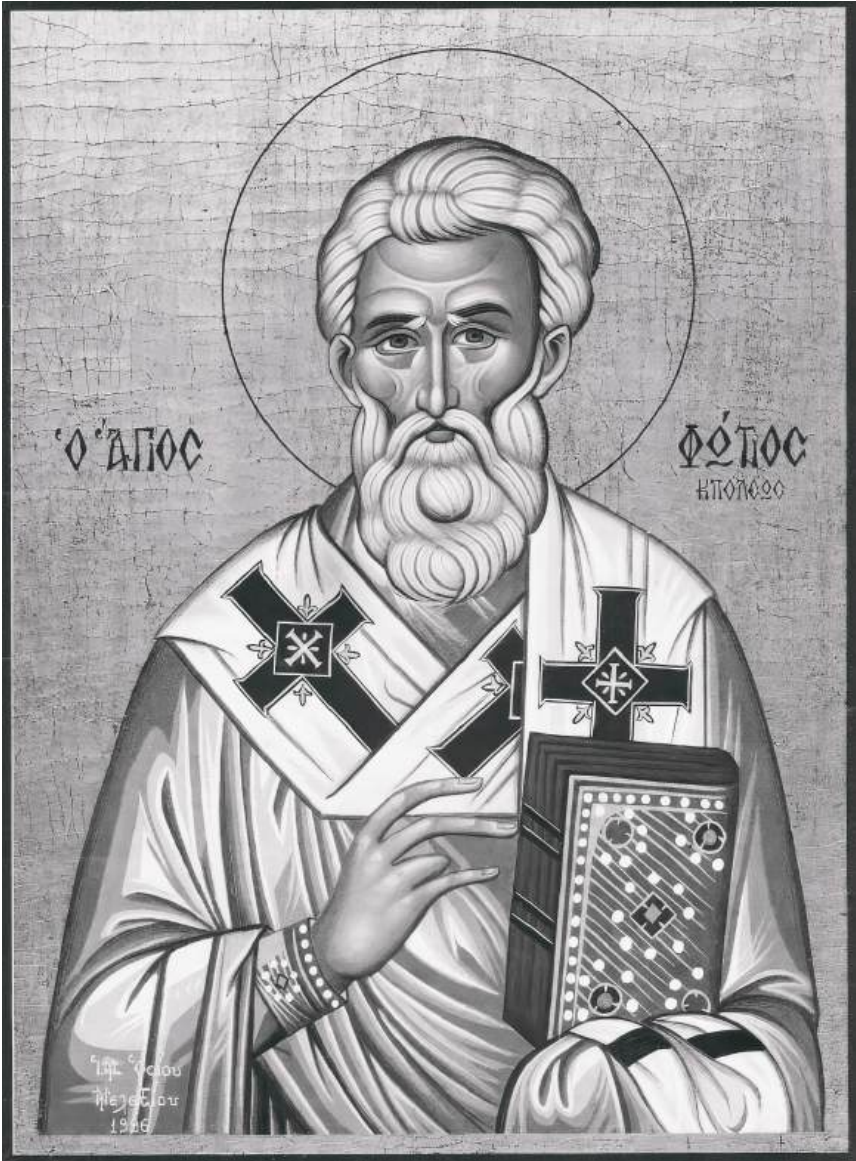


THE ORTHODOX PATRISTIC WITNESS
CONCERNING CATHOLICISM



Saint Photios the Great

THE ORTHODOX PATRISTIC WITNESS CONCERNING CATHOLICISM

Testimony from the Lives and Writings of the
Saints and Elders, Decisions of the Ecumenical
Councils and Other Authoritative Sources

An Orthodox Ethos Publication



Uncut Mountain Press

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CONCERNING CATHOLICISM

Testimony from the Lives and Writings of the Saints and Elders,
Decisions of the Ecumenical Councils and
Other Authoritative Sources

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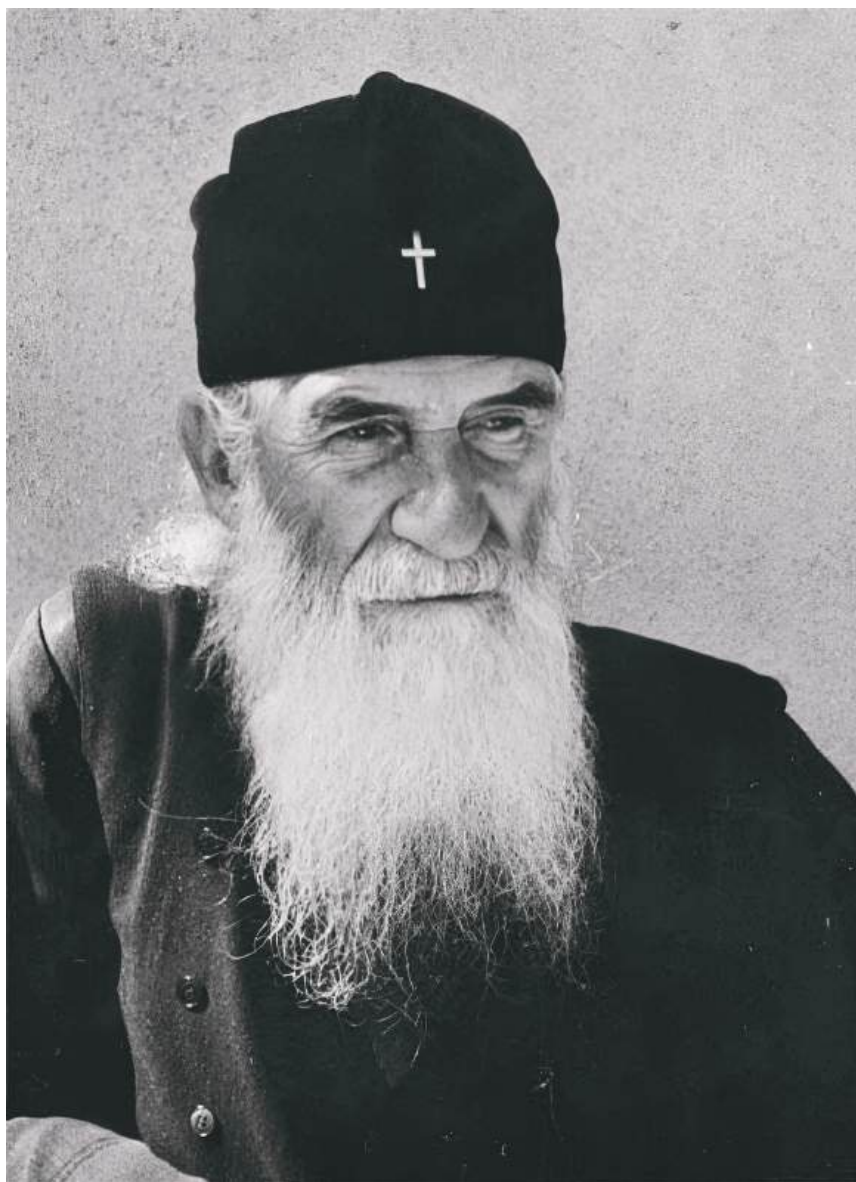
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I. Orthodox Christian Theology

II. Orthodox Christian Ecclesiology

This Volume is dedicated to
all the zealous confessors of the Faith
who are bravely standing against
the false embrace of the Latin Papists.



Saint Justin Popović

“According to the true Church of Christ, that has existed since the advent of Christ the Theanthropos into this world as His theanthropic Body, the dogma of the infallibility of the Pope is not only a heresy, but the ultimate heresy. No other heresy has so radically and so comprehensively risen against Christ the Theanthropos and His Church as Papism has through the dogma of the infallibility of the Pope, a man. This is undoubtedly the heresy above all heresies. It is the horror above all horrors. It is an unseen rebellion against Christ the God-Man. It is, alas, the most dreadful banishment of the Lord Christ from the earth. It is the repeated betrayal of Christ, the repeated crucifixion of the Lord Christ, not on a wooden cross this time but on the golden cross of papist humanism. All this is hell thrice over for the wretched earthly being called man.”¹

— *Saint Justin Popović*

1 Saint Justin Popović, *The Orthodox Church and Ecumenism*, trans. Benjamin Emmanuel Stanley (Birmingham: Lazarica Press, 2000), 148-149.

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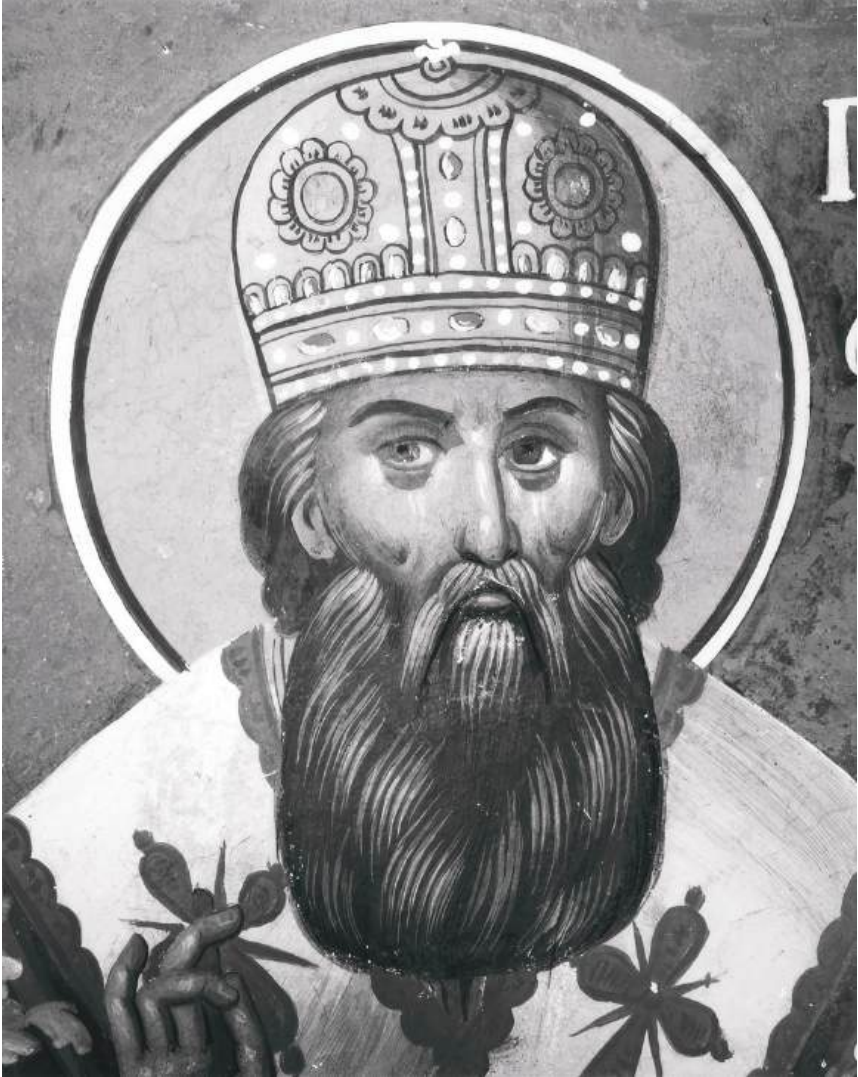
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Saint Gregory Palamas
Fresco • Pantokratoros Monastery, Chapel of Timi Prodromos • 1819

INTRODUCTION

What is the position of the Orthodox Church with regard to Catholicism? Who are the ultimate authorities to inform us of this? Without hesitation, every Orthodox Christian looks to the Saints and the patristic consensus to answer this question. It is the diachronic voice of Holy Tradition as presented by the Saints individually and collectively in council. All contemporaries who would claim to represent the Church and provide answers to the above questions must be in agreement with, and give voice to, the choir of Holy Fathers gone before us.

Herein lies the great value of the book which you, O dear and pious reader, hold in your hands: it is the most extensive collection of lives of saints and of their writings with regard to Catholicism ever published, in any language. Herein you will find the very most authoritative answers to the foregoing questions. You will find the lives of many saints who suffered at the hands of the Latins or Latin-minded in defense of the Orthodox Faith. You will read the conclusions, decisions and proclamations of the most authoritative councils, decrees of Holy Synods, encyclicals of holy Patriarchs, and liturgical texts definitively setting forth the confession of faith of the Church vis-a-vis the cacodoxy of Papal Protestantism. Lastly, you will be introduced to the writings of our contemporary elders and other distinguished theologians from Greece, Russia, and around the world, who followed the saints and stood for Holy Orthodoxy against the soul-damaging teachings which the West, tragically, came to embrace.

A few points of clarification are in order regarding 1) historic strategies used by Papism and 2) the use of the name "Roman":

1) Over the past millennium, from the separation of the papacy from the communion of the Church until today, a variety of methods have been employed to draw Orthodox Christians into submission to the Pope.

Initially, the Papacy relied on both diplomatic pressure and militaristic intimidation to seek Orthodox reunion under papal terms. For example, see Part II, Sections A-F.

After the fall of Constantinople and Roman Empire in 1453, the Papacy continued diplomatic pressures through the Ottoman Turks, along with ambassadors representing Western governments. After the founding of the Jesuit order, around the time of the Council of Trent (1545), "missionary" work among the Orthodox began in earnest. Deceitful proselytism was very effective in devastating Orthodox communities, even to the point of threatening the very existence of several of the eastern patriarchates.² It was a sad, but not uncommon

2 Metropolitan Kallistos Ware, *Eustratios Argenti: A Study of the Greek Church*

occurrence for many bishops, and even patriarchs, to submit to Rome secretly, or sometimes even publicly.

This was the time of the rise of Uniatism (12th-19th centuries). The strategy of Uniatism eventually became one where the Latins let Orthodox dioceses and parishes operate entirely unchanged except for recognition and proclamation of the Pope as their head. This method worked to diminish Orthodox numbers all over the world. Examples of this are found in this book, in Part II, Section H and Part VI, Section B, 6.

At the Second Vatican Council (1962-65), Ecumenism became the chosen strategy of the Vatican. Ecumenism sought to erase borders through popularizing principles which diminish the identifying marks between Orthodoxy and heresy; i.e., they developed a new ecclesiology to effectively replace the once-universally attested “exclusivist” patristic ecclesiology. See Part VI, Section B, 9. This has since morphed into a global perennialist paradigm which seeks not only to blur the boundaries between truth and heresy but all religions. Fr. Seraphim Rose’s “religion of the future” has become the religion of the present.

2) In this book (excluding quotations), we refer to the inhabitants of the “Byzantine Empire” as Romans or East Romans. We often deny this name to the “Roman Catholics” because, according to Orthodox primary sources and apologists they are neither truly “Roman” nor “Catholic”. Old Rome is sometimes a term for the city itself. Rather than “Roman,” many Orthodox historians (especially Greek) referred to them as “Franks” (since that was the barbarian tribe that became dominant in the West after the fall of the Western Empire) or “Latin” (referring to their language), or “papal” (being the heart of their heresy). In this way, the language of the book aligns with and follows the tradition of the Fathers before us who never used a changing or confusing terminology.

A brief historic explanation of how these terms became so confused in the West would be appropriate here. After the conversion of the Roman Empire to the Christian Faith and during the time of the Ecumenical Councils, the Roman identity became deeply intertwined with the Orthodox Faith while the term “Greek” referred to the pagans. This became firmly understood across the world. Charlemagne, in an attempt to bolster legitimacy by discrediting authentic Roman authority in Constantinople, called a council in Frankfurt in the year A.D. 794. Here, he established a diplomatic policy towards the East Romans which identified them with Greeks³ (for accepting the Seventh

Under Turkish Rule (London: Oxford University Press, 1964), 54.

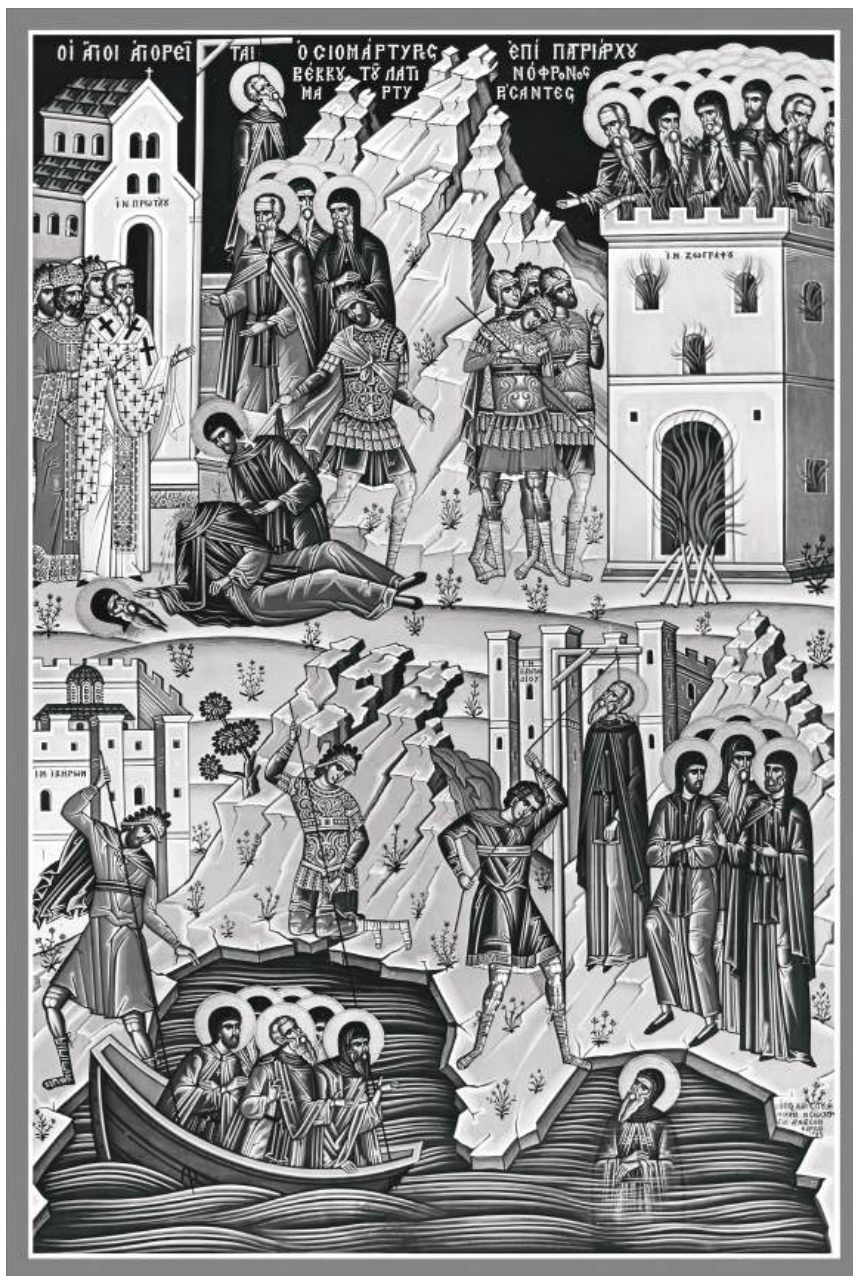
3 Han Lamers, *Greece Reinvented: Transformations of Byzantine Hellenism in Renaissance Italy* (Leiden: Koninklijke Brill NV), 2015, 65. This act made use

Ecumenical Council) and therefore idolaters.⁴ Thus, he usurped the name Roman when declaring himself a Roman Emperor and (curiously) the historic barbarian lands outside the old Western Roman Empire now became the “Holy Roman Empire” of the Middle Ages. In the East, the Romans continued to call themselves Roman, as did their Muslim neighbors. Political conversation did not buy into Charlemagne’s “lie” and continued to call them Franks.⁵ When the Eastern Roman Empire fell to the Ottoman Turks, the Ottomans continued to call their conquered people “Romans.” The term “Byzantine” was invented roughly one hundred years after the fall of the Empire by the German historian Hieronymus Wolf in his *Corpus Historiæ Byzantinæ*.⁶ When the modern state of Greece emerged in freedom with the overthrow of its Turkish captors, the name “Byzantine” became more popular in the West to avoid confusion with the term “Greek” (referring to Charlemagne’s lie) in the new socio-political creation of the modern Greek state with modern, “European” Greek people. This became official policy for Western powers with the London Protocol of January 31, 1836.⁷

We have intentionally kept our editorial comments to a minimum throughout. We believe history, a developed dogmatic consciousness on behalf of the reader, but most especially our Saints speak for themselves as to how the Orthodox Church and each Orthodox Christian ought to relate to Catholicism. May these texts guide you and many others into the patristic consensus of the Holy Orthodox Church with respect to Catholicism, so that “you may be able to withstand in the evil day, and having done all, to stand.”⁸

of the historiographical concept of *translatio imperii* which, obviously was not recognized by New Rome (Constantinople).

- 4 Giovanni Domenico Mansi, *Sacrorum Conciliorum nova et amplissima collectio*, Volume 17. 493-496.
- 5 Although this desired recognition on the part of the Franks did provide diplomatic leverage that the East Romans did sometimes use.
- 6 John McLean, “Western Civilization,” Lumen, accessed February 5th, 2024, <https://courses.lumenlearning.com/atd-herkimer-westerncivilization/chapter/naming-of-the-byzantine-empire/>.
- 7 Great Britain. Foreign and Commonwealth Office, “British and Foreign State Papers 1836-1837,” *The Foreign Office*, vol. 25 (London, James Ridgway and Sons, Piccadilly), 1853, 729 [In French].
- 8 Ephesians 6:13



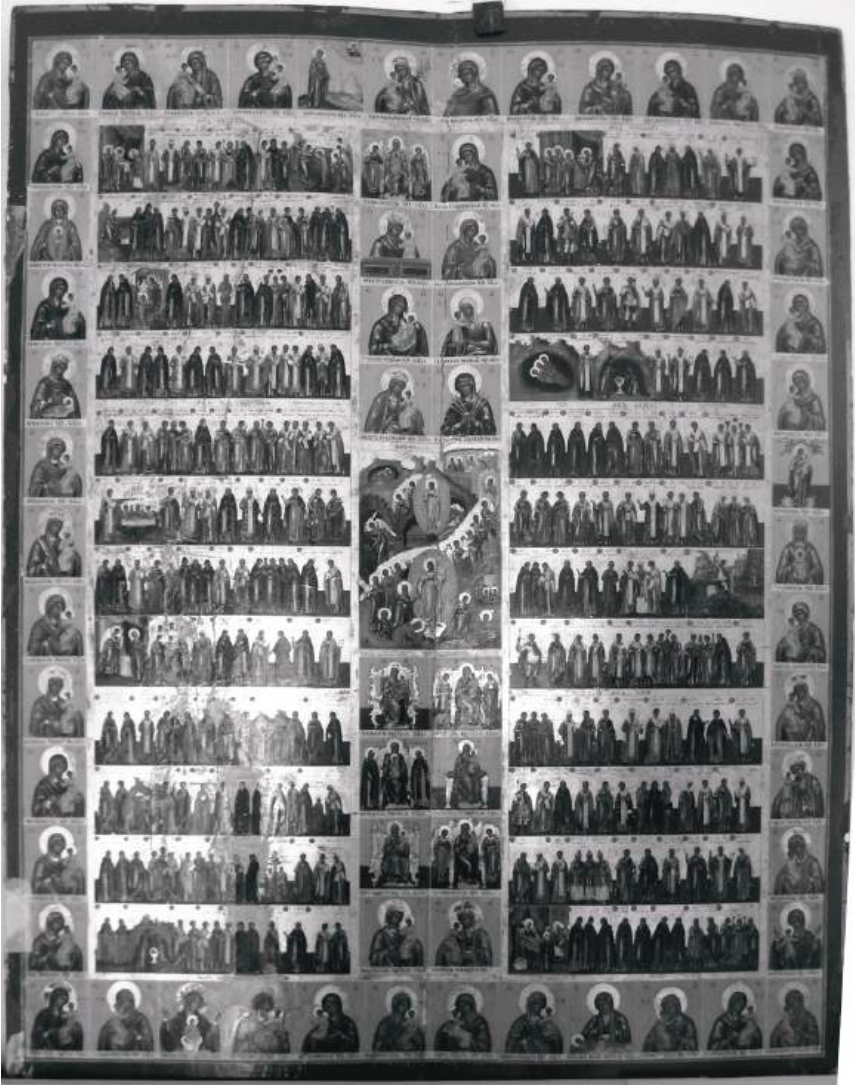
<https://vsch-svjatih.blogspot.com/2015/06/blog-post.html>

The Holy Venerable Athonite Martyrs
Under The Latin-Minded Patriarch Bekkos

PART I



THE LIVES OF MARTYRS AND
CONFESSORS AGAINST THE LATINS



Icon of the Yearly Menaion



A. MENAION

September 4th: New Hieromartyr GORAZD Bishop of SLOVAKIA and the CZECH LANDS⁹

This Holy New Martyr was born in 1879 in Moravia and named Matthew Pavlik. As a Roman Catholic priest, he became interested in Slav Christian origins, and the mission of Saints Constantine and Methodius in Moravia and he was among the leaders of a movement for reform within the Roman Catholic Church. When Czechoslovakia was established as a state after the First World War (1919), he was a member of a delegation sent to Rome to ask for autonomous status for the local Church and for the use of the Czech language to be permitted in the Liturgy. The Roman See turned down these proposals, whereupon about 800,000 Christians, Fr. Matthew Pavlik and other priests among them approached Bishop Dositheus of the Orthodox Patriarchate of Serbia, who was very active among Carpatho-Russians formerly united to Rome, with the request that he receive them also into the Orthodox Church. Following a visit of Bishop Dositheus to Prague in 1920, Father Matthew was converted to Orthodoxy, and a year later was consecrated Bishop for the Orthodox of Moravia and Silesia by Patriarch Demetrius

9 Hieromonk Makarios of Simonos Petra, *The Synaxarion: The Lives of the Saints of the Orthodox Church, Volume One, September-October*, trans. Christopher Hookway (Ormylia: Holy Convent of the Annunciation of Our Lady, 1999), 37-39.

of Serbia, receiving the name of Gorazd, a holy disciple of Saint Methodius (27 July). Taking these great missionaries as a pattern of pastoral labours, Bishop Gorazd did a great deal to restore Orthodoxy in Czechoslovakia, despite the turning back of some of those who had been leaders of the reform movement but who found demands of the Orthodox Church too “burdensome.” Bishop Gorazd patiently bore criticism, false accusations, trials and tribulations of all kinds. He set up several parishes in Moravia and Bohemia and made a Czech translation of the Divine Services, which was used in the eleven Churches he founded. He published a prayer that was for the people, a Book of Needs (*Trebnik*) for the use of priests, a catechism and various devotional works in Czech. He enjoyed the confidence and respect of the Patriarch of Serbia and sent a large number of young men to prepare for the priesthood there.

During the Second World War, seven members of the Czech resistance who, after the assassination of the representative of the Reich, had taken refuge in the crypt of the Orthodox cathedral in Prague, were captured and executed. The two priests of the cathedral were arrested and the Nazi authorities were planning reprisals against the whole Orthodox Church. Bishop Gorazd gave himself up to the Nazis to save his priests and accepted full responsibility for what had occurred. He was arrested on the 25th of June 1942, tortured, and shot on the 4th of September, and thus he sealed the foundation of the autonomous Church of Slovakia and Czech Lands with his blood. Despite his voluntary sacrifice, the Orthodox Church was subjected to retaliation. The Churches were closed, and the priests sent to concentration camps in Germany.

September 5th: Hieromartyr ATHANASIUS, Abbot of the Monastery of St. Symeon the Stylite at BREST-LITOVSK

St. Athanasius, a staunch defender of Orthodoxy and opponent of the Roman Catholic effort to convert the Orthodox, was born in 1596 which coincided with the year of the false union of Brest-Litovsk arranged between Rome and some Russian bishops for those Orthodox living under Polish rule in Lithuania to come under the ecclesiastical

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