

THE OLD CALENDAR ORTHODOX CHURCH OF GREECE

Fifth Edition



Archbishop Chrysostomos, Bishop Ambrose,
and Bishop Auxentios

with a Prologue by Metropolitan Cyprian

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by

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Bishop Ambrose, and
Bishop Auxentios

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Metropolitan Cyprian



Revised and Edited by
Hieromonk Patapios



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“The Old Calendar movement is neither a heresy nor a schism, and those who follow it are neither heretics nor heterodox nor schismatics, but are Orthodox Christians.”

His Beatitude, Dorotheos
Archbishop of Athens (1956-1957)
State (New Calendar)
Orthodox Church of Greece

PROLOGUE TO THE FIRST EDITION

† *Metropolitan Cyprian of Oropos and Phyle*
President of the Holy Synod in Resistance

“We stand in the arena to fight for our common
heritage, for the treasure of the sound
Faith derived from our Fathers.”

St. Basil the Great
(*Epistle 243*)

We feel, by the Grace of God, a particular joy on account of the endeavors of our spiritual son, the Most Reverend Archbishop Chrysostomos, Exarch of the Holy Synod in America. His endeavors aim to make the reader aware of the fact that the struggle against the innovation in the Festal Calendar, introduced into the Church of Greece in 1924, is not simply a sentimental clinging to a long-lived ecclesiastical custom or to a barren “thirteen days,” hindering the progress of the Church and its missionary dialogue with the world.

His Eminence essays to make it fully known in the West, and particularly in America, that those standing fast in the age-old festal order of the Orthodox Church are, through their actions, denouncing the destructive and divisive force of ecumenism, which they have opposed since 1924, when it disunited the Church.

Ecumenism, which, like all heresies, is inimical to the Orthodox self-view and confronts it with hostility, first appeared, we know, at the close of the nineteenth century. Heterodox unfamiliar with Her ecclesiology—both theologians and clerics—engaged the Holy Orthodox Church in striking dialogue and in activities without precedent, culminating in the famous “Encyclical of 1920,” issued by the Patriarch of Constantinople. This Encyclical, totally unacceptable by the dogmatic and canonical standards of the Orthodox Church, has been since then, unfortunately, the “Constitution” of ecumenism.

A consequence of the "Encyclical of 1920" was the innovation in the Festal Calendar in 1924: *ecumenism in action*. This disregard for Orthodox truth divided the Orthodox, in the name of unity with the non-Orthodox, putting in motion exterminatory persecutions against the followers of Patristic Tradition. There has issued forth since that innovation such a flood of ecumenical theories and practices, that today there is widespread talk about *ecumenical theology*. The boundaries between Truth (Orthodoxy) and falsehood (heresy) having been broken down, and the supposed unity of Christianity finding expression in ecumenical gatherings and programs and a syncretic form of inter-religious oneness on a worldwide level, this *ecumenical theology* has pushed itself forth on all. Respect for our Orthodox uniqueness is gone.

The spirit of this deceptive world, the threat of extinction, and the mundane pursuits of extra-ecclesiastical organizations have lured the local Orthodox Churches into coöperating in this universal apostasy. People seek a unity and peace far from that peace of God's Will, to which we are called, that they might obtain the material goods of this world. All speak of union and happiness of a messianic and millennial kind. Does not "official" (New Calendar) Orthodoxy, condoning and adhering to these movements, violate Her very nature? Does She not deny Herself? Does She not forget that, while our Faith teaches Christian love and respect for all religions, this is not to be accomplished by a denial of the ontological truth which we know Orthodoxy to be?

Those Orthodox opposed to the calendar reform of 1924 have the profoundest awareness that theirs is a struggle against ecumenism and, indeed, heresy. Since 1924, we have lived in precisely that kind of period which always preceded the convocation of every great Oecumenical Synod for the condemnation of a newly-appeared heresy. Since that date, there has been a continuous awakening of the Orthodox Christian community with regard to the nature of the innovation in the Festal Calendar and the actual character of the so-called ecumenical movement. The ground has been prepared for a Synod, by the Grace of God, to unite all Orthodox and to condemn the anti-Orthodox, Church-hating theories of our day.

Unfortunately, there have also been deviations from the true path in this holy struggle. However, our profound understanding that we are entering into eschatological times does not—with God’s help—allow us to be discouraged. The struggle for the triumph of Orthodox truth must take place without accommodation, in a spirit of love, humility, prayer, and perseverance. The outcome lies in the prescient hands of the Divine Artificer of the Church. May His glorious Appearance find us in His truth and love!

We profoundly pray that the endeavors of Archbishop Chrysostomos and his co-authors, as well as this book, will be abundantly fruitful, to the end that many well-meaning souls might come to know the truth in matters of the Faith and might flee from the soul-imperiling theory of ecumenism.



The Holy Monastery of Sts. Cyprian and Justina
Phyle (Athens), Greece

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“Both Orthodox and non-Orthodox Christians know very little about the Old Calendarists, either here or in Greece. This clearly written and well-organized book, presented by leaders of the True Orthodox Church of Greece in the United States and in Greece, gives us a responsible and authoritative account—for the first time in English and from an historical and personal perspective—of the position of the Old Calendarists in terms of what they believe, what their history has been, what their problems have been, what their relations with the Orthodox Church of Greece have been, and what their future aspirations are. Such a book as this should help promote a better understanding among all Orthodox Christians of each other and of the Orthodox Faith which they hold in common.”

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