



WAS
ST. JOHN MAXIMOVITCH
A SCHISMATIC?



The Dishonesty Continues with ROCOR Sycophants

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WAS ST. JOHN (MAXIMOVITCH) A SCHISMATIC?

The response of a certain, very public Archon

Hagiographos
Elias Damianakis
Archon Maestor
Great Church of Christ
ArchonElias.com
archoneliass@gmail.com

“And now I am no more in the world, but they are in the world, and I am coming to thee. Holy Father, keep them in thy name, which thou hast given me, that they may be one, even as we are one.” (Jn 17:11)

A self-assured Bernard Le Caro, brandishes all sorts of linguistic gymnastics to insult Metropolitan Emmanuel of Gaul and cast aspersions on a certain “very public Archon” and the Order of St Andrew “a group of laymen who *act* as defenders of the Patriarchate of Constantinople.” Scandalously this orthochristian website indulges in its anonymity and attacks all jurisdictions not in line with “Putin’s Espionage Church.” It is alleged be financially supported by the Department of External Affairs and the Kremlin. To complicate matters further this post was a translation by boot-licker named Jesse Dominic, a rabid ROCOR troll and anti-Ecumenical Patriarchate blogger who has the intellectual skills of a dim bulb. Take this sites content with a grain of salt. The story was picked up by other tabloid sites like Pravoslavie and Romfea, who salaciously included pictures of Archbishop Elpidophoros venerating the relics in San Francisco... as if this alters the arguement.

Bernard’s prologue is replete of mendacities and slanders:

The following article was written, as the title indicates, in response to recent remarks from Metropolitan Emmanuel of Gaul of the Patriarchate of Constantinople about St. John (Maximovitch), great among the saints. While the Metropolitan refers to the Holy Hierarch as a schismatic, he at least acknowledges his sanctity. On the other hand, in the past few weeks, a very public member of the Archons (the Order of St. Andrew the Apostle)—a group of laymen who *act* as defenders of the Patriarchate of Constantinople—who uses memes rather than reasoned dialogue to attack anyone who does not wholly follow the Constantinople party line on Ukraine or any other issue, has taken to blaspheming Christ through His saints, attacking the person of St. John and denying his sainthood with language and a spirit inappropriate for any Orthodox Christian. Thus, the present article is doubly relevant.

Bernard takes the Quinque viæ approach to make his case. Five so-called logical arguments to prove Maximovtch was not schismatic. Let’s see how he does.

POINT 1

Bernard begins his vindication of Maximovitch's canonicity by discussing schismatics. His reprehensible demoralizing approach to Orthodox praxis is shockingly hypocritical:

“Above all, the statement that a schismatic can be numbered among the saints is at least strange, because, according to the Holy Fathers, the sin of schism is not washed away even by martyr's blood.”

Even the lowbrow theologian Archbishop Hilarion Alfeyev says: “As one of my close friends, a Roman Catholic hermit and theologian, said, ‘it is sin that divided the Churches and it is sanctity that will unite them again.’ In fact, the Holy Fathers teach repentance. St. Basil demands compromise and “condescension” (oikonomia)



St. Basil: it is good to unite what has been separated... to condescend to the weaker, whenever we can do so without causing harm to our souls.

St. Ignatius (Bryanchaninov): schism, mortifies one's soul and makes it unfit for eternal bliss until it purifies itself with repentance.

St. Dionysius of Alexandria: And now, if you can persuade or constrain the brethren to come to be of one mind again, your uprightness will be superior to your error; and the latter will not be charged against you, while the former will be commended in you. But if you cannot prevail so far with your recusant brethren, see to it that you save your own soul. (Epistle 2, To Novatus)

St Gregory Palamas: Faith and contrition make prayer and supplication for the remission of sins effective, once evil deeds have been renounced

St. Nikolai: Notice the way in which Zacchaeus confessed his sin. He confessed silently to the Lord in his heart, and the Lord silently received his confession and repentance.

St John Chrysostom: Pay attention carefully. After the sin comes the shame; courage follows repentance. Did you pay attention to what I said? Satan upsets the order; he gives the courage to sin and the shame to repentance.

Bernad makes no mention of the Moscow Patriarchate's and ROCOR's unilaterally self-isolating schism beginning in 2018 with the First Throne of Orthodoxy; Constantinople. Outdoing even the terms of the schism of 1054 where the individual Pope of Rome excommunicated the Patriarch of Constantinople initiating the ensuing Great Schism which was solidified by the 1204 sacking of Constantinople. Patriarch Cyril excommunicated the entire Body of Orthodox Christians of the Ecumenical Patriarchate worldwide.

Moscow's behavior is outright scandal and hypocrisy and continues the disgraceful theory of picking and choosing certain metropolitans throughout the autocephalous churches to excommunicate; Patriarchate of Alexandria, Church of Greece, and other local bishops who have vocally disagree with Moscow's threatening tones. Moscow ultimately utilizing breaking Eucharist communion as blackmail tool. Bernard doesn't bring to mind that there are no dogmatic disputes, so Cyril of Moscow is purely a tool of Putin's soft power in these countries.

Bernard fails on point one.

POINT 2

Bernad's second point endeavors to disprove in a bid to discredit Metropolitan Emmanuel who honorably declares:

“Indeed, such a holy person as John (Maximovitch), who was born a schismatic, was consecrated to the episcopacy by schismatics, and died a schismatic, was recognized as a saint by the Moscow Patriarchate and is venerated by all of us today.”

Bernardo's negligible response:

“As for St. John (Maximovitch), the future hierarch was born in Adamovka, in the Kharkov Governorate of the Russian Empire, on the territory of modern Ukraine. At that time, there existed only one all-Russian Church: There was no ROCOR, nor even the Patriarchate of Moscow, which was restored, as we know, in 1917. To claim that St. John “was born in schism” is simply absurd.”

Absurd?

This fellow is intentionally misleading his readers or really has no business writing on Orthodox subjects. Let's debunk this ill-informed proposition with some truths and proper Orthodox phronema (a word Bernardo will undoubtedly have to look up). Let's look at the facts:



- Michael Maximovitch, was physically born on June 4, 1896
- In 1920, a group of Russian Orthodox bishops found themselves in Constantinople, having been evacuated from Russia together with military and civil populations. Metropolitan Anthony Khrapovitsky, the first Chief Hierarch and founder of the Russian Church Abroad (ROCOR) was among them.
- In August 1922, a Council of the Bishops of the Church Abroad was held in Yugoslavia
- Metropolitan Anthony Khrapovitsky and other schismatic bishops were admonished many times by the Moscow Patriarchate and many others over the years, but I'll stay attentive.
- In 1922, Patriarch Tikhon issued an order decreeing the shutting down of the Supreme Church Authority Abroad (ROCOR). Tikhon: “I consider the Karlovtsy Synod of Russian clergy & laity abroad not to have canonical significance”
- 1934 Moscow Patriarch Sergius (Stragorodsky), suspended Metropolitan Anthony (Khrapovitsky) “The part of the Russian Orthodox Church abroad must cease administrative”

In 1926, from within this schismatic church, the schismatic Metropolitan Anthony tonsured Michael Maximovitch a monk and ordained him hierodeacon, giving him the name John. The monk's “black habit, signifying that he is now dead to the world, and he receives a new name...” “to be born anew in our hearts, we can become a new creation!”

Hence “John” was both “born in schism” (ROCOR) and “consecrated to the episcopacy, by schismatics.”

POINT 3

Third he attempts to discuss Maximovitch's "consecrated by episcopacy by schismatics" then begins his diatribe about Ukrainian autocephaly. This takes ten (10) paragraphs of bullshit and ROCOR talking points...

He revisits and revises a ROCOR history with pseudo justifications and many canards.

Posing questions with false presuppositions:



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ROCOR hierarchs had canonical consecrations Ukraine didn't.

Under enormous pressure from the godless authorities.

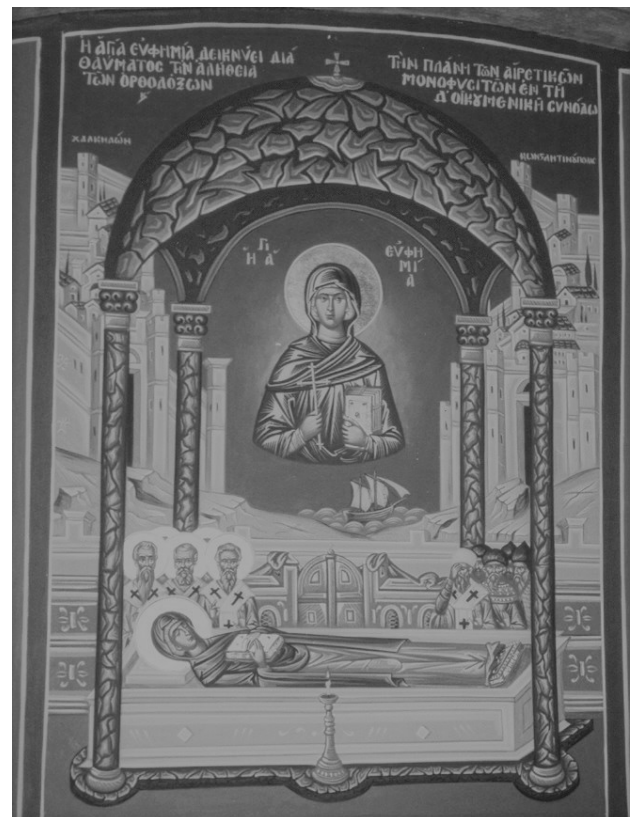
Would the Patriarch have served a panikhida for a "schismatic?"

ROCOR was in Eucharistic communion with the Serbian Orthodox Church.

This means ROCOR was always in communion with the Universal Church.

Was there anything similar with the Ukrainian schismatics?

Somehow astonishingly Bernardo associates the miracle of St Euphemia at an Ecumenical Council with the reconciliation of ROCOR and Moscow "St. Euphemia was holding the scroll with the Orthodox confession in her right hand, and the heretical scroll lay at her feet... It was the same at the All-Diaspora Council." I leave these undependable recollections and theories to others to reply to.



POINT 4

“Let us return now to St. John, “venerated by all of us,” in the words of Metropolitan Emmanuel. What was his view on the policy of the Ecumenical Throne? In his report at the II All-Diaspora Council in 1938.”

I can't speak for His Eminence's view but I shall offer my own insights on the matter of Maximovitch's 1938 report. No one can deny the world's turmoil at the end of the 19th century through WWII. The ancient Orthodox world endures the collapse of the Empires: Russian Czars, Ottomans, and rise of Communists. The realignment of churches formerly under the Ecumenical Patriarchate and the dawn of autocephalous churches; Greece 1850, Romania 1885, Serbia 1879, Albania 1937, Bulgaria 1945. Lest we forget the Churches of Jerusalem, Antioch, and Alexandria were also part of the “Great Nation” under the Ottoman Empire. The historical term "Great Nation" is a distinguished aggregate of Christians in the Muslim Empire. The entirety of Christianity in the Eastern Mediterranean was under Constantinople.

Only a bishop four years, by 1938 the embittered caravan of ROCOR hierarchy, rejected by all Canonical churches (except Serbia), foreshadowing the next great war looming on the horizon, seemingly alone in Shanghai and under extreme pressure John Maximovitch pens his report for the “All-Diaspora Sobor.” Maximovitch's 1938 report “represents a pitiful spectacle which recalls the most difficult periods in the history of” Orthodoxy.



POINT 5

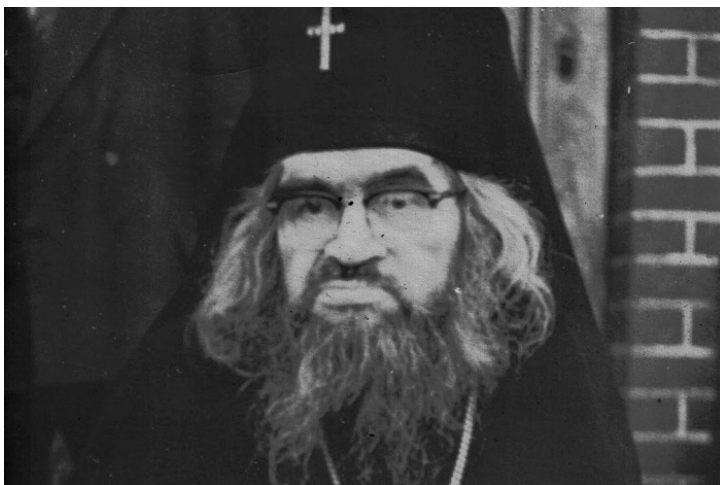
His fifth point jumps to 2007 when Moscow Patriarchate and ROCOR “entered into communion.” If they were not in communion, either the Moscow Patriarchate or ROCOR was in Schism...

Bernard justifies ROCOR’s legitimate canonical status thusly “ROCOR was in Eucharistic communion with the Serbian Orthodox Church, as evidenced by the fact that Metropolitan Amfilohije of Montenegro, with the blessing of Patriarch Alexei II”

Ironically this same Metropolitan Amfilohije of Montenegro was recently and expressly quoted as telling Patriarch Alexi “either Moscow Patriarchate or ROCOR was schismatic.” If we examine Bernard’s statement a bit deeper, he justifies ROCOR’s legitimate canonical status since it was in communion with one autocephalous church: Serbia. Yet determines the current Orthodox Church of Ukraine illegitimate when it is in communion with five and if fact only discriminated against by one, Moscow. Bernie’s math is off

Bernard takes up his diatribe and defense of Maximovitch by arguing and conflating his posture with contemporary Ukraine where upon he closes mentioning in a pseudo pious way as if simple by opining their names offers credit to his position.

In his sycophantic defense of ROCOR’s legitimacy he embarrassingly quotes the infamous ROCOR original propagandist Troitsky. The fallacies of Troitsky are fodder for another response.



Of his five points, it seems Bernard's intent was not to prove Maximovitch's Holiness but rather to discredit the Orthodox Church of Ukraine and the Ecumenical Patriarchate's authority to give the Tomos of Autocephaly.

Bernard conveniently fails to mention the many associations Maximovitch did have. Documented with other unquestionable schismatics and "Old Calendarists" somehow he excuses these associations during the episcopacy of Maximovitch in the schismatic ROCOR. Yet Bernard has the audacity to critique contemporary issues. There is much more to explore and share about the life and innovations of this man.

Bernard fails on all five points.



Bernard fails across the board.

“Indeed, such a holy person as John (Maximovitch), who was born a schismatic, was consecrated to the episcopacy by schismatics, and died a schismatic, was recognized as a saint by the Moscow Patriarchate and is venerated by all of us today.”



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