

DEPARTMENT OF PUBLIC & FOREIGN RELATIONS  
of the  
SYNOD OF BISHOPS  
OF THE RUSSIAN ORTHODOX CHURCH OUTSIDE OF RUSSIA  
NEWSLETTER #33

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EVENTS IN THE LIFE OF THE RUSSIAN ORTHODOX CHURCH OUTSIDE OF RUSSIA

During His Eminence, Metropolitan Philaret's sojourn at the Lesna Convent in France symptoms of an illness were manifested which required an operation. With the consent of Dr. Mironov, a physician who has been well acquainted with the state of the Metropolitan's health for a number of years, His Eminence was flown to San Francisco where the operation was quickly performed. On the orders of his physicians, the Metropolitan was required to submit to a lengthy period of recuperation under their observation. This period of recuperation was spent in San Francisco, after which, in late October, he returned to New York.

His Grace, Bishop Gregory, the secretary of the Synod, visited the Metropolitan on a number of occasions to inform him of recent developments.

ABBESS MAGDALENA

In mid-September, Abbess Magdalena of the Lesna Convent in France accidentally fell and fractured her hip. She was immediately rushed to a hospital, where an operation was performed on her which, in the opinion of the attendant physicians, was successful. Shortly thereafter she was able to stand and walk about her room with the aid of crutches. She has since returned to the convent and is considered to be well on the road to recovery.

CHURCH IN EMS

After World War II, the Orthodox church in the city of Bad Ems, West Germany, which belonged to our Diocese of Germany, was seized by the Paris-based Russian Diocese of Western Europe presently under the jurisdiction of the Patriarchate of Constantinople. The case concerning the ownership of this church was taken to court and has dragged on for many years. It has only now come to an end with the full recognition of our Diocese of Germany's rights to the ownership of its churches. A similar case regarding the ownership of the church in Baden-Baden, which had been illegally given over to the Moscow Patriarchate by the forces of occupation, is also coming to an end.

50th ANNIVERSARY OF HOLY TRINITY MONASTERY

On August 31 of the current year, the feast of St. Job of Pochaev, Holy Trinity Monastery in Jordanville, New York, joyfully celebrated the passage of fifty years since its founding. Of its original founders only one—Archimandrite Panteleimon (Nizhnik)—now remains alive.

Fr. Panteleimon arrived in America in 1913, with the intention of finding a job so as to be able to assist his family in Grodno, a course of action taken by many of his friends and acquaintances. He arrived in Chicago and found work in a local sugar factory. Frightened by the ease with which one could forget God amid the allurements of the "good life" in America, the pious young man entered St. Tikhon's

Monastery in 1918, where he lived for ten years and at which he was ordained first to the rank of hierodeacon and then to the rank of hieromonk. Finding at St. Tikhon's Monastery a lack of that tranquility necessary for successful monastic struggle, Fr. Panteleimon decided to depart for a more calm and peaceful place. To this end, he first took a job in the Sikorsky aeronautics factory in Connecticut with the aim of accumulating sufficient funds to purchase a suitable site.

While he had been living at St. Tikhon's Monastery, he had made the acquaintance of Ivan A. Kolos, who was at that time the choir director at a nearby parish. Kolos also began to contemplate becoming a monk, and they decided to wage the monastic struggle together. By 1928, both friends had managed to save enough money to place a down-payment on a plot of land in New York's Mohawk River valley, but both continued to work until the land was fully paid for. Soon they were joined by another monk from St. Tikhon's Monastery, Fr. James.

As Fr. Panteleimon relates: "In the spring of 1930, after Pascha, I left the factory and went to our own land. Everything there had been allowed to fall into neglect; all around was quiet; there was not a soul. I walked in the forest, delighted in the surrounding stillness, and, ascending the hill, surveyed our farm: an old, windowless, two-room hut with a well nearby. There were four other wells on different sites throughout the property, but that was all. All around us stood the forest—tranquility, wilderness."

Frs. Panteleimon and James were soon joined by two choir directors—one of them, Ivan Kolos, later became Fr. Joseph; the other became Fr. Paul. In all, seven men gathered together. With the arrival of Vladyka Vitaly in America, the monastic community asked him to head their little brotherhood. They began to serve the full daily cycle of divine services and in the meantime continued to work on establishing their farm. Soon they were able to purchase a cow and a team of two horses. They constructed a barn in which to store hay. Utilizing wood cut from their own forest, they prepared lumber for the construction of a building to contain sixteen cells and a house church, which was finally completed in 1935. Unfortunately it burned to the ground on the very day of its consecration. Grieved, the brethren did not, however, despair, but began immediately to construct a new building.

Over the fifty intervening years, the little windowless hut has grown into a large monastery with a magnificent church and a large monastic residence building for the brethren, replete with a printing establishment, offices and refectory. There is also a seminary housed in a separate building which contains a library and to which a new wing is presently being added to contain a museum and archives. Farm-related buildings abound, and another beautiful church graces the monastery's cemetery.

#### AN ILLUSORY HOPE FOR AUTOCEPHALY

A small bulletin published by Basil Stroyen, a priest of the "Orthodox Church in America", entitled Orthodox Herald, reports in its September issue that there is a slight chance that the Orthodox Church of Finland might finally receive its autocephaly. In the midst of that Protestant country it has finally managed to find a candidate for another episcopal consecration. It is held that, in order to receive autocephaly, Finland must have a minimum of three dioceses (though how many parishes there might be in those dioceses is

irrelevant) and four bishops.

For the post of the fourth bishop a layman, one Pertti Rantala, a 38-year old choir director, has been found. In February of this year he was tonsured into monasticism with the name of Mark and ordained hierodeacon and hieromonk. On March 2, he was elevated to the rank of bishop and appointed vicar to Archbishop Paul.

Having fulfilled all the "canonical" requirements, Archbishop Paul intends to petition Constantinople to grant the Finnish Church the status of autocephaly. All that is lacking is an Orthodox nation, ecclesiastical tradition and the Orthodox way of life...

Prior to the Revoltuion in Russia, Finland was one of the diocese of the Russian Church, the last of whose hierarchs was Archbishop Seraphim. In the 1920s he was expelled from Finland by the authorities and his place was taken by German Aab, who quickly obtained the recognition of the Patriarchate of Constantinople which transformed the Russian diocese into its own exarchate. The Russian Orthodox Church Outside of Russia at that time lodged a protest against this action of the Patriarchate of Constantinople.

#### THE LAVRA OF THE DORMITION AT POCHAEV IN VOLYNIA TODAY

The magazine Glaube in der Zweiten Welt, which is published for countries where use of the German language predominates and which specializes, for the most part, in articles concerning the state of religion in communist-dominated lands, has dedicated its entire 1980 issue to the theme of "Russian Orthodox Monasteries Today."

This anthology presents a great many valuable and interesting facts on monasteries not only in the Soviet Union, but also abroad. Dr. Gernot Saide, with the conscientiousness peculiar to German scholarship, has determined that the Russian Orthodox Church Outside of Russia has twenty monastic communities or monasteries scattered throughout the various ends of the earth, in which, not counting monastics who live outside the monasteries (hieromonks servicing cathedrals and bishops) there are eighty monks and two hundred and twenty-five nuns.

Regarding monasteries in Russia, there were, prior to the Revolution, 1,257. In 1922 their number had fallen to 531. By 1929, there was, apparently, not a single monastery in existence in Russia. However, in 1945, when Stalin had to utilize religion for his own ends, eighty-seven monasteries were reopened. Since then their numbers have fallen off tremendously, and in 1979 there remained all of seventeen monasteries, of which the majority are located near the Polish border and in the Baltic republics.

All monasteries in Communist-dominated countries are subjected to tremendous constraints and restrictions. Thus, the Lavra of Pochaev, which prior to World War II harbored several hundred monks, now has only thirty-six. Within the monastery's buildings the atheists have established their own clubs, a clinic, the officies of the city government and a museum. The hostels have been shut down by the regime and in one of them a psychiatric hospital has been set up. The insane often enter the churches and cause disturbances during the divine services. The regime has repeatedly attempted to close the Lavra, but the faithful have hitherto managed to forestall such attempts.

In order to force the monks themselves to abandon the monastery, the godless, as the Committee of the Defense of Believers' Rights in the Soviet Union reports (this information was compiled in 1975

and made public in 1979), began to confiscate their passports on which stamps had been affixed confirming that they resided at the Lavra. Deprived of the right to live in the Lavra, many monks were forced to leave it. Many were roughly seized and dispatched to various remote parts of the Soviet Union. In 1960 the particularly unyielding monks were subjected to x-rays, after which the majority of them fell sick of cardiac disorders and other ailments. As a result of the atheists' actions forty monks departed from the monastery. Grigory Upka, a twenty-year old monk, was murdered by the godless in prison. Fr. Amphilokhy Holovatiuk was seized by the police and was practically strangled during his arrest. He was subsequently incarcerated in a psychiatric hospital in which they injected him with substances which caused him to fall seriously ill, so that with the best will in the world he could not return to the Lavra.

On festivals, when tens of thousands of pilgrims were wont to repair to the Lavra, the authorities forbade bus drivers to transport the pilgrims under threat of losing their driver's licenses. Young and old had to go on foot. At the same time, even the city hotel did not dare accomodate pilgrims. Thus, the faithful began to gather a night in the summer Cathedral of the Trinity which had been built under the administration of His Beatitude, Metropolitan Anthony when he had been archbishop of Volynia. Here also the authorities found a way out of this position: the monks were informed that if this did not cease, the police would shut down all the churches of the Lavra. Now the pilgrims have nowhere to spend the night. The police, both in uniform and in plain clothes, are continually breaking into the monks' cells and the churches during the divine services, violating all order and tranquility. Many pilgrims are being subjected to violence by the police and, should the persecuted die, the physicians are required to declare that the cause of death was heart failure. The godless have taken several monks off "to Athos," i.e. simply dragged them from the Lavra by force and sent them out into the Soviet Union. The Lavra does not have the right to accept young monks or novices into its brotherhood. The godless hope that the older monks will die off and that they will then find it much easier to close down the Lavra.

The above-cited facts were contained in a report signed simply: "Residents of the Lavra of Pochaev."

#### AN ECUMENICAL MEETING BETWEEN LUTHERANS & ORTHODOX

The Patriarchate of Constantinople, which is sunk deep in the mire of ecumenism, is apparently preparing for dialogues with the Lutherans. Conferences have been organized far from any major religious centers and almost nothing has been reported concerning them in the press.

The Ecumenical Press Service, in its September 18 bulletin, reports that there was just such a conference held in Skalholt, Iceland. Prior to this, other similar conferences had been held in Sweden (1978) and West Germany (1979), and in March of the current year in the Orthodox Academy on the Island of Crete.

Seventeen representatives of the various Patriarchates and Churches resolved at their week-long (Sept. 6-13) gathering that the time has come to inform the Patriarch of Constantinople that the preparatory commissions have completed their work and that now members of the commission may be appointed for the initiation of a direct dialogue between the Orthodox and the Lutherans.

Metropolitan Emilianos (Timiadis), a prominent ecumenist who acts frequently as a representative of the Patriarch of Constantinople, has expressed the hope that now there shall be employed "a new methodology in pursuing dialogue with Lutherans—not comparing each other's positions, but putting ourselves before the mirror of the doctrine of the one church of Christ."

However, Metropolitan Emilianos foresees difficulties, considering that the Reformation was a historical phenomenon which the Orthodox Church did not undergo. "If the eleventh century was the split between Eastern and Western Christianity and if the sixteenth century was the Reformation, the twentieth century is the time of coming together and understanding," he said, as ever seeking to avoid difficulties.

Dr. Dan Martensen, the Lutheran World Federation's secretary for interconfessional research and dialogue, who was an observer at the Orthodox meeting, made a statement of his own: "On at least two counts we Lutherans have reason to be pleased by the recent actions taken by the Orthodox technical commission in Iceland. First the commission has declared that its period of cooperation has come to an end. Before the meeting here neither the Orthodox participants nor the Lutheran consultants were certain that this would be the outcome. Second, a newly formed joint sub-commission (which met at the close of the meeting in Iceland) came to a basic agreement on the agenda for the first dialogue session, to take place late August of September 1981. Ecclesiology is the umbrella thematic which the dialogue will begin. Each side will make presentations on the role of the Nicene Creed in the life of the church and their understanding of the theme, 'Participating in the Mystery of the Church.'"

#### A CONFERENCE OF THE WORLD COUNCIL OF CHURCHES IN AUSTRALIA & THE ORTHODOX ACTION BROTHERHOOD

In our Newsletter #31, we reported on a conference of the World Council of Churches which was held in Melbourne, Australia, information on which we culled from the foreign press. Now, however, we have received further information based on reports in the Australian press and accounts of personal meetings between members of the Orthodox Action Brotherhood and delegation from the conference.

The Orthodox Action Brotherhood in Australia, on learning of the upcoming conference at which five hundred delegates from one hundred different countries were to be present, decided to use the occasion to inform the W.C.C. of the true state of the Church in the Soviet Union and of the persecution of believers there, especially the priests Dmitri Dudko, Gleb Yakunin, Vasily Romaniuk, and also the nun Valeria and the believers Ogurtsov, Osipov, Ogorodnikov and a host of others.

Throughout the Brotherhood was extremely active and industrious. A great number of copies were printed up of the Brotherhood's appeal to the conference participants, citations from the secret report of the KGB dealing with the position of religion in the Soviet Union, as well as proof that the disintegration of the Church is proceeding according to the plan of the Soviet regime, statements of Soviet hierarchs denying the fact of the persecution of the Church, and examples of the use of psychiatric means in the struggle against the faithful.

A group called "Christians for Freedom," which had been formed in Melbourne recently, was the first to take up the banner. Utilizing the above material on the persecution of religion, it issued a pamphlet entitled "Indifferent Observers?" urging the conference to come out ultimately in defense of Christians and to disabuse itself of the accusation of indifference to the fate of the persecuted. The pamphlet was distributed to each delegate a week before the beginning of the conference's sessions. "Christians for Freedom" also organized its own press conference and asked reporters to familiarize the delegates with the facts of the persecution of the Church. The press was shown that hitherto the W.C.C. had shown such a callous reserve regarding the fate of those martyred for the Faith that it had received the nickname from them of "indifferent spectators at the foot of the Cross."

The meeting clearly showed what manner of reply one can expect from the leaders of the W.C.C. Rev. R. Rollason, the W.C.C.'s Information Officer, who was present at the press conference of his own accord, expressed the opinion that the defense of the persecuted Christians is a political act which could hardly be discussed by the Conference dealing with the problems of World Mission and Evangelism. He also remarked that it would hardly be appropriate to consider "such pleasant and humanitarian Soviet delegate-priests" as agents of the KGB and that the Keston College in England is now investigating the question.

A demonstration, however, was successfully organized, at which representatives of "Orthodox Action", as well as other social organizations, took an active part. All leaflets and pamphlets were quickly disseminated; as our correspondent reports, not a single one was cast to the ground. Those who received them began to raise many questions.

A branch of Amnesty International (from the state of Victoria) timed a display to coincide with the Conference, devoting much material to the Christians persecuted for the Faith in the Soviet Union, presenting their photographs and those of churches demolished by the godless. These expositions stirred interest among a number of delegates and led to personal contacts with members of the Orthodox Action Brotherhood.

Thomas Little, the Catholic bishop of Melbourne, was present at the Conference in the capacity of observer.

The Orthodox group was headed by Archbishop Stylianos, the exarch of the Patriarchate of Constantinople. Before the Conference, he organized a meeting at which two theological reports were delivered on the theme of the unification of the churches.

Michael Oleksa, one of the "Orthodox Church in America's" priests in Alaska, was present at the Conference as a representative. The Russian Orthodox Church Outside of Russia did not participate in any way in this conference.

#### THE SOVIET DELEGATION & THE CONFERENCE OF THE WORLD COUNCIL OF CHURCHES

The Soviet delegation at the Conference of the World Council of Churches at Melbourne was headed by Metropolitan Anthony of Leningrad. Also included were Archbishop Makary of Uman' (a young bishop who has enjoyed a prominent career abroad and was recently elevated to the rank of archbishop with the right to wear a diamond-studded cross

on his klobuk), as well as nine laymen. Also present, though not in the official capacity of delegates, were Bishop Amvrossy (Nikoladze), five laymen and several members of the Soviet consular staff. To this group belonged Mstislav Voskresensky, Metropolitan Anthony's personal interpreter, who did not leave his side even for a minute, even when there was no need of his services.

As reporters observed, Archbishop Makary, who, compared to Metropolitan Anthony, was more modest of demeanor and dress, departed himself with great self-assurance. In May of 1977 Archbishop Makary had headed the pro-Soviet "Christian Peace Conference" in Australia, setting up an permanent branch of that organization there at that time. At that time he presided dressed in secular garb.

Our reporter has divided all Soviet participants at that conference into three groups: 1.) employes of the KGB; 2.) persons concerned with administration who work closely with the KGB; and 3.) clergy and believers who are nonetheless under the complete control of the KGB.

During sectional meetings and press conferences mention was frequently made of incidents of the violation of freedom of conscience and human rights in the Soviet Union. Voices were raised in defense of the persecuted religious activists and ordinary believers, but not a single resolution was passed condemning the Soviet Union for these acts of violation and persecution.

At a press conference held at the beginning of the second week of sessions, Metropolitan Anthony replied to the question as to what the Moscow Patriarchate intended to do to help those arrested for the faith, that "this is a political question." Similarly, to the question of the fate of the Nun Valeria and what had been done to help her, the Metropolitan again replied that "this is politics," and immediately left the press conference.

To those who were trying to defend the Christians persecuted in the Soviet Union this tactic of intimidation and threats (both during the sessions themselves and even during personal conversation) became quickly apparent. An allusion to Soviet aggression in Afganistan provoked the threat of the Soviet representatives that, should they accuse the U.S.S.R. of the violation of human rights and of aggression, the Soviet Union would withdraw from membership in the W.C.C. Voices raised in defense of the persecuted Christians resulted in the announcement that this could lead to closing of all the churches throughout the U.S.S.R.

Archbishop Makary, speaking in English, appealed to the delegates' Christian conscience, reminding them that the objectives of the Conference was the dissemination of the Gospel of Christ among the nations and that, thus, they ought to concern themselves with that goal exclusively. In the same statement he proudly noted that "Millions of believers in the U.S.S.R. share the politics of their government," and that the U.S.S.R. has sent its army into Afganistan "only after fifteen appeals" on the part of the Afghan government. Following Archbishop Makary, two other delegates also made statements, both on the theme of politics (Afghanistan and Uganda), insisting that should the proposal to adopt a resolution condemning aggression in Afghanistan be adopted, the Moscow Patriarchate would leave the membership of the W.C.C. and its further participation in the ecumenical movement would be in question.

Pastor Coleman's article, which appeared in the June 5, 1980 issue of New Life, reported that Stoyan and Komendant spoke in Russian, and so quickly that the interpreters could not keep up with them. But the pitch of their voices and their gesticulations gave one to understand that they were protesting against any mention of Afghanistan in a resolution. Emilio Castro, a representative at the conference, immediately announced a tea break at this critical moment. When the delegates returned to the hall, it was immediately proposed that they adopt another resolution in which there was no mention of Afghanistan. The vote was 66 to 58 in favor of this resolution. Here it must be noted that the Soviet block, not counting its Western supporters, officially comprised 34 individuals. Thus, 66 votes against the proposal of the Pakistani delegate was not very impressive, especially if we consider a great number of those who abstained from the voting.

Our correspondent regrets that Fr. Michael Oleksa, the representative of the "O.C.A.", was not present at any of these debates, for, in his opinion, he could have by his presence roused those who abstained from voting and in this manner exercised a measure of influence on it.

Was Fr. Oleksa's absence really accidental? Is it not possible that the Mother Church had advised its Daughter not to meddle in its affairs? He was also absent for a period of three days at the end of the sessions, when all the resolutions of the sessions are drafted and adopted.

The Moscow Patriarchate has again rendered considerable service to the Soviet government, as has been amply demonstrated by the Conference at Melbourne. One non-Orthodox critic, speaking of the Soviet delegates, said: "At this conference there were NO DELEGATES EITHER FROM THE ORTHODOX CHURCH, OR FROM ANY OTHER CHURCH. The only voice heard was the voice of the atheistic Soviet State and its propaganda agencies from the KGB."

#### MORE AID FROM THE WORLD COUNCIL OF CHURCHES

In its September 14 issue, the National Catholic Register newspaper reports that the Geneva-based World Council of Churches has announced a record total of \$775,000 in grants from its special Program to Combat Racism, including \$335,000 to militant black organizations in southern Africa.

The South West Africa Peoples' Organization, which trains terrorist partisans, will receive \$200,000. The African National Congress, outlawed for its revolutionary activity, will receive \$150,000 to publish journals and support its campaign of opposition to the government.

In the past we have reported that the W.C.C.'s donation of similar funds two years ago provoked such a degree of protest that two member churches withdrew from that organization, to the shame of the Orthodox participants in that supposedly Christian organization.

#### ST. MICHAEL'S FARM FOR BOYS & THE MONASTERY OF THE ASCENSION

The Living Church, an Episcopalian magazine, reports in its August 17 issue, that St. Michael's Farm in Picayune, Mississippi, now has a new director. The Farm had been founded by the Episcopalian priest Victor Menard in 1954 with the purpose of giving boys in trouble with the law a second chance. After the founder's death, two other Epis-



copalian clergymen managed the Farm. In 1970 the Farm passed to the supervision of an Episcopalian monastic order. In 1977, the community, consisting of two priests and one novice, was received into the "Orthodox Church in America." The trustees of the Farm, however, remained Episcopalian.

"The Orthodox Church in America" was extremely happy to obtain the little monastic community. The Episcopalian were also glad. "Our job is helping boys with problems, not fighting theological battles," said a board member at the time. However, it soon became clear that this coexistence of Orthodox and Episcopalians was not proceeding as smoothly as had originally been hoped. Several of the monks began to demand that the property be placed in their name. They have been accused of permitting their monastic concerns to assume greater importance than the original objective of helping troubled youths. Mr. William Menard, the brother of the Farm's founder, announced the monks' resignation as of June 1, citing irreconcilable differences. He also stated that a full accounting of the matter is in process, but that attempts to contact Bishop Dimitri, who heads the monastic community, have thus far been unsuccessful.

Menard also stated that Episcopalians from nearby towns have spent recent weeks cleaning the buildings and the chapel, which were in "a deplorable state." A certain Mr. Yancey and his wife are in residence on the Farm and have emphasized their commitment to the founder's ideals.

The monks of the Monastery of the Ascension have since relocated their monastery in the state of Georgia, the wiser, we trust, from the failure of their attempts at coexistence with the heterodox.

#### THE POPE & THE JESUITS

In its August 22 issue, the newspaper Rheinischer Merkur gives an interesting survey of the relations between the Pope of Rome and the Jesuit Society.

Recently Catholic newspapers have reported that Pedro Arrupe, the General of the Society of Jesus, had tendered his resignation, and that the Pope, they say, begged him to remain at his post. However, the Vatican's newspaper L'Osservatore Romano mentioned the fact only that Arrupe had sent the Pope a resignation, but supplied no commentary on this. Since then it has become clear that Arrupe had held lengthy consultations with permanent representatives of the Society of Jesus in Rome, had petitioned for a papal audience, had waited several months for it and, finally, had been received for all of fifteen minutes, withal not having the time to discuss his petition. The Jesuits, who had planned a general conference of their society late in 1981 or early in 1982, unexpectedly cancelled all preparations for the gathering. There is not doubt that Arrupe did not submit his resignation for reasons of failing health. He is only seventy-three years old and full of strength and energy. If he goes into retirement, it would be the first such incident in the history of the Society, which was founded in 1534. As early as September of last year the Pope wrote to the Society that it should concern itself with saving the power of religious life, renewing internal and external discipline, and giving preference to the true doctrine of the Church over higher scholarly pursuits. Pedro Arrupe announced the Pope's order to the members of the Society, but it would appear that the Pope was not satisfied with the results and advised

him to submit his resignation.

On the other hand, the Parisian newspaper Le Monde notes in its August 4 issue, that many Catholic legal experts find the law for the appointment of the Society's General vague and theorize that the rejection of Fr. Arrupe has as its goal the correction of the matter by means of leaving to the Pope the occasion of the appointment of a new General instead of having him elected by a general conference of the Society.

Members of the Jesuit Society have long been prominent as leaders of revolutionary movements, especially in South America. The National Catholic Register reports in its September 28 issue that there has taken place in Argentina a meeting of two hundred anti-communist leaders who, in support of their own military government, adopted a number of resolutions, among which was one stating that the Jesuits and President Carter are aiding the penetration of their country by Marxists. One of their resolutions aimed at "fighting communism at every level" and suggested that the government expell all Jesuits from Argentina. The Latin American Anti-Communist Confederation stated that the Jesuits "are organizing rural guerillas under the guise of evangelization." Rafael Rodriguez, the congress's secretary, a citizen of Mexico, said that "Communists are using bishops and priests for their designs of infiltration."

In North America two Jesuits priests, the brothers Berringer, achieved prominence for their leftist orientation, being the first to set the example of burning draft registration records.

In an article in its September 21 issue, the National Catholic Register remarks that two movements are becoming increasingly delineated in the Society, a situation which threatens to lead to a split among California's Jesuits.

Conservative Jesuits in Spain seriously entertained the idea of separating themselves from the Society and forming their own group living a stricter lifestyle. However, this proposal was quashed by Pedro Arrupe, the Society's General. Conservative American Jesuits have not decided upon a total split, but they criticize their liberal colleagues sharply for introducing a shole series of innovations, doctrinal inconsistencies and support of such teachings as approval of abortion and the ordination of women and denial of papal "infallibility." Among the complaints lodged against the Jesuits, the newspaper was informed that they continually celebrate their services according to unofficial canons compiled by a Jesuit priest which have been disseminated among their institutions of higher education. One example of their liturgical misconduct was supplied by the newspaper. In autumn of 1976 a Jesuit priest celebrated a mass in the university chapel at Berkeley. Two women stood on either side of him imitating his sacerdotal actions and even assisted him in elevating the eucharistic bread. At Easter of 1977, the Jesuit priest Jake Empereur, a professor of liturgics used what looked like a "jelly roll" or "honey loaf" instead of communion bread, and a Jesuit seminarian, dressed in ballet leotards, danced around the altar with the consecrated bread in his hands.

One would naturally expect that experiments of this sort would be unacceptable to a conservative pope, and he has understandably striven to rid himself of General Arrupe.

According to the Le Monde article cited above, even the late Paul VI, convoking a meeting on the activities of the Society in 1975, asked where the order was headed. In a letter signed by Cardinal Villot

dated May 2, 1975, the Pope expressed his anxiety. The present Pope, in a letter dated September 21, 1979, returns to this question and has insisted on "orthodoxy in doctrine and complete loyalty to the higher authority of the Church and the Roman Pontiff, which, as you well know, St. Ignatius (Loyola) desired."

### "FOOLS FOR CHRIST" OF THE TWENTIETH CENTURY?!

Floyd Shaffer, a Lutheran pastor from the city of Roseville, Michigan, has organized a group of two hundred clowns for the preaching of Christianity and to assist the sick and the needy. To attract the public's attention to his special mission, the clowns organized by him formed a parade that wound through the streets of New Orleans to the sound of blaring music, stopping the passersby with jokes and stunts, distributing balloons and turning somersaults in the street. Splitting up into groups thereafter, they visited two hospitals, an insane asylum and a home for the aged, attempting to cheer their residents and thus show their Christian love. Three hundred and fifty people arrived for the service organized by Shaffer in New Orleans' Loyola College (a Jesuit institution).

Pastor Shaffer had worked on his program for two weeks, teaching those who wanted to learn all the tricks, juggling with objects, and even tight-rope walking. Twenty percent of the participants in this movement were clergymen of various religious groups, including Catholic priests.

Wishing to justify the "missionary" activity of his clownishness, Pastor Shaffer cited the words of the Apostle Paul that God has made "foolish the wisdom of the world" and that they are "fools for Christ's sake." A clown, Shaffer says, has a childlike simplicity and persistence, and this is the reason why lonely souls open themselves up to them more easily.

Apparently there are already three thousand groups of such clowns formed to "serve" God.

Seven years ago Bill Peckham, a Methodist minister, organized the first of such groups, the members of which called themselves "Holy Fools" and began to visit hospitals and old-age homes. A member of such a group, the Jesuit priest Nick Weber, said: "If you make believe, the chance for belief is heightened."

In its September 1 issue, Time Magazine included a series of photographs of these contemporary "fools for Christ," and also a picture of a large group of communicants at a clowns' mass in a church in Ithaca, New York. The magazine reports that "clowns often had an important role in medieval church services: they played the part of 'holy interrupters,' popping up to illustrate a theological point through mime, magic or even mockery. Deriving his thesis from the principle that a clown strives to attain the impossible, Pastor Shaffer makes a series of blasphemous comparisons between the activity of clowns and events in the Gospel, which we have decided not to describe in this Newsletter.

### A WITCHES' CONVENTION IN TEXAS

In its September 28 issue, the New York Times reports that on October 18 and 19, in the city of Amarillo, Texas (pop. 160,000), a convention of witches will take place at which a lecture will be delivered on the subject of sorcery. The convention will take place under the auspices of the "Church of Wicca."

Christians of that city are seriously upset by this. Mr. and Mrs. J. Mamou, as active evangelists, have begun to organize protests and have been joined in this by other Christian groups.

"We have seen an outbreak of demonic power recently in Amarillo—child rapes, murders and the life—and we don't need to have the witches meeting here... We will conduct a rally and let our voices be heard," representatives of protesting groups stated. Members of one of them have decided to cancel their own convention in the same Holiday Inn at which the witches are scheduled to hold theirs. They presented the hotel's administration with an ultimatum: the witches or us. However, Melinda Batchelor, the hotel's director, declared: "We have decided that it is not our place to make a moral judgment on either group, and another spokesman from the company's chain said that the hotel chain's policy prohibited it from "discriminating against anyone or any group as long as that group doesn't violate any laws."

The pastor of a local baptist church said: "Of course the Church of Wicca is free to express their views. The problem came at the point where we also had our marriage encounter seminar scheduled at the Holiday Inn."

The Amarillo Globe-Times, a local newspaper, however, criticized the attempt by the protestors to influence the hotel's administration: "We note the motel refused to knuckle under to this pressure, and we commend its management. There should be not witch hunts in Amarillo even if witches are involved."

This is not the first time that the "Church of Wicca" has achieved national notoriety. On Halloween night in 1977 a shotgun blast killed a fifteen-year old boy who was spying on, apparently out of curiosity, the ritual activities of Mr. and Mrs. Stone, who call themselves "flamen" and "flamenca" (keepers of the flame) of the "Church of Arianhu, a subsidiary of the "Church of Wicca." The Stones, who are the founders of that "Church," stated that the purpose of their gathering was to promote a closer unity among members of the sect and to prove by means of a seminary that "witches, male and female, do not always have long, warty noses, wear pointed hats and brew evil-smelling concoctions in a cauldron." They maintain that they are not worshippers of Satan, but simply deify nature.

They have stated that they do not accept the Christian teaching on hell, Satan or the devil, but follow the teachings of such great teachers as Confucius, Zoroaster, Mohammed, and they even blasphemously add the name of our Savior Jesus Christ as well!

Proponents of the Wicca religion admit, however, that they will organize occult rites and will arrange a seance at their convention, in addition to offering a seminar on their "faith" which will be open to the public.

#### ON PORNOGRAPHY IN AMERICA

A tremendous wave of pornography and all manner of blasphemy is overwhelming the basically Christian populace of America. The press, uninhibited by any form of censorship, is not only providing newspaper stands with countless magazines of more than dubious content, but now the consumer cannot even avoid such things in the major merchandise catalogues!

And television is by no means far behind the press, nor are motion picture productions. The majority of television stations present programs in which, for the most part, one finds disseminated adultery, robbery, murder and even homosexuality. Even the commercials with which each program is interrupted every fifteen minutes have now become so full of prurient allusions and content that a modest family cannot but feel embarrassed by them. It is a rare occasion to find within the course of a week several really educational and acceptable films offered for the viewers' pleasure. As for childrens' programs, all one may say of them is that they are either very primitive or openly amoral.

The conservative portion of America's populace has long looked with great agitation on how the cynical producers of television programs have wickedly rocked the foundations of the family and the nation. A group has been formed which has begun to publish its own bulletin entitled "National Federation for Decency Newsletter."

The publishers of this eight-page newsletter do not concern themselves merely with the question of where the streams of pornography originate, but also with the matter of how to deal with the firms that sponsor such immoral programs. They print not only the names of firms that support various stations with their money, but also the names and addresses of the directors of these companies. The newsletter has begun to keep a chart of which firms support pornographic programs, and which support moral decent programs. Knowing how effective it is in America to boycott or to endorse products, the publishers are appealing to their readers to write letters of gratitude to sponsors of decent programs and letters of criticism to those who sponsor indecent ones, stating that they would no longer purchase their products.

It is our hope that our own readers will take part in the war for the preservation of Christian morality in America, and that they will help in spreading this valuable bulletin. A subscription to it costs \$10.00 per year. Like all beneficial publications, it finds itself in great financial need. The address of the publication is:

NFD Newsletter  
P.O.Box 1398  
Tupelo, Miss. 38801

#### WOMENS' PRIESTHOOD IN ENGLAND

At a session of the General Synod of the Church of England which took place this summer a resolution was unexpectedly passed, to the effect that it is desirable that the archbishops of Canterbury and York "be invited to initiate official discussions with the Roman Catholic Church, the Orthodox Churches and such other episcopally oriented churches as may be appropriate on the subjects of the ordination of women and the ministry of women." It had been generally assumed that this question had been laid to rest for at least five years. The Anglican Synod, however, agreed to review the question again after Archbishop Runcie (the Anglicans' head) supported its adoption, stating that "there is an important need for talks with our episcopally ordained brethren on this subject."

The synodical form of church government has been in existence among the Anglicans for only ten years. Delegates to its sessions are chosen every five years, and this year 550 new delegates will be elected before the next meeting of the General Synod in November.

The problem of womens' priesthood in England is quite troublesome, due to the natural conservative character of the British nation.

In 1975 the Anglicans decided that there are no fundamental obstacles to the ordanation of women to the priesthood, though there are barriers. In November of 1978 it was resolved that the existing objection could not be ignored. In 1979 it was decreed that women ordained by Anglican bishops outside the boundaries of England did not have the right to serve as priests in England. However, this did not hinder Anglicans in England itself from ordaining five women as deaconesses: three for Welsh diocese and two for the diocese of Monmouth.

As regards relations between Anglicans and Catholics, Hugh Montefiore, bishop of Birmingham, said that the Church of England has to decide whether to develope closer links with the "Free Churches" or whether its "present romantic but unrealistic love affair with Rome has so far clouded its judgement that it wants to turn itself into a sect."

NOW AVAILABLE FROM THE SYNOD BOOKSTORE:

<u>The Letters of St. Anthony the Great</u> , trans. D. Chitty	\$2.00
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<u>The Soul after Death</u> , by Hieromonk Seraphim (Rose)	\$5.00
<u>The Sayings of the Desert Fathers</u> , trans. Benedicta Ward	\$8.00
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