Δύο Ἄκρα*, p. 164.
10. *Ibid.*; see also pp. 75-76, 81.

