

DEPARTMENT OF PUBLIC AND FOREIGN RELATIONS

of the

SYNOD OF BISHOPS

OF THE RUSSIAN ORTHODOX CHURCH ABROAD

NEWSLETTER #22

March-April, 1979

A MANIFESTATION OF "ECUMENICAL UNITY"

The death of two popes and the election of the present pope, John Paul II, took place in such rapid succession that late last year the Secretariat for the Promotion of Christian Unity published information apropos of these events in one general bulletin (#38). Regarding all of these events, which took place in Rome, texts expressing sympathy and congratulations to the new pope were cited in this bulletin.

"The deaths and elections of two popes succeeding so quickly, have been occasion for striking witness of what binds us together far beyond and beneath official and formal relations. Here is a manifestation of Christian communion in the true theological sense.

"We in the Secretariat, dedicated to serving the Holy Father, here in the Roman Curia, in the ecumenical sphere, are grateful first to our Lord Who is the fountainhead of unity, but also to our Christian brethren of all traditions who have been so profoundly one with us, so much brothers in our alternations of joy and sorrow. No less do we appreciate how those of the Jewish religion in these days have made real and manifest the links which bind us, not only in historical origins, but in present reality.

"In these experiences we can discern something of the ways in which unity and reconciliation will at last be given to all of us."

In every case the bulletin contains statements, beginning with that of the patriarch of Constantinople and ending with those of Protestants, and also the addresses of a number of prominent Jewish organizations. Everywhere is manifest ecumenical unity which, contrary to its original design, is not now limited to Christian bodies, but has expanded to include Jews.

THE LONDON PARISH

For a number of years, the little parish of the Dormition of the All-holy Theotokos in London, England, has leased an Anglican church in which to conduct the divine services. Our parish has used these premises as a cathedral for more than twenty years, has furnished it in the Orthodox manner and has become accustomed to it as their own church. However, not long ago it was made clear that when the church's lease expires in September of this year, the owners do not intend to renew it. This news, understandably, has alarmed the parishioners of our cathedral profoundly, for they were unexpectedly confronted with the necessity of parting with the church which they have consecrated, as it were, with years of their fervent prayers. In the process of searching for a way to avoid this difficult situation, quite contrary to all expectations, they were offered the possibility of purchasing the church building, which they had previously leased, for the sum of 25,000 pounds. The parishioners have already managed to collect 10,000 pounds, but this is less than half of the required amount, and the time set for making the final decision is rapidly approaching.

In addition to the London parish, there are seven other small parishes and communities in the British diocese, and a little convent as well, which, unfortunately, are not in any position to aid the cathedral financially. In view of this, the administrator of the diocese, Archimandrite Alexis, with the blessing of Metropolitan Philaret, has decided to turn to the Russian people in diaspora for aid, with the request that they help the parish to retain for itself the magnificent church to which it has grown accustomed over the years. Donations should be sent to the following address:

Russian Orthodox Church—Building Fund
Treasurer: Prince Dimitri N. Galitzine
36 Charlwood road
Putney
London, S.W. 15
England

NEW THREATS DIRECTED AT FR. DIMITRI DUDKO

The Paris-based Russian-language newspaper Russian Thought, in its March 22 issue, reports that on Saturday, March 3rd, a detachment of soviet secret police (MVD) dispatched for their regional headquarters at Fryazin descended upon the church in which Fr. Dimitri Dudko was serving the Divine Liturgy. The officers of this detachment strolled about the church, making it patently obvious that they were recording his sermon on tape, and conversing with those who had come to pray. This new attack on the part of the authorities has seriously alarmed all friends of Fr. Dimitri Dudko.

THE PERSECUTION OF A NUN IN THE SOVIET UNION

In its March 29 issue, the English newspaper Christian World reports that the fifty-year old Russian Orthodox nun Valeria (Makeyeva) has been incarcerated in an insane asylum since mid-July of last year. The authorities placed her under arrest because she was actively involved in "manufacturing religious objects." She was submitted to a medical examination in Moscow's Serbsky Psychiatric Institute. Prior to this, she had been placed in psychiatric hospitals three times. In 1949 she managed to prove to the psychiatrists of the Serbsky Institute that she was quite normal and not in the least schizophrenic. They are now classifying her as psychopathic with personality change. Nevertheless, her relatives and even some psychiatrists consider her to be completely normal. Despite this, they are now holding her in the hospital of the Butyrki Prison and her eventual release is debatable, although those that are close to her hope to see her free in the near future. The committee to investigate the use of psychiatry for political ends has now taken up her case.

AN ECUMENICAL BROTHERHOOD

The same newspaper (Christian World) reports that with the blessings of Archbishop Athenagoras of Thyateira (Ecumenical Patriarchate) and of Metropolitan Anthony Bloom (Moscow Patriarchate), Archimandrite Kallistos (Timothy) Ware, the noted author and translator of liturgical texts, has organized a brotherhood called the Orthodox Fraternity of St. John the Baptist. The first congress of the newly-formed fraternity has been set for August 2nd in Chislehurst, England, at which the theme "Church and Eucharist" will be treated.

The goal of the fraternity is the furtherance of mutual relations between the various dioceses and parishes of the Orthodox Churches in England, of which there are no less than eighty parishes of diverse ecclesiastical allegiance. Hitherto, the role of conciliator had been assumed by the Fraternity of St. Alban and St. Sergius, but its mission was more concerned with the promotion of dialogue with the Anglicans than with the prob-

lems of unification of the Orthodox.

CELEBRATION OF THE JUBILEE OF ARCHBISHOP IAKOVOS

On April 1st, in Archbishop Iakovos' cathedral in New York City, the solemn celebration marking twenty years of his leadership of the Exarchate of the Ecumenical Patriarchate in America took place. This event received wide coverage in the press. The celebration itself was of a profoundly ecumenical and non-Orthodox character. The Greek newspaper Hellenic Chronicle described it quite accurately as "unprecedented."

Immediately after the Liturgy there was a "moleben" which was preceded by a sermon by Cardinal Cook, who delivered it from the ambo, clothed in vestments and omophorion. The cardinal recalled how, on the death of the negro leader Martin Luther King (who was noted for his almost communistic statements), he and Archbishop Iakovos prayed together for his repose and for the whole world.

The following church leaders also took part in the prayer service: Bishop John Martin of the American Carpatho-Russian Church, who read a portion of Psalm 91; Andrew Young, the American ambassador to the United Nations, who is widely known for his radically leftist statements, completed the reading of the psalm; Dr. James Crumley, president of the Lutheran Church in America, read Psalm 92; Rabbi Marc Tannenbaum, director of interreligious affairs of the American Jewish Committee, read Psalm 128. After these, the reading of a series of psalms was continued by leaders of the National and World Councils of Churches. It is noteworthy that for the most part it was psalms that were read.

It was sad to see the name of the Serbian Bishop Christopher in such strange company. Hitherto, representatives of the Serbian Church have avoided participating in similar ecumenical gatherings, although the Serbian Church is a member of the World Council of Churches.

Newspaper photographs of the event show all the Orthodox bishops in full vestments, Archbishop Iakovos in mantia and omophorion, Western clerics in the vestments peculiar to their religions, and Rabbi Tannenbaum in yamulka and prayer shawl.

After the ecumenical prayer service in the cathedral, those who participated in it were driven to the Plaza Hotel where a festive banquet was held in honor of Archbishop Iakovos. The guest of honor was lauded in a goodly number of panegyrics, highly praising the labors of the Greek prelate in the field of ecumenism. Rabbi Arthur Schneider called him "the primate of ecumenism and inter-religious cooperation in the United States."

A significant number of the members of Congress, the diplomatic corps, the governor of New York, the mayor of the city, and political personages in general, honored the jubilee of Archbishop Iakovos as well.

The Orthodox Observer, official mouthpiece of the Greek Archdiocese, expanded its March 28 issue to include a special tribute to its primate. The articles that appeared therein are principally in praise of various aspects of his ecumenical activity, especially his rapprochement with Catholics and Jews.

IS IT POSSIBLE TO BE A MASON IN ARCHBISHOP IAKOVOS' CHURCH?

In the question and answer column of its March 14 issue, the Orthodox Observer, official mouthpiece of the Exarchate of the Ecumenical Patriarchate in the Americas, printed a lengthy explanation of its relationship to masonry, signed by Fr. Vulopas, in reply to a question that had

been submitted to him, viz.: "...How is it possible for a person to be both a mason and an Archon (an honorary title accorded laymen in the Greek diocese) of the Great Church of Christ?"

For half a newspaper page Fr. Vulopas examines the "delicate question" from all sides, rendering his due to the widespread philanthropy of the masonic lodges, acknowledging that "many sincere, dedicated, Orthodox Christians are also members of the Order of Masons," and stating that there is an "absence of a binding ecclesiastical pronouncement prohibiting membership in the Order of Masons to Orthodox Christians within the jurisdiction of the Patriarchate of Constantinople."

Nonetheless, the author cites a series of pronouncements on masonry, in particular one issued in 1899 in Ekklesiastiki Alithia (Church Truth), the official mouthpiece of the Ecumenical Patriarchate, in which masonry is condemned as a system "worse than heresy"; in 1930 at an official convocation of representatives of all the autocephalous jurisdictions held on Mt. Athos, it was condemned as "anti-Christian and deluded"; and in 1933, sixty-seven hierarchs of the Church of Greece also condemned it, stating that it is neither a "philosophical school nor a philanthropic association, but a sacramental system, reminiscent of the ancient pagan mystery cults, from which masonry stems and whose continuation and revival it is."

Having given valuable historical testimony concerning the relation of the Church to masonry, from which it is apparent that She regards it quite negatively, Fr. Volupas concludes with a totally illogical leap in thought and, instead of the expected reply of the Church to the given question, advises each to make his own investigation and to decide for himself to what extent masonic rituals are "religious." "If he decides that the ceremonial has a religious character, then he must seriously consider that he may be compromising his Orthodoxy, because masonry's Great Architect of the Universe has little in common with the Trinitarian Deity of Orthodox Christianity. Or if he finds himself turning to masonry for the spiritual, emotional and social fulfilment which one would ordinarily derive from one's faith, then his loyalties and priorities should be analyzed and, perhaps, redefined."

ADDENDA TO THE BOOK OF NEEDS

The Jan.-Feb. issue of Orthodox Presence, the bulletin of the Synod's Greek-language parish of St. Mark of Ephesus in Roslindale, Massachusetts, reports that Bishop Timotheos of Nea Ionia, a prelate of the new calendar Church of Greece, has published a book entitled Manual of Prayers. In this book one may find an entire series of prayers, composed by Bishop Timotheos, which are for occasions not foreseen by either the Great or Small Euchologia (Trebniki). There are in this new manual "prayers for the blessing of new television stations, tourist establishments (casinos, seaside resorts, etc.), boy/girl scout camps, cinemas, theatres, and entertainment centers. There is even a prayer "For Renaming after a Sex-Change Operation"!

It appears that there are no bounds to the modernism of contemporary "Orthodox" bishops.

THE "JESUS '79" RALLIES

Belgian Cardinal Leo Suenens and leaders of the Protestant Pentecostal Holiness Church have set June 2nd for the convening of pentecostal rallies to be held simultaneously in seventeen large American cities.

As reported in the March 29 issue of Catholic News, the cardinal received an invitation from Pastor Vinson Synan to be the principal speaker at the rally in Oklahoma City. Cardinal Suenens, in his book Ecumenism and Charismatic Renewal, endorsed the idea of the protestant pastor that the feast of Pentecost should be the central feast of all ecumenists in the Christian world. Both clerics decided that the January ecumenical week of prayer for Christian unity "has not had the impact that was desired," and that the feast of Pentecost is better suited for this goal.

Such a convocation, entitled "Jesus '78," took place last year in New York's Yankee Stadium, where more than 55,000 people assembled. The Catholic priest James Ferry, chairman of last year's pentecostal rally, said that this year's interfaith events will be held on Pentecost eve, to leave Pentecost Sunday free for denominational worship. In addition to major cities in America, similar pentecostal rallies are planned for Ireland, England and various European countries.

JEWISH REPRESENTATIVES RECEIVED BY POPE JOHN PAUL II

L'Osservatore Romano, official mouthpiece of the Vatican, reports in its March 26 issue that on Monday, March 12, Pope John Paul II received representatives of Jewish World Organizations which several days thereafter was to hold its own sessions in Rome.

A delegation of twenty-four representatives of the International Jewish Committee on Interreligious Consultation, headed by Rabbi Ronald Sobel, as well as a group led by Rabbi Marc Tannenbaum, were greatly impressed with the attention accorded them by the pope.

The Jewish representatives greeted the pope warmly and noted that, thanks to the efforts of organizations established after the Second Vatican Council--the Commission for Religious Relations with the Jews and the Catholic-Jewish Liason Committee--the improvement in mutual understanding and friendship between Catholics and Jews was noticeable. The delegates told the pope that "at meetings of the Liason Committee, we have welcomed the progressive elimination of references unfavorable to Jews and Judaism from Catholic teaching materials, and the removal of unfavorable stereotypes from Jewish teaching materials."

Several times the pope referred to the Vatican document known as Nostra Aetate, which is the principal foundation for rapprochement between Roman Catholicism and Judaism. The pope stated in his welcome address that he wished to "underline and reaffirm...the value of the guidelines" of the Second Vatican Council implemented in 1964, which encouraged dialogue between Catholicism and Judaism in particular. The pope also quoted from that document the following advice: "Lest the witness of Catholics to Jesus Christ should give offense to Jews, they must take care to live and spread their Christian faith while maintaining the strictest respect for religious liberty in line with the teaching of the Second Vatican Council."

The pope thanked the Jewish organizations for their visit and greetings, and expressed his agreement that the Second Vatican Council, by its declaration Nostra Aetate, gave fresh impetus to a new and significant phase in the mutual relations between the Catholic Church and Jewish religious society. The pope stated that the Council "understood that our two religious communities are connected and closely related at the very level of their religious identities...It is on the basis of all this that we recognize with utmost clarity that the path along which we should proceed with the Jewish community is one of fraternal dialogue and fruitful collaboration." Citing the Vatican guidelines, accepted in 1975 as a devel-

opment of the resolutions of the Second Vatican Council, the pope quoted a section he considered particularly significant: "Christians must therefore strive to acquire a better knowledge of the basic components of the religious tradition of Judaism; they must strive to learn by what essential traits the Jews define themselves in the light of their own religious experience."

Concluding the audience, the pope said that each time the Jews recite their prayer "Shema Israel," each time that Christians recall the first and second commandments, we are, by God's grace, brought nearer to each other. In parting, the pope greeted the Jewish delegation several times with the Hebrew word "Shalom."

In the speeches of the Jewish leaders and the pope of Rome, mention was made almost exclusively of the necessity for Christians to understand the Jewish point of view, but not visa versa.

THE ARIAN HERESY CONTINUES TO GROW

Our last Newsletter (#21) contained a report on the Arian statements of Geoffrey Lampe, a professor at Cambridge University. It appears that the rebirth of the Arian heresy after so many centuries is far from a unique occurrence, as is evident on reading the April issue of The Episcopalian/Episcopal New Yorker.

In late January and early February of this year, four hundred Episcopalian clerics met in New York for the Tenth Annual Conference of the Trinity Institute. The Rev. Don Culpitt, Director of Studies in Theology and Philosophy, Emmanuel College, Cambridge, delivered a lecture on the theme: "The Myth/Truth of God Incarnate." In his opinion, in consequence of the critical historical research done in the nineteenth century, it is now impossible to maintain the traditional theological formularies concerning the Second Person of the Holy Trinity. "There is no suggestion of equality with God. Jesus is everything a creature is meant to be. Not God, but the Son of God...I speak of Jesus as Lord, Messiah and Son of God and, in union with the Church, I pray through Jesus Christ the Lord. But I do not accept him as co-equal (with God)."

The more traditional point of view was defended by the Rev. John McQuarrie, Lady Margaret Professor of Divinity at Oxford University. He noted that all the difficulty in resolving the question lies in the "paradoxical" position of the Savior being simultaneously God and man. A partisan of "traditionalism," McQuarrie stated that the new stress on the humanity of Jesus can be seen as a theological correction to an exalted concept of Christ's divinity. "The correction is long overdue, but one is not driven to surrender either side of the paradox of Jesus being both God and man."

It is interesting to note that the trend for the rebirth of Arianism was initiated as early as the '60s, when Catholics began to emphasize exclusively the significance of the human nature of the Savior in their newspapers and magazines, completely ignoring His divine nature. Among Protestants this process has taken more time, and we have encountered such blatantly Arian pronouncements only in comparatively recent years.

ETHIOPIAN CHRISTIANS SUBJECTED TO PERSECUTIONS

Western Christians are very reluctant to report in their newspapers of the persecutions to which believers are subjected under communistic governments. Nevertheless, recently reports have begun to leak out in the press that are difficult to silence even with all the good will in the world.

The Orthodox Observer, official mouthpiece of the Greek Exarchate in the

Americas, reports in its March 14 issue that, as a result of the "cultural revolution," Christians in Ethiopia have been subjected the cruelest of persecutions and terror. Numerous churches were looted and closed during December, and many Christians were taken prisoner while attending church services. Eyewitnesses report that in the Province of Shoa there were several instances of the torture of believers; and in the Province of Bale the local peasant organizations were ordered to register all evangelical Christians and give them fifteen days to renounce their faith or be executed. On the basis of such an order, some forty people have already been condemned to die. In the Province of Gamu Gofa all churches have been closed, and members of the Dirgue (the military officers' committee which is already responsible for the execution of thousands of people) have made it known that all Christians must be annihilated before the revolution in Ethiopia can be completed.

Such alarming reports have been confirmed by the Church Times, a newspaper published in England. Bishop Leonard of Truro, chairman of the Board for Social Responsibility, testified that his organization has been "deeply concerned" by reports received from Lutheran sources, according to which "one bishop of the Coptic Church has been murdered, four imprisoned, and nine deposed after being forced at gunpoint to sign a document saying that they were too old to continue in office...Sunday has been (officially) abolished as a day of rest and worship." Bishop Leonard further stated that "It is possible that the worst aspects of this persecution are not authorized by the central government; but they are certainly not publically condemned...We ask our fellow Christians throughout the world to protest...the barbarous behavior permitted by the Ethiopian government, which is a scandal to every civilized community by its violation of fundamental human rights."

Reports of the persecution of Christians in Ethiopia have been confirmed also by a commission of the World Council of Churches which, composed of six persons, was sent to investigate the situation first-hand. After three weeks of studying the matter, the commission reported that the W.C.C. was not aware of any "systematic, nationally-sanctioned" campaign against Christians, but did hear of actions taken against parish churches and monasteries, and also that many churches are being forced to close and Christians are required to register as such in government institutions. On this basis, the W.C.C. has reached the conclusion that the situation is "serious."

The Ethiopian Church (which adheres to the Monophysite heresy) has eleven million adherents, more than 15,000 parishes and 800 monasteries.

One need not note how similar all communist revolutions are to each other and how they literally repeat the unfortunate history of the Russian people.

A FILM ON THE EXTERMINATION OF THE JEWS IN GERMANY

The NBC television network has released a film series on the extermination of the Jews by the Nazis. This series, which was presented in a very skilful manner, has made a tremendous impression on the Germans and has elicited a number of different results in the life of the German nation. Thus, for example, this year the statute of limitations governing crimes committed during World War II expires. Although, according to international law, the limitation for such crimes is twenty years, it has been doubled for crimes committed against the Jews, just as now discussion on the possibility of a new extension has evoked significant debate in German political life.

Rabbi Marc Tannenbaum, with whose cooperation the film series was made, reported (as is known from information printed in the March 18 issue of the magazine Living Church), that Helmut Schmidt, Chancellor of West Germany, informed him that the series was a "must" in connection with the current controversy over extending the legal limit under which Nazi war criminals can be tried.

Tuvia Friedman, known as the Israeli Nazi hunter, has warned that unless the statute of limitations is extended again, some fifty thousand war criminals will escape prosecution. To support the movement which is striving to prolong the statute of limitations, a deputation composed of sixteen American Jewish leaders, representatives of the National Council of Churches and of the National Conference of Catholic Bishops met in Washington with Berndt von Staden, West Germany's ambassador to the United States, asking his cooperation.

The Jewish Documentation Center in Vienna disclosed that, as a result of the airing of the series "Holocaust," it has been deluged with denunciations of Nazi war criminals by Germans who say that they can be silent no longer.

It has also had its effect on the debates in Oberammergau centering around which version of the Passion Play to produce. Over several years, Jewish organizations have insisted that changes be brought about in the traditional Gospel text of the play, resulting in a new production, to be presented every ten years, maintaining that the old production was anti-Semitic. The Jews are demanding a new version in which the guilt for the Crucifixion of the Savior is shifted from the Jewish people to the devil.

An official of the American Jewish Committee stated that the result of the airing of the television series "has been tremendous. There is a feeling of shock...many people are walking around the streets...shaking their heads in disbelief, (saying): How did we let that happen?"

The Living Church magazine writes that those who saw the series "expressed the hope that the reaction to the 'Holocaust' will play an important role in influencing the choice which version (of the Oberammergau Passion Play) to present next year"—the traditional or the newly-composed version.

NEW CANDIDATES FOR MEMBERSHIP IN THE WORLD COUNCIL OF CHURCHES

Christian World, a newspaper published in England, in its March 29 issue, reports that two Catholic dioceses in Australia, those of Melbourne and Ballarat, have applied to become full members of the Council of Churches in the Province of Victoria. Hitherto, Catholics have sent observers to meetings of the W.C.C. or similar organizations, but have never become members thereof.

Furthermore, the new pope of Rome apparently does not want to remain only on the threshold of the ecumenical movement and, as reported by the Ecumenical Press Service in its March 1 bulletin, has taken steps to insure much closer contact with the World Council of Churches in Geneva. The pope wrote a letter addressed to the Joint Working Group (which monitors the gradual establishment of relations between the World Council of Churches and Roman Catholicism), and which was delivered by Bishop Ramon Torrella Cascante, vice-president of the Vatican's Secretariat for the Promotion of Christian Unity. The pope's letter voiced the hope that "...ways of ensuring increased cooperation between the Catholic Church and the World Council of Churches be found...I wish to convey to it (the W.C.C.) my desire that efforts to hasten the re-establishment of unity among all Christians should be intensified."

The Joint Working Group was established in 1965 especially to work out conditions for cooperation between the Vatican and the W.C.C. It meets once a year and consists of nine Catholic representatives and an equal number of representatives from the W.C.C.

A DIFFICULT SITUATION

In its April 1 issue, the Episcopalian magazine The Living Church reports on the tremendous difficulties attendant upon the question of women's priesthood in England. As is well known, at the end of last year it was decided at the general conference of Anglicans held at Lambeth that women's priesthood was admissible and that each national Anglican church has the individual right to accept women's priesthood within the boundaries of its jurisdiction, or to reject it. England itself has yet to accept it. As with all decisions of the Anglican Episcopalian, this also manifests the principle of compromise to an even greater degree and this immediately evoked a series of conflicts.

The Englishwoman Joyce Bennett, who was ordained in Hong Kong by Bishop Richard Baker, was one of the first Anglican women to receive the title of priest. She is now making arrangements to return to England. Fearing that she will not be permitted to function as a "priest" in her homeland, she sent to the General Synod a report with the request that that body review her case. In her report she acknowledged that when visiting England she had liturgized there privately in the homes of relatives and friends. Mrs. Bennett also referred to the retired Archbishop of Canterbury, Michael Ramsey, former primate of the Anglicans, who told her that her private celebrations in England were "perfectly proper and in order."

In her appeal to the Anglican Synod, she wrote also that: "I hear of so many churches without priests, of so many 'hungry sheep that look up and are not fed.'"

Hitherto, women ordained within the borders of England have not had the right to serve there as priests. But now the number of cases like that of Bennett is growing and, naturally, will provoke a multitude of conflicting trends in the practice of (seemingly) one religion.

A MUSEUM OF SATAN

The International Herald Tribune, in its March 12 issue, reports that in the city of Kaunas in the Lithuanian Soviet Socialist Republic a museum of satan has been established in which more than four thousand exhibits depicting satan in various forms are on view. Generally, these exhibits strive to depict satan in an attractive, half comic manner, at times romantically, at times as one who has had too much to drink.

According to an unconfirmed rumor, the collection of depictions of satan was begun by the artist Anastas Zhmuidzinavichus in 1906.

Visitors to the museum, sometimes numbering as many as 2,000 per day, often send new depictions of satan to the museum whose collection has increased greatly when, earlier this year, a large number of representations of the evil one were sent from Odessa, West Germany and Mexico. Even the pen with which the guide writes the museum's address for those who wish to augment its collection is capped with a representation of satan.

THE REPOSE OF ARCHIMANDRITE JUSTIN (POPOVICH)

The arrangements for the publication of this bulletin were nearly complete when we were informed that Archimandrite Justin (Popovich) had reposed in

Yugoslavia on the feast of the Annunciation. Fr. Justin was renowned throughout the Orthodox world as an outstanding theologian, the author of an exemplary textbook on dogmatic theology and the compiler of a complete series of the lives of the saints in Serbian.

From the time the communists seized control in Yugoslavia, Fr. Justin lived in a convent without any duties, in virtual exile. Before World War II he had been a professor of dogmatic theology on the Theological Faculty of the University of Belgrade, and earlier an instructor at the Seminary of St. Savva in Sremsky-Karlovtsi. Fr. Justin knew a number of languages well, among them Russian. He had tremendous influence in the Church of Serbia, and in his latter years was known as the "conscience of the Serbian Church."

It is interesting to note that the day on which Fr. Justin reposed, the feast of the Annunciation, was also the day on which he had been born. He was eighty-six years of age when he passed on to a better life.

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The editor of the Newsletter gratefully acknowledges the receipt of donations from: Messrs. T. Keane, Gray and Kochergine.

Many English-language Orthodox periodicals are now available to aid in increasing the Orthodox Christian's knowledge of his faith and of the situation in today's world which confront that faith, and several of the more prominent and respected periodicals are published by groups or individuals within the ecclesiastical jurisdiction of the Synod of Bishops of the Russian Orthodox Church Abroad. The editor and staff of the Synod's Newsletter would like to take this opportunity to point out that, while none of these periodicals necessarily are official publications of the Synod, one must be singled out as the most outstanding magazine presently available: Orthodox Life, published bi-monthly by Holy Trinity Monastery, Jordanville, N.Y., since 1950, is exemplary in every way. We highly recommend that our readers subscribe to it and read it with care. Yearly subscription rate is \$8.00. Information on extended subscription rates and multiple rates may be obtained from the publisher. Those wishing to subscribe to Orthodox Life may send their remittance to: Orthodox Life, Holy Trinity Monastery, Jordanville, N.Y., 13361.