

DEPARTMENT OF PUBLIC AND FOREIGN RELATIONS

SYNOD OF BISHOPS

OF THE RUSSIAN ORTHODOX CHURCH ABROAD

NEWSLETTER #18

August, 1978

ON THE BURIAL OF ARCHBISHOP ANDREI

In the typing of Newsletter #17, by an unfortunate oversight, a portion of a phrase was omitted. The complete sentence should read: Four bishops, headed by Archbishop Vitaly of Montreal, forty-six priests, ten deacons and many servers took part in the funeral proper.

A MORE ACCURATE REPORT ON THE CHURCH OF THE HOLY MARTYR ZINAIDA IN RIO DE JANEIRO

At the request of Bishop Nicander of Sao Paulo we are including a report received from him on the subject of the Church of St. Zinaida in Rio de Janeiro. In our Newsletter #17 we stated that "thanks to a new decision of the Brazilian Supreme Court, the church has been returned to the Brazilian diocese." Bishop Nicander has corrected us, stating that "the Supreme Court has declared that the church of St. Zinaida belongs to the parish, and not to the diocese; it has offered no new judgment, nor has it returned the church to the Brazilian diocese."

THE MOSCOW PATRIARCHATE ON THE WIDE PATH OF ECUMENISM

The May issue of the Journal of the Moscow Patriarchate (which has only now arrived in America) contains a report on an ecumenical prayer service for Christian unity celebrated in the chapel of the Moscow Theological Academy at the Trinity-St. Sergius Lavra near Moscow. Archbishop Vladimir of Dmitrovsk, Archbishop Pitirim of Volokolamsk, as well as several prominent clergymen of the Moscow Patriarchate took part in the service, as did Catholics and Baptists. For the first time the Journal refers to such a service of prayer in common with heretics, a service which violates fundamental canon laws, as "the order of service of ecumenical prayer." The basis of this "order of service" is the service which was drawn up by the World Council of Churches (WCC) and the Roman Catholic Church's Secretariat for the Promotion of Christian Unity. Students of the Moscow seminaries and their professors and instructors attended the service, and the students' choir, under the direction of the Priest Z.Yakimchiuk, provided the musical accompaniment.

Archbishop Dimitri, the principle celebrant, began his speech with an announcement to those present that "today, with the blessing of His Holiness, Patriarch Pimen of Moscow and All Russia, we have gathered here in the academy church today to raise our voices in prayer for the good intentions of all Christians of the member churches of the World Council of Churches. Let us pray that the Lord will send strength to His people and that He will bless us all with peace."

The order, or more precisely the disorder, of this service was as follows: The choir sang "Glory to God in the highest..." three times (as at the beginning of the six psalms of Matins), then the troparia

of the feast of the Meeting of the Lord and of St. Sergius were sung. Thereafter, the chief representative of the Evangelical Christian Baptists read Psalm 103, after which followed the Litany of Peace in which several of the petitions were altered: "For the holy churches of God, our places of prayer, and for those who with faith, reverence and the fear of God enter therein"; "For our spiritual leaders, bishops, priests, deacons, and for all the clergy and the people"; "For our country, its authorities and people..." Then the Baptist preacher V. Krieger took over, intoning "the litany of joy and praise." After each "praise" all the participants responded together: "Thou art our God; we are Thy people." Archbishop Pitirim then read a short prayer for the peace of the whole world composed for the occasion, after which the choir sang the Beatitudes. There followed a reading from the Epistle to the Ephesians (1:15-23) and from the Gospel according to Luke (14:15-24), after which the Catholic priest Stanislas Moszejca read one of the old Latin prayers. Immediately thereafter were two different "Litanies of Petition" composed of bits and pieces of scriptural texts with exclamations intoned by Archpriest Vladimir Rozhkov and Priest Alexei Panteleimonov respectively. Krieger, the head of the Baptists, again took part with a reading, this time of a prayer written by Karl Barth, the famous avant garde Protestant theologian, after which the choir sang the Great Doxology.

At two points the prayer service was interrupted by speeches—one delivered by Archbishop Dimitri, and the other, quite extensive, by Archpriest Vitaly Borovoi. The prayer service was brought to a close with the singing of the Lord's Prayer, a blessing by Archbishop Vladimir of Dmitrovsk, and the intoning of Many Years for "all here praying and for all Christians."

Both the April and the May issues of the Journal of the Moscow Patriarchate devote much space to ecumenical meetings, especially with Catholics. Thus, for example, the session of the Holy Synod held on March 20 was devoted entirely to questions of ecumenical relations with all manner of heretics. Apparently, not one question concerning the life of the Russian Church was dealt with. This, however, is not an unusual phenomenon, judging from the Journal of the Moscow Patriarchate.

Interesting facts concerning the dissemination of ecumenism among the seminarians of the Moscow Patriarchate can be gleaned from an article by F. van der Foort, a Dutchman who was formerly a student at the Leningrad Theological Academy, printed in the publication Religion and Atheism in the U.S.S.R. He points out that, as regards foreign students, the administration devotes special attention and care. They are assigned the best rooms in the building, their return trips home are paid for (even several times a year), and they receive an allowance of thirty rubles a month, as opposed to the fifteen to twenty rubles allotted the young Russian students.

For the last few years, ecumenical contacts have developed intensively. "In Leningrad ecumenical prayer services are often served; they are held both at the Academy and in the Baptists' house of worship. Participants in these services include Metropolitan Nikodim, Orthodox and Catholic bishops, Baptist pastors and Ethiopian clergy. Vespers is served in the Academy's chapel, and certain psalms and prayers ("Vouchsafe, O Lord...", and others) are read by heterodox "Christian brethren," reports van der Foort.

Of all the heterodox religions, the Catholics enjoy the most success, for they have begun to impress certain students with the steadfastness they have shown in Poland. Van der Foort also indicates that among students can also be found residents of the Western Ukraine who have become crypto-Catholics. Sometimes heretics are invited to give lectures. A series of such lectures on liturgics was delivered in the Academy by Fr. M. Arrazzo of Rome's Gregorian University, who showed a great interest in the students. (From other sources it is known to us that Fr. Arrazza received Communion at the hands of Metropolitan Nikodim,) They were also pleased by a dialogue with a group of Protestant reformers. However there is a considerable number of students who view Metropolitan Nikodim's attempts to draw closer to the Catholics with grave reservations, and not without foundation consider the Catholics to be extremely crafty, "all but heretics" as the author if the information writes.

He directs the attention of his readers to the fact that "the spirit of the KGB pervades" the Academy, though at first, being a foreigner and thinking that he was dealing with future clergyman, he did not notice this. However, in a few days his peers began to avoid him, as if he threatened one or another of them in some way. "Almost all the students are certain that the KGB has planted its own people in the Academy," states van der Foort. Many of the students, under pressure from the "nice, cultured people" who invite them to their quarters for periodic conversations, have to write denunciations, sometimes obtaining what they want by intimidations, such as threatening to fire a relative who has many children to support.

The curriculum of the Academy, cited in great detail by the author, leaves a strong impression, but calls attention to itself because the students are taught even now from pre-Revolutionary textbooks (which, considering the present modernism of the Moscow Patriarchate, is not bad) and base their answers in examinations on articles from old theological journals. The lifelessness of the articles in the Journal of the Moscow Patriarchate is a clear confirmation of the foreign student's observations. There is only one duplicating machine in the Academy; this broke down completely when they began to run off copies of lectures for the students on the history and constitution of the U.S.S.R. A new machine is simply unobtainable. The Academy does not even have a photostat machine—a state of affairs absolutely unthinkable for an educational institution by Western standards.

#### IT'S NOT EASY TO UNDERSTAND

In its August 16 issue, the Orthodox Observer, official mouthpiece of the American Exarchate of the Patriarchate of Constantinople, reports that in mid-July a Greek-Anglican conference was held in Athens, which discussed such questions (vital, no doubt, to Orthodoxy) as the ordination of women among the Anglicans and the Catholic additions to the Symbol of Faith which the Anglicans have accepted.

The newspaper reports that the Anglican and "Orthodox" participants in the conference acknowledged the importance of acting on the decisions of an earlier ecumenical conference held in Moscow in 1976, which recommended the avoidance of the "Filioque" clause in future editions of liturgical books.

The question of the ordination of women among the Anglicans was more complex than that of the perversion of the Symbol of Faith. Thus, all the dialogues with the Anglicans on the possibility of unification in the future began under the threat of "acute crisis."

The "Orthodox" ecumenists demonstrated forcefully to the Anglicans that the Orthodox Church does not, in general, disparage the importance of women (by way of example, the exclusive position of the Virgin Theotokos and the veneration of female saints was cited); rather, the question lies in the possibility of breaking Tradition by way of the introduction of "innovations." The representatives of the Greek Church definitely declared that "if the Anglicans continue to ordain women to the priesthood, this will have a decisively negative effect on the issue of the recognition of Anglican orders." By way of explanation, it was stated that "those Orthodox Churches which have partially or provisionally recognized Anglican orders did so on the ground that the Anglican Church has preserved the apostolic succession; and the apostolic succession is not merely continuity in the outward laying-on of hands, but signifies continuity in apostolic faith and life. By ordaining women, Anglicans would sever themselves from this continuity, and so any existing acts of recognition by the Orthodox would have to be reconsidered." Note that while the "Orthodox" request that the Anglicans cease ordaining women, they say nothing about the women already ordained.

The Anglican representatives unanimously declared their aspiration to be faithful to the tradition of the Gospel and to preserve it in the life of their church. However, it became abundantly clear that there are different ways of understanding "Tradition" in their milieu, as well as the importance of the application of Tradition to modern life. They were forced to acknowledge that the ordination of women has been the cause of schisms in their own environment. Their group itself was divided into three basic opinions: the first maintained that the ordination of women is "in no way consonant with a true understanding of the Church's catholicity and apostolicity, but rather constitutes a grave deformation of the Church's traditional faith and order"; the second group decided that the act of ordaining women constitutes "a proper extension and development of the Church's traditional ministry," and expressed the hope that "in due time, under the guidance of the Holy Spirit, these actions will be universally accepted"; the third group only regretted the manner in which the innovation had been introduced into Anglican practice, but did not categorically rule it out as a possibility.

Unfortunately, the "Orthodox" ecumenists do not seem to be able to see past their own noses!

#### AUTOCEPHALY OF THE "O.C.A." NOT RECOGNIZED IN JERUSALEM

In its August issue, The Orthodox Church, official publication of the "O.C.A." (the former Metropolia), published letters of protest written by Metropolitan Theodosius, Bishop Gregory of Alaska and Bishop Paul of Karelia (Finland) to Patriarch Benedictos of Jerusalem, expressing their indignation over his refusal to permit Bishop Gregory to serve at the Holy Sepulchre.

On arriving in Jerusalem, Bishop Gregory was informed by Metropolitan Vasileos on behalf of the patriarch that he could not serve at the Holy Sepulchre because of the "delicate situation" of his church. The problem lies in the fact that the administration of the "O.C.A."

has not managed to obtain recognition of its "autocephaly" from any churches other than those controlled by governments of the communist bloc. And even from these one must exclude the Serbian Orthodox Church which, despite pressure from Moscow, has thusfar refused to recognize the legality of the "autocephaly" bestowed upon the "O.C.A."

The blow to Bishop Gregory's pride was especially bitter since the American Metropolia has repeatedly cited the fact that clerics of the Russian Orthodox Church Abroad are not permitted to serve in the Holy Sepulchre as a "proof" of the non-canoncity of the Church Abroad. Now a representative of the Metropolia has been subjected to the same restriction, with the sole distinction that the Patriarch of Jerusalem was forced to deprive the Church Abroad of that right only in the late 1950's, in consequence of pressure exerted on it by the Moscow Patriarchate.

#### PERSECUTION OF THE CHURCH IN ROMANIA

The Keston News Service, an informative bulletin specializing in problems confronting churches in countries of the communist bloc, reports in its August issue that a wave of persecucion has been threatening the Romanian Church for the past ten months.

Patriarch Justin, elected to the patriarchal throne in April of last year, has proven to be a weak leader, prone to illness. Because of his poor health, he can devote no more than three hours a day to church affairs, at a time when grievous situations in the Romanian Church require a strong and energetic administration.

First of all, the monasteries are being subjected to particular pressure by the communists. Starting in June of this year, all the monasteries are permitted to use their main churches only on Sundays and feastdays; the rest of the time they must make do with chapels and little churches.

Reports have been received from other sources that 1,700 churches are still awaiting permission to repair the damage wrought by last year's earthquake. Two famous churches in Bucharest and in Focsani have been demolished despite the Church's pleas. The Bucharest church was located in the center of the capital.

News has been received also concerning the persecution of the priest Gheorghe Calciu, who was ordained in 1973. His problems began with a sermon in which he sharply criticized the government for the demolition of the church in Bucharest. For this he was reprimanded by the diocesan administration, and the authorities forbade him to preach in the patriarchal cathedral. Nevertheless, he continued to preach openly, and his sermons became quite popular among the students. Once, agents of the government had to lock the students in their rooms to prevent them from listening to the famous preacher.

This past May 23rd, the Bucharest Diocesan Council forbade Fr. Calciu to serve and placed him under the direct supervision of the Archdiocese.

In defense of the persecuted cleric a special committee has been formed which has approached Patriarch Justin with a petition to intercede with the authorities on behalf of Fr. Gheorghe.

## EVENTS IN THE ROMAN CATHOLIC CHURCH

On August 7, Pope Paul VI died at his summer residence near Rome. The late prelate was noted for his ecumenical meetings with Patriarch Athenagoras of Constantinople in Jerusalem and Istanbul, and for his journeys to Geneva, America and India.

Pope Paul was considered moderately conservative, but many "reforms" were linked with his name. He showed his conservatism only in regard to contraception, abortion and the ordination of women. In other matters, especially liturgical, he was liberal and reform-minded. As one might expect, he insistently implemented the decrees of the Second Vatican Council.

News of his death evoked a multitude of expressions of condolence from various governments and religious organizations. In Moscow, a panikhida was served for his repose by Patriarch Pimen. Archbishop Nikodim arrived in Rome for the funeral and later served a liturgy for the departed in St. Peter's Basilica. (For more about Metropolitan Nikodim in Rome, see below).

The pope's funeral was broadcast by all television networks. Noteworthy were the unconcerned attitude of the crowd, in which one could not single out one person shedding tears, as well as the exemplary order. Andrew Greeley, correspondent for the Chicago Sun-Times, reported that almost all stores were open on the day of the pope's funeral; the people filed past the tomb in groups, but "most seemed uninterested--not hostile, just not involved." Greeley maintains that, despite the reports in various newspapers of the "throongs" of people at the funeral service, he did not notice them himself. In his opinion, "the funeral was held outdoors--allegedly because of the large throng, but probably to avoid another empty piazza" (as occurred when they brought the pope's body from Castel Gandolfo to St. Peter's). However, says the author of the article, many had left the city because of the summer heat and vacations, and the gap was only partially filled by foreign tourists. Nevertheless, he continues, "despite all those explanations, the absence of all but official grief ought to frighten the cardinal electors. The Romans are a demonstrative people. If they are uninterested in the death of their bishop, then the church has enormous problems not only in Rome, but all over the world."

Immediately after the death of the pope there appeared in the press a multitude of predictions as to who his successor would be. It is interesting that during the television broadcast of the funeral, American journalists conducted an interview with Malachi Martin, the author of the controversial book The Last Conclave. Asked who among the cardinals had, in his opinion, the best chance to obtain election to the papal throne, the author, who formerly worked closely with Pope John XXIII and Cardinal Bea, stated that he was not able to give a precise name, but was certain that there was already a candidate decided upon for the position. In his book, he stated that although the future pope would be an Italian, he would not be a member of the Curia.

Wishing to preserve the absolute secrecy of the conclave sessions, the late pope, long before his death, had taken steps to introduce a series of new regulations governing future elections of his successors. Specially appointed technicians accompanied by clerics

designated expressly to escort them, had to conduct two or three times daily an examination of the entire electrical system of the cardinals' quarters to detect possible electronic listening devices. Besides this, they must confiscate from all cardinals any tape recorders, tapes, and even portable radios. Fearing the possibility of conservative influence at the conclave, the pope prudently excluded all cardinals over seventy-five years of age from participating. This immediately eliminated fifteen cardinals. The general number of voting cardinals was thus reduced to 111.

The pre-election campaign began in Rome immediately after the funeral, significantly prior to the cardinals' assembling in the famous Sistine Chapel in which they are locked and not released until they have selected a new pope. There the most diverse matters could be discussed. The old conservative cardinals who had been excluded from the conclave hastened to sway public opinion, each in favor of his own candidate. As the Roman newspapers reported, some cardinals entertained their voting colleagues with sumptuous banquets; others confidently distributed files with unseemly reports about cardinals who were possible candidates for pope. And even the newspapers themselves did not hesitate to take part in this campaign. Milan's Corriere della Sera noted that "poisonous biographies of papabili (favored candidates for papal election) are circulating under the counter." It said also that one such tract accused Cardinal Sebastiano Baggio (characterized as the leader of the conservatives in one report) as a mason.

The conclave, which convened on August 25, beyond all expectation, ended in a short time with the election of the little-known Patriarch of Venice, Cardinal Albino Luciani, to the papal throne. He is sixty-five years old, which is not much by papal standards, is considered moderate in his political and theological views, and, as Malachi Martin predicted, is not bound up in the Curia or in Vatican politics. The son of an active socialist worker, he is nonetheless considered an opponent of communism.

The new pope immediately showed himself to be opposed to all pomp and ceremony by declining all the proposed coronation solemnities, limiting himself only to the solemn celebration of the Mass. He refers to himself in the first person singular, refuses to be carried about in a portable throne and is, apparently, an avid bicyclist, a hobby which stems from his habit of visiting the parishes of his diocese in his earlier career.

The Sunday Record newspaper (one of the interim papers which have come into being in New York City during the current strike of press machinists) calls attention to the fact that the electors reached a consensus on his election even before they assembled for the conclave in the Sistine Chapel. This partially bears out the statement made several days before by the author of The Last Conclave. The cardinals had sufficient time to decide on a candidate before the conclave opened.

The new pope chose the name John Paul I for himself, signifying thereby that he intended to continue the policy of both of his predecessors. He was a member of the commission which studied the question of birth control and whether to permit its use for Catholics, and petitioned for the use of contraceptives, but whose recommendations were not accepted by Pope Paul VI. As a result, he changed his mind.

Archbishop Lefebvre did not hide his disappointment, stating that he was "surprized and disturbed" by the result of the election. He expressed the "hope for a rapprochement," and expects that "within a few months, the pope will ask us to come see him" for a personal audience; but he added that if the new pope's choice of name indicates his intention to "continue the work of the last two popes, it is not a good sign." However, the Roman populace enthusiastically greeted their new pope, who won it over with his affability, unusual in a Roman pontiff.

Following the example of his predecessor, Paul VI, the new pope has already made plans to visit Mexico and various South American countries in the near future, i.e. countries with a low standard of living, for whose welfare the left-leaning high Catholic prelates are now concerned. It is now common knowledge that the new pope, before departing for Rome to vote in the conclave, had decided to vote for the president of the Latin American Bishops' Conference, Aloisio Lorscheider, an outspoken advocate of socialism.

#### PANIKHIDA FOR THE POPE OF ROME

Archbishop George, Exarch of the Patriarchate of Constantinople for the Russians in Western Europe, issued an appeal to his flock in the Paris-based newspaper Russian Thought (August 17 issue), in which he expressed his grief on the occasion of the death of Pope Paul VI, whom he called "the pope of peace, the pope of compassionate love," and stated on behalf of the Orthodox (here it is supposed that he has in mind only his own flock) that they "sincerely share in the sorrow of our Catholic brethren."

Clerics under his jurisdiction were ordered to serve a panikhida for the Roman pontiff immediately after the Divine Liturgy on August 13. In parishes "where most of the parishioners had departed for the summer, the panikhida could be served on a Sunday after the summer holidays."

The persistence with which a bishop who calls himself Orthodox insists that his flock not remain without a panikhida for the chief of the Western heretics is remarkable.

#### A PROPOSAL TO "ENRICH" CATHOLIC CANON LAW

The magazine Ecumenical Trends, published by the Greymoor Institute, in its August issue printed a article by the Catholic priest Fr. Joseph Provost, president of the Canon Law Society in America, and chancellor of the diocese of Helena, Montana.

Fr. Provost reports that even Pope John XXIII took steps towards a review of the code of his church's canon law, to reform it in accordance with the decisions of the Second Vatican Council and to correct the excessively legalistic application of the letter of the law. A specially appointed commission began work on the revision of the code, and their work is under review by a new special commission of cardinals and is to be supplemented with suggestions from Catholic bishops throughout the world.

This undertaking has been the cause of great controversy in the Roman community, the necessity of the introduction of such a reform, being open to question in the first place. Inheriting this question from his predecessor, Pope Paul VI managed to bring about a real reform of the code of canon law, and not a mere reshuffling of ex-



isiting canons in which some of the outdated ones were eliminated and a few new ones introduced. He called instead for the creation of a completely new book of canons which "must prove to be an instrument most finely adapted to Church life."

Canonists in general, and those in America in particular, have been very dissatisfied with the results of the reform, and consider that the late pope's desire for an alteration of the canons has not been realized.

While debates are being conducted in Rome on this question (and now, with the death of Paul VI, will be delayed even longer), Joseph Provost sees the present moment as especially good for the implementation of ecumenism. He thinks that Rome can benefit from the experience of other faiths. Thus, for example, Catholics can "learn from the Methodists about alternate systems for selecting church leadership. They could gain insights into other approaches to sanctions and procedural law from the early Presbyterian decisions on these matters in the United States. Lutherans could broaden the Roman Catholic sense of parish planning and development, while Quakers might have some things to say about their remarkably developed system of discernment within community."

#### THE ANGLICANS' LAMBETH CONFERENCE

Archbishop Donald Coggan of Canterbury announced the convocation of the famous Lambeth Conference of Anglicans in England, whose decisions are not binding on members of that church, yet all the same hold considerable authority for Episcopalians in America and Anglicans in England, effecting the mainstream of their lives.

As has already been reported in our earlier newsletters, four hundred Anglican bishops assembled in London, representing twenty-five local (national) Anglican churches.

Of course, the question of the ordination of women by Anglicans remains one of the principle stumbling-blocks. Its poignancy is emphasized by the fact that many of the places reserved for members of the press were occupied by Anglican priestesses.

Archbishop Athenagoras of Thyateira attended the conference in the capacity of observer, representing the Ecumenical Patriarchate; Bishop Daly, an Irish Roman Catholic bishop, attended as observer for the Roman Church; Metropolitan Anthony (Bloom) of the Moscow Patriarchate, evidently, took part to a much greater degree—he was commissioned to conduct a program of meditations during the first week of work sessions. A Methodist minister organized a series of open-air pageants and concerts at Canterbury Cathedral.

Special attention was accorded bishops of the "Third World" (the term used in contemporary parlance when referring to the nations of Asia and Africa). Services were not conducted solely in traditional Western liturgical style—Caribbean "steel band" music was in evidence!

Opening the assembly with an introductory speech, the Archbishop of Canterbury touched upon the question of women's ordination, and also expressed his dismay at the precipitous decline of the authority of Anglican bishops. Posing the question as to whether the voice of God speaks to Anglicans today, Archbishop Coggan declared: "Some of us have virtually given up believing that He does. God forgive us."

We would not admit it; it would shock our congregations if we did. But we have stopped listening, and our spiritual life has died on us, though we keep up appearances and go through the motions." He also called the bishops' attention to the fact that they conduct themselves as "superexecutives...given to too much talking and little thinking."

The observers invited—Catholics, Greeks and Muscovites—informed the conference that if the question of the ordination of women is decided in a manner favorable to such ordinations, it would constitute a great threat to or even a rupture in the dialogues on unity presently being conducted by the three religions. Especially strong in this respect was the statement of the Patriarch of Moscow. Not without cause did the correspondent for the Episcopalian magazine The Living Church (August 27th issue) state that "the traditions of Anglicanism are so broad and inclusive that it is possible in discussions to go almost all the way to meet other churches which themselves may be very far apart in the Christian spectrum. Concensus may be achieved, for example, with the Orthodox on one hand and Lutherans on the other." We ourselves might add that the compromise of those "Orthodox" who have sold their faith for a mess of pottage is often no better than the "broadness of the Anglican tradition."

The conference resolved some thirty questions, the most important being decisions on the ordination of women and on homosexuality, as well as a recommendation to remove the "Filioque" clause from the Symbol of Faith.

First, the conference noted that after previous decisions in 1968, the Anglican churches in Canada, America, New Zealand and Hong Kong decided to accept the concept of ordaining women as priestesses, while at the same time eight other members of the Anglican Communion did not agree to do so. There are also churches which have not yet reached a final decision on this matter. The bishops who assembled for the Lambeth Conference acknowledged that the question of ordaining women was the cause of much controversy and pain. Nevertheless, in an attempt to keep peace within its church, the Lambeth Conference called upon all the autonomous portions of its church to maintain intercommunion despite the different points of view and opinions expressed on this issue, leaving to each the right to reach a decision independently of the others. If the question in dispute arouses too much controversy, dialogues should be held to preserve the close ties between individual churches.

The conference agreed with those member churches which had accepted the priesthood of women, and at the same time expressed its respect for the opinion of those who refused to accept it. It stated: "We recognize that our accepting this variety of doctrine and practice in the Anglican Communion may disappoint the Roman Catholic, Orthodox and Old Catholic Churches, but we wish to make it clear that the holding together of diversity within a unity of faith and worship is part of the Anglican heritage."

A resolution concerning the ordination of women as bishops was also very ambiguous. "While recognizing that a member church of the Anglican Communion may wish to consecrate a woman to the episcopate, and accepting that such a member church must act in accordance with its own constitution, the Conference recommends that no decision to

consecrate be taken without consultation with the episcopate through the primates and overwhelming support in any member church and in the diocese concerned."

Another decision of the conference was aimed at those churches which have not yet accepted the ordination of women to the priesthood. It "recommends (that)...those member churches which do not at present ordain women as deacons now consider making the necessary legal and liturgical changes to enable them to do so, instead of admitting them to a separate order of deaconesses."

As regards homosexuality, the conference decided that: "While we reaffirm heterosexuality as the Scriptural norm, we recognize the need for deep and dispassionate study of the question of homosexuality, which would take seriously both the teaching of the Scriptures and the results of scientific and medical research. The Church, recognizing the need for pastoral concern for those who are homosexual, encourages dialogue with them." To quote an official account of the conference's proceedings: "We note with satisfaction that such studies are now proceeding in some member churches of the Anglican Communion."

Concerning the dogmatic question of the "Filioque" (the heretical phrase added to the Symbol of Faith in the West), the members of the conference requested "that all member churches of the Anglican Communion should consider omitting the Filioque" from the Nicene Creed, and that the Anglican-Orthodox Joint Doctrinal Commission, through the Anglican Consultative Council, should assist them in presenting the theological issues to their appropriate synodical bodies and should be responsible for any necessary consultation with other churches of the Western tradition."

It was also resolved to reaffirm support of the W.C.C. But at that time an unpleasant surprize was sprung. On the very day when this resolution was to be passed, newspapers indignantly reported that the W.C.C. had bestowed a grant of \$100,000 on Robert Mugabe's Patriotic Front, a murderous terrorist organization responsible for the massacre of a number of Christian missionaries in Rhodesia and pledged to the destruction of any possibility for a peaceful settlement in that troubled land. The conference decided, nevertheless, to allow its resolution reaffirming support of the W.C.C. to remain in force, but appended two phrases requesting the W.C.C. to "a.) re-examine (its) complicity with violence in its many forms; and b.) to take with the utmost seriousness the question which the teaching of Jesus places against all violence in human relationships."

The Lambeth Conference concluded with a festive meal in the Lambeth Palace park. As the queen was absent, the queen-mother and several members of the royal family received the guests. Everything was conducted in an "atmosphere of friendship and informality," writes one observer. Even the green of the palace garden was described as providing a pleasant contrast to the bright scarlet of the bishops' robes as they strolled with their wives and children, who had also been invited to the reception.

#### RESTRICTION OF ABORTION IN LOUISIANA

The National Catholic Reporter, in its August 11 issue, reports that the Louisiana legislature has passed, and the governor has already approved and signed into law a bill which significantly limits the

possibilities of obtaining an abortion in that state. The new law has been called the "informed consent" law. It requires that a woman be informed of the seriousness of abortion as a surgical procedure, and that the doctor must tell her that the fetus is "a human life from the moment of conception." Thus, the doctor must inform such a woman that the fetus may be able to survive outside the womb (if at least twenty-two weeks old); and at abortions of fetuses assumed viable (at least twenty-four weeks old), a second doctor must attend and take "all reasonable steps" to sustain the unborn's life, if required. A woman demanding an abortion must give written consent, and the operation cannot be performed until a period of at least twenty-four hours has passed. The bill includes a whole series of restrictions on abortions for minors.

The state government also requires that hospitals and clinics in which abortions are performed meet rigorous standards. Abortion clinics must obtain a license from the state, and must pay \$1,000 annually to renew the license. An additional \$500 must be paid every year for each doctor performing the abortions. During abortion operations an ambulance is required to remain on stand-by, ready for any eventuality, and besides this, a great deal of equipment must be available which not one of Louisiana's nine abortion clinics now has.

The lawyer Michael Connelly, who is fighting to save the unborn infants, maintains that the hospitals can comply with the new requirements, but "it will be expensive—I don't think they will. They're in business primarily to make money, not to safeguard the lives of the women and children."

Approximately 52% of the members of the Louisiana legislature are Roman Catholic.

It is hoped that other states will strive to introduce similar laws. Tennessee and Oklahoma already passed such legislation in April and March of this year respectively, and New Jersey is now considering such a bill.

#### MORMONS IN AMERICA

This sect was organized in 1830 by one Joseph Smith, a native of New York, who began to assert that Christ the Savior had appeared to him and given him a series of revelations, during which He called all Christian faiths "abominations in the sight of God," and thus gave Smith the task of founding a new church.

The Mormons reject the Christian teaching that God is a Spirit and believe that God was a man who became a God. In the afterlife, all Mormons shall become "Gods." Of course, they reject also the dogma of the Holy Trinity. However, despite their peculiar logic, Jesus Christ, according to their teaching, will come again to found an earthly kingdom, the capital of which will be located at Independence, Missouri! Smith wrote down all his fantasies in the Book of Mormon, honored by these sectarians as on an equal level (if not greater) than the Bible. There exists an appendix to it known as the Book of Abraham, allegedly a translation of the writings of the Old Testament Patriarch Abraham, but in reality Smith's "translation" was from a scroll of the Egyptian Book of the Dead dating only from late antiquity and whose text bears no resemblance whatsoever to the fanciful Book of Abraham.

Despite the patent absurdity of the Mormons' doctrine, their numbers began to rise steeply following World War II, and they now not only number four million members, but have become one of the most wealthy sects in the world. Their annual income is estimated at one billion dollars. The wealth of the Mormon church consists basically of 10% of its members' gross income donated annually. This tithe is required of each member of the sect, and the monies so collected permit the organization to conduct philanthropy on a vast scale, but only among its own members.

Mormons are well known in America for not permitting alcoholic beverages, not smoking and for fostering a very patriarchal mode of life. Their choir is considered one of the largest and best in America. They are governed by their own "prophets" who lead the sect at the head of a rigidly hierarchal system. The "prophets'" duties do not exclude social entanglements. The person next in line for the position of "Apostle" after the death of Spenser Kimball was Secretary of Agriculture under President Eisenhower.

Mormons regard all other faiths as pagan and thus do not permit outsiders in their temples. However, this does not prevent their vast religious propaganda which extends even beyond the grave. Each young Mormon is obligated to be a missionary for his sect after completing his secondary education and before going on to university or to work. There are now more than 26,500 active missionaries. As regards the afterlife, it seems that only Mormons will inherit the Kingdom of Heaven. In order to register more and more members and not to deprive them of the lot of Mormons in general, they "baptize" dead people here on earth, using members of the sect by proxy! In view of this, each Mormon must be baptized several times. For this purpose a huge pool, resting on the backs of twelve life-sized brazen oxen, has been constructed in their principle temple. The desire to "baptize" (in whose name?) as many souls as possible explains the Mormons' obsession with genealogical data, not only concerning their own ancestors, but even outsiders', in whose name and in place of whom they are repeatedly baptized.

#### INCREASE IN SUICIDES AMONG THE YOUNG

In its August 28 issue, Newsweek magazine noted with alarm the sharp rise in the percentage of suicides among young people between fifteen and twenty-four years of age. Statistics show that the actual number of such suicides must be considerably higher, for many of them are described as "unfortunate accidents" by the authorities, as for example the young girl who drove on the wrong side of the road with her headlights off or the boy who placed his head on the rail in the path of an oncoming train.

In 1955, suicides in this age-group constituted only 2% of all suicides. The percentage of suicides in the group of children aged ten through fourteen has also increased phenominally.

Psychologists think that the first group (ages 15-24) can't endure the stiff competition in educational institutions and do not see any future for themselves. The latter group (10-14), for the most part, suffers from a lack of love and peace in the home. The majority of such children appear to belong to parents who have become drug addicts or alcoholics and have no interest whatsoever in them.

One such adolescent wrote to the editor of U.S. News & World Report, stating that suicides are the result of disillusionment. "The fundamental hopelessness of the human condition is becoming clear to young people... Patriotism (and) radicalism... are dying their inevitable and well deserved deaths. Most of the young cannot find refuge in religion or human relationships. They cannot find a true God. They have never known real love. The result: a craving for death—either the temporary and incomplete death of heavy drinking, marijuana smoking, drug taking, sexual debauchery,... or the complete and permanent death of suicide."

What a sorry picture modern youth presents!

### UNILATERAL ECUMENISM

Catholic bishop Louis Gelineau of Providence, R.I., has issued a handbook of guidelines for his clergy which, to a considerable degree, makes it easy for all non-Catholics to receive Catholic sacraments, including the eucharist. The brochure has been mailed not only to representatives of all the major Christian denominations in America, but also to "Jewish leaders" throughout the state.

Bishop Gelineau stated that the guidelines were published "in order to foster continued ecumenical development." They cover all aspects of ecclesiastical practice as regards rites and sacraments.

Fr. Blain, chairman of the diocesan Commission on Ecumenism, said that Orthodox, Episcopalians and Protestants may receive the eucharist at Catholic liturgies if they experience a serious spiritual need for the eucharist, if they are unable for a prolonged period to have recourse to a minister of their own community, and if they have faith in the eucharist in accord with Catholic teaching. According to these guidelines, Orthodox can receive Catholic communion without prior permission from the local bishop, but such permission is required for members of other "Christian" faiths.

Asked if Catholics could receive the eucharist at the liturgies of other faiths, Fr. Blain replied that "Church law indicates that as a general rule Catholics are to receive Holy Communion only at Catholic liturgies." One should keep in mind that until now Catholics have considered that the very act of receiving the eucharist from them was tantamount to a conversion to Catholicism.

According to a report in the August 3 issue of Catholic News, these measures were taken by the bishop of Providence on the basis of a 1972 Vatican directive. Similar guidelines have been adopted by dioceses in Wisconsin, Connecticut, New Jersey, and in Strassbourg, France. All of them, to the same degree, admit to the Catholic sacraments any non-Catholic Christians and consider it unacceptable for Catholics to receive the eucharist at non-Catholic liturgies.

### SUDDEN DEATH OF METROPOLITAN NIKODIM OF LENINGRAD

On Tuesday, September 5, during an audience with the newly-elected Pope John Paul I, Metropolitan Nikodim of Leningrad died suddenly. His was the first group to enter the papal library to convey its congratulations. The metropolitan managed to greet the new head of the world's Catholics with a speech, and the pope began to reply to him, when he fainted and fell from his chair. The pope's secretary rushed for the metropolitan's briefcase which had been left in another room and which contained his pills. At the same time a physician was summoned who several minutes later confirmed the minute of death.

Newspapers report that the pope knelt next to the dying man and performed the Catholic "last rites" over him and read the prayer of absolution. Whether these "last rites" included the eucharist, as is customary in the Catholic church, is not clear.

Vatican sources report that the metropolitan seemed quite moved throughout the ceremony of the pope's enthronization and was unable to hide his tears. He was also somewhat agitated before his personal audience with the new pope.

The body of the dead man was vested in Orthodox hierarchal vestments, and was placed in the church of St. Anne within the Vatican until arrangements could be made for its transferral to the Soviet Union for burial.

The death of the seriously ill Metropolitan Nikodim is, no doubt, a great loss to the Moscow Patriarchate. The late prelate had command of several languages and possessed considerable diplomatic skills, which he put at the service of the soviet authorities with touching loyalty.

#### OUR NEXT NEWSLETTER

In consequence of the Council of the Bishops of the Russian Orthodox Church Abroad which convenes on September 10, the next issue of our Newsletter will be mailed somewhat later than usual. We ask that if any of our readers intend to change their place of residence in the near future, that they inform us of their new address in due time.

#### DONATIONS RECEIVED AND GRATEFULLY ACCEPTED:

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