

DEPARTMENT OF PUBLIC AND FOREIGN RELATIONS
SYNOD OF BISHOPS
OF THE
RUSSIAN ORTHODOX CHURCH OUTSIDE RUSSIA

NEWSLETTER #17

July, 1978

REPOSE OF ARCHBISHOP ANDREI

Archbishop Andrei of Rockland, whose name was Adrian Adrianovich Rymarenko before he took the monastic tonsure, reposed peacefully in his cell at Novo-Diveyevo Convent on the feast of Sts. Peter and Paul, at 10:45 P.M.

The first panikhida after the body of the deceased was placed in its coffin in the convent's church was celebrated by the convent clergy headed by Protopresbyter George Grabbe. Forty-six priests, ten deacons and many servers took part in the funeral service proper. The church was so full of people that the clergy had to stand in two rows. A great crowd of people stood outside where loudspeakers broadcast the service.

The late archbishop was renowned for his exceptional charity and love for his neighbor. The Novo-Diveyevo Convent he founded and its large cemetery remain as an everlasting monument to him, not to mention the memorials he left in the hearts of his numerous spiritual children.

METROPOLITAN PHILARET IN EUROPE

Metropolitan Philaret, first hierarch of the Russian Church Abroad, spent two weeks in England. He served there in the cathedral and in the Convent of the Annunciation, and visited several of the diocese's parishes.

RETURN OF THE CHURCH OF ST. ZINAIDA IN RIO DE JANEIRO

Several years ago, the Church of the Holy Martyr Zinaida in Rio de Janeiro was taken over by a group of people headed by one V. Pavlovsky, a defrocked priest. As a result of errors made by lawyers, the church was turned over to this schismatic group by the court. However, His Grace Bishop Nicander has now informed the Synod of Bishops that, thanks to a new decision by the Brazilian Supreme Court, the church has been returned to our Brazilian diocese.

A NEW BETRAYAL OF ORTHODOXY

The July 16 issue of the National Catholic Register carried a report originating with the Vatican Radio which stated that on June 29, Metropolitan Meliton of Chalcedon, representative of Patriarch Demetrios of Constantinople, attended a mass celebrated by Pope Paul VI. The Roman Catholic and "Orthodox" hierarchs exchanged the "kiss of peace" and embraced one another during the mass which was celebrated on the occasion of the feast of Sts. Peter and Paul.

On the following day, Metropolitan Meliton made the following statement over the radio: "Yesterday night I lived through a magnificent liturgical and spiritual experience celebrated by the pope. I participated fully, yet unfortunately without having the opportunity to participate in full communion."

After a statement of this sort, both Metropolitan Meliton and the patriarch that sent him can indeed be considered uniats of the "Eastern Rite." What kept him from receiving communion at the hands of the pope is incomprehensible, unless it was fear of revealing his uniatism too early, when his flock was as yet unprepared for it.

NEW PRESSURE ON FR. DIMITRI DUDKO

The July 13 issue of the Russian-language newspaper Russian Thought printed a letter from Fr. Dimitri Dudko to the Executive Committee of the Shelkovsky Region of the Province of Moscow, in which he complained that "provocations have already been made by you to remove me from my place of service."

On May 14 he had been called to the parish office where the parish warden and the members of the parish council informed him that they had been summoned to the Regional Executive Committee where a complaint had been lodged that young people were always coming to Fr. Dimitri and that he had no time for anyone else.

In his letter, Fr. Dimitri reprimands the Executive Committee for "breaking its own Soviet laws," having no right to interfere in church matters. Concluding his letter of protest, the valiant pastor emphasized that "This letter is not a complaint against you. How can one complain about someone who breaks the law? This is an unmasking of the criminal acts of the atheists." The letter was sent to Trushin, representative for church affairs, Kuroyedov, Minister of Cults, and to the Brebnevsk parish council.

THE W.C.C. AND THE CHURCH OF GREECE

As reported in our Newsletter #16, in reply to the unexpected complaints of the primate of the Church of Greece directed against the W.C.C., the head of the latter organization, Dr. Philip Potter, hastened to Athens to personally attempt to smooth over the accumulated offences. The Greeks had complained that the Orthodox do not have sufficient representation in the Protestant W.C.C. and that their statements are not printed.

Representatives of the W.C.C. met with the Greeks, but announced that at present they have little time to make an in-depth response to the "fundamental questions"; therefore, Dr. Potter proposed to set up a special **advisory** commission which would prepare basic material for discussion, both with the representatives of the W.C.C. and with the Greeks' Commission for Foreign Affairs. The commission will be set up "in the near future," and, as is customary, the delegates announced that the meeting with Archbishop Seraphim was cordial.

CELEBRATION IN BULGARIA

From May 9 through May 12, the Bulgarian Church celebrated the twenty-fifth anniversary of the restoration of its patriarchate. Representatives of various oriental churches the Moscow Patriarchate, the Roumanian Church and other churches of the Soviet block which had received their autocephaly or autonomy from Moscow attended, including Bishop Herman of Wilkes-Barre and Archpriest John Skvir of the "O.C.A." No representative from the Serbian Church were present. In a speech delivered at a moleben in the Monastery of Ryla, Bishop Herman stated that the representative of his church were the first to take part officially in celebrations involving representatives of churches other than Moscow. He also noted that the Bulgarian Church was the first to recognize the "autocephaly" of his church. As is well known, the

hierarchy of the Bulgarian Church is especially subservient to the communist authorities.

THE WITNESS OF TWO BULGARIAN PRIESTS

The Keston News Service (#54), a bulletin published by the Rev. Michael Bordeaux in England, reports that on May 20, two Bulgarian priests managed at last to defect to England where they were granted political asylum. They had planned their escape for twenty years.

Archimandrite Grigory and Hieromonk Iakov contrived to slip away during a tourist outing and, going directly to Scotland Yard, appealed for help. They indicated that they had been under the jurisdiction of Metropolitan Stefan who suffered at the hands of the communists for "his struggle with the authorities who were endeavoring to separate the Bulgarian Christian youth from Christ, and to transform the monasteries and churches into secular buildings such as cinemas and museums." In 1949, Metropolitan Stefan was exiled to a remote village, and the hieromonks who followed him into exile began to wander from one ruined monastery to another. In 1964, Archimandrite Grigory and Hieromonk Iakov publically declared that they were no longer able to remain loyal to a patriarchate that had handed the Church over to the communists. The refugee hieromonks also related that Archimandrite Kallistrat, once abbot of the Monastery of Ryla (now all but closed) and who since has died in exile, was also persecuted. In the '50s, Archimandrites Sergei and Seraphim who also declined to collaborate in the traitorous political intrigues of the Bulgarian Patriarchate, were excommunicated. Archimandrite Methody, officially labelled "politically unreliable," is occasionally permitted to publish inoffensive articles in the patriarchate's Church Herald. Prominent lay professors also suffered persecution at the hands of the communists as soon as the theological academy in Sofia was shut down.

The Bulgarian monks again emphasized what has been attested to continually by the Russian Orthodox Church Abroad in the past and now by several scholars engaged in research into life under communist domination: believers are mocked, lose their jobs and are sent into exile; every aspect of Church life is subjected to the strictest control by the atheists; and all church property is confiscated or destroyed.

Frs. Grigory and Iakov said in England that they decided to flee to the West hoping to inform the free world of the sufferings of the Bulgarian people.

DIFFICULTIES FOR THE ORTHODOX IN LONDON

Both the London parish of the Russian Orthodox Church Abroad and that of the Exarchate of the Moscow Patriarchate have been inconvenienced almost simultaneously by the need to obtain their own churches.

The parish of Metropolitan Anthony (Bloom) has for twenty-two years enjoyed the use of the Anglican church of All Saints. Now, the authorities have seen fit to set down three alternatives should the Moscow Patriarchate wish to continue using the building: 1.) the Moscow parish may remain with the understanding that it might have to vacate the premises on three-months' notice; 2.) it could rent the building at a nominal rate; or 3.) it could purchase it outright for approximately \$160,000. The Anglican diocese of London has informed those interested that as a last resort the church would be sold for non-ecclesiastical use.

As reported in the July 16 issue of the Episcopalian magazine Living Church, Metropolitan Anthony Bloom has already managed to raise more than \$100,000, and hopes soon to collect the remainder needed to purchase the parish church he now occupies.

The parish of the Russian Orthodox Church Abroad has not enjoyed free accommodations and, in accordance with its contract, there are still two years before the lease expires. However, with the blessing of Metropolitan Philaret, Archimandrite Alexis, administrator of the British diocese, has already taken steps to acquire the means necessary to purchase a new church in London.

STRENGTHENING OF THE PENTECOSTALS' POSITION WITHIN CATHOLICISM

Cardinal Suenens announced that he will retire in 1979 in order to take a more active part in the dissemination of the pentecostal movement within Catholicism and to collaborate with Archbishop Helder Camara of Brazil, a prominent socialist.

As reported in the June 30 issue of National Catholic Reporter, Cardinal Suenens complained that the charismatic movement "has reached only one fourth of its potential," and that "we still have about seventy-five per cent of the task to accomplish."

It is thought that the Belgian cardinal received a special commission from the pope of Rome to watch over the Catholic charismatic movement. Suenens displayed a letter received from Pope Paul several days before the charismatic conference held in Dublin which drew more than 20,000 participants from all over the world. In the letter, the Roman pontiff praised Suenens for the "attentive care with which you have watched over this movement in order to ensure its full integration into the life of the Catholic Church." The cardinal also confirmed that the Vatican's general attitude towards this movement is "very favorable."

He himself thinks that the modern charismatic and ecumenical movements must merge into one common stream and unite in such a way that each will retain its own characteristics. "This communion in the Spirit will ultimately lead to communion in the eucharist, which is still not possible. Meantime, we must all deepen our faith and accept the suffering which division among Christians entails until the right time comes."

The Dublin charismatic conference, the largest in Ireland since the 1932 Eucharistic Congress, took place under the very active supervision of the Catholic hierarchy. At the final mass celebrated during the conference, 1,000 priests and twenty-seven bishops took part.

Observers of this movement think that the Vatican is no longer in any position to control it, and therefore is compelled to exert all its powers to keep it within the bounds of official Catholicism in any way possible, preventing it from taking a new religious form completely alien to itself.

As Archbishop James Hayes of Nova Scotia, one of the bishops who participated in the conference, said: "The Church needs the charismatic renewal, and the charismatic renewal needs the Church."

THE CATHOLICOS OF ARMENIA AT THE W.C.C.

Catholicos Vasken I, head of the Armenian (monophysite) Church, departed from the Soviet Union in mid-June to fly to Geneva, and came forward there with an appeal to all the churches "to unite under the auspices of the World Council of Churches." He said that the time has now come for the spirit of intolerance, of confidence in the orthodoxy of one's own faith, and of proselytism to give way to "an understanding and a better appreciation of other churches."

The Catholicos thinks that "ecumenical relations must aim for a common mission of the churches in the world, and not one against the other." He did not hesitate to maintain that a common field of activity can be easily found for establishing "coöperation between the positions of Christian faith and socialist thought based on love for (one's) neighbor through respect for human rights."

Greeting the Armenian Catholicos, Dr. Potter, General Secretary of the W.C.C., expressed the conviction that this visit abroad confirmed the close ties between the Armenians and the W.C.C. During a press conference at that time, the Catholicos stated that of the seven million Armenians the comprise his flock, about four million are located in the Soviet Union and two million in the Middle East. About 600,000 Armenians live in America, which Catholicos Vasken visited not long ago. The head of the Armenian Church declared that communist propaganda "does not, in general, touch (his flock)," of whom no less than sixty per cent are active members of his church. He did complain, however, that there were only three churches open in the Armenian capital of Yerivan, a city with a population of 900,000, and that permission to open a new church is obtained only with the greatest difficulty. But he quickly took comfort in the fact that for this number of people, the New Testament has been published twice in editions of 10,000 copies each; these editions were rapidly sold out, and there is an "urgent need for a third edition."

The Catholicos invited Dr. Potter to visit Soviet Armenia. It is expected that the head of the W.C.C. will travel there before the close of this year.

ECUMENISM DOESN'T ALWAYS HELP

Prince Michael of Kent, cousin of Queen Elizabeth II of England, and Baroness Marie-Christine von Reibnitz are encountering serious difficulties in entering into matrimony. The 35-year old Prince Michael let it be known that children to be born to him and his Catholic wife will be christened and raised in the Anglican faith. This is not acceptable to the pope of Rome, who now requires only an oral promise (as opposed to the written promise required in years past) that in a mixed marriage the children be raised in the Roman Catholic faith.

Baroness von Reibnitz has received an annulment of her previous marriage from the Vatican; this the Anglicans refuse to accept, acknowledging divorce under no circumstances. However, the queen, as nominal head of the Anglican communion, gave her permission for an Anglican wedding ceremony to take place. Nevertheless, this could not be concluded in England, for, in accordance with the law of that country, members of the royal family may not marry Catholics. And so, the wedding will take place in Vienna.

Wishing to avoid ecclesiastical difficulties in both religions, the betrothed couple announced that they will wed at a civil ceremony. The canon law of neither church recognizes this sort of service as a valid religious marriage.

Taking all of these impediments into consideration, the pope of Rome declined to grant a dispensation for the marriage to take place in a Catholic church. And official of the Catholic diocese of London said that, although "the Holy See does not reveal specific grounds for decisions of this kind, it may be reasonably assumed that in this particular case, the future religious baptism and upbringing of the children was the central problem."

As the Living Church states in its July 16 issue, several observers

fear that the pope's decision will prove a blow to the dialogue on unity currently in progress between Anglicans and Catholics. However, the V.Rev.Henry Chadwick, a member of the Anglican-Roman Catholic International Commission, considers such dangers unfounded. The problem, in his opinion, lies in the fact that each of the churches views the impediments to the marriage from its own perspective.

THE PROBLEM OF ABORTION IN AMERICA

In 1972, the Supreme Court of the United States legalized abortion and even put into practice the financing of abortions with state and federal funds for all women who desire such operations, regardless of the feelings of husbands who wish to save their children.

Although the court attempted to set a limit of six months of pre-natal development, beyond which abortion could not be performed, many women give their physicians incorrect information, and a great many cases are known when the child has remained alive, despite the desire of its mother and the medical personnel to murder it. Usually, the child that survives under such circumstances is underdeveloped or severely ill. Such a case, tried in Santa Anna, California, has caused quite a sensation.

A seventeen-year old mother was pregnant for seven and a half months when she turned to Dr. William Waddill, requesting him to perform an abortion. The doctor carried out the operation, but, to his astonishment, the child was born live. The failure of the abortion upset the "physician," and he forbade the nurses to administer first aid to the baby and sent all the assistants from the operating room. However, two nurses caught a glimpse of the doctor squeezing the newborn baby girl's neck with his fingers, and x-rays of the infant's neck--she is referred to by the court as Baby Girl Weaver--showed fractures of the cervical vertebrae.

Since the infant was born alive, despite Dr. Waddill's efforts to murder it in its mother's womb, he was brought to trial for failure to give first aid to the newly born girl and for murdering her minutes after her birth.

It is difficult to understand the logic of the Supreme Court. The law permits the murder of an infant in its mother's womb seven months (nominally) from the date of conception, but practically at any time before birth. However, an infant who survives an abortion and is born is legally murdered if first aid is not administered!

The members of the jury declared Dr. Waddill guilty, but the liberal judge succeeded in dragging out the matter until the end of November by altering the definition of what constitutes human death.

Statistics show that in America at present no less than 1,270,000 murders of unborn infants are carried out each year.

ARCHBISHOP LEFEBVRE IN AMERICA

Archbishop Lefebvre, suspended by the pope from all sacerdotal activities, recently arrived in America to organize groups of supporters in a number of states. He sharply criticised Cardinal Dearden, archbishop of Detroit, in an address delivered in Armada, Michigan. Cardinal Dearden is the sponsor of the Call for Action Conference which Lefebvre calls heretical. Lefebvre stated that Cardinal Dearden "favors heresy by his negligence, by not maintaining any Catholic traditions." Archbishop Lefebvre spent ten days in America, after which he returned to Switzerland to ordain eighteen priests and twenty-one subdeacons from among his former students at his Switzerland-based seminary.

Within hours of the ordination, Vatican sources reported that this time the pope would perhaps resort to excommunication. However, the Vatican has threatened for a long time but has yet to act, even though greatly disturbed by the traditionalist archbishop who does not accept the pronouncements of the Second Vatican Council.

The pope's "fatherly warnings" are very restrained and cautious. "We appeal with our heart, but also with our strength, to all who are setting out by words or acts on the roads of personal opinion and then heresy and schism. Let them refrain from upsetting the Church any further."

Archbishop Lefebvre's movement has found considerable support not only in Europe, where he is quite well known, but also in America. The July 14 issue of the National Catholics Reporter carried a detailed report about the recent gift to the archbishop's movement of a former Jesuit college in Kansas City, valued at \$4,600,000. A group of wealthy Catholic businessmen who had previously purchased the college, on hearing that the traditionalist Catholics wished to obtain the buildings with an accompanying twenty-seven acres of land, readily agreed to transfer the property to Archbishop Lefebvre. A nominal mortgage of \$364,000 was immediately paid off by a group of benefactors. Only during the actual process of concluding the agreement on the transfer of the property did it become clear that Archbishop Lefebvre's group is not recognized by the Vatican. This did not distress the donors overly much, and one even said that they "told us they were Catholics, but that some of their ideas were different than the rest of the church"; when it was discovered who it was they represented, he said, "it wasn't important for us to know." The donors' lawyer himself said: "I can't swallow all the changes in the Church, myself."

It is thought that Archbishop Lefebvre has no less than 500,000 followers in America; his movement has grown rapidly, and the Society of St. Pius X has already acquired considerable real estate in various areas of the country.

THE W.C.C. AND THEOLOGICAL EDUCATION

The Central Committee of the World Council of Churches has decided to discontinue its Theological Education Fund, and beginning with the summer of last year replaced its Program of Theological Education.

The Central Committee criticized the previous structure of theological education and recommended that a new institution pay attention to the investigation of new techniques using the so-called variable method. It also allotted a subsidy of \$300,000 to forty-five diverse theological scholarly undertakings for the development and education of "all the people of God." Funds were allotted not only for the maintenance of programs already in existence in various theological schools, but also for exchange programs involving teachers and students on different continents, for the creation of new forms of theological education, and even for an experiment in which the teacher takes the course along with the students.

The Catholic Church has appointed three official consultant-observers for the newly-formed commission for the Program of Theological Education.

The W.C.C. is also interested in bringing up the question of Orthodox theological education. At the initiative of the W.C.C., a conference was held in Basel, Switzerland, at which representatives and professors from Orthodox theological schools throughout the world took part, and at which it was decided that Orthodox theological education must

meet ecumenism half way. Participants believe that this is the first such conference at which representatives of all existing branches of the Orthodox Church came together.

Those who delivered lectures on theological education almost unanimously expressed concern about the necessity of preparing clerics to occupy leadership roles in the Church. Attention was called to the fact that hitherto there has not existed a "widespread concern with social and political problems." Participants noted also that there is not sufficient "theological creativity" among the Orthodox.

The Ecumenical Press Service, in its July 13 bulletin, having reported this information, also writes that at the request of those who participated in the conference, a special commission will be formed to study the questions raised thereat

DIABOLIC SACRIFICES IN AMERICA

A farm laborer, working to clear a field owned by one Dr. N. Compton in Bentonville, Arkansas, discovered an altar fashioned of fieldstones, some of which were covered with symbols resembling hieroglyphics. The large skull of a cow had been placed on the crude altar. Summoned by the worker, the landowner immediately notified the sheriff who told the doctor that he was already investigating a number of cases of the slaughter and mutilation of animals. Nevertheless, the sheriff went to examine the strangely painted rocks anyway. Able to deduce nothing from the altar, the sheriff ordered it dismantled.

Two months later, a new altar was discovered by the same worker not far from the site of the first one. This time a plastic human skull, candles, a large knife and many stones covered with triangles and six-pointed stars were found, some one which was written "Zyto's wrath is upon you."

Again summoned, the police acquired a book on the occult, and discovered that a number of the markings on the altars' stones corresponded to the strange letters of the "Theban alphabet" used by contemporary witches, and that the name Zyto belonged to an ancient sorcerer. The police reported that shortly before the discovery of the second altar, four cruelly slaughtered cows had been found; their tongues, eyes and certain other organs had been brutally hacked out.

A professor of anthropology at the University of Arkansas, when questioned about the altars, pointed out that the character of the sacrifices was undoubtedly satanic, and that he expected a repetition of them at fixed periods throughout the year.

As reported in the June 30 issue of the New York Times, Dr. Compton, owner of the farm, sold it to his neighbor, stating the reason for the sale as advanced age rather than misgivings over the sacrifices.

CATHOLIC WOMEN DEMAND PRIESTHOOD

The Catholic News, in its July 6 issue, reported that when Cardinal Hume of London arrived at Westminster Cathedral to view a flower display, he was met by a group of women calling themselves "Seminists," who are demanding priesthood for Catholic women. The demonstrators carried placards bearing the inscription: "Women can arrange liturgy as well as flowers." The demonstration was so noisy that the police had to be called to restore order. This was the first such demonstration in England.

Within American Catholicism, the struggle for women's priesthood has been long and persistent. The National Catholic Reporter reported that in April of this year more than fifty diocesan diaconate directors submitted a petition to the U.S. bishops' Committee on the Permanent Diaconate, urging that women be ordained to that rank. Bishop Eugene Mario, auxiliary bishop of Washington and chairman of that committee, assured the petitioners that the matter would receive "all consideration," if the request is submitted formally. Bishop Mario also promised to personally bring the matter up before the episcopate which will meet in November of this year, but declined to predict what result such a petition would elicit.

Archbishop Francis Furey of San Antonio, Texas, announced that as soon as the petition is brought before the commission and the bishops' council, he will gladly support the women's bid for the Catholic priesthood. He also said that the commission had passed similar resolutions before, but had never taken the resolutions to the full body of bishops.

One should recall that among the Episcopalians, women's ordination began in a nearly identical manner. First, permission for women's diaconate by individual bishops; then the ordination of a deaconess by a retired bishop. The Western teaching of the "indelible mark of the grace of the priesthood" led to this: the Episcopalians had to make further concessions by assenting to the ordination of priestesses as well.

The Catholic Theological Association of America and a number of other associations of priests have ardently espoused the idea of women priests.

ECUMENICAL SERVICES AND SPORTS

In the June 29 issue of Catholic News, it is reported that for the first time in the history of the Olympics, the organizers of the games have decided to provide for the religious needs of the athletes. The first ecumenical service, scheduled for the eve of the opening of the 13th Winter Games at Lake Placid, will take place on Feb. 13, 1980, continuing until the 24th. Cardinal Cooke has accepted an invitation to participate in the solemn service. It is assumed that the Mormon Tabernacle Choir will provide the music, and that the service will last an estimated twenty-four hours.

The ecumenical program has been organized by the Religious Affairs Committee for the 1980 Winter Games. One Episcopalian cleric, a member of the committee, stated that in the presence of the representatives of so many religions in one place, the initiators of the program will "tread lightly," focusing their attention on "a celebration of deity," and striving to demonstrate that a "religious presence is more to be desired than a competitive religious spectacle."

The committee consists of seventy representatives of the "mainline denominations," but also includes the Salvation Army, Gideons International, the Interchurch Holiness Convention, and the Baha'is!

PARADES OF HOMOSEXUALS

The June 26th issue of the New York Times contained an article which stated that fifty or sixty thousand homosexuals and lesbians marched down Fifth Avenue to celebrate the "Week of Gay and Lesbian Pride" proclaimed by Mayor Koch of New York City. The third such parade, it

evoked the righteous indignation of an orthodox Jewish group, the Rabbinical Alliance of America. Rabbi Hecht announced to representatives of the press that "the mayor willfully misrepresented the attitudes of the vast majority of the New Yorkers, who look upon the members of the 'gay' movement with pity and disgust." Pointing out that the Bible justifiably censures these sins, Rabbi Hecht called upon citizens to unite to "repudiate and protest this shameful manifestation of moral degeneration."

The institution of a similar parade in Wichita, Kansas, elicited a division between the populace and Catholic clergy. As reported by the International Herald Tribune, groups of Catholic clergy and nuns stood around a church and distributed leaflets supporting homosexuals while priests inside the church urged the parishioners to vote to repeal a "gay rights" ordinance.

Of course, a parade of homosexuals was also held in San Francisco. The New York Times refers to that city as "a haven for homosexuals (which) has grown...with the election of the first openly gay Supervisor, Harvey Milk."

A RESIGNATION FROM THE ANGLICAN EPISCOPATE

In the June 18 issue of the Episcopalian magazine Living Church, there appeared the text of a letter by Bishop Charles Boynton, former suffragan bishop of New York, who recently retired. The letter, addressed to Bishop John Allin, presiding hierarch of the House of Bishops, stated that his conscience would no longer permit him to remain a member of the Episcopal Church and requested that his name no longer be included in the lists of the bishops of the Episcopalian church.

"I can no longer live with the "conscience clause" which supposedly allows me to remain a bishop of the Episcopalian Church in good standing, even though I cannot accept the fundamental changes in the faith wrought by the 1976 General Convention." Here he evidently refers to the decision to ordain women to the priesthood.

Bishop Boynton writes that he is at present not a member of the "Anglican Church of North America," though he deeply regrets that a serious illness prevented him from taking part in the ordination of bishops for that group.

Episcopalian canon law is apparently so vague that even the bishop himself, publically severing communion with his fellow bishops, can state: "What will happen to me ecclesiastically in the future, I do not know."

A HOPELESS SITUATION

In the July 2 issue of the Episcopalian magazine, Living Church, there appeared an article concerning a new and unexpected problem that has arisen to trouble the Anglicans. A certain Anglican priest from the north of England has undergone a sex change operation to become a "woman." He was immediately relieved of his duties and deprived of the right to serve. The real difficulty in this matter is only beginning for the Anglicans, however. Like the Roman Catholics, Anglicans believe that the grace of priestly ordination leaves an indelible mark upon one's soul. Several years ago the Episcopal Church in America accepted women's right to priestly ordination; thus, such a situation would not present any great theological difficulty in the U.S.

But women's priesthood has not yet been accepted in England, although one can safely assume that such recognition will take place in the not far distant future.

The London newspaper Church Times quotes Dr. David Carey, legal secretary of the Archbishop of Canterbury, as saying that the difficult question of whether a man who had become a woman could still act as a priest in the Church of England is very complex and has been submitted for judgment to the highest canonical authorities. The newspaper writes that: "It was thought, on balance, that he could not remain a vicar, though he was still ordained, and a priest's power was indelible."

Bishop Robert Martineau of Blackburn, the hierarch whose diocese employed the offending cleric, called upon his flock to pray for the unnamed priest. "If you pray for William Smith, Almighty God will know for who the prayer is made."

The Religious News Service reports that a church spokesman said: "Church law is very specific about the fact that women cannot be priests. His resignation effectively cancels his license to officiate anywhere again, but I don't know what he is doing or where he is."

Might one one guess that he has gone to America?

EXCESS CLERGY

The Jesuit magazine Commonweal, in its July issue, calls attention to the fact that the Episcopalians' ordination of women has not only caused schisms, confusion among the laity and a massive decline in church membership, but a large oversupply of clergy, as well. This phenomenon is especially striking in a religion which already had an oversupply of clergy to begin with. The greatest oversupply of clergy is found in the Episcopalian Church, the United Church of Christ, the United Methodist Church, the Presbyterian Church in the United States (Southern), and the United Presbyterian Church.

A report on this situation was presented by Jackson W. Carroll of the Hartford Seminary Foundation and Robert Wilson of Duke University Divinity School. These men predict that at the present rate, "there will be an Episcopalian priest for every lay member of that denomination in the year 2004."

Matters are much worse among the Roman Catholics. Fr. Thomas Flanagan submitted a report to an archdiocesan Clergy Conference in San Antonio, Texas, stating that the local Catholic population has risen by thirty per cent, while the percentage of the clergy has dropped by twenty per cent. Concluding his report, Flanagan writes: "The priest crisis isn't coming, it's here already."

DONATIONS RECEIVED AND GREATLY APPRECIATED: His Eminence Metropolitan Philaret, Archimandrite Theophan, Archimandrite Panteleimon (Holy Transfiguration Monastery), Archpriest I. Baumanis (Venezuela), Archpriest M. Andrushchenko (Canada), Rev. S. Volkov, Princess T.P. Golitsyn, Mrs. G. Afendoulis, K. Skvortsov, D. Olson. Many thanks also to those of our friends who have sent clippings from newspapers and magazines for our attention. We would like to point out, however, that it is absolutely essential to include the title and date of the publication from which the clipping is taken.