

DEPARTMENT OF PUBLIC AND FOREIGN RELATIONS
of the
SYNOD OF BISHOPS
OF THE RUSSIAN ORTHODOX CHURCH OUTSIDE OF RUSSIA
NEWSLETTER #25

August, 1979

THE UNION IS ALMOST COMPLETE

It has become traditional in the relations between Constantinople and Rome that on the feast of St. Andrew, the First-called Apostle, a Vatican delegation greets the patriarch of Constantinople, and on the feast of the holy Apostles Peter and Paul the Ecumenical Patriarch sends delegates to greet the pope. As reported in L'Osservatore Romano, the Vatican's official newspaper, this custom continues unabated. Metropolitan Meliton of Chalcedon, a not infrequent visitor to the Vatican, headed a delegation to the pope this past June. He was accompanied by Bishop Damaskinos of Tranoupolis, director of the Orthodox Center at the World Council of Churches in Geneva, and also by Archimandrite Spyridon (Papageorghiou), pastor of the Greek parish in Rome.

Pope John Paul II received the delegation on June 28. These receptions are of interest to us because they are a barometer, as it were, of the progress which is taking place as regards the union of Constantinople with Rome. We shall cite several important passages from the speeches delivered on this latter occasion, as published in L'Osservatore Romano:

In his message to the pope, Patriarch Demetrios writes: "Very Holy and Blessed Brother, in writing...to you, we are thinking of your hopeful declarations and your acts in favor of Christian unity, and more particularly in favor of the theological dialogue which we are going to undertake for this purpose. At the same time, we have in view the happy fact that the preparatory work carried out on both sides is already completed and that by common consent of the two competent commissions a common basis has been found for the beginning of this official dialogue... We are happy to inform Your Holiness that, after the invitation which it fell on us to address to the whole of Orthodoxy in the world concerning the inauguration of this official dialogue as soon as possible, the answers so far received from local Orthodox Churches have been positive. Announcing this to Your Holiness, we wish to assure you and your Church that our Church of Constantinople, in her supreme responsibility within Orthodoxy, will do everything in her power to construct the holy edifice of unity, the foundations of which are laid." He also asks the pope "to encourage and intensify on the part of his (i.e., the pope's) holy Church this sacred effort undertaken in common..." (Emphases ours)

Metropolitan Meliton, for his part, greeted the pope and expressed his delight at being in his presence. He said: "Your Holiness, the joy and hope that spring from our presence before you, are increased by the fact that today's meeting takes place at a decisive turning point of the march towards Christian reconciliation, and, above all, of the progressive evolution of the sacred efforts of the Roman Church and the Orthodox Churches in the direction of unity; i.e., on the eve of the beginning of the official theological dialogue between the two Churches."

The pope replied in the same spirit, expressing his joy on the occasion of the present audience. He said: "Opening the Week of Prayer for Unity this year, I had suggested raising also a prayer of thanksgiving to God. It is God, in fact, who has brought forth the desire for unity and has

blessed the search for it by making us become more clearly aware of the depth of communion that exists between our Churches. The theological dialogue that we are preparing to begin will have, in this context, a decisive role. It is called to solve the doctrinal and canonical difficulties which still constitute an obstacle to full unity."

From all of these statements, it becomes quite clear that union between Constantinople and Rome has in fact already been decided upon. There remains but to find a convenient formula which may in some manner mask the betrayal of Orthodoxy.

THE SOUTHERN BAPTISTS & THE GREEK ARCHDIOCESE

The Orthodox Observer, official mouthpiece of the Grêek Archdiocese in America, printed an article in its August 1 issue, which reports with profound indignation that the Southern Baptists in Atlanta have decided to appoint two missionaries whose goal it is to attract to their sect those Greeks who do not live the life of the Orthodox Church.

On instruction from Archbishop Iakovos, Archdeacon Methodios (Tournas) penned an official protest to the Baptists, calling their action "blatantly un-Christian; nothing short of proselytism." In reply to this letter, Dr. Adrian Rogers, president of the more than thirteen million member sect, and Dr. Willian Tanner, executive director of its Board of Missions, sent the Archdiocese an explanation, and James Lewis, a staff member of their Home Mission Board, gave a telephone interview on the matter to the Religious News Service. "It was not our intention that this controversy be stirred up," he said, mentioning also that the Board was "surprized" by the Orthodox reaction. Another member of the Board said: "We were not trying to defame the Orthodox Church."

Bishop Maximos of Pittsburgh, director of the Archdiocese's Department of Interchurch Affairs, was especially "appalled" by the Baptists' steps, for it was only in 1977 that the Archdiocese and the Baptists conducted a successful, three-day ecumenical dialogue. "They must think we are heathens, following Zeus and Aphrodite," said the incensed bishop; and the archdeacon's letter advises the Baptists to direct their energies towards the conversion of "the unbaptized and non-believers."

A NEW SACKING OF THE ECUMENICAL PATRIARCHATE BY THE TURKS

As reported by the Greek Archdiocese's newspaper The Orthodox Observer, in its August 1 issue, the government of Turkey has proclaimed all the vestments and holy objects of the Ecumenical Patriarchate "national treasures." In order to make a detailed inventory of the Church's "national treasures," the Turkish authorities sent special bureaucrats to the patriarchate, demanding that they be given admittance to the patriarchal cathedral, vestry and storerooms. Quite recently, only a year and a half ago, a similar inventory of the moveable property of the patriarchate was made in the buildings of the patriarchate and its institutions, though the purpose of that inventory was to assess the property so as to facilitate its sale to meet excessive taxes newly imposed; the present inventory effects the remaining, indeed the most precious of the Church's possessions.

In its bi-weekly newspaper Church Truth (Ekklesiastiki Alitheia), the Church of Greece has called this action "unprecedented, unlawful and sacrilegious," but the Turks are very little moved by protests of any sort in general, let alone by those of the hated Orthodox.

This is far from the first time the patriarchal vestry has been looted by the Turkish government. Beginning with 1453 there have been several

attempts, the last successful one in 1821.

AN ATTACK ON THE CLERGY OF THE CHURCH OF GREECE

On the second page of the August 6 issue of the New York Times newspaper, there appeared a lengthy article describing the recent torrent of accusations of immorality and theft of Church property which has been directed against Greek bishops and clergymen. Not one of the accusations, however, has been substantiated in court. Nevertheless, the clerics who have been subjected to this slander and calumny have been obliged to retire under pressure from "public opinion." The majority of have been of an extremely filthy nature, ranging from the especially "popular" accusation of sodomy to the absurdity that a certain priest had trained a dog to attack his political opponents.

The cases of two bishops, Stylianos of Preveza and Prokopios of Cephalonia, have acquired wide notoriety, even abroad. Bishop Stylianos was accused by a certain Stavros Kaskanis (a defrocked priest) of carrying on an affair with a married woman from his former parish. The Greek newspapers even published a falsified photograph of the bishop reclining on a bed in the company of an unidentified naked woman. This photograph had been originally used in an attempt to blackmail the bishop. Meeting with no success, the defrocked priest sent it to Mr. Varvitsiotis, Minister of Education and Religion, who sent it to Archbishop Seraphim of Athens. The archbishop immediately ordered an investigation. The inquest, conducted with complete impartiality, proved the innocence of Bishop Stylianos, and the government's crime laboratory reported that the photograph was a fake. Nevertheless, he has had to retire because he has been the "subject of reports that scandalize the faithful." Bishop Prokopios of Cephalonia has been accused of selling a portion of the relics of St. Gerasimos of Cephalonia. Although not one reliable witness to the commission of the crime has been found by the government, the bishop will still be investigated by an ecclesiastical court.

Mr. Varvitsiotis is of the opinion that these attacks originate with the Greek communists who hope in this way to undermine the confidence of the faithful in their pastors, who have always enjoyed tremendous respect in Greece. He notes that both bishops who have suffered from slander were among the staunchest anti-communists of the thirty-two bishops of the Church of Greece.

The cases of the two above-mentioned bishops, as the New York Times notes, are far from new. In 1962, Archbishop Iakovos of Athens was subjected to a similar attack. He was accused of sodomy and of infecting an entire battalion of soldiers with syphilis while serving as an army chaplain in Asia Minor in 1922. An inquest proved that there were no facts to support the accusation; the archbishop had never been a military chaplain and had not been in Asia Minor in 1922. Despite a verdict of acquittal, he was not restored to his see. Archbishop Iakovos himself suspected that the attack against him had originated with the government, which wished to prevent the Church's effort to set up a bank to manage its own assets and to achieve a greater degree of independence from the Greek government. The government now wishes to force the Church to part with 80% of its property and offers to "help" the Church develop the remaining 20%. Mr. Varvatiotis, however, categorically denies the allegation that the government is trying to discredit the Church.

During the period of the military dictatorship in Greece, fifteen bishops were deposed by the colonels to "purify" the Church. Bishop Phillipos of Drama was one such victim. He fainted on a hot day while performing the wedding of his former housekeeper. He was consequently accused of

fainting, not because of the heat, but because he could not stand losing the woman.

"Whatever the forces behind the latest attacks on the clergy, the charges appear to be just as unsubstantiated as they were under the colonels, and even when the clerics are exonerated, they wind up being punished by losing their offices," noted the Times. "Many priests complain that the church hierarchy has not mounted a strong defense against its critics," and clergy are afraid to be seen so much as conversing with a woman alone. "Every bishop in the synod is afraid he will be the next target, so they all try to appease the Church's enemies instead of fighting them," noted a priest from Patras sadly.

In itself, the Times' article constitutes a very instructive lesson for many who indiscriminately believe unsubstantiated rumors about their bishops and clergy.

THE QUESTION OF RELIGION IN ISRAEL

In the June issue of its bulletin, the Jerusalem-based Christian Information Center reports that in March of this year the Supreme Court of Israel ruled that the rights of those Jews who have converted to another religion than Judaism be further restricted. Jews who adhere to the conservative or reform types of Judaism continue to be part of the Jewish nation, even though these groups are not formally recognized by the Israeli government. But persons who have embraced any form of the Christian religion are considered to be excluded from the Jewish people. As the bulletin states: "Through belief in the Incarnation of the Word of God, (such a person) becomes 'disincarnate.' His humanity, which involves of necessity ethnic and cultural ties, is de-recognized and he is henceforth considered a disembodied spiritual being, entitled to membership only of the spiritual community of faith, without being at the same time a member of the natural community of his people, into which he was born." The grievous sociological and psychological damage inflicted upon such people by the official stand is quite obvious.

In this regard, it is reported that, in order to avoid the restrictions of the Israeli law, the "Jews for Jesus" movement is striving to prove that its adherents are integral members of the Jewish people and thus, strictly speaking, they have not separated themselves from Judaism to join another religion. They maintain that their sect is not a different religion, but only another variant of Judaism which may be placed, as it were, on a par with reform and conservative Judaism. "Jews for Jesus" is, so to speak, a special confession within Judaism.

One can scarcely expect Israeli legal experts to accept such an interpretation. The publishers of the bulletin acknowledge that the position of "Jews for Jesus" is debatable from the Christian point of view; yet on the other hand they consider that the judicial position of Israel in this matter is entirely unacceptable from the point of view of human rights.

EPISCOPALIANS & THEIR NEW PRAYERBOOK

In its August 13 issue, Time Magazine reports that in September a General Convention of the Episcopal Church is due to meet, at which final approval of the text of the new prayerbook for liturgical use will be proposed.

In 1549, when the use of Latin was abolished in the Anglican Church and English was introduced in all its churches, Archbishop Thomas Cranmer took upon himself the responsibility of editing an anthology of prayers and services for general use, which subsequently became renowned for the

beauty of its language and was used until 1928 with little alteration. Changes made at that time were nevertheless very close to the original text and did not provoke any particularly violent reactions among the Anglicans at that time. However, today's reformers are not content with the 1928 alterations and have compiled a new prayerbook which has been used experimentally for three years. The new prayerbook has not only ruined the beautiful old language, but has introduced a number of new prayers, abbreviated and altered others, and left it up to the clergy themselves to improvise combinations of new services in accordance with their own taste. Much that was familiar to the Anglicans has been rendered unrecognizable.

As is to be expected, the change has to a significant degree divided the Anglicans. The famous George Gallup, himself an Episcopalian, has conducted a statistical survey of 512 Episcopalian laymen and 654 clergymen. The results were that 63% of the faithful prefer the old prayerbook, and only 23% the new. However, 80% of the clergy polled welcome the change. A survey of the controversy was commissioned by the Nashville-based Society for the Preservation of the Book of Common Prayer. This society, numbering 120,000 members, expects that, despite the preference of the faithful, only a miracle will prevent the approval of the new prayerbook.

YET ANOTHER BLASPEHMOUS MOVIE

The NBC Television Network is widely recommending its new film, entitled "Mary and Joseph: A Story of Love." Our Department of Public and Foreign Relations of the Synod of Bishops has received three advertisements for the film, all of which were sent within a short period of time in different envelopes and differ as to their content. This plainly indicates that the television is very seriously interested in making the adherents of all Christian religious groups aware of it. As the advertisements report: "...the three-hour NBC dramatic special (is) based on the Biblical account of the early lives of the mother of Jesus and her husband, Joseph....The drama, which culminates with the birth of the Christ child in Bethlehem, will be presented during the winter holiday season of the NBC Television Network."

Production of the film began on July 23 on location in Israel, where the entire program will be filmed. The title roles will be played by Blanche Baker (who previously starred in the "Holocaust" series) and Jeff East. The film without doubt will incorporate a certain element which Orthodox Christians will consider blasphemous, and we strongly advise our faithful not to watch it. Those who wish to write letters of protest to the television company may send them to the following address:

NBC Television News
Press Department
30 Rockefeller Plaza
New York, NY 10020

We urge our readers to write such letters.

THE DEATH OF CARDINAL OTTAVIANI

As reported in the Catholic News' August 9 issue, Alfredo Cardinal Ottaviani died on August 3 at eighty-eight years of age. The late cardinal was for thirty years a prominent member of the Curia and was well known as a man of an exclusively conservative theological outlook. The resolutions adopted at the Second Vatican Council profoundly disturbed the aged prelate and many newspapers printed his pithy saying: "I hope that I will be able to die a Catholic." However, the concept of ecclesiastical disci-

pline was firmly entrenched in him and, questioned by a reporter at a press conference in 1965 as to what he thought of the new Vatican decrees, the elderly cardinal replied: "Once the new laws become part of the Church's treasure, there is only one principle to go by: serve the Church." As a Catholic he accepted new heresies in obedience to the Pope.

Cardinal Ottaviani was very fond of orphans and arranged to spend most of his free time with them. Despite almost total blindness in the last years of his life, he continued to maintain a lively interest in church affairs.

Pope John Paul II presided at the requiem service and sent three messages of condolence: to Cardinal Confloniere, dean of the College of Cardinals, to Cardinal Seper, prefect of the Doctrinal Congregation, and to Renato Ottaviani, the late cardinal's nephew. In his letter to the dean of the College of Cardinals, the pope praised the late cardinal for his "absolute fidelity to the Church and the Holy See."

REQUIEM MASS FOR A NUN SLAIN AT AUSCHWITZ

The Edith Stein Guild is marking the thirty-seventh anniversary of the death of a nun of the Carmelite Order of the Catholic Church who perished in 1942 in the Auschwitz concentration camp. As reported on the first page of the New York Times' August 9 issue, a solemn requiem mass was celebrated to commemorate the event at St. Patrick's Cathedral in New York City.

Edith Stein was born into a large family of orthodox Jews. At thirteen she became an agnostic, but in her early twenties became interested in philosophy. Subsequently, she became a follower of and assistant to Dr. Husserl, a famous German philosopher. She embraced Catholicism in her twenties and entered the Carmelite Order, receiving the name Sister Benedicta of the Cross at her profession. By way of special exception, she was permitted by her superiors to write and even publish books.

Fr. John Kelly, in a sermon before the beginning of the mass, emphasized that Sr. Benedicta of the Cross, having become a Catholic, always continued to consider herself a Jewess and never rejected her people. He cited the 1973 declaration of the French Bishops' Committee for Relations with Jews which stressed Jewish ties with Israel and emphasized that "Jews are called to glorify the Divine Name by their holiness of their lives." He noted also that, at present, the Catholic attitude toward the Jews, as expressed by the Biblical scholar Tomasso Federici, is that "the Jewish people are called to give honor and praise to the name of the Almighty, a mission different from, but complimentary to, the mission of the Christian Church to proclaim the Gospel to all nations."

The Edith Stein Guild stresses that its goal is the betterment of relations between Catholics and Jews, without any attempt to preach Christianity among the latter. "We don't want them to convert (to Catholicism)," said Monsignor Nicholas J. Moore, moderator of the Guild.

Several members of the Guild are petitioning for Edith Stein's canonization, but the complete lack of miracles which can be attributed to her is a hindrance to such a step. Catholic practice still demands a minimum of two authenticated miracles prior to canonization.

SUPERCHURCH?

In its August 3 issue, the Daily News, a New York-based newspaper, printed a full-page article entitled: "Superchurch? Not yet, but Faiths Grow Closer."

Reporter Charles W. Bell makes a number of interesting observations in the realm of ecumenical achievements. He affirms that the dream of forming one Christian superchurch has failed, but that relations between Catholics and Protestants and between Christians in general and Jews have improved tremendously.

The term "superchurch," however, does not please the president of the National Council of Churches: "That words conveys a negative impression of a huge bureaucracy," he said. "We are not interested in one church except in the biblical (sic) sense."

As regards Christian-Jewish relations, as Rabbi Marc Tannenbaum testifies, there can be no doubt that "Jewish-Christian dialogue is at a higher state of development than at any time in the past two thousand years."

In certain cases, the ecumenical movement has cast itself in the role of unifier (e.g., the unification of the Unitarian and Universalist sects and, in certain cases, of Methodists, Presbyterians and Lutherans), but it has also caused many divisions immediately affecting several denominations. Thus, for example, the question of the ordination of women has divided the Anglicans, theological debate over the interpretation of the Bible has been a cause of division among the Lutherans, etc. The question of women has become very divisive among the Catholics, for, prior to the acceptance of the priesthood of women by the Episcopalians, the question of women as priests had not arisen in their midst.

Occasions where ministers of other denominations preach in other churches have become noticeably more frequent. At the centennial anniversary of St. Patrick's Cathedral in New York, many non-Catholics preached. Catholics have decided to give communion to non-Catholics in hospitals, if the latter so desire. However, there is quite a way to go before the formation of a single church which would incorporate all the many and varied traditions and practices of Christianity, in the opinion of the observer.

RAPID REBIRTH OF PAGANISM

In the Religion section of the August 6 issue of Time Magazine there appeared a report on a four-day Third Annual Pan-Pagan Festival which was attended by 325 neo-pagans, as well as occultists and witches from twenty-six of the United States and Canada. The festival was organized by a group which calls itself the Midwest Pagan Council. Rev. Gordon Melton, a Methodist pastor who heads the Institute for the Study of American Religion, considers, on the basis of statistical surveys, that about forty thousand people are presently involved in the movement.

Time describes the ritual of one pagan "handfasting" (wedding) ceremony in detail. John and Donna Beasley, both baptized Catholics, consented to undergo a Christian wedding in a Catholic church to please their parents and relatives; yet shortly afterwards, in the presence of 250 pagans, they underwent a "handfasting" ceremony. Those present chanted the Hindu word "om," and the newlyweds watched as a priest and priestess read invocations and prayers to gods symbolizing the four elements of air, fire, earth and water. In the course of the ceremony they submitted to purification with "holy" water, and afterwards to "communion" of bread and wine. Their heads were fastened with blue ribbons, his adorned with a golden medallion symbolizing the sun, hers with a silver one, representing the moon. Both then jumped over a broomstick and were subsequently declared to be man and wife.

A photograph accompanying the article shows a priestess wearing a crescent moon on her forehead, a scene from the wedding ceremony, and another from

a service for good weather.

The neo-pagans maintain that they have nothing in common with satanists, for "In order to believe in satan, you have to believe in Christ, since the devil is supposed to be the Antichrist (?!). Well, we don't believe in Christ," they say.

A CONVENTION OF CATHOLIC NUNS

The order of School Sisters of Notre Dame held a convention of its members at Mt. St. Vincent College, in New York. In the past, the order's sole function was to train nuns as teachers for Catholic schools. With the decline in the number of Catholic schools, and especially with the modernization after the Second Vatican Council, the order has decided to reorganize itself and has subjected its constitution to a significant degree of reworking. The nuns have received the freedom to choose their own careers and have gone wherever they wish. Some have begun to care for homeless women, other have continued to teach, some have submerged themselves in the study of various sciences, and others, it seems, have begun to counsel homosexuals.

From all corners of the world more than nine hundred nuns assembled for the convention, representing the more than nine thousand members of the order. Judging from the report in the August 11 issue of the New York Times, the convention was very colorful. Nuns from Europe and Asia came in black and dark colored habits; almost all the American nuns wore secular attire.

Sister Jacqueline Marie Merz, one of the order's provincial leaders, complained that "Our ministries are being aborted because there are no priests among us," and stated further that she considered herself personally called to the priesthood. Many nuns, especially from Latin American countries, have long since taken over the management of parishes due to the shortage of priests and "People ask (them) to say mass, to give communion and they have to say that they can't." Sr. Merz maintains that many priests "will feel threatened if people think a woman priest is better than a male priest."

The Catholic nuns are aware that the new pope is reaffirming the old traditions, but they hope that he will "learn more about our ministry" when he comes to America.

The "laurels" earned by Episcopalian women who have received "ordination" to the priesthood given no peace to their Catholic sisters. Thus, the English newspaper Church Times, in its June 1 issue, has predicted that the Catholics will begin to ordain women in about twenty years.

AN INTERESTING STATISTIC

When non-Russians interested in Orthodoxy ask what Bible our Church recommends they use, we usually suggest the English translation known as the King James (or Authorized) Version, considering this translation to be closer to the Greek text.

Not long ago we managed to obtain an interesting research paper on the Bible produced by Protestant specialists. Published as a 29-page booklet, it supplies comparative tables analyzing the texts of fifteen different translations of the New Testament, which, on comparison with the King James Version, are found to be lacking a whole series of verses which, for one reason or another, have been pleasing to the new translators, including individual words and even the name and titles of our Savior and of God the Father. The booklet persuasively proves the superiority of the old English Bible over the newer "version." In the

near future we hope to make it available in our book store. The cost will be \$2.00, postage included. Orders may be placed immediately

A JEWISH RADICAL & THE CATHOLICS

The August 5 issue of the National Catholic Register lovingly marks the seventh anniversary of the death of Saul Alinsky, the "self-proclaimed 'radical educator.'" The carrier of this noted American activist began in 1930 when, with the aid of Catholic Bishop Bernard Sheil, he organized a social movement among the Irish Catholic populace in Chicago to defend the rights of factory workers. Afterwards, on the advice of Bishop Sheil, Alinsky organized the Industrial Areas Foundation which, however, very quickly developed into a training ground for those seeking radical solutions to social problems.

Over a period of forty years, thousands of "activists" passed through the hands of Alinsky, accepting his ideology completely. Prior to his death in 1972, the radical principles he preached had received the support of a number of different church groups, and he began to conduct seminars in "democratic revolution." Teaching on the university level in 1965, he told Catholic monastics and clergy: "The only way to upset the power structure is to goad them, confuse them, irritate them, and, most of all, make them live by their own rules. If you make them live by their own rules you will destroy them." His lectures quickly bore fruit and it has become widely known that many seminarians, on the eve of their ordinations, went to Alinsky for advice "about values, revolutionary tactics, and such," and they received the wise advice of much time and experience: "You do what you can with what you have and clothe it in moral garments."

It is interesting that Alinsky never hid his negative attitude towards all "religious and political dogmas", as the New York Times noted even in 1965.

Monsignor John Egan, an instructor at Notre Dame University who grew up in Chicago, was a friend of Alinsky, and was the prime mover of the well-known Catholic modernist conference "Call for Action," spoke glowingly of his late mentor. "Call for Action," a meeting dominated by Alinsky's disciples, took place under the aegis of the National Conference of Catholic Bishops in October, 1976, and demanded the limitation of the bishops' authority and the ordination of women.

Donations received and gratefully acknowledged: Archbishop Seraphim of Caracas, J.M.Hartman, B. Gavalas, Mr. Holovach, Rev. R. Milonov, L. Karolov, Rev. G. Jensen, A. Bellino, Rev. S. Pavlenko, Rev. N. Connaught, L. Gelectos, D. Chisholm, Rev. P. Burlakov, Rev. N. Soloviev.

THE SYNOD BOOKSTORE

A small bookstore is located on the third floor of the chancery at our Synod offices at 75 East 93rd Street, N.Y., N.Y. 10028. A number of Russian and English language books are available. The following is a brief selection of some of the English language items available. Your mail orders and inquiries are welcome. If you send a check with your order please add 10% for postage and handling.

The Holy Bible (King James Version) - This is a 1979 printing by the American Bible Society containing the so-called Apocrypha (includes all the books of the Septuagint plus II Esdras). Basic textual references

are included at the foot of most pages. An index includes a listing of some Alternative Readings and Renderings, a key to some Words Which Have Changed In Meaning in modern English, and 8 maps of the Bible Lands. A Presentation Page at the front makes it a gift edition. \$8.35 Hardcover.

The Calendar Question - 1973: Jordanville, Holy Trinity Monastery, text by The Rev. B. Sakkas, translated by Holy Transfiguration Monastery. A well known discussion of the issue of the new calendar (Gregorian) versus the traditional calendar (Julian). \$1.25 Papercover.

A Commentary On The Divine Liturgy - by Nicholas Cabasilas, translated by J.M. Hussey and P.A. McNulty, with a foreword by R.M. French. Original edition in 1960 by S.P.C.K./this edition 1977 by St. Vladimir's Seminary Press. \$4.50 Papercover.

The Desert City (an introduction to the study of Egyptian and Palestinian monasticism under the Christian Empire) - by Derwas J. Chitty. Originally published in the United Kingdom by Basil Blackwell and Mott/this edition by St. Vladimir's Seminary Press. \$5.95 Papercover.

The Desert Fathers - translated by H. Waddell. This is one of the most well known translations (from the Latin text) with an introduction also by H. Waddell. Includes ten sections such as "The Life of St. Paul the Hermit" by St. Jerome, "The Sayings of the Fathers", "The Life of St. Mary the Harlot" by St. Ephraem of Edessa. \$4.25 Papercover.

The Dogma of Redemption - by Metropolitan Antony (Khapovitski). 1979: Montreal, Monastery Press, with a foreword by Bishop Gregory (Grabbe), an Introduction by Archbishop Vitaly of Montreal, an appended sermon by Metropolitan Philaret, and a brief biographical note concerning Metropolitan Antony. This is the first English translation of an article originally published in 1917 in the Theological Herald, a journal published by the Theological Academy of Moscow. Translation by Holy Transfiguration Monastery. A significant discussion of Orthodox perspectives versus the ideas and influence of western scholasticism.

The Lenten Triodion - translated from the Greek by Mother Mary and Archimandrite Kallistos Ware. 1978: London, Faber and Faber. A significant addition to the liturgical resources available in English in the tradition of the Festal Menaion (1969: London, Faber and Faber). Also contains a chapter on the Structure of the Great Fast (unsigned) and a chapter on the Meaning of Great Lent (by Archimandrite Kallistos). 699 pages, \$28.00, Hardcover.

----- NOTE: All prices subject to change without notice. Please allow at least three weeks for delivery.