

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

NEWSLETTER #35

December, 1980

FROM THE LIFE OF THE RUSSIAN ORTHODOX CHURCH OUTSIDE OF RUSSIA

Consecration of Archimandrite Mark as Bishop of Munich & Southern Germany

On Saturday, November 29, following the all-night vigil in the Synod's cathedral, the rite of nominating Archimandrite Mark to be a bishop took place.

Immediately after the First Hour had concluded, the hierarchs, vested in their mantias, proceeded to the center of the church and seated themselves upon the cathedra. This solemn and compunctionate rite, at which the Metropolitan presided, was also concelebrated by His Eminence, Archbishop Vitaly and their Graces, Bishops Laurus, Paul and Gregory. Present also were Archimandrites Anthony, Gelasy, Nektary, Archpriest Vladimir Shishkoff and Hieromonk Adrian, along with Protodeacons N. Chakirov and N. Mohkov. A considerable number of the faithful also attended the rite.

After the proclamation by Protodeacon N. Chakirov of the resolution on the election of Archimandrite Mark to the see of Munich, the candidate, standing before the hierarchs between the two senior archimandrites, expressed his consent to accept his new obedience and, having taken a blessing from each of the seated hierarchs, delivered the traditional speech at his nomination.

The future bishop's concern over how he would be able to shepherd the flock entrusted to him and his apprehension lest the dire shortage of priests in the diocese of Germany further complicate his already weighty task ran through his speech like a scarlet thread. Fervently did his words recall his spiritual closeness to the famous Serbian theologian-ascetic Fr. Justin Popovich, and also to the monks of the Holy Mountain. His discourse departed from the traditional pattern for such addresses only insofar as it included no biographical data whatsoever, with the possible exception of a passing reference to his German lineage.

The who were present departed, marvelling at the impeccable knowledge of the Russian language displayed by the future bishop, and rejoicing that our hierarchs have had the wisdom to add this eminent new archpastor to their ranks.

On the following day, Sunday, the number of hierarchs present was increased by the arrival of Archbishop Anthony of San Francisco, who took part in the consecration together with all the bishops who had celebrated the rite of nomination the evening before.

The consecration of the new bishop was celebrated at the beginning of the liturgy with devotion and solemnity. The cathedral choir, under the direction of A.B.Ledkovsky, sang with great artistry and heartfelt reverence.

After the liturgy had ended, all the bishops unvested and, vested in mantias, proceeded to the ambo so as to be present at the solemn presentation of the archpastoral staff to the newlyconsecrated Bishop Mark, who stood on the solea throughout this portion of the service.

In his discourse, the Metropolitan emphasized that in our times

the episcopal rank is a difficult and responsible ministry; but inasmuch as the Holy Spirit Himself appoints bishops for the Holy Church, He also renders them support in difficult moments, if they appeal to Him for aid.

Bishop Mark then descended the ambo at the suggestion of His Eminence, the Metropolitan, and distributed the antidoron, receiving congratulations from the numerous faithful. Immediately thereafter all the clergy and a certain number of guests (in all, approximately seventy people) were invited to a banquet which, due to a number of extenuating circumstances, could not be set to accommodate all present in the church. During the banquet several speeches were made by the new bishop's brother bishops.

Archbishop Vitaly, in greeting Bishop Mark, expressed the interesting thought that one of the major problems confronting the Church Outside of Russia is the problem of those who convert to Orthodoxy from the religions of those people among whom we have been dispersed throughout the face of the earth. Bishop Mark has shown himself an example of how one should accept Orthodoxy, i.e. like the Patriarch Abraham, who left his own people and acquired another culture and understanding. When the newly-converted has completely freed himself from all his previous historical and national conceptions and ideas, then, through obedience to the Church, he becomes more fully aware and appreciative of his membership in the Church and its meaning, and his nationality ceases to have the same significance for him as he himself becomes a true apostle for his people. Bishop Mark has successfully taken this struggle upon himself and now is able to be of tremendous benefit to his people.

Bishop Paul, who also will have to surrender his former see to the new bishop in the near future, delivered a congratulatory speech. He greeted him in the name of Archbishop Philothei and all the clergy of the diocese of Germany as well. He emphasized what Bishop Mark had said in his own speech at his nomination the night before--the necessity of pastoral love. Modern man thirsts for it, and, developing this virtue within himself, the new archpastor will erect an interior temple of God, and everyone who comes to him will receive from him the spiritual warmth he needs.

Bishop Gregory, greeting his new brother bishop, mentioned Fr. Justin Popovich, whom Bishop Mark had recalled in his speech, and whom he had known for many years and whose friendship he had enjoyed. Bishop Gregory remarked that the spiritual closeness of Bishop Mark with such a great ascetic of our times pleased him especially, for to have a man of such a spiritual character in the hierarchy of our Church can serve as a true adornment for it. Regarding Bishop Mark's mention of his nationality, Bishop Gregory himself was ordained to the priesthood by Metropolitan Seraphim, a German by nationality, who, having converted to Orthodoxy, never separated himself from the Russian people.

Archbishop Anthony of San Francisco stated that, although he arrived too late to participate in the rite of nomination, he had nonetheless managed to read Bishop Mark's speech. Archbishop Anthony was deeply moved while reading this speech, from which it is apparent that while having begun his pastoral service in the comparatively recent past, he speaks of finding newer and newer approaches to pastoring. Like people who have long trod the path of matrimony, on seeing newlyweds, involuntarily think: How happy they are! They are only beginning, while we are already coming to the end! So Vladyka Anthony looks upon the new bishop and thinks how much he will still be able to do if he continues to search. May God help him.

In a short speech of congratulations His Grace, Bishop Laurus extended best wishes to Bishop Mark on behalf of his clergy, the brotherhood of Holy Trinity Monastery and the staff and student body of Holy Trinity Seminary.

The banquet concluded with a prayer.

PATRONAL FEAST OF THE SYNOD'S CATHEDRAL

On Wednesday, December 10, the Synod's cathedral solemnly celebrated its patronal feast.

On Tuesday evening thirteen priests participated in the Poly-eleos, as well as three protodeacons and a large contingent of servers. His Eminence the Metropolitan presided at the solemn all-night vigil, which was concelebrated by Bishops Gregory and Mark.

On the day of the feast itself, the hierarchs served with some sixteen priests. Immediately after the liturgy a moleben was served before the miraculous icon of the Kursk-Root Icon of the Theotokos. Following the moleben a testimonial from the Synod of Bishops was read to Protodeacon Eugene Borbelo who was marking the twenty-fifth anniversary of his diaconate. As a blessing from the Synod of Bishops Protodeacon Eugene also received a Bible. The cathedral altar boys presented him with an icon of St. Eugene, and the cathedral clergy presented him with a beautiful set of red vestments and a gift of money.

After the divine services a banquet was served in the large Synod hall for the many faithful, at which the Protodeacon was again congratulated and wished many years, so that he might continue to adorn the services of the Synod's cathedral with his magnificent gifts.

PERSECUTION OF RELIGION IN THE U.S.S.R.

In its December 5 release, the Keston News Service reports that its editors had just received two open letters from the Soviet Union: one signed by Fr. Vasily and another by Vadim Shcheglov, both of whom are members of the Committee for the Defense of Believers' Rights in the Soviet Union which was founded by Fr. Gleb Yakunin.

In his letter, dated May 16, 1980, Fr. Vasily writes that he had been summoned that day to the Moscow division of the KGB and "it appears that my entry into the Christian Committee has, in the opinion of the state security body, been detrimental to the interests of the U.S.S.R. because my biographical details and declaration about joining the Committee were published abroad.

"Recently, founding members of the Committee, Fr. Gleb Yakunin and Viktor Kapitanchiuk, were arrested. Committee member V. Shcheglov is under threat of arrest. In such a situation, the possibility of my arrest is not precluded."

"Should any materials or statements unfavorable to the Christian Committee or its members be circulated in my name, I hereby request that they be treated as invalid and as contrary to my deep conviction about the value of the work done by the Committee in defending believers' rights."

The second letter, from Committee member Vadim Shcheglov, is dated October 8, and states that "recently, I have become a target for illegal prosecution by the authorities—my telephone has been arbitrarily disconnected and I am to be demoted at work. In the expectation of being arrested, I declare that I do not reject my views, nor any of my activities, as they were consonant with the aims of the Committee and soviet law."

"Should I be arrested and give any testimony which contradicts the above statement, such a testimony would have been extracted from

me against my will and conscience by the application of illegal methods."

In the same bulletin there is a report on the arrest on Hieromonk Savva (Kolchugin?) at the Arzamas railway station on June 13, 1980. He had already been subjected to persecution for his sermons and his conscientious fulfilment of his pastoral duties... A year ago he had been forbidden to serve.. In November of 1979 he was arrested and forcibly interned in the psychiatric hospital in Gorki and was released only after Christmas. On Palm Sunday he was again arrested directly after the liturgy and spent a month in prison.

APPEALS TO OPEN A CHURCH FOR THE FAITHFUL

England's Keston College has received a copy of a petition signed by 410 Georgians and Russians, addressed to Patriarch Pimen, appealing for the opening of even a single church for the faithful.

It is evident from the petition that in the Kakhsk, Belakhan and Zakatalsk regions of the Azerbaijan S.S.R. there live as many as twenty thousand Orthodox Georgians and three thousand Orthodox Russians. There are at least fifty old Orthodox churches in these regions, but all have been closed by the government. In the Kakhsk region alone there are five churches in good repair which could be used for church services. In August of this year the Church of the Mother of God in the Zakatalsk region was destroyed.

At the same time, there are a number of mosques operating quite officially in the three regions named. Some of these mosques have been opened in recent years. The Orthodox, however, do not have a single open church.

A NEW STATEMENT BY FR. DIMITRI DUDKO

The bulletin of the Keston News Service reports that England's Keston College has received the text of a statement by Fr. Dimitri Dudko dated July 27, 1980, immediately after his appearance on television in Moscow. This statement, addressed to "All My Spiritual Children," reads as follows:

"My beloved spiritual children both in Russia and abroad. I cannot forgive myself for my weakness, and my heart is torn asunder seeing your confusion and hearing garbled interpretations. I shudder at the thought of how I must appear to everyone; into what temptation I have led everyone; how I have disheartened those whom I had previously heartened. I prostrate myself before you and beg for your forgiveness. My first plea to you is that you remain united in love among yourselves. Forget all personal slights, forget national differences for now, as never before, we must unite in the face of danger. It is not just your spiritual father who is being tried by the KGB or anyone else; it is the whole of the Russian Orthodox Church—and in her, Christ—who is on trial. For He has said to us that whatsoever is done, is done unto Him. Now, more than ever, we need to understand each other and all that is happening. This is no time to sit in judgement. I wish for mercy, not sacrifice, we hear in the Gospel; and it is mercy that I ask of you. Let us remember that our Russian homeland is in dire straits, that the Church of God is under threat just as much as I, your spiritual father. I would remind you of my last series of sermons, "Liturgy as a Way of Life and of Service" and "How to Address the Contemporary World." I believe that if you were to publicize them now it would be as if we were speaking with one voice; for I think that in these sermons I have opened myself more than in any others."

"However, no matter what may transpire, when I was reading the Bible during today's liturgy about how Christ put out His hand to Peter and said unto him: 'O thou of little faith, why didst thou doubt?' it seemed to me that He was similarly stretching out His hand unto us. Let us draw even closer around Him, becoming nearer to each other doing God's work.

"It is not the authorities we are fighting—let this be clear to all those who drive us. It is godlessness we seek to combat; we are fighting for souls, striving to bring them to God, so that there might be one flock with one shepherd, the Lord our God. Only He can lead us out of any dead-end. It is my hope that you will devote special attention to my sermon about dead-ends.

"May the blessing of the Lord be upon all of us; glory be to Him for all. Amen.

"Priest Dimitri Dudko."

In the same issue, the Keston News Service reports that a letter written by Fr. Dimitri, addressed to Archbishop Vasily (Krivoshein), the Moscow Patriarchate's bishop of Brussels, has reached the West. Therein, Fr. Dimitry also asks forgiveness for his "repentance."

"I have overestimated my own strength," he writes, "and have fallen lower than anyone else has ever done. Now I am prepared to do anything I can to repair the damage I have done." He also asks Archbishop Vasily to convey his request for forgiveness to the people he mentioned in his confession (Kraskovets and Neboisin).

Several letters which have appeared in the West over the signature of Fr. Dimitry appear to be the work of the KGB, whose agents arrived at his apartment with a demand that he sign a statement of "gratitude to the Soviet Union," which he categorically refused to do. Thereafter he was again summoned to Moscow and subjected to a series of interrogations.

The latest issue of the bulletin Religion in Communist Dominated Areas reports that according to information received by the editors directly from Moscow, Fr. Dimitry spent two months in prison, and then was transferred to a hospital in which he was incarcerated for four months, being forcibly subjected there to "treatment."

After his television appearance he was freed, but without the right to return to his apartment. He was subsequently appointed to a parish some forty miles distant from Moscow. Visiting friends and spiritual children noted that for two weeks following his release Fr. Dimitry conducted himself in a very uncharacteristic manner: he went out to meet his guests clad only in his undergarments and, without having greeted them, lay down to sleep. He later began to recover and come to himself, but never once mentioned his "repentance" or his hospital stay.

Having finally returned to his apartment in Moscow, he was forced, apparently, to accept the services of a "secretary," who was presented to all visitors as his "spiritual daughter." It is said that she was well acquainted with ecclesiastical terminology and did not let him out of her sight for a minute, even when he went to his doctor's. She opened his mail and kept a close eye on all of his acquaintances. The "secretary" was more than once observed meeting with known KGB agents in a restaurant.

THE WORLD COUNCIL OF CHURCHES FINALLY SHOWS SOME INTEREST

In its bulletin #110, dated November 14, the Keston News Service reports, as does the Ecumenical Press Service in its November 13 issue, that at the insistence of several of its members, the W.C.C. has finally been imposed upon to write to the Moscow Patriarchate of

its "continuing preoccupation regarding the trials and sentencing of of some Christian clergymen and believers in the Soviet Union." In the letter, dated October 1, 1980, specific reference is made to Frs. Dimitri Dudko, Gleb Yakunin, as well as to Lev Regelson, Alexander Ogorodnikov, Tatiana Velikanova and Viktor Kapitanchiuk.

Until the recent past, the W.C.C. insistently refrained from investigating facts concerning the persecution of believers, despite the demands of several of its members. As is apparent from this letter, however, the W.C.C. has been in correspondence and consultation with the Russian Orthodox Church over the present cases since 1979. The W.C.C. explains its silence on these matters by its desire to "preserve a sober and careful approach that respects the complexity and particular character of the context in which your church with its millions of believers, as well as other Christian communities in your country, make their witness."

The W.C.C. noted with satisfaction that as a result of this correspondence it can now "assure other member churches that the two church-related persons who appeared at the trial (of Fr. Yakunin) did so as private citizens and at the direct order of the court."; they were, the W.C.C. believes, not representing the Russian Orthodox Church as such. The foregoing is a reference to the false testimonies rendered by Osipov, a professor of theology, and the monk Iosif (Postutov) against Fr. Gleb.

Nevertheless, the W.C.C. has expressed its concern that the accumulation of these trials of believers and the wide publicity accorded them in the Soviet press, may in fact "influence Soviet public opinion against the life of the churches." The Council also regrets that these trials were timed to take place some weeks prior to the opening of the Madrid Review of the Conference on Security and Cooperation in Europe, fearing that they will do nothing to establish "an atmosphere conducive to detente."

The W.C.C. published its letter to the Patriarchate in late October so as to give the latter sufficient time to acquaint itself therewith and to formulate a reply.

Metropolitan Juvenaly, head of the Moscow Patriarchate's Department of External Affairs, in a letter dated October 29, 1980, replied to Dr. Konrad Raiser, Acting General Secretary of the W.C.C., that in his opinion public opinion in the U.S.S.R. has been sufficiently well informed of the event in question by the press, and he sees no danger in their provoking any antagonism toward the Church.

"At the same time, presumably, the extent to which these trials are understood abroad is in direct correlation to the objectivity with which such items are reported by foreign media and is dependent upon the interpretation to which such materials are subjected. Unfortunately, many aspects of the life of our society, including human rights and questions of religious freedom in particular, are often reflected by Western information agencies in an extremely distorted manner, in the spirit of so-called psychological warfare. No small wonder, then, that as a rule, a distorted perspective of these questions is created abroad.

"In order to enable the World Council of Churches to get more precise information on the trials that you mention in your letter, and with a view to establishing in each specific case the interrelation between the substantiated accusation, the attitude of the accused towards his crime and the extent of the punishment,—I have very recently contacted the Council for Religious Affairs under the Council of Ministers of the U.S.S.R., requesting it to expedite receipt by us of materials from the relevant legal sources, stating the rationale of the respective accusations and the legislative basis on which the ver-

dicts were arrived at. Our request also applies to the case of Fr. Yakunin.

"With regard to your remarks as to the severity of the verdicts, I am obliged to draw your attention to the fact, that in all instances where the accused admitted to their guilt and showed repentance, leniency was granted them in the eyes of the law. This applies both to Fr. Dimitry Dudko and to Lev Regelson's case. Fr. Dimitry has already been appointed by me to serve in my own diocese, which is the closest to Moscow, at the church of the Vladimir Icon of the Holy Mother of God in the village of Vinogradovo,—although the investigation of his case is not yet complete.

"You remarked further that in your opinion the above-mentioned trials were most inappropriately staged at a time close to the beginning of the forthcoming inter-governmental November meeting in Madrid, and suggest that they might prove an impediment to the reestablishment of an atmosphere of 'detente' and reduction of existing tensions. We think that an objective approach to this question, the topic of our correspondence, its exclusion as a tool to worsening international relations, gives us the guarantee that it will not create any difficulties preventing any of us from following the course which will bring us to a Europe made up of nations and states that are creatively implementing all the ten principles of the Final Act of the Helsinki Agreement, united by peaceful cooperation in conditions of 'detente' successfully speeding together towards that cherished goal—disarmament."

The letter ends with the words: "We do not object to your publishing this letter."

As is evident from this correspondence, the Moscow Patriarchate, defending the interests of the Soviet government even here, has consented to transmit to the W.C.C. only certain documents from the transcripts of the trials of the believers persecuted by the regime. This, however, was not done with the aim of eliciting sympathy for such unfortunate individuals, let alone to move people to their defense.

THE DALAI LAMA IN CANADA

As reported in the November issue of the Protestant magazine Christianity Today, the Anglican Archbishop Ted Scott organized an ecumenical prayer service in his cathedral in Toronto. Scott, who chairs the World Council of Churches' Central Committee, is primate of the Anglican Church of Canada.

The Dalai Lama was invited to this prayer service in the Anglican cathedral, as were representatives of the city's principal religious groups. More than a thousand attended the service, which lasted for forty-five minutes and was served by Scott himself, the Dalai Lama, representatives of the Greek Orthodox community and Jews. Two Buddhist monks chanted during the service.

Archbishop Scott told those present that as a child he was never exposed to other religions but now felt it was important to acquaint other people with them.

Following the reading of the Beatitudes, the Dalai Lama (described in an official release as "possessing the nature of God in the form of a human being") spoke in halting English of the need for "inner peace," without which food, clothing, a home, or other material goods were useless."

The service, however, did not conclude without incident: a small group of representatives of the Free Presbyterian Church picketed the cathedral while it was in progress; a heckler interrupted the Dalai Lama's speech at one point; a woman who considered the Dalai Lama to be the incarnation of a divinity offered him her two-year old

son, while another woman attempted to present him with offerings of cheese, crackers and bottled water. Both offers were rejected with stony silence and a gentle shove from the Dalai Lama's bodyguards.

ARCHBISHOP LEFEBVRE

Rumors, originating with those close to Archbishop Lefebvre, have begun to circulate, averring that his conflict with the Vatican is nearing its end. However, Fr. Pierfranco Pastore, an official of the Vatican's Press Office, said only: "We'll see, we'll see. But right now I have nothing to say on this matter."

As the Turin newspaper La Stampa has reported, Archbishop Lefebvre was in Rome during the September 26-October 25 World Synod of Bishops to lobby quietly for his cause. He was unable to obtain an audience with the Pope during the Synod but mailed eight letters to him in recent months, the most recent of which include a threat to ordain a successor bishop to head his movement after his death.

As the National Catholic Reporter writes in its December 5 issue, Lefebvre finds that "the atmosphere in the Vatican has completely changed" since John Paul II became pope and that an "accommodation" is imminent. Lefebvre continues to ordain priests and deacons, even though under suspension by the Vatican, which, however considers them "valid but illicit."

The seminary opened by him in Ecône, Switzerland, is packed. With 230 seminarians, he has almost as many as are in the entire country of Italy! Starting in 1982, he expects to ordain more than forty priests a year.

It is interesting to note that his strictly conservative seminary is full to overflowing with students at a time when all liberal Catholic seminaries are suffering from such a dearth of students that many of them have been forced to close down.

In its November 27 issue, the Catholic News, official mouthpiece of the Archdiocese of New York, reports that Archbishop Lefebvre has indeed received a reply from the Pope which had been drafted for him by Cardinal Seper, in which the Vatican agreed to permit Lefebvre to serve the Tridentine Mass on condition that he recognize all the reforms introduced by the Second Vatican Council and that he retract his statements that the new mass is ipso facto invalid.

Epoca, a Milan-based newspaper, has reported that in Ecône Archbishop Lefebvre has issued a statement that "It is the first time that they have said they were willing to give us authorization to use the liturgy of St. Pius V (Tridentine Mass). But the condition imposed upon us, to recognize and accept all the reforms that have taken place since the council, is an impossible condition. It is impossible for us to recognize that the reforms since the council are good."

THE FALSIFICATION OF THE BIBLE

In its November 13 issue, the New York Times reported that under pressure from groups espousing women's rights, the National Conference of Catholic Bishops has petitioned the Vatican for permission to drop the word "men" from the words of institution pronounced over the eucharistic sacrifices of bread and wine.

This is another success attained by militant feminists whose goal in the field of liturgical texts is to eliminate entirely the use of the male pronoun.

In its December 8 issue, Time Magazine has reported that in ten years' time a new edition of the Revised Standard Version of the Bible will see the light of day, a new version from which all vestiges of "male chauvinism" will have been ruthlessly eradicated. Twenty-

five are already at work on this falsification of the Sacred Scriptures. At the head of this group is the famous Prof. Bruce Metzger who holds the chair of theology at Princeton University, who is willing to avoid male nouns and pronouns in the new version—where the original Hebrew and Greek texts allow it... Thus, Psalm 1, which begins with the words: "Blessed is the man that walketh not in the counsel of the ungodly" will be modified in the new version to read: "Blessed are those who walk not in the counsel of the wicked..." In the Book of Psalms alone more than 200 male pronouns will be dropped!

One of the members of Metzger's commission has nonetheless found that matters have gone too far and has resigned in protest. He has quite rightly pointed out that the New Testament identifies the Messiah with Jesus Christ, and any change in the passages alluding to the Messiah in the Old Testament are a direct threat to all of Christian doctrine.

Partisans of Metzger, on their part, fell that he is acting without sufficient speed and commitment. They maintain that there should be more mention of women in the Bible. For example, the name of Sarah should be included with mention of Abraham, even when her name does not appear in the original text, and Eve ought also to appear when there is any mention of Adam! Moreover, they propose that Jesus should be referred to as the "Child of God" instead of the "Son of God", for God is an incorporeal Spirit and thus He cannot have gender; thus He must not be referred to in the masculine gender and all reference to Him must be "neutered."

As a whole, the National Council of Churches has refused to accept the proposals of these radicals, but did agree to add radical feminists to Metzger's group as vacancies occur. Its education division, however, has approved a recommendation to work on a different Bible translation that would more fully meet feminist demands.

Should the radicals gain complete control of Metzger's group, there is little doubt that in ten years the English-speaking world will be confronted with a "Bible" in which very little Biblical remains. It is the duty of each Orthodox Christian to adhere strictly to traditional Biblical translations and avoid such modern abominations like the plague.

TECHNOLOGY IN THE SERVICE OF RELIGION

In its November 24 issue, Newsweek Magazine reports that Jerusalem's Institute for Science & Halacha has been systematically working to ease the life of orthodox Jews who are restricted on the Sabbath by more than two hundred Talmudic laws, thus allowing them to function more or less normally in modern society.

For example, the devout Jew cannot use an elevator on the Sabbath, for the Talmud forbids him to push buttons; thus, special devices have been installed in hotel elevators programming them to stop at each floor automatically. Electric ranges now have special "Sabbath" settings which keep food warm without the users having to turn the element on or off. Timers are available that automatically activate water pumps so that the innocuous act of flushing a toilet won't violate Talmudic law.

"The institute's best-known invention is the "grama" switch for electrical currents, inspired by a second-century rabbinic ruling that permits Jews to close a window to prevent wind from extinguishing a candle—even though they may not light or put out a candle directly. Seizing on that rabbinic loophole, the institute created an electric-eye switch that is indirectly activated by inserting a plastic shield between the eye and a capacitor, permitting the observant Jew to turn on a light or manipulate almost anything else involving an electric current."

The institutes members are currently working on an ink that will become invisible after a few days, thus circumventing the Talmudic restriction on making any sort of "permanent record" on the Sabbath. Permanent copies could be made on other days of the week from work originally written in the vanishing ink before it fades.

The old proverb "If we are not tormented, we will torment ourselves" is eloquently illustrated in these ludicrous contortions, which even London's Jewish Chronicle refers to as "trivialities."

A VICTORY FOR HOMOSEXUALS

The singer Anita Bryant, famous for her role in television commercials advertising orange juice, and subsequently famed for her vocal opposition to the sin of sodomy, has been forced after several years of sustained struggle to yield.

Her social action and popularity have brought about conflicts within her family, as a result of which her twenty-year old marriage has fallen apart and ended in divorce. She has repeatedly complained in the press that homosexuals refuse to allow her or her family free passage, even when going to church.

In an interview given to Ladies' Home Journal, Anita stated: "I am more inclined to say live and let live, just don't flaunt it (homosexuality) or try to legalize it....As for gays, the church needs to be more loving, unconditionally, and willing to see these people as human beings, to minister to them and try to understand....If I had it to do over, I'd do it again, but not in the same way. I could see that a lot of people got involved in the crusade who had a personal vendetta against gays. They harbored hatreds. They were as wrong as the gay extremists were, and they're going to hate Anita Bryant for saying that."

In its November 28 issue, the National Catholic Reporter (true to form) printed a short appeal and two full pages of names, 1,769 in number, of those who have become members of the Catholic Coalition for Gay Civil Rights. i.e. those of homosexuals. The list literally abounds with the names of Catholic priests and nuns; indeed, one may safely say that names of clergy and monastics comprise a good three quarters of the list.

Citing resolutions adopted by the United States Catholic Bishops "Call to Action" Conference in Detroit (1976), the pro-homosexuals have vowed to:

1. actively seek to serve the needs of those persons with a homosexual orientation;
2. root out structures and attitudes which foster discrimination;
3. provide pastoral care to all sexual minorities who are subjected to societal discrimination and alienation;
4. provide information, counseling and support to families whose members are part of a sexual minority."

The appeal concludes with the words: "In the light of our Church's constant teachings on social justice, we urge all Catholics to support sound civil rights legislation on both federal and local levels, and not to oppose such ordinances on the basis of unfounded fears, irrational myths and inflammatory statements about homosexual persons."

Almost simultaneously another Catholic newspaper, the National Catholic Reporter printed a four-page interview with homosexuals, painting sodomy, as it were, in positive tones and calling upon its readers to try to understand their "difficulties"

DONATIONS RECEIVED AND GRATEFULLY ACKNOWLEDGED

Rev. Michael Lightfoot and B. McCarthy.