B. The "Wine" Has Already "Turned to Water"

At the outset, we characterized **Father Georgios Kalpouzos**' reference to "Old Calendarists" as a very **serious blunder**. Nevertheless, it is true that he is preceded by others, who in fact far surpass him, in that they have expressed their views more pointedly and more brazenly.

1. We refer, in particular, to the following four authors from roughly the last decade:

(i) Archimandrite Basileios P. Bakogiannis (1996);
(ii) Demetrios T. Kokores (1998);
(iii) Alexandros S. Korakides (2004);
(iv) the "Christianike Stege Kalamatas," or the Christian League of Kalamata (2005).

2. The first of these *anti-Old Calendarists*, **Father Basileios Bakogiannis**, in his truly *curious* book Ὁ Χριστὸς ἦταν Ὀρθόδοξος [*Christ Was Orthodox*],[1] devotes eleven pages to the topic of "*Old and New Calendars*,"[2] but is a complete failure as a *commentator on the calendar* question, since the flimsiness of his views, his inadequacy as a theologian, and his ignorance of the historical and canonical dimensions of the issue are very evident; and all of these *flaws* stand out in the context of his unacceptable *pastoral demagoguery.*

3. The superficiality of **Father Basileios** is of such a kind,

and of such magnitude, that he not only dissociates the *calendar question* from the *ecumenical movement*, but also, in the section "*The Union of the Churches*,"[3] shows, on the one hand, that he is completely at odds with the mind of the Fathers, and, on the other hand, that he is totally ignorant of the historical and theological presuppositions and developments of the panheresy of *ecumenism*.

4. In spite of this, **Father Basileios** superficially asserts that "**the Old Calendarists in Greece are schismatics**"[4] and, because "**they did not obey the decision of the Hierarchy** [regarding the calendar innovation in 1924]," are "**as heathen men and publicans**"![5]

I. Gratuitous "Calendar-Talk"

WE RECKON it superfluous to refute the views of **Father Basileios** at length, since he indulges in gratuitous "*Calendar-Talk*" and literally "*mis-theologizes*," to the point of self-refutation and self-contradiction.

1. To be precise, in describing the "**traits of an Orthodox Christian,**"[6] he writes, quite correctly, that "**the true Orthodox Christian**" is distinguished by the following characteristics: "**(i) he does not innovate**," "**(ii) he keeps the traditions**," and "**(iii) he maintains the Faith unchanged**"; indeed, in order to emphasize that we are not permitted to add or subtract even one "**iota**," he asks:

> "**What is one drop of water? An insignificant quantity. And yet, if every so often we add even one drop of water to a glass of wine, the wine turns to water**!"[7]

2. Evidently, on account of his inadequacy as an historian and a theologian, **Father Basileios** has, unfortunately, not yet understood that, from the outset of the *ecumenical movement* in Orthodoxy (1920), the "**drops**" of syncretistic innovation that were added—and continue, to this day, to be added—to the "**wine**" of Orthodoxy (not, to be sure, of genuine Orthodoxy, but of the kind that has become a *mere religion*) have been so many and so great that "the wine" has already turned almost entirely to "**water**."

3. We would remind **Father Basileios**, in a fraternal spirit, of all the crucial observations that genuine **theologians** have made about the dangers posed by *ecumenism*, which, it seems, have not

aroused in him any disquiet or questioning—at least, not to the extent that so-called "Old Calendarism" has:

> **'In the domain of the World Council of Churches [the primary institutional organ of the ecumenical movement], that which is CATEGORICALLY RULED OUT AND CONDEMNED BY THE TEACHING' of the Holy Fathers, 'THAT IS, COÖPERATION BETWEEN ORTHODOXY AND HERESY, AND, CORRESPONDINGLY, BETWEEN ORTHODOX AND HERETICS, IN MATTERS OF FAITH, collaboration in composing theological documents, joint participation in worship services, and joint representation of the Christian religion in discussions of the great problems facing humanity, etc. is brought to fruition.'**
>
> **'Through its participation in the WCC, Orthodoxy has ESSENTIALLY RELINQUISHED ITS UNIVERSAL MISSION IN FAVOR OF THE WCC, which…constitutes THE GREATEST AND MOST GRIEVOUS BLOW against the work of redemption, which it is called to fulfill in the midst of the modern world.'**[8]

II. The Essence of Orthodoxy Is Attacked

IT IS OBVIOUS that **Father Basileios**, in dealing with the allegedly schismatic "Old Calendarists," has failed to realize not only that "the wine" from which he unsuspectingly drinks "has turned to water," but also that the "glass of wine" itself has already been literally *tipped over* by the New Calendarist *ecumenists*, such that there is no longer any actual "wine" left anyway.

1. In truth, it is a thoroughly depressing phenomenon that uncritical *anti-Old Calendarists* and *anti-zealots* do not understand that the participation of Orthodox in the sundry *inter-confessional organizations* of institutionalized *ecumenism* does not constitute simply a remediable addition or subtraction of an "iota," albeit something—according to **Father Basileios**—that is explicitly forbidden(!), but is, rather,

> **"a flagrant transgression of the God-inspired sacred Canons and fundamental ecclesiastical principles, by way of which THE VERY ESSENCE AND**

THE GENERAL REDEMPTIVE COURSE OF ORTHODOXY IS ATTACKED."[9]

2. If, through *ecumenism*, "**the very essence and the general redemptive course of Orthodoxy is attacked**," which is poles apart from the addition or subtraction of a single "iota,"[10] one would expect that **Father Basileios**, if he had not already become an Old Calendarist, would at least have *shaken off his sleep*, since he surely cannot be unaware of the asseveration of St. Theodore the Studite:

> **"And do not be surprised if one word gives birth to heresy, when you hear the Lord saying: 'Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled.'"**[11]

3. We fraternally exhort **Father Basileios Bakogiannis** to *wake up* at last and, after desisting from his *anti-Old Calendarist shadow-boxing*, look at what our distinguished contemporary *anti-ecumenists* aptly observe by way of a diagnosis that St. Basil the Great pronounced in his own turbulent era:

> **'The dogmas of the Fathers are despised; Apostolic Traditions are set at naught; the contrivances of innovators are ensconced in the Churches'; 'the doctrines of the true Faith are being overthrown, the laws of the Church are in confusion'; 'the exactitude of the Canons is being blurred'; 'the Faith is doubted, souls are drenched in ignorance'; 'every landmark of the Fathers has been moved; every foundation, every bulwark of dogma has been shaken; everything resting on unsound foundations is dashed about and shaken down'; '[t]he incontrovertible has become a matter of doubt.'**[12]

Notes

1. **Archimandrite Basileios Bakogiannis**, *Ὁ Χριστὸς ἦταν Ὀρθόδοξος* (Katerine: Ekdoseis "Tertios," 1996).
2. *Ibid.*, pp. 77-78.
3. *Ibid.*, pp. 25-26.
4. *Ibid.*, p. 121.
5. *Ibid.*, p. 24; St. Matthew 18:17.
6. *Ibid.*, pp. 171-173.
7. *Ibid.*, p. 172.
8. **Konstantinos D. Mouratides**, *Οἰκουμενικὴ Κίνησις—ὁ σύγχρονος μέγας πειρασμὸς τῆς Ὀρθοδοξίας* [*The Ecumenical Movement: The Great Con-*

temporary Temptation of Orthodoxy], 2nd ed. (Athens: Ekdoseis "Orthodoxos Typos," 1973), pp. 71-72, 28.

9. *Ibid*., p. 87.

10. See note 7.

11. **St. Theodore the Studite**, "Epistle I.48, 'To Athanasios, His Spiritual Son,'" *Patrologia Græca*, Vol. XCIX, col. 1080C; St. Matthew 5:18.

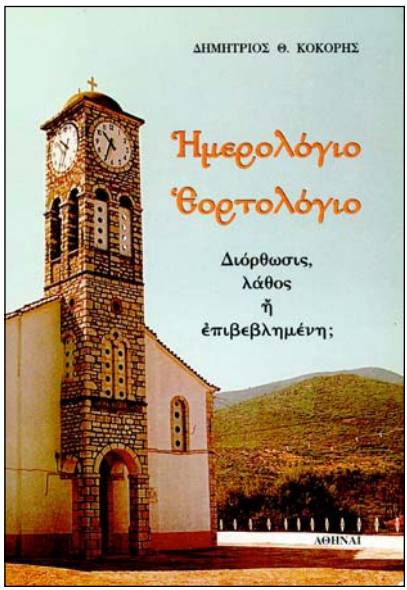
12. **St. Basil the Great**, "Epistle 90, 'To the Most Holy Brethren, the Bishops of the West'" (§2), *Patrologia Græca*, Vol. XXXII, col. 473B; "Epistle 92, 'To the Italians and Gauls'" (§2), *Patrologia Græca*, Vol. XXXII, col. 480BC; *On the Holy Spirit* (§§77, 70), *Patrologia Græca*, Vol. XXXII, col. 213A, 197C.

C. A Tedious Diatribe on the Calendar

THE SECOND anti-Old Calendarist, **Mr. Demetrios T. Kokores**, in his convoluted book, *Ἡμερολόγιο—Ἑορτολόγιο: Διόρθωσις, λάθος ἢ ἐπιβεβλημένη;* [*The Festal Calendar: Was Its Correction a Mistake or a Necessity?*],[1] gives the impression of being an expert on the Church Calendar; but he proves in reality to be a second-rate collagist.

1. Mr. Kokores "*mis-theologizes*" in repeating the arguments that the innovators have been putting forth since 1924, in order to justify the calendar reform, carefully playing down and concealing the causal connection between the ecumenical movement and the calendar question.

2. In Mr. Kokores' book, which is devoid of any historical or theological value, one hundred twenty pages are devoted to a truly tedious diatribe about the calendar, an artless hodgepodge of inanities from roughly eighty years of history, which are perhaps useful for quixotic tilting at the windmills of (and crusades against) those hapless individuals who worship the calendar, but are incapable of providing any alibi whatsoever for ecumenists and syncretists, who—we repeat—bear full responsibility for the deviations of certain Old Calendarists.



I. The Ecumenist Dimension

DISREGARDING the historical and theological presuppositions of the calendar reform of 1924, Mr. Kokores presents it as a supposed "remedy for a faulty calendar,"[2] and nothing

more; that is, as an innocuous pastoral act, even though everyone knows fully well that the reformers of 1924 gave the calendar question a very clear ecumenist dimension, that is:

1. they operated with the sense that they were "members of the pan-Christian brotherhood";

2. they deliberated with the conviction that "the time has come for the restoration of Christian unity, at least on this score [i.e., of the calendar—*Trans.*]";

3. they aimed at the "service of pan-Christian unity";

4. they aspired to the "rapprochement of the two Christian worlds of the East and the West in the celebration of the great Christian Feasts";

5. and they regarded the New Calendar as "**THE FIRST STONE IN THE EDIFICE OF THE UNION OF ALL THE CHURCHES OF GOD**."[3]

II. "Metaxakes Led Me Down the Garden Path!"

SIMILARLY, Mr. Kokores, collagist that he is, does not present the full historical truth, that by means of the 1924 innovation, as the innovating Church of Greece itself admits, not only was the order of the Calendar reformed, but the unity of the Orthodox was also completely disrupted:

> '**The previous unity and coöperation were sundered and shattered as a result of evil, or rather, sinful, actions**,' and '**the change [of the calendar] was accomplished primarily under the influence of outside factors**,' preceded by '**conclusions and resolutions of dubious validity concerning the possibility of such a change**.'[4]

1. Uncritically adopting the arguments of the innovationist Archbishop Chrysostomos (Papadopoulos), **Mr. Kokores** plays down or conceals all of the implications of the phrases "**sinful actions**" and "**under the influence of outside factors**," about which, however, the venerable Elder Philotheos (Zervakos, †1980) spoke candidly, making an unambiguous and direct link between the 1924 reform and ecumenism:

> **Chrysostomos (Papadopoulos) 'followed the modernist, innovationist, and Freemason Metaxakes,' 'along with whom he opened the doors of the rational sheepfold to Athenagoras, Meliton of Chalcedon, and Iakovos of America, who entered the rational sheepfold and tore to pieces the rational sheep and the Œcumenical Patriarchate'; 'Metaxakes led**

[Papadopoulos] into other errors, which I shall pass over.'[5]

2. Elder Philotheos also described that truly tragic moment, at which, in his presence, Archbishop Chrysostomos

> **began to beat his head forcefully with both hands and to say, with groans and tears: 'Perish the moment, perish the moment I accepted the New Calendar! It was he, that perverse Metaxakes, who led me down the garden path.'**[6]

III. Patristic Therapy

IN THE REMAINING thirty pages of his wholly unreliable book,[7] **Mr. Kokores** presents the pathology of the much-divided ecclesiastical community of the Old Calendarists; but his diagnosis does not embrace the healthy principles of ecclesiastical and Patristic therapy, for the following main reasons:

1. He carefully avoids mentioning the ***pathogenic cause*** (the heresy of *ecumenism*) which gave rise to this severe ***illness*** (unhealthy *Old Calendarism*).

2. He studiously ignores the available ***antibodies*** (healthy *anti-ecumenism*), which check ***ecclesiological degeneration*** in either direction (*syncretism* or *calendar worship*).

3. He sedulously disregards the axiom: "**He who has wounded will also heal**."[8]

4. On the basis of this *therapeutic* axiom and in connection with the foregoing, let the ecclesiological deviation of *New Calendarism*, which provoked the very serious deviations within "Old Calendarism," take up its responsibilities, while there is still time, and, by the Grace of God, let it make amends for the great damage that it has caused—in humility and repentance, on the basis of Patristic Orthodoxy, and by the following three concrete, practical, and salutary *therapeutic* actions:

- **Let it** proclaim the *exclusiveness* of Orthodox ecclesiology and soteriology.
- **Let it** renounce the syncretistic ecumenical movement and, as well, the "*comprehensiveness*" of ecumenist ecclesiology; and at the same time, let it withdraw from all of its institutional organs.
- **Let it** restore the unity of the Orthodox in the Festal Calendar by returning to the "Julian Calendar that has prevailed for centuries in the Orthodox Church," which has always been considered "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."[9]

Notes

1. **Demetrios T. Kokores**, *Ἡμερολόγιο—Ἑορτολόγιο: Διόρθωσις, λάθος ἢ ἐπιβεβλημένη;* (Athens: 1998).
2. *Ibid.*, p. 120.
3. **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), pp. 72, 14, 6, 57, 189.
4. **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.
5. **Archimandrite Philotheos Zervakos**, "Ενδιαφέρουσα ἐπιστολὴ διὰ τὸ ἡμερολογιακό" ["An Interesting Letter Concerning the Calendar Question"] [To Elder Theokletos Dionysiates], ***Ὁ Ὅσιος Φιλόθεος τῆς Πάρου*** [Thessaloniki] (January-April 2001), pp. 56, 57.
6. See note 5.
7. **Kokores**, *Ἡμερολόγιο—Ἑορτολόγιο*, pp. 121-150.
8. **St. Gregory the Theologian**, "Epistle 165, 'To Timothy,'" *Patrologia Græca*, Vol. XXXVII, col. 276A; cf. Job 5:18.
9. From the 1902 **Encyclical of the Œcumenical Patriarchate**.