

DEPARTMENT OF PUBLIC AND FOREIGN RELATIONS

SYNOD OF BISHOPS

OF THE RUSSIAN ORTHODOX CHURCH ABROAD

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PATRONAL FEAST OF THE SYNODAL CATHEDRAL & THE METROPOLITAN'S NAMESDAY

The feast of the Kursk-Root Icon of the Mother of God, to which the Synodal Cathedral is dedicated and in which that wonderworking icon resides, fell this year on a Sunday, thanks to which there were many more people worshipping in church than usual. Several pastors of nearby churches cancelled services in their parishes on Saturday and Sunday in order to take part in the general feast of the Church Abroad.

In his sermon, the Metropolitan emphasized that, according to the typicon, the patronal feast of a parish is second only to Pascha, and that the patronal feast of the principle cathedral of the whole Church Abroad should be a feast of the entire diaspora. The Metropolitan himself was the principle celebrant of the divine services; he was assisted by Bishop Laurus, who arrived especially for the occasion.

On Thursday, the namesday of the Metropolitan, more than twenty priests, many deacons and altar attendants, took part in the solemn service. Bishop Laurus remained to participate in this festivity as well. After the molieben for the health of the Primate, the numerous clergy, ever-present pilgrims to the cathedral and well-wishers of the Metropolitan who had travelled from far away, greeted him warmly and presented him with innumerable gifts and flowers.

On both occasions, following the liturgy, a meal was served in the large hall of the Synod, to which, unfortunately, not all that wished to partake were able, due to insufficient number of places.

SYNOD'S JERUSALEM MISSION VICTORIOUS IN LEGAL BATTLE WITH SOVIET PATRIARCHATE

The following is a translation of an article that appeared in the Thursday, December 21st issue of the New York-based, Russian-language newspaper New Russian Word:

"Archimandrite Antony, head of the Russian Ecclesiastical Mission, reports that on December 18, the Court of Appeals in Tel-Aviv handed down a decision on the case concerning the property of the Mission in Jaffa, which had once been seized by the Soviet ecclesiastical mission.

"The case has dragged on for many years. The Court of Appeals acknowledged the claims of the Jerusalem Mission (Church Abroad) as legal, and ordered the property returned to its legal owners. In Jaffa, the Soviet mission had appropriated the church of Sts. Peter and Paul and the large building and orchard adjoining it.

"Thus, the Jerusalem Mission has won the case. Court costs in the amount of 25,000 Israeli pounds (a little more than \$1,000) were imposed on the Soviet mission.

"The legal counsel of the Soviet mission announced that the decision will be appealed to the Israeli Supreme Court."

THE ECCLESIOLOGY OF THE COMING UNION

We have been forwarded a very significant article by Metropolitan Meletios, Exarch of the Church of Constantinople and President of the Conference of Orthodox Bishops in France; the article appeared in the

September 6, 1978 issue of Le Monde.

In this article, Metropolitan Meletios greeted the election of short-lived Pope John Paul I. He remarked that the Second Vatican Council brought Catholic ecclesiology closer to that of the Orthodox Church. "Many of its formulations," he writes, "were borrowed from the late Fr. Nikolai Afanassiev, professor at the St. Sergius Institute in Paris," whom he called "a great modern ecclesialogist." In actual fact, there is much that is questionable and un-Orthodox in the latter's teaching on the Church.

However, in other places of the new Catholic constitution "Lumen Gentium", which deals with the Church, it appears, according to Metropolitan Meletios, that "the theology of communion has still not been able clearly to refashion (the Catholics') juridical and centralized structure, inherited from the Counterreformation and chrystalized in the Dogma of 1870." Passing on to the relations between the Orthodox Church and the Catholic church, Metropolitan Meletios finds that they are characterized by "a certain type of antinomy". This antinomy he sees in the fact that "each, in either event, recognizes that the other has preserved the apostolic succession and the fulness of the Mysteries." Further on we find a very important statement: "If there is a schism, it is, consequently, within the Church."

The schism (if not heresy!) which has existed openly since 1054 raises a question. If there is no schism or heresy, then why has there been no intercommunion for so many centuries? To say that the schism is "within the Church" tends to state that the reasons for the division between us and the Catholics is only of secondary importance. It then appears that the matter lies not in dogmas, but in a certain quarrel. In the development of this thought, it is proposed to avoid dogmatic differences as not having profound meaning. Thus, St. Mark of Ephesus is not a confessor, but a sower of discord! It is proposed to divide the numerous councils recognized as ecumenical by the Catholic Church into those seven generally accepted by all, i.e. by both Catholics and Orthodox, and those having significance only for Catholics. Insofar as they are unacceptable to the Orthodox, these latter are, so to speak, placed outside the brackets. Their acceptance by the Catholics must not separate us from the latter.

It is proposed at first to restore intercommunion in the Mysteries, and only later to concern ourselves with an analysis of dogmatic differences. These differences "might be more precisely defined and worked upon in a fraternal meeting of spiritual experiences of the various approaches to sanctity. The primacy (of the pope) would become the fulness of communion." This is a reverse order reunion as compared with that hitherto accepted by the Church. One may briefly summarize it thus: We will reconcile ourselves to difference of opinion for the sake of external unity in communion.

This wicked plan constitutes a great threat to Orthodoxy and discloses the ecumenical conspiracy against the Church.

THE "ORTHODOX CHURCH IN AMERICA"

Metropolitan Theodosius, head of the "Orthodox Church in America" (formerly the Metropolia), is showing great energy in striving to set his church on a wider path. Shortly after Metropolitan Theodosius' election, the reporter George Vecsey dedicated a lengthy article to him, which appeared in the February 5, 1978 issue of the New York Times, and showed considerable insight in entitling it "New Metropolitan Sign

of Change for Orthodox Church in America".

In September, Metropolitan Theodosius travelled to Rome for the enthronization of Pope John Paul I. The death of the new pope a month later found him in Moscow, and he was prevented from attending the new papal enthronization personally. However, the "Orthodox Church in America" did not remain without representation in Rome on that occasion. Archbishop Sylvester of Montreal was delegated to that position and was, with a number of other delegates, invited to a gala banquet by Cardinal Willebrands (the head of the Secretariat for the Promotion of Christian Unity).

In September, Metropolitan Theodosius also managed to pass through pro-communist Finland, and in October to visit Brazil and Venezuela. He remained only a short time in Venezuela as his mother fell ill and he was forced to return to America. Nonetheless, on the evening of his arrival, he served a moleben in a Greek church, which was attended by twenty people headed by a certain Mr. Negodov, leader of a group of rebels that is suing our diocese for possession of the church of the Dormition. The metropolitan visited the Catholic cardinal, but was received by his vicar, to whom he complained about the Russian Orthodox Church Abroad. He promised to return to Venezuela again to aid the group which is protesting against its lawful bishop in seizing the church.

In Brazil, Metropolitan Theodosius' stay was marked by a service in the Church of the Holy Martyr Zinaida, the former pastor of which, Vasily Pavlovsky, initiated a legal process against the Brazilian diocese for ownership of the church, and was defrocked by a decision of the Synod of Bishops of the Russian Orthodox Church Abroad. This fact did not deter Metropolitan Theodosius from receiving him into his jurisdiction, raising him to the rank of archpriest and even rewarding him with the jeweled cross!

Metropolitan Theodosius' visit to Brazil did not escape notice in the local press. On October 25, the Jornal do Brasil printed a lengthy article entitled "Orthodox Metropolitan Visits Rio and Studies Proposals for Liturgical Changes". As the correspondent reports: "Three proposals will be submitted to him, on the acceptance of which will depend very much the existence of his church in Brazil: the acceptance of the Western liturgical calendar, a much wider communion with Catholics and the performance of liturgical services in the local language." Further on the journalist writes: "Vasily Pavlovsky anticipates the necessity of Orthodox celebrating Christmas, Pascha (emphasis ours) and other liturgical feasts in accordance with the Roman calendar...since no one wants to have two Christmases and two Paschas per year."

As is well known, the "Orthodox Church in America" has given the right to all of its parishes to live according to one or the other calendar, this being decided by a vote in each individual community. The Higher Authority of that church has not found it necessary to make a definite pronouncement on this issue one way or the other.

The more intensified activity of the new course of the "Orthodox Church in America" has become quite noticeable. One can confidently state that Metropolitan Theodosius has decided to enter upon the international scene whatever the price. His letter to Archpriest I. Soroka, the spiritual director of the Federation of Russian Orthodox Clubs, who published it and the metropolitan's letter to that organization simultaneously, explains much, in view of the fact that the metropolitan himself found it impossible to attend its annual conference.

In his letter, Metropolitan Theodosius expresses his regret that "the unexpected invitation to attend the coronation of John Paul I as Pope of Rome, representing the Orthodox Church in America, will prevent me from attending and participating in the annual FROC Convention this year"—his first convention since his election as primate of the "O.C.A." last October—"but it is imperative for me to represent the Orthodox Church in America and you, on the international level, or wherever God may call us, to manifest that we exist as a Church and to bear witness to that calling."

AN "UNPRECEDENTED CRISIS"

In its November issue, the Orthodox Church, official mouthpiece of the "Orthodox Church in America", reports on an interesting and "unprecedented crisis" which took place in Finland.

It seems that the head of the autonomous Church of Finland, Archbishop Paul of Karelia and Finland, who is under the canonical jurisdiction of the Patriarchate of Constantinople, invited Metropolitan Theodosius, head of the "Orthodox Church in America", to a celebration marking the sixtieth anniversary of the Helsinki Theological School. All the details were provided for, and the visit was officially announced both in America and in Finland. This invitation, however, was protested by Metropolitan John (Renne) of Helsinki, concerning whom the Orthodox Church writes that he "zealously supports the negative attitude of the Patriarchate of Istanbul (this is how they now refer to it!—Ed.) towards the autocephaly of the Orthodox Church in America. On the basis of the metropolitan's report to Istanbul, directed against his own primate, Archbishop Paul, the patriarchate sent a telegram to the archbishop, ordering him to cancel the visit of the head of the Orthodox Church in America."

Archbishop Paul had to obey. However, in the presence of Protopresbyter Alexander Schmemmann, representing Metropolitan Theodosius who was absent from the celebration and also that of nearly all the clergy of the Church of Finland, Archbishop Paul did not conceal his disenchantment and revealed that he will now attempt to receive autocephaly! For the initiation of this task he must form a minimum of one or two more dioceses and consecrate new bishops. This statement met with great support on the part of all present.

Independently from this incident, Metropolitan Theodosius did make an appearance in Finland in a private capacity, and gave a detailed interview to reporters, describing the position of his church in America. Archbishop Paul of Finland presented him with a valuable panagia.

In the past, the diocese of Finland belonged to the Russian Church. After the Revolution it did not wish to join the Russian Orthodox Church Abroad, drove out Archbishop Seraphim of Finland and preferred to enter the canonical jurisdiction of the Patriarchate of Constantinople. At that time, the Russian Orthodox Church Abroad severed communion with Archbishop Aav because of his anticanonical introduction of the new calendar, celebrating even Pascha according to the Western computation.

Only in 1958 did the Moscow Patriarchate recognize the autonomous status of the Church of Finland. However, Constantinople persistently attempted to vindicate its own new rights and the Church of Finland has hitherto not had the right even to become an independent member of the World Council of Churches, being represented there only through the

Patriarchate of Constantinople. Thus, the reception of autocephaly from Constantinople under the present circumstances is a more than doubtful possibility.

THE WEEKLY NEWSPAPER OF FR. DIMITRI DUDKO

The organization Orthodox Action, which is under the supervision of Archbishop Antony of Geneva, has received four issues of Fr. Dimitri Dudko's weekly newspaper called In the Light of the Transfiguration. The newspaper gives pastoral instruction and reports on daily events in local church life. Its column "They Inform Us" or "It Has Become Known to Us" is especially interesting for the reader abroad.

The second issue reports on the relieving from his duties of Fr. Vladimir Poletaev, rector of the parish in the Preobrazhensky Cemetery in Moscow. At one time, Fr. Dimitri Dudko served in that parish himself. Now the parish has entered a state of total decline. According to sources available to Fr. Dimitri, the new rector appears in church towards the end of the services, and even such services as funerals are conducted by the deacon alone, without the priest. All active workers have been expelled from the membership of the once quite viable parish, because the church warden received orders to that effect from the civil authorities. "Might this not be because he receives incentives to destroy the parish?", asks Fr. Dimitri.

The very fact that Fr. Dimitri is issuing a weekly church newspaper in the Soviet Union, even if only by crude duplication, constitutes a special event not only in Russia, but outside it as well. Fr. Dimitri asks all who wish to aid his paper, however, to note the fact that insufficient space requires that correspondents write briefly and to the point.

RE-SHUFFLING OF BISHOPS IN MOSCOW

As the Orthodox Church, official mouthpiece of the "O.C.A." (formerly the Metropolia), reports in its November issue, as does Russian Thought (Dec. 7), in connection with the sudden death of Metropolitan Nikodim, there has been a number of transfers among the hierarchs of the Moscow Patriarchate.

Metropolitan Antony of Minsk has been named as the replacement of Metropolitan Nikodim, receiving the title Metropolitan of Leningrad and Novgorod. Metropolitan Philaret of Berlin has been appointed to the see of Minsk and Byelorussia, and Bishop Melchizedek of Penza has been promoted and appointed exarch for central Europe.

Metropolitan Antony (Mel'nikov), who headed the fourth diocese of the Moscow Patriarchate in terms of seniority and who has now become Metropolitan of Leningrad and Novgorod, is a comparatively young man, being only fifty-three years old. He is well known for his ecumenical ties which reach as far away as Africa and include the Anglicans as well. Attention should be called to the fact that his appointment to the post occupied by Metropolitan Nikodim is only partial. He is still not appointed director of the Commission on Questions of Christian Unity, and has also not been appointed exarch for all parishes of the Moscow Patriarchate in Western Europe.

This latter post has been received by the young Metropolitan Philaret (Vakhromeyev), who is forty-three years of age. His name is often encountered in the Journal of the Moscow Patriarchate in connection with various types of ecumenical events. His new, lofty position, in this sense, can strengthen his ecumenical ties abroad to a significant degree and render him an agent beneficial to the Moscow Patriarchate.

Metropolitan Juvenaly, another young bishop of the Moscow Patriarchate (also forty-three years old), who now occupies the see of Krutitsk and Kolonna (the second in terms of seniority after the patriarch), has been appointed head of the Department of External Relations, while retaining his see.

Bishop Melchizedek (Lebedev) of Penza and Saransk has been appointed to the see of Berlin with the rights of exarch for the parishes of **central Europe, for the most part in Germany.** Before his appointment to the diocese of Penza, he was bishop of Vienna and Austria.

The unusually rapid promotion of a series of very young hierarchs to such important posts and senior dioceses of the Russian Church lends foundation to the supposition that the government of the Soviet Union sees in them religio-political agents that have proved themselves to advantage as beneficial representatives abroad.

Apparently, however, it has not been an easy task to find someone of the same calibre as Metropolitan Nikodim, and his duties have had to be divided amongst three persons.

A LETTER TO PATRIARCH PIMEN

The Christian Committee for the Defense of Believers' Rights in the Soviet Union has sent to the West a letter addressed to Patriarch Pimen on the matter of the Church of the Dormition in Pavlovgrad, diocese of Dnepropetrovsk.

As is apparent from the text of the letter, which was published in France in the November 30 issue of the newspaper Russian Thought, a group of parishioners of the Church of the Dormition were concerned that such a long time had elapsed since painting and repair work had been done on the building, and also that the church warden (starosta) and his cronies were involved in stealing the church's properties. Also, the divine services were no longer conducted in a reverent manner. This group of parishioners (composed of eight families), turned to the government's representative whose business it was to deal with religious matters with the request that he officially assemble the committee of twenty trustees which guarantees before the authorities that the believers intend to have a church which the government grants for its use. V.Shendrik, the government's representative, did not deny the legality of the petition, but declined on some fictitious pretext to render a decision. The matter turned into a trial. Meanwhile, the believers were subjected to intimidations and threats by the self-same representative. This, however, did not break the insistent resolve of the parishes to have a church, regardless.

Then, Archbishop Leonty came to the aid of the atheistic government, issuing a decree which was read by the pastor of the Church of the Dormition on the feast of Sts. Peter and Paul, to the effect that the group of parishioners which was fighting for the improvement of their church was excommunicated from the Church! The text of this decree excommunicating the group of believers was not delivered to them, and the pastor refused even to show it to them. Was there such a decree in actuality? the members of the Committee ask Patriarch Pimen, demanding not only an investigation into the affair but punishment of the one who is guilty of illegally imposing excommunication upon Christians who are zealous for the purity of life in their parish and who requested only that repairs be done on their church.

It is interesting that for the first time, in this report, we see an indirect threat against the patriarch in the hint of the possibility,

in the final event, of transferring to the jurisdiction of some hierarch abroad, which procedure"can be based, for example, on the precedent of the continued existence on the territory of the American Autocephalous Church, after the granting of autocephaly, of parishes subject to the Moscow Patriarchate, the situation depending upon the intent of those parishes."

The letter was signed by Fr. Gleb Yakunin, Hierodeacon Varsonofy (Khaibulin), Victor Kapitanchiuk and Vadim Scheglov.

PATRIARCH PIMEN GREETES THE NEW POPE

The Orthodox Church, official mouthpiece of the "Orthodox Church in America", reports that Patriarch Pimen sent warm greetings to the newly-elected Pope John Paul II on the occasion of his enthronization. In his communication, Patriarch Pimen expresses the hope that "the brotherly relations between the Russian Orthodox Church and the Roman Catholic Church will continue to advance for the well-being of our two Churches."

Leonid Brezhnev, chairman of the communist party, sent his own greetings and also expressed the desire "for fruitful activity in the interest of the relaxation of international tensions and of friendship and peace among peoples."

ON THE CONSTRUCTION OF AN ECUMENICAL CHURCH ON MT. SINAI

The Orthodox Observer, official mouthpiece of the Greek Archdiocese in America, reports that Archbishop Damianos, head of the autocephalous Church of Sinai and abbot of the Monastery of St. Catherine in the desert of Sinai, has categorically opposed the proposal of Egyptian President Anwar Sadat to construct an ecumenical house of worship on the peak of the mountain on which, according to tradition, the Prophet Moses received the tablets of the Law.

Last year Sadat announced that he had commissioned an Israeli architect to submit plans for a building which would incorporate within its walls a synagogue, a mosque and a Christian church. This building, as Sadat envisions it, would symbolize the ideal of peaceful co-existence between the three great monotheistic religions.

The Monastery of St. Catherine is situated on the eastern flank of the "Mountain of Moses" and has been in the possession of a monastic brotherhood for more than a millenium and a half. The archbishop of Sinai is elected by the brotherhood of the Monastery of St. Catherine and is consecrated by the Patriarch of Jerusalem, after which he becomes the autocephalous head of his own Church. The autocephaly of this Church was recognized by the Patriarchate of Constantinople in 1575. Archbishop Damianos himself is considered a hierarch of very conservative outlook.

CONFERENCE OF SATANISTS

A conference of representatives of various vampiristic organizations of satanists has been set for February 12, 1979. It will take place in the land of the legendary vampire Count Dracula, in Kurtea de Agres, Romania. Various groups of satanists from twelve nations will be represented. At the outset of the conference a report is expected on the imminent "second coming" of Dracula as messiah; before the report, members of the congress will give themselves over to various impious practices: the sacrifice of domestic animals, trances, possession, the

conjuring up of demons and narcotic orgies.

Apparently, representatives of the American sect "Jockey Gitan", which performs human sacrifices, will take part, if not as members, then as observers.

The French newspaper Figaro, which reported these plans in its November 11 issue, notes that this will be the first such conference on such a wide scale. Iniquity is increasing in the world quite rapidly.

A UNION PRIOR TO UNION?

A group of Anglicans headed by the Rev. Alfred Gower-Jones, has expressed the desire that Catholic Cardinal Basil Hume be appointed by Queen Elizabeth II to the position of archbishop of Canterbury when Donald Coggan, the present archbishop, retires, which is expected within the next few years. This idea has met with some sympathy, according to the newspaper National Catholic Register (Nov. 12), for Cardinal Hume has been able to capture the attention of the English public.

"When Basil Hume opens his mouth, the press is every bit as ready to listen as it is when Donald Coggan speaks—if not more so," stated Anglican Suffragan Bishop Michael Marshall of Woolwich. "The world does not listen when Donald Coggan opens his mouth, but it does when Cardinal Hume and the Roman Catholic Church speak," Bishop Marshall added.

Apparently, the question of a final agreement between Catholics and Anglicans is being strongly promoted. The acceptance of the ordination of women to the priesthood in the Anglican church, however, has impaired this progress.

VATICAN PROPOGANDA

In its October 20 issue, the newspaper Russian Life printed an article on the initiation of a new and powerful Vatican radio station which will broadcast its religious propoganda in various languages daily. Of course, this Russian people will be subjected to this to a significant degree. In the program, side by side with purely religious addresses, surveys of the history of the Russian Church, its monasteries and events in its life will be broadcast from Rome.

ATTEMPTS TO ORGANIZE A UNION OF PRIESTS IN ENGLAND

As reported by the New York Daily Press, one of the newspapers published temporarily in New York City during the printers' strike, in its October 23 issue, six Anglican clerics have acted to form a union for priests, who now receive a salary of approximately \$5,800 per year in England.

The Rev. Neil Richardson complains that a parish priest (vicar) can be removed from his parish for the most insignificant reasons and without any right of appeal at all. Another complaint is the difficulties faced by the families of clerics, who number approximately fourteen thousand in England, but of whom only about one hundred are currently members of the newly-formed union.

The initiator of the formation of the priestly union envisions a time, though not in the near future, when the priests' union will become the vicars' bargaining agent with the church commissioners; even the tactic of a general strike seems possible. "If we stopped delivering a sermon we might even start filling the churches again...But seriously,"

he said, "I can't honestly see any situation in which we would strike in the accepted sense."

NEWS ON JUDEO-CATHOLIC RELATIONS IN NEW YORK

The New York Times printed an article in its December 11 issue concerning the issuing of guidelines for parishes and parochial schools in New York, in which new norms were promulgated regarding interrelations between Jews and Catholics in the diocese of Brooklyn. The diocese, which includes Flushing as well as Brooklyn proper, governs more than a million Catholics. It is headed by Bishop Francis Mugavero, who has only recently celebrated his tenth anniversary as bishop of Brooklyn.

The report on the new guidelines was made during a service in St. Andrew Avellino church in Flushing. The opening address was delivered by a rabbi and a female cantor sang several hymns. Both Catholics and Jews praised Bishop Mugavero for his labors in the area of "bridging the ancient gap" between the two religions.

Avron Brog, chairman of the New York regional board of the Anit-Defamation League of B'nai B'rith, stated that "this diocese has the most successful Jewish-Catholic community—it is a model for all others."

The new guidelines supplement a set issued ten years ago, and go much further than any other guidelines issued by other Catholic dioceses in America. Therein, proselytizing amongst the Jews is discouraged for Catholics, and they are encouraged to study Jewish history and traditions. Catholics are also reminded that there was a "time when overly-zealous churchmen used to compel" Jews to attend services "in which Judaism was belittled and condemned."

The two-hour service was very ecumenical in character. It was presided over by Bishop Mugavero himself, and during its course a number of hymns were again sung by Hilda Abrevaya, cantora of Temple Beth Sholom in Flushing. As the newspaper reports, the number of female cantors is now rapidly increasing, especially in the United States. At the end of the prayer service, the cantora, accompanied by the choir of the Catholic church, sang several popular hymns, after which all present, of whom there were more than three hundred, proceeded to the parish hall where they were served coffee and cookies, and where it was possible to chat with Bishop Mugavero in a relaxed atmosphere.

It was remarked by those present that, although it is difficult to gauge the attitudinal effects of the dialogue in Flushing, it is nevertheless without doubt that there has been a softening of attitudes in many parishes and in individuals as regards the relations between Catholics and Jews.

FRESH INNOVATIONS AMONG THE CATHOLICS

In its December 14 issue, the New York Times reported that the National Conference of Catholic Bishops has decreed that Catholics may now receive communion "under two species", i.e. both the bread and the wine. The new rule grants the possibility of choice not only to each individual diocese (i.e. at the option of the local bishop), but also leaves it up to each pastor and even to each layman personally. Now, each communicant may, on approaching the altar rail, tell the priest how he wishes to receive communion: by the new method—under two species, or, for personal reasons such as health, by the traditional wafer only.

As is well known, after Rome fell away from the Orthodox Church, for many centuries only Catholic clergy communed of both the bread and the

wine. After the Second Vatican Council, communion under both species was introduced for lay people, but only on such exceptional occasions as at their wedding, the ordination of a relative or at the mass commemorating their twenty-fifth or fiftieth wedding anniversaries. The new decree was passed with great difficulty. 187 votes for it; 82 against it. 186 votes were needed, and it was found necessary to tabulate the mailed ballots of absentee bishops in order to reach the required number.

There are no doubts that the new reform will introduce yet more chaos into the life of the rank-and-file Catholic, and will have a very detrimental effect on general parish practice.

It was also decided that Catholics could receive communion several times a day, if for that purpose they attend separate liturgical celebrations in the course of a day.

The proposal to replace the Nicean-Constantinopolitan Creed with the so-called Apostles' Creed (again at the whim of the individual pastor) did not, however, pass. (See our Newsletter #19, p.7).

The new rules bear witness that one may no longer speak of "monolithic" Roman Catholicism. With whom and of what do "Orthodox" participants in dialogues with Roman Catholics intend to discuss, when even on the question of communion each Catholic can make his own choice on the matter?

THE NUNS REBEL

The newly-elected Pope John Paul II turned to a conference of six hundred superiors of various Catholic religious orders with an appeal that they always wear the monastic habit peculiar to their order, especially within their monasteries. The authority of the Roman pope after the Second Vatican Council has been shaken to such an extent that he can no longer command, but requests and urges. The papal "appeal" that nuns appear in a manner becoming to their position has met with a storm of indignation on the part of Catholic nuns in America.

A Dominican sister who works in the department of education of the Catholic Archdiocese of New York, who decline to be quoted by name, stated: "I'm very surprized—it's like a request to put toothpaste back into the tube...We've had our freedom about wearing habits for quite a while now, and it surprizes me that Pope John Paul would make an issue of this."

Bernadette Downes, a Nursing Sister of the Sick Poor, was likewise unenthusiastic about the pope's plea. She is quoted by the Daily News (Nov. 17) as saying: "I have nothing against wearing an external sign of my religious commitment, like a pin or a medal, but not necessarily a full habit."

Sister Rita Nowatski stated that all of this poses no problem for her: "Our order voted on the question of habits some years ago and made wearing them optional. Some of us wear full habits, some modified habits, and some, like myself, wear secular dress."

HOMOSEXUALS THREATEN

Anita Bryant, who has waged a lively battle in Florida against homosexuals, has been able to develop this movement on quite a wide enough scale to turn now in quest of support in other states as well....

However, she complains that her action has elicited troubles, not only directed against her personally, but even against members of her family.

Her career as a singer, who appeared on television commercials for orange juice, is being threatened; she has received letter threatening her life; individuals have caused her much unpleasantness and have even hounded her when the family goes to church.

Anita is calling upon American society to support her movement against people in New England who have not hesitated to publically burn the Bible which condemns them, when, after the referendum in Dade County, Florida, it turned out that the law which would have given them all civil rights, even so far as the right for individuals of the same sex to marry one another, did not pass.

THINLY-VEILED BLASPHEMY

In the book section of the December 4 issue of Time magazine there appeared a review of the recently-published children's book (publ. Thames & Hudson) entitled The Rainbow Goblins. This book, of large format, sells for \$24.95. The illustrations for the book were executed by the artist Ul de Rico. All would seem in order, but one of the illustrations depicts the goblins (demonic figures, though depicted without horns) seated at a table; their poses and gestures correspond exactly to figures in the famous fresco "The Last Supper" by Leonardo da Vinci!

Characteristically, these goblins eat only colors, having a particular taste for rainbows. (Could this not be because the rainbow became the symbol of God's promise that there would never again be another such flood as that which destroyed depraved humanity?) All the flowers and beasts of the earth are their enemies. Under the guise of strange little goblins there is fostered in a child from his earliest years an interest in the satanic. Only the devil cannot endure that which is beautiful, bright and harmonious, and malice and destruction are characteristic of him. The poor children of our depraved age!

THE EDITOR OF THE NEWSLETTER EXPRESSES HIS GRATITUDE

The Department of Public and Foreign Affairs greets all of its readers and co-workers with the feast of the Nativity of the Savior, wishing them health and prosperity in the new year of 1979, and also expresses its gratitude for donations received for the continued publication of our bulletin to: His Eminence Metropolitan Philaret, Archbishop Seraphim of Chicago and Detroit, Archimandrite Theophan, Archimandrite Arseny (in France), Dr. Stutzer, the Monk Gregory (in Canada), N. Pokrovskaya, Prince T.P.Golitzine, Mr. Ivanov-Trinadzaty, J. Kowalski, C. Korakis and Whitacr.

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The Synod Bookstore announces that a skillful translation into English of Yershov's classic tale "The Hunchy Pony" has just been received from England. The translation, which preserves the rhythm of the original, was done by M.S.Raslovev, who has also translated this delightful story into French. The booklet, published in England, costs \$3.00, and may be obtained through the mails from our bookstore. The price, including postage, is \$3.50.