

DEPARTMENT OF PUBLIC AND FOREIGN RELATIONS  
of the  
SYNOD OF BISHOPS  
OF THE RUSSIAN ORTHODOX CHURCH OUTSIDE OF RUSSIA  
NEWSLETTER # 24

July, 1979

THE DEATH OF THE PATRIARCH OF ANTIOCH & HIS REPLACEMENT

As reported by the newspaper Orthodox Observer in its Thursday, June 21 issue, Patriarch Elias IV of Antioch reposed. The late hierarch spent the greater part of his ministry in Lebanon, Syria and Brazil. In 1970, he was elected deputy to Patriarch Theodosius and several days after the repose of his predecessor in the patriarchal see was himself chosen to fill that position.

Ignatius IV (Hazim) has now been chosen to occupy the cathedra of the patriarchs of Antioch. He is fifty-nine years old. Born in Syria, he entered seminary in 1936. Afterwards, he earned a bachelor of arts degree from the American University at Beirut. In 1949, he was sent to France, where he passed a course of study in theology and received a doctorate at St. Sergius Institute in Paris.

The Ecumenical Press Service describes Patriarch Ignatius as a "specialist in questions of theology and philosophy." He speaks French, English, Greek and Russian fluently, in addition to his native Arabic.

He is, apparently, a prominent ecumenical activist, for he is one of three presidents of the Middle East Council of Churches and is also a member of the Central Committee of the World Council of Churches.

A GREEK ORTHODOX MISSION IN NEW ZEALAND

As reported in the July 4 issue of Orthodox Observer, the Patriarchate of Constantinople has established a "Metropolitanate of New Zealand and Exarchate of India, Korea and Japan." The head of this mission is Metropolitan Dionysios.

There are about 8,000 Orthodox of various nationalities in New Zealand, though the Greeks are somewhat more numerous than others. These Orthodox have formed six parishes, and the new diocese boasts nine clergymen.

Metropolitan Dionysios complains of a number of difficulties: 1.) the majority of his flock are not conversant in the English language, so bi-lingual priests are needed; 2.) missionary priests do not receive any remuneration and thus have to work to support themselves, devoting only their weekends and evenings to the church; 3.) the difficult situation of the clergy discourages the youth from entering upon this podvig; 4.) parishioners are widely-scattered and several communities are visited by their pastors only rarely; 5.) church literature in various languages is greatly needed.

All the Orthodox nationalities in New Zealand are rapidly losing their youth thanks to the lack of parish schools. Metropolitan Dionysios also fears a further increase in the number of mixed mar-

riages which is already above 50%.

The Russian Orthodox Church Outside of Russia has four communities in New Zealand, widely scattered throughout that nation. They are served by one priest who visits them on a rotational schedule. To an extent, the problems confronting the Greek and other Orthodox living in New Zealand also apply to the Russian missions. At Metropolitan Dionysios' request, the Greek newspaper has printed an appeal to Americans to send donations to aid the mission. Any of our readers who may wish to assist our own missions in New Zealand may send donations to: V. Rev. Alexei Godyaev, 38 Park Ave., Waikanae, New Zealand.

#### THE UNBELIEVABLE CARELESSNESS OF A SERBIAN BISHOP

Bishop Chrysostom of Branichevo, editor-in-chief of Pravoslavny Misionar (Orthodox Missionary), a newspaper published by the Patriarchate of Serbia, allowed space in that periodical's Pascha issue for extensive quotes from the script of the blasphemous film on the Savior's life "Jesus of Nazareth," produced by the Italian atheist Franco Zeferelli, which caused such a sensation in the West.

Zeferelli has himself acknowledged that his film has provoked much opposition and debate, for he carried out the task he had set—to present the Savior to the world as an "ordinary man"—and admitted that many would be "irritated that I have destroyed their myths."

A. Burgess, the author of the screen play for this blasphemous movie, explained the text he had composed, writing in an article which appeared in the April 3, 1977 issue of the New York Times: "I knew that the Gospels were lacking. The more I read Matthew, Mark and Luke, the less their narratives satisfied me...Four versions of Christ's life exist, and the most popular version is the least reliable. This is, to a considerable degree, the romantic fable of St. John."

Of course, it is not only probable that Bishop Chrysostom did not see the film himself; it is possible that he did not even read a review of it! However, the very fact that sinners who are today depicting criminals will attempt tomorrow to depict the Savior Himself for the whole world, should put an Orthodox bishop on his guard.

A detailed evaluation of this film was printed by us in our Newsletter #10 (April-May, 1977).

#### A NEW PLAN FOR THE ESTABLISHMENT OF AN AMERICAN PATRIARCHATE

The Word, official mouthpiece of the Antiochian Patriarchate in America, reports in its July issue that Metropolitan Philip (Saliba), head of the diocese, in his sermon at a Triumph of Orthodoxy service in Los Angeles, has turned with a proposal to the Pre-Conciliar Commission which is occupied with plans for the convocation of a new "ecumenical council," to "take action toward establishing an independent Orthodox Patriarchate in America, because 'we are no longer immigrants.'"

Apparently, Metropolitan Philip has thought out his plan for the establishment of an American Patriarchate well. As he envisions it, the Standing Conference of Orthodox Bishops of the Americas (SCOBA), of which he is vice chairman, should be "elevated to a formal Synod for America...which will truly represent six million free Orthodox believers and will be able to effectively respond to the moral and social challenges of our time." When the American Patriarchate is definitely established, it will "reflect both our organic unity and the richness and diversity of our cultures. Nevertheless, and not without cause, he feels that such a Patriarchate "can only be established by a common

decision of all Orthodox Churches." However, apart from the historical incongruity of the establishment of such a "Patriarchate," it would be very interesting to know on what principle the election of the "Patriarch" would be based. The Exarchate of the Ecumenical Patriarchate has taken few pains to hide its interest in the question of the primacy over the Orthodox in America, and it is quite possible that the so-called "O.C.A."s dreams of a patriarchate are not foreign to Metropolitan Philip, too.

It is interesting that the idea of an American Patriarchate found support in Patriarch Elias IV of Antioch who, when visiting America last year, said: "We affirm that in North America there should be an autocephalous Church with its own Patriarch and Holy Synod."

Speaking generally of the agenda of the future "ecumenical council," Metropolitan Philip said that he was deeply disenchanted with the content of the agenda, for "after twelve centuries of expectation, I find some of these themes outdated and irrelevant." In Metropolitan Philip's opinion, the agenda should include such contemporary questions as abortion (Evidently St. Basil the Great did not define the Church's relationship to this sin precisely enough!—Ed.), the murder of the elderly (the euphemism commonly employed for this is "euthanasia"), the ordination of women, artificial insemination, test-tube babies, genetic engineering, and (of course) world hunger.

However, one of the questions included on the agenda is the state of the "diaspora;" but Metropolitan Philip is afraid that the bishops who will be discussing this problem are very little acquainted with the special circumstances of life in America. Thus, he suggests that all the Orthodox Churches send representatives to America who would be able, first-hand, to "see...our liturgical and theological publications, our theological schools. But even more importantly,...see our dedicated and faithful clergy, our devoted laity, and our dynamic youth movements."

Given the spiritual state of the Syrian archdiocese in America, Metropolitan Philip's speech is truly a Triumph of Orthodox, is it not?

#### A DEBATE OVER THE CONVOCATION OF AN ECUMENICAL COUNCIL

The Parisian newspaper Le Monde included an interesting report in its June 23 issue, on a session of the Association of Religious Informants which dealt with the question of the convocation of an Orthodox ecumenical council. The speakers were Fr. Alexei Knyazev, rector of St. Sergius Theological Institute, and Constantine Andronikov, an instructor at the same institution.

Fr. Knyazev spoke of the differences between Orthodoxy and Catholicism, and then on the state of his own theological institute. His report elicited a lively discussion on the question of the convocation of the ecumenical council. Fr. Knyazev insisted that it was a necessity. Mr. Andronikov, a very influential man in the Paris archdiocese who has served as personal translator to the last three presidents of France, objected to this. Unexpectedly, he stated that he was in complete disagreement with Fr. Knyazev and felt that such a council would be dominated by bishops from Eastern countries who would be "purely and simply appointed by the communist authorities." Thus, such a council could not assemble freely, and to apply sobriquets to it of "Holy" and "Great" would, in his opinion, be "blasphemous."

He was supported in his position by Archpriest Alexander Trubnikov and Mr. German Ivanov-Trinadtsaty, who belong to the Russian Orthodox Church Outside of Russia. Fr. Alexander related how at the Pre-Conciliar Con-

ference in Rhodes, representatives of the Church of Romania had tried to buy information about Romanian emigrants. Mr. Ivanov-Trinadtsaty recalled how the Moscow Patriarchate, which is totally dependent upon the politics of the Soviet government, had completely reversed its policy vis-a-vis the World Council of Churches. The debate became quite heated, so much so that, in the words of the reporter, "candor triumphed over habitual ecclesiastical prudence, sometimes at the expense of charity."

#### A PLAN FOR THE PROFANATION OF JERUSALEM

Pastor Roger Fulton has made an appeal to the various Christian denominations for whom Jerusalem is a holy city to urgently protest the establishment of a site therein for an international conference of homosexuals (the exact location of which is Ma'ale Hahamisha, just outside the holy city).

The minister says that until quite recently he has actively supported all the national pretenses of the Israeli government, but on receiving the descriptive folder from which it became obvious that the homosexuals intend at their general meeting to take measures to strengthen their sinful movement throughout the world, hoping to impart to it "sacred endorsement" by the fact that they are organizing in the Holy Land, he became terribly alarmed.

Furthermore, as Pastor Fulton testifies, "some years ago the mayor of Jerusalem, over the protests of many Israelis, was responsible for defacing the beautiful Valley of the Cross (Vale of Rehavia)...by needlessly bulldozing a modern highway through the very middle" (of it), mutilating the entire panorama of that site.

"Currently this same mayor is pressing ahead with the building of a gigantic, ultra-modern sports stadium in the north-eastern section of Jerusalem and a wide super-highway leading to it," which will inevitably annihilate a number of sacred monuments.

"In the words of an orthodox rabbi recently quoted in the New York Times, this mayor is turning Jerusalem—for centuries a city of pilgrimage, prayer and learning—into a 'combined Hollywood and French Riviera.'"

Also, "at a Middle Eastern film festival held in America last year, an Israeli entry shocked many viewers. This pornographic film, 'The Paratroopers,'...contained explicit scenes of nudity, fornication and homosexuality."

Pastor Fulton has asked representatives of all religions to send telegrams and letters of protest to Rabbi Eleazar Schach, expressing their anxiety over the violation of the moral and architectural significance of the holy city. Such letters should, at present, touch upon three specific issues: 1.) the prevention of conferences of homosexuals, 2.) a ban on pornography in all its forms, and 3.) a moratorium on the construction of the sports stadium and any major highways which would mar and profane the holy city and its environs. Such protests should be addressed to the following:

Rabbi Eleazar Schach, chairman  
Council of Torah Sages  
Rabad St., Kyriath Hayeshivah  
Bnai Brak, Israel

and/or

Mr. Chaim Shaulson, editor  
Tsofar, P.O.Box 5430  
Jerusalem, Israel

### PROPERTY OWNERSHIP IN ISRAEL

To be a property owner in Israel, according to the Jerusalem Post's June 14 issue, is becoming increasingly difficult. The government is in great need of free land and is entirely without restraint as regards the needs and rights of landowners, appropriating the plots of land it requires. Thus, during military activity, border lands may be seized by the Ministry of War "till the cessation of hostilities," which, in view of the continuing clashes with partisans, could go on for years. In such a case, the owner is far from assured of compensation. Should his plot of land so much as attract the attention of the Ministry of the Interior, if only for use as a public park or recreational area, the ministry can expropriate up to 40% of it "without any compensation whatever." If the ministry desires to construct a road on the expropriated land, the unfortunate owner may, in addition to his loss, be obliged to pay for the construction, in part. By way of compensation for the loss of his property, the owner "may, however, be permitted to build more densely on the remaining 60% of his land and exploit it to his profit"!

In those cases when the government agrees to compensate a landowner for his loss, it either grants him land in another place, very often of less value, or fixes a price for it, frequently less than the land is actually worth. The aggrieved owner, of course, can seek justice from the government through the courts, but there also the government's rights are paramount. However, beginning with 1976, the government has "empowered the courts to link the assessment (on expropriated lands) to the cost of living index and to award, in addition, interest from the day on which the land was expropriated."

With satisfaction, the Post emphasizes that "most expropriated land (has) belonged to the Jewish population of Israel..." Unfortunately, our Russian Mission in Jerusalem has been repeatedly subjected to such cases of expropriation, if not outright confiscation; however, in a few instances it has managed to defend individual properties.

### ARCHBISHOP LEFEBVRE AGAIN PERFORMS ORDINATIONS

Conservative Catholic Archbishop Marcel Lefebvre has ordained to the priesthood twenty-eight students from his seminary in Ecône, Switzerland. The ordination constitutes a new challenge to the Vatican on the part of the archbishop, who has been forbidden to serve, but whose movement as before continues to grow. Hitherto, he has ordained eighty-nine priests for Switzerland, America, Argentina and Germany, to tend to the spiritual needs of the 140,000 followers he has managed to attract.

Archbishop Lefebvre met with Pope John Paul II and there were grounds for supposing that under the new, more conservative pope, relations with Rome would improve for the traditionalists. After his November audience with the pope, Archbishop Lefebvre told a correspondent for Newsweek magazine (reported in its July 16 issue) that he was prepared to sign a declaration accepting the decisions of the Second Vatican Council, but "interpreted according to tradition."

Apparently, his conditions were not quite acceptable to the Roman pontiff and the matter was permitted to die out. Then Archbishop Lefebvre published a report on his meeting with the pope, as well as a considerable portion of the correspondence on the matter of restoring unity with Rome, which, as some maintain, greatly displeased the pontiff. The ordination of new priests, despite the pope's ban, of course, has only served to increase that displeasure. "By going ahead with the or-

dinations he can expect the worst from the Vatican," said one observer. "The pope is very tough on discipline and Lefebvre has disobeyed him. It could be they'll be like two trains heading to a collision."

To the question: "Are you ready to compromise in order to achieve reconciliation with Rome?", put to the archbishop by Newsweek's reporter, Lefebvre replied: "I'll make a gesture, but not a compromise. If the pope demands we say the new Mass, we will turn him down."

#### ARCHBISHOP OF CANTERBURY TENDERS HIS RESIGNATION

Quite unexpectedly, Archbishop Donald Coggan of Canterbury has submitted his resignation, giving no explanation as to the reasons which compelled him to do so.

Traditionally, the archbishop of Canterbury is appointed by the English crown on the recommendation of the prime minister. However, beginning with 1977, the procedure of selecting and appointing a new leader for the Anglican church has undergone a certain amount of change. A specially formed commission, consisting of three bishops, three clerics and three laymen, will first present its proposal and recommendations to the prime minister, who for her part will submit them to the queen for review. The Commission informed the newspaper Christian World (see its June 8 issue) that "the views of those Christian leaders in (England), who wish to comment on the appointment, will be sought." Also, representatives of Anglican churches in other countries will be consulted this time.

Since, for the first time in history, the prime minister of England is a woman, the election and confirmation of the new head of the Anglican "Communion" will depend upon the wishes of two women.

#### CATHOLIC DIOCESE OF NEW YORK AT AN IMPASSE

The Catholics own fourteen hospitals in New York City, yet not one of them was associated with a medical college, which did not do much to raise the prestige of those institutions. Thus, since the New York Medical College was bankrupt and had a debt of ten million dollars, the Catholic diocese quite willingly assumed responsibility for that debt itself, on the condition that it be allowed to appoint twenty of the thirty members of the board of trustees and all five members of the Members of the Corporation, with the result that the college became essentially a Catholic establishment.

However, as the New York Times reports in its June 26 issue, two members of the board of trustees have already submitted their resignations, and several others are seriously considering following their example for a number of reasons of a moral and material nature.

Inasmuch as Catholicism has thus far continued its uncompromising opposition to abortion, one of the first decisions of the new administration was to discontinue abortions both in the college's hospital itself and in all other hospitals associated with it. The protesting members of the board of trustees maintain that the diocese has not kept its promise to keep the hospital non-sectarian, which is the condition for its continuing to receive \$2,250,000 in financial assistance from the state annually.

This has placed the Catholic archdiocese of New York in a difficult position. To relinquish its opposition (as a matter of principle) to abortion would mean losing prestige in the eyes of its fellow Catholics; but refusal to perform abortion would mean the loss of a tremen-

dous amount of financial support from the state authorities. Thus, all representatives of the archdiocese, when queried by reporters, are replying "No comment!", resorting to the customary ploy in use in America for avoiding tricky questions.

A member of the board of trustees who had been appointed by the Catholics and who wished to remain anonymous told the press: "Right from the beginning I warned the archdiocese that it could not have it both ways with the college—that it could not pretend to be non-sectarian and then prohibit abortions."

#### CATHOLICS PASS JUDGMENT ON THE AMERICAN GOVERNMENT

As the National Catholic Register reports in its July 8 issue, a law passed by Congress went into effect on April 29 of this year, on the strength of which employers are obliged to pay for their employees' abortions. The National Conference of Catholic Bishops has announced that it has not and does not intend to obey the new laws in this regard. Patrick Gray, an attorney for the NCCB, stated that, in view of Catholics' non-compliance with this law, insurance companies are refusing to provide them with coverage.

At present, the Catholic Church in America, in concert with 23,000 small Catholic employers, is suing the government and expects that many other groups, including non-Catholic churches and businesses, will join in this suit. U.S. District Judge John Pratt, before whom the suit was filed, supported this assumption.

Although the government has hitherto not insisted on enforcing this law and its representatives maintain that they have not been aware that Catholics were not complying with the new law, Judge Pratt has suggested that government lawyers agree to refrain from any enforcement of the law until July 5, when the first hearing on the suit is scheduled; the suit itself has not received any extensive publicity in the news media outside the Catholic press.

Fr. Edward Bryce, secretary for ProLife Activities for the NCCB, said that the Catholics had not issued any special instruction regarding noncompliance with the law, but stated that the time since April 29 has been used for "a serious amount of reflection on what the law was asking of us." He also expressed confidence that the case would be won.

#### THE MISADVENTURES OF ARCHBISHOP VALERIAN (TRIFA)

Archbishop Valerian (Trifa), who heads the Romanian Orthodox Episcopate of America, which some time ago was received into the Metropolia (now the "Orthodox Church in America"), has for a number of years been threatened with the loss of his American citizenship and even with deportation to Romania.

Jewish organizations involved in ferreting out their enemies in Europe are insisting on the deportation of Archbishop Trifa on the grounds that during World War II he was an officer in the "Iron Guard," a fascist youth organization, and took an active part in the liquidation of Jews and Masons. Archbishop Valerian, they maintain, concealed his membership in that organization when applying for American citizenship, and now refuses to acknowledge his guilt regarding the crimes of which he stands accused.

Pressure on Archbishop Valerian has increased tremendously. Not long ago, as is clear from a resolution adopted by the Church Congress of the Romanian Orthodox Episcopate in America, Congresswoman Elizabeth

Holtzman (a democrat from New York), who appeared before the subcommittee on trade of the House Ways and Means Committee to testify with respect to permitting "most favored nation" tariff treatment for Romania, demanded that the subcommittee take no action which would indicate approval of the trade act with Romania "until the Romanian government has fully cooperated in the prosecution of...Trifa,...one of the most infamous of the alleged war criminals living in the United States,... a leader of the Romanian Iron Guard during World War II, and now a bishop in the Romanian Orthodox Church..." Judgment in Archbishop Valerian's case has yet to be pronounced.

The trial of the Romanian archbishop puts the "O.C.A." in a rather unpleasant position, being forced to defend the honor of its bishop in the face of pressure from Jewish organizations.

Many years ago, before his episcopal consecration, Valerian Trifa petitioned to be received into the Russian Orthodox Church Outside of Russia, but his request was rejected by the late Metropolitan Anastassy.

#### CATHOLICS ASKED TO RECONSIDER THEIR VIEWS ON VALIDITY OF ANGLICAN ORDERS

In 1896 Pope Leo XIII, in his bull "Apostolicae Curae," condemned all Anglican ordinations as absolutely null and utterly void. Of course, such a decision by Rome could not be accepted by the Anglicans. Now, in connection with ecumenical dialogues by various unification committees, it has developed that the Anglican/Roman Catholic International Commission has arrived at the further conclusion (in addition to those of 1971 on the eucharist and 1973 on ministry and ordination) that the understandings of both Anglicans and Roman Catholics are in complete agreement.

In "Elucidations," a specially published pamphlet containing these decisions, it is stated that in due course another issue of the pamphlet will be published containing the Agreed Statement on Authority, i.e. on who and what constitutes the highest authority in the area of ecclesiastical administration.

Contemplating the possibility of a mutual recognition of each other's priestly orders by Anglicans and Catholics, the Commission considered that it is time for Rome to seriously review the papal decision of 1896, for "(The Commission) believes that our mutual agreement on the essentials of eucharistic faith with regard to the sacramental presence of Christ and the sacrificial dimension of the eucharist, and on the nature and purpose of priesthood, ordination, and apostolic succession, is the new context in which the questions should now be discussed...This calls for a reappraisal of the verdict on Anglican orders..."

It is quite doubtful that Rome will go so far at this time, but it is entirely possible that, with time, ecumenical strivings will accomplish this.

#### GUIDELINES FOR JOINT PRAYER SERVICES BETWEEN CHRISTIANS AND JEWS

As the magazine Living Church reports in its June 8 issue, New York's Central Synagogue and St. Peter's Lutheran Church, in the course of an entire day, worked out a set of guidelines for joint worship between Christians and Jews.

The symposium was organized by the National Council of Churches' Office on Jewish-Christian Relations and by the Department of Interreligious Affairs of the Union of American Hebrew Congregations. It began with a joint worship service conducted by Rev. Ralph Peterson and Rabbi Sheldon Zimmerman.



The new guidelines warn against using the Lord's Prayer at joint worship services "not because of the text itself, but because of its strong historical identification with the church alone." The document also states that one cannot expect Jews to pray in the presence of a cross or crucifix "since, unhappily, these are too intimately associated with memories of pogroms in their history"!

Prayers are to be addressed to God alone, without mention of Jesus Christ or the Holy Spirit, and such services should be held either in a Christian church or a synagogue, but never in an auditorium; nor should they be "tacked on to" meetings called for some other purpose.

The guidelines do not say what Christians should do with the crosses and crucifixes they have in their churches.

#### CATHOLIC BISHOP PRAISES PENTECOSTAL MOVEMENT

Archbishop Jadot, Apostolic Delegate in America, attended the Fifth National Conference of Priest and Deacons in the Charismatic Movement which was held in Stuebenville, Ohio, recently. The pope's representative said that the participation of priests and deacons in that movement adds "four distinctive features" to their life and ministry. "First of all, there is the concentration on the person of Jesus" and, therefore, "the immediacy of the presence of Christ which is experienced in the renewal cannot but be good for priests." The second feature noted by Archbishop Jadot is the movement's emphasis on community. The third feature is that priests in the movement "begin to understand the corporate nature of ministry." The fourth: such priests are beginning to appreciate anew the "centuries-old doctrine of the charisms."

At the conclusion of his address, Archbishop Jadot noted; "The Charismatic renewal happens to be a prominent and effective movement within the overall action of the Spirit of God in our contemporary world. (But) we cannot refer to it or think of it as the primary source of renewal."

The pentecostal movement is meeting with increasingly wider recognition on the part of prominent representatives of the Catholic world.

#### ARCHBISHOP IAKOVOS WINS THE GRATITUDE OF THE CATHOLICS

On the front page of its June 20 issue, Orthodox Observer, official mouthpiece of the Greek Archdiocese in America, printed a photostatic copy of a letter of congratulations sent by Pope John Paul II to Archbishop Iakovos on the occasion of his twentieth anniversary as exarch in America.

The pope expresses his indebtedness to Archbishop Iakovos, who first visited a pope in 1959 and said that his audience with Pope John XXIII at that time "was one of those first events which marked the beginning of a new era in relations between this See of Rome and the Ecumenical Patriarchate of Constantinople. Over the past twenty years you have made your own personal contribution towards deepening and strengthening these relations through other visits to Rome, through messages and through concrete encouragement of the dialogue between the Catholic and Orthodox Churches. I am particularly mindful of the very positive leadership you have given to Catholic-Orthodox study and cooperation in the United States. It is my prayerful hope that this work, so well begun, will continue to bear lasting fruit as we look with confidence to that day when Catholics and Orthodox, united in the profession of their common apostolic faith and in the bonds of full ecclesial commun-

ion, will be able to express their unity in the common celebration of the Holy Eucharist."

The publicizing of such an acknowledgement of Archbishop Iakovos' close collaboration with Rome on the front page of his official periodical again bears witness not only to Archbishop Iakovos' acceptance of a union, but also to his fearless promulgation thereof.

Despite the testimony of their own eyes, Greeks in America continue to lull themselves into a somnolent state with the comforting thought that, although many are hostilely inclined towards Archbishop Iakovos for personal reasons, his uniat statements do not trouble them, inasmuch as the major newspapers in the United States have not reported that their bishop has signed a union with the pope.

#### THE STORY OF A CHRISTIAN READIO STATION IN WASHINGTON STATE

Spotlight, a conservative weekly newspaper, reports in its July 2 issue that Pastor James Nicholls, a fundamentalist Protestant minister, has decided to close the privately-owned, independent radio station he operated from Puyallup (near Tacoma), Washington.

Pastor Nicholls decided "to make the U.S. public think," broadcasting programs in which they could hear various speakers discussing a wide range of topics. He proceeded from the premise that all the world's problems should be looked at from the point of view of religion and, therefore, after his speakers finished their deliveries, he concluded each broadcast with his own views on the question being treated.

As proof of his complete impartiality in all regards, Pastor Nicholls invited the notorious atheist Madalyn Murray O'Hair to speak for three hours, the only condition being that she be interviewed by Rev. Nicholls. She was encouraged to explain why she thinks atheism is good for the nation and to take phone calls. Madalyn O'Hair agreed, and a date was announced for the planned appearance. However, the proponent of atheism not only failed to show up at the radio station, but publically accused Pastor Nicholls of being an unmitigated liar, alleging that she had received no such invitation. Pastor Nicholls presented the Federal Communications Commission with documentary proof that arrangements had been finalized through Mrs. O'Hair's agent. The atheist then maintained that she was not answerable for contracts made through her agent!

He also proposed to give radio time to representatives of a radical revolutionary negro group, the Black Panthers, promising to run as many programs as necessary on their point of view until they felt that their "philosophy" had been sufficiently explained. In reply to this cordial invitation the Black Panthers put his name on the assassination list.

Despite his airing of so many viewpoints and the hospitality shown by his station to all contemporary "philosophers," Pastor Nicholls has received hundreds of threatening letters, directed against him personally and eleven attempts have been made on the lives of his employees at the station, including five shootings. Thirteen burglaries took place within the space of several weeks. Seeking protection from the government, the minister approached the FBI for aid after one of his employees had been seriously wounded. Six months later a detective finally showed up; when asked why he arrived so late, he said that he had come not in answer to Pastor Nicholl's appeal for help, but because he had been told that the pastor had a copy of a particular underground pamphlet published by the Black Panthers. The agent's interest in the pastor's plight was

aroused and he returned to his office. As it later turned out, he lost his position, probably for showing excessive zeal in seeing justice done.

The Federal Communications Commission twice condemned the pastor and demanded the discontinuance of his programs. At one of the hearings, a staff member of the FCC continually referred to Nicholls as a "right-wing extremist." When the pastor's lawyer asked for an explanation, the staffer told him: "You stand for God and country"!

Pastor Nicholls has been forced to close down his broadcasts as a result of having spent more than \$500,000 on court costs in connection with the FCC hearings.

Among his vocal opponents are the Jewish Anti-Defamation League of B'nai Brith and also thirteen ministers connected with the National Council of Churches who have accused him of anti-Semitism. Speaking of the NCC, the pastor said: "They have done more to turn the U.S. into a socialist country than any other single group."

The editor of the Newsletter gratefully acknowledges the receipt of donations from: Prof. G. Cvijanovic, P. Iljinsky, V. Kotliarevsky, the Rev. J. Petrow (Uruguay), D. Raymond, Gerald Johnson, L. Zimmerman, J. Christakis, Joyce Gibson, V. Pavlenko and Archimandrite Theophan.

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