

DEPARTMENT OF PUBLIC & FOREIGN RELATIONS
of the
SYNOD OF BISHOPS
OF THE RUSSIAN ORTHODOX CHURCH OUTSIDE OF RUSSIA
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METROPOLITAN PHILARET'S JUBILEE

On 22 December/4 January, 1980/81, Metropolitan Philaret, First Hierarch of the Russian Orthodox Church Outside of Russia, marked the fiftieth anniversary of his ordination to the holy priesthood. The celebration of this jubilee, however, took place in two different places and at different times: the first was held in San Francisco, where His Eminence had gone in late October for medical treatment; the second took place in New York, after his return from California in February.

The San Francisco celebration was marked by a solemn moleben followed by a banquet at which more than forty speeches were delivered. The New York festivities began with the all-night vigil in the Metropolitan's cathedral church, the chanting at which was provided solely by a choir of seminarians from Holy Trinity Seminary. The following day, Sunday, February 22nd, saw the liturgy celebrated by the Metropolitan and concelebrated by their Eminences Archbishops Athanasy of Argentina, Vitaly of Canada, Anthony of San Francisco, Anthony of Los Angeles, and Bishops Laurus of Syracuse, Alypy of Cleveland, Constantine of Boston and Gregory of Manhattan, together with a large company of clergy and servers.

After the solemn moleben and the intonation of Many Years to the venerable hierarch, Archbishop Vitaly greeted His Eminence in the name of all the bishops and their flock and delivered a beautifully composed address. Inasmuch as His Eminence had expressed the desire to avoid arranging the banquet in a restaurant, all participants in the solemnity boarded a specially rented bus or their own cars and drove to Nyack, where the local parish has a large hall in which the anniversary dinner had been arranged. The Jubilee Committee had purposely limited the number of congratulatory speeches delivered, so that His Eminence would not be fatigued by them, and all written congratulations and telegrams were handed to him at another time.

Unfortunately, in view of the illness of one of the master seamstresses in Jerusalem and the absence of another who is at present abroad collecting funds for the benefit of the Mission, it was not possible to present the Metropolitan with a set of embroidered vestments as planned, and he was given instead a set of brocade vestments as well as a beautiful panaghia in the shape of a chalice of old Russian workmanship. Vladyka also received other gifts and addresses.

The Metropolitan expressed his fervent thanks to all that came to congratulate him and wish him many years of life and prosperity for the Church. After the disbursement of funds to cover expenses incurred by the arrangement of the festivity, the remainder, a sum of \$3,865, was presented to the Metropolitan as a gift.

THE NEW PATRIARCH OF JERUSALEM

On February 16 of this year there took place in Jerusalem the election of a new patriarch to fill the place left vacant after the death of Patriarch Benedict. The lot fell to Archbishop Diodorus of Amman, and Many Years was immediately intoned for him; the members of the Synod of the Church of Jerusalem offered congratulations. Metro-

politan Germanos of Petra, the locum tenens of the patriarchal throne, was the first to congratulate the new patriarch, after which the Patriarch responded with a speech of gratitude. On the following day an official reception took place in the hall of the patriarchal throne, to which Archimandrite Anthony, the head of the Synod's Mission, was invited. On entering the hall he was greeted with great solemnity and was shown to a place at the newly-elected Patriarch's right hand.

Archimandrite Anthony greeted the Patriarch in the name of the Synod of Bishops and the Mission entrusted to his care, wishing him the spiritual and physical strength necessary to triumph over all the difficulties of our times and to stand guard over the Orthodox Faith and Tradition.

His Beatitude, in his response, wished the Russian Orthodox Church Outside of Russia success and growth, and the same for our Mission in Jerusalem.

A MONSTROUS PLAN FOR THE FOUNDING OF A NEW GENERAL RELIGION BY 2000 A.D.

In its January 22nd issue, the Ecumenical Press Service reports that the World Council of Churches is working on plans for unifying all Christian denominations into a single new religion which, the ecumenists hope, will be generally accepted. To this end, the formation of a "preliminary plateau" which will consolidate existing agreements between churches. This would then lead to the formation of a universal council which, it is intended by the architects of the plan, will become a single body with sufficient authority to "formulate a new confession of the apostolic faith."

The program of this plan, which cannot but affect Orthodox churches that are members of the W.C.C., centering around what must seem to many an innocuous question—the mutual acceptance of the sacraments of baptism, the eucharist and the priesthood, has been accepted in principle at a session of a commission of the W.C.C. dealing with questions of faith and order, which took place in January of this year in Annecy, France. William Lazareth, the director of the Commission on Faith and Order, has stated that the organization of an ecumenical council at which all denominations would be represented will take place before the end of the century. "But once the statements on baptism, eucharist and ministry are accepted by all the churches, we will have taken a step which is unprecedented in modern ecumenical history," he added. The W.C.C. study project on the three key areas mentioned above has nearly reached completion, and after some final revision the agreements will be able to go for decision to individual churches in 1982.

The Faith and Order Commission plans to publish simultaneously a practical handbook for laymen as well, in which the full meaning of the consequences of such a statement on the life of individual parishes would be explained.

In 1983, the Sixth Assembly of the W.C.C. will take place in Vancouver, Canada, at which theological questions will also be dealt with. The W.C.C. hopes that all member churches will reach an agreement by 1984.

Afterwards there will follow a revision of the program which will establish the individual position of each "church" in the newly-formed religion. At the same time, there will be proposed an act of adapting theological ideas to the modern world, E.G. ecology, energy, the gap between the rich and the poor, conflicts between generations, and also the resurgence of religion in the modern world. Of course, considerable space will be set aside for the perennial "question on women."

Analyzing this satanic plan, which cannot help by undermine world Orthodoxy, members of the Russian Orthodox Church Outside of Russia must render especial thanks unto God and to their hierarchs that they have vigilantly preserved the Ark of the Church from the submerged reefs of all manner of ecumenical agreements.

THE CHURCH OF ANTIOCH TAKES A DANGEROUS PATH

As the bulletin Episcepsis reports in the November 20, 1980 issue, Patriarch Ignatius of Antioch, during a visit to Beirut in the autumn of 1980, gave a very significant interview to the newspaper Revue du Liban. In the course thereof, he said something which is totally unacceptable for an Orthodox person: "It is very comforting to see," he stated, "that the Catholic Church and the Orthodox Church are viewing the fact of the division (between themselves) as something which is already past. We await the dialogue in the spirit of mutual enrichment of both Churches. Here I would like to cite St. John and say that division is a judgment over all divided members; doubtless the will of God is not (present) therein."

In these few words uttered by the Patriarch a de facto repudiation of Orthodoxy is evident. He acknowledges that the reason for the split with the West was not the heresy of Rome, but some sin on either side, after which Orthodoxy can in some fashion be enriched by the heresy of those who have fallen away. He acknowledges as something "nonexistent" the heresies of papism: the immaculate conception, papal infallibility, the Filioque, etc. He alleges that since 1054 the Orthodox Church has held Catholicism to be a heresy only mistakenly, as a result of insufficient study of the matter. Furthermore, he condemns many confessors of Orthodoxy, beginning with the holy Patriarch Photius, St. Mark of Ephesus and a multitude of martyrs slain by the Catholics because of their Orthodoxy.

We have written earlier of the dangerous uniat tendencies now manifest in Antioch. Apparently the danger of a complete apostasy of the Church of Antioch from Orthodoxy, in the person of the present Patriarch, continues to increase.

On the other hand, Maximus VI (Hakim), the Melkite (uniat) Patriarch of Antioch, in an interview given to the magazine La Libre Belgique, confirming the existence of cordial relations with the Orthodox Churches of Antioch and Alexandria, acknowledged that eucharistic communion between Melkites and Orthodox remains impossible because of the still unresolved question of papal primacy. "However," he said, "I think that with John Paul II we will achieve a new conception of Peter, the primacy of ministry, and not of mastery or even tyranny, as has happened in the past."

The question of a unia even here is not seen to depend upon a common confession of Orthodoxy, but rather on a compromise formula dealing with a single Catholic dogma.

THE ECUMENICAL PATRIARCHATE THREATENS ATHOS

Orthodox Christian Witness, a bulletin published by one of our parishes in Seattle, has cited excerpts from an address made by Metropolitan Maximus of Stavropolis, delivered at a special assembly of the fathers of Mount Athos. This speech was published in the ecumenical magazine Episcepsis after the Metropolitan visited Athos in 1979.

The first portion of the speech consists of lofty expressions couched in elaborate oriental language, concerning the love of the Ecumenical Patriarchate for the Holy Mountain. However, he very quickly addresses himself to the theme of the fact that certain monasteries are permitting themselves to express doubt concerning the Orthodoxy of the Patriarch himself, who is even referred to as the Abbot of the Holy

Mountain (hitherto this title has been reserved for the all-holy Theotokos alone!). "But the Mother Church," the Metropolitan continued ominously, "has even in this matter displayed much affection and love toward the erring and rebellious acts of certain monastic brethren in the near past."

"With much patience and perseverance, she awaited their correction and return. This forbearance on the part of the Church toward the guilty reached the point of being misunderstood, to the degree that many came to doubt the possibility of the Mother Church intervening in a manner both severe and conclusive. Officially, and from a position of power and responsibility, we declare that these men are deluded with a delusion that is both grievous and tragic.... One monastery and some hieromonks refuse to commemorate the name of the Patriarch, and this despite the canonical order and traditions which has held sway from ages past" (here one must note that in the past most of the patriarchs were Orthodox!)... "The Great Church bears the responsibility for the Holy Mountain. The above-mentioned uncanonical condition and irreverence cannot escape and evade just recompense!"

The bulletin notes that several abbots of monasteries have already been removed from their monasteries and exiled. History is apparently repeating itself. During the thirteenth century, when the false Council of Lyons had enacted a union, Emperor John Palaeologos and Patriarch John Bekkos forcibly introduced union with heretics on Athos. As a result, twenty-six fathers were burned alive in the Monastery of Zographou (they are commemorated by the Church on September 22nd), others were drowned in the sea at the Monastery of Vatopedi (their commemoration is on January 4th), still others were slain in a skete at Karyes (their memory is celebrated on December 5th); confessors drowned at the Monastery of Iveron are commemorated on May 13th, and others hanged at Gallows' Hill are commemorated also on January 4th. Some of the fathers were sold into slavery, and all of the martyrs suffered solely because they refused to recognize a union with the pope then signed by the ecumenical patriarch. The ecumenical patriarchate is again attempting to foist a similar union on the Orthodox Church of our time; let us pray that by the prayers of the Athonite martyrs we may be preserved from any such fate.

AN ECUMENICAL PRAYER SERVICE FOR PERSECUTED CHRISTIANS

In its January 29 issue, the Ecumenical Press Service reports that it was decided to hold an ecumenical prayer service in Paris for all persecuted and tormented Christians throughout the world. In a special "Appeal to Prayer", leaders of the Roman Catholics, the French Protestant Federation and the Greek Orthodox Church in France addressed their flocks, suggesting that Sunday, March 22nd be set aside as a "day of prayer for the oppressed people and the persecuted churches, under whatever political system they may be found, and in particular for the churches in Central America"!

French religious leaders selected March 22nd as the date of the murder of the radical Archbishop Romero in San Salvador by anti-communist partisans. Cardinal Etchegaray, Jacques Maury and Metropolitan Meletios stated that "in many countries authoritarian regimes maintain their power by the use of violence. This results in disappearance, arbitrary detention, torture and everyday political assassinations." They stressed that the situation is especially difficult in two Central American countries: Guatemala and El Salvador.

There was not the least mention, however, of the unprecedented persecutions of believers in the Soviet Union!

A SESSION OF THE SYNOD OF THE GREEK ARCHDIOCESE OF NORTH AMERICA

The Orthodox Observer, an official publication of the Greek Archdiocese, published in its January 28th issue eight resolutions adopted at a session of its Synod, dealing with the life of that church in America.

Point 2 calls the attention of the faithful to the fact that "various small, schismatic and heretical groups that have separated themselves from the Patriarchate (of Constantinople), claiming to be practicing true piety, are in fact desperately trying to lead believers astray with alluring falsehoods."

Point 3 reports that "(The Synod) does not approve of any and all independent, self-proclaimed movements or initiatives taken without the expressed approval of the Ecumenical Patriarchate, and we deplore the attempts of those who claim to have a monopoly on the Orthodox Faith or to be its official spokesman in this country. This statement is issued following receipt of a letter signed by Bishop Dimitri, as Secretary of the 'Synod of the O.C.A.' (the former Russian Metropolia whose autocephaly was blessed by the Moscow Patriarchate),' informing us that the O.C.A., as the 'Orthodox Church in America,' is transferring its official See to Washington, D.C., the capital of our country."

Point 5 broadly condemns renovationist movements, "cults," and pentecostalism or charismatics. This latter statement is of particular interest in view of the fact that for a number of years Archbishop Iakovos has sent a personal representative to the annual conventions of these same charismatics, with written greetings to all present. On one such occasion he even sent one of the Archdiocese's bishops as his representative.

Points 7 and 8 speak of the necessity of preserving monastic traditions, and for this purpose a special commission has been formed under the presidency of Bishop Anthony of San Francisco; it has already received as a gift a parcel of land on which to build a monastery. The Archbishop also intends to call attention to the need to preserve Greek culture and language within his flock.

THE COUNCIL OF THE "ORTHODOX CHURCH IN AMERICA"

The Orthodox Church, the official publication of the "Orthodox Church in America", in its December issue details the decisions adopted at the council of that body which took place between November 9 and 14, 1980. The council, called the Sixth All-American Council, was presided over by Metropolitan Theodosius.

The main resolution was the transfer of the center of their church's activity from New York to Washington. The New York Diocese is being governed temporarily by Bishop Peter of Brooklyn until the election of a new bishop to the see. In the future, the councils will be held every three years. Contrary to Church Tradition, women have received the right to vote at such councils. The Council instructed its metropolitan to take measures to bring about unity among all the Orthodox Churches in America, and also to defend Archbishop Valerian Trifa, whom the United States government intends to deport due to demands from Jewish organizations.

Also present at the Council was Bishop Irenei, the Soviet Church's Exarch of Canada (with residence in New York City). It is interesting that another Soviet bishop, Chrysostom of Kursk & Belgorod, the vice-president of the Moscow Patriarchate's Department of External Affairs, was present in America at about the same time. He arrived to visit the parishes of the Moscow Patriarchate which are still located on the territory of the "autocephalous Church" in America.

PERSECUTION OF RELIGION IN AMERICAN SCHOOLS & LIFE

Christianity Today, a Protestant magazine, printed a lengthy article in its January 2 issue, entitled "Taking God to Court," in which cases of the persecution of religion in American schools are detailed. These cases are all based on the separation of Church and State which is embodied in American law.

Thus, students at the University of Missouri at Kansas City are forbidden to meet on the grounds of that institution to discuss religion, even outside class hours; nor are they permitted to distribute literature on religion to other students.

At the University's St. Louis campus, speaking on religious matters from the "free speech platform"—established to allow students to express themselves on miscellaneous issues of common interest—is forbidden.

Religious students at Western Washington University are limited to two meetings of a religious nature per quarter and, unlike nonreligious student groups, must pay rent to use university facilities. Any funds raised by such groups, irrespective of their source, are subject to strict administration control.

The First Orthodox Presbyterian Church of San Francisco, a congregation of about fifty, is forced to incur substantial expense in order to defend its right to fire the church organist when it becomes known that he is a practicing homosexual who does not intend to change his lifestyle. According to the church's attorneys, the discharged organist stated in his deposition that his intention in the lawsuit, brought under a local "gay rights ordinance," is "to force the church to change its religious beliefs and to punish it for teaching that homosexuality is a sin."

The Department of Building and Safety for a major West Coast city (undisclosed due to the sensitive nature of present negotiations) issues a "cease and desist order" forbidding two home Bible study groups to meet because the houses in which they gather are not zoned for "church purposes." Both groups, each involving about twenty persons, volunteer to eliminate singing—reportedly neither loud nor boisterous—and to disperse the cars that brought them to the residences. A department supervisor, however, states at a hearing that it will be the department's policy to issue cease and desist orders against any religious meeting in a private home not zoned as a church even if "just one non-resident" is present!

Two Harvard University law students are bringing suit as "taxpayers" against the Secretary of the Army, asking the U.S. District Court for the Eastern District of New York to declare unconstitutional the chaplaincy program, charging it constitutes an establishment of religion in violation of the First Amendment.

All of these, and multitudinous cases similar to them, elicit quite natural dismay among many who remember times past when American courts considered blasphemies uttered against Christ the Savior and even statements that "the Holy Scriptures are a mere fable", to be criminal offenses. Unfortunately, blasphemous utterances now even take place with the protection of some city authorities.

Thus, some days ago a civic art exhibit took place in New York's Central Park. One exhibit consisted of an 11-foot high cross on which a stuffed coyote had been crucified. The "sculpture" purported to be "a dramatic statement opposing cruelty to animals"! The newspaper The New York Post, in its March 6th issue, printed a photograph of this awful "masterpiece."

Parks Commissioner Gordon Davis professed that he did not know how the blasphemous cross had been permitted to go on exhibit. He agreed to have it removed to a "more reasonable location," and stated

that "the casual onlooker shouldn't have to look at it if they don't want to."

On the the Parks Department's employes told a reporter that the exhibit was removed from the hall because "we don't want to be responsible for giving little children nightmares."

If it wasn't common knowledge that this took place in free America, one would think that the circumstances described had taken place behind the Iron Curtain.

AN INTERESTING DETAIL

In its issue #112, the Keston News Service reports details of the position of believing Jews in the Soviet Union taken from the journal Religion & Science published in the U.S.S.R. in September, 1980.

The article's author, Prof. Joseph Shapiro, "a member of the Council for Religious Affairs," states that there are now ninety-one synagogues open in the U.S.S.R. servicing approximately sixty thousand believing Jews. Since 1976 the number of Jewish religious groups has dropped from around two hundred to one hundred and sixty. Alleging that Jewish religious literature is not published in the Soviet Union because of a lack of interest and an absence of qualified authors, Prof. Shapiro reports a little known and interesting detail: it seems that prior to 1917, i.e. before the Revolution, the Russian Imperial Government paid the salaries of the rabbis, because they "helped keep 6.5 million people in fear and slavery to Tsarism"!

PERSECUTION OF THE CHURCH

In the same issue of the Keston News Service's bulletin it is reported that Hieromonk Raphael, the brother of the imprisoned believer Alexander Ogorodnikov, has been driven from the Pskov-Caves Monastery and from the Diocese of Pskov. As the bulletin's publishers have discovered, Fr. Raphael asked permission from the authorities to visit his brother in jail and give him Communion (Alexander Ogorodnikov had been sentenced in 1980 to six years of forced labor followed by five years of exile). Fr. Raphael's request was refused, and almost immediately thereafter Metropolitan John of Pskov ordered him to leave the territory of his diocese. There have been reports that Fr. Raphael is now living in the vicinity of Moscow.

MORE ON THE LAVRA OF POCHAEV

In its January 30th issue, the Keston News Service's bulletin reports that its editors have received news that the populace of the town of Pochaev and a significant group of pilgrims have addressed a tearful petition to the United Nations, begging them to remedy the situation in Pochaev.

The petition speaks of the cruel harassment to which pilgrims are invariably subjected on their way to Pochaev's Lavra of the Dormition. The petition also stresses that although the Soviets claim to be defenders of human rights, Soviet authorities, in fact, commit gross and unconscionable acts against these very human rights, especially in matters of faith.

All the lands formerly belonging to the monastery have been confiscated by the regime. The monastery has been designated for use as a hospital at the option of the city council, which has promptly had several buildings of the monastery complex demolished. Militiamen are posted at the gates of the monastery, and they harass the faithful who come to pray (assault and the confiscation of valuables and medication are not uncommon occurrences). There have been some cases of young females

pilgrims being raped, then hustled unceremoniously to the militia headquarters where they are subjected to further humiliations before being ordered to leave the city. A building which formerly housed the monastery's printing house has been converted into a regional psycho-neurological hospital, housing violent patients whose screams can be clearly heard during church services. The monuments in the monastery cemetery have been desecrated by obscene graffiti. Pilgrims arriving from afar are not given hotel accomodation, and the militia impose heavy fines on anyone giving pilgrims private lodging.

The petitioners again (and who knows how many times it has already been?) beseech the United Nations to intervene and obtain for them the right to the free exercercise of their religion and the right to pray.

THE FATE OF TATIANA VELIKANOVA

The Keston News Service also reports information received on the fate of Tatiana Velikanova, who has been sentenced to five years at hard labor. The Orthodox Christian has been condemned for "anti-Soviet agitation and propaganda" for publishing an unofficial chronicle of current events dealing with violations of the law. She is at present incarcerated in a women's camp in Mordovia, which is divided into five zones. In the zone in which she has been placed there are seven women who have been imprisoned for political crimes. Four of them are members of the True Orthodox Church (the Catacomb Church), and they are so old that they cannot even dress themselves. There are also a Ukrainian nationalist and two women tried on highjacking charges. Only Tatiana Velikanova and one of the "highjackers" is able to work. They sew mittens and must produce sixty-six pairs per day. Since Tatiana is unable to fulfil this quota, she is not permitted to make any purchases in the camp "kiosk", where foodstuffs such as margarine, tea and sugar are sold to supplement the poor camp fare.

ARREST OF A SERBIAN PRIEST

The same bulletin reports that on December 30th of last year the Serbian priest Nedjo Janjic was arrested in Sarajevo, Yugoslavia, and condemned to six years of imprisonment. The reason for this stiff sentence was that at a family celebration following the baptism of his son, the priest sang songs associated with the post-World War II anti-communist partisans, which, the communists said, "by their contents caused national and religious hatred between Serbs, Croats and Muslims." Three of the priest's guests were also arrests and sentenced to four and a half year terms of imprisonment for "causing national and religious intolerance and hatred."

RUSSIAN CATHOLICS DISPLEASED BY THE EPISTLE OF THE ATHONITE FATHERS

The Catholic magazine Religion & Atheism in the U.S.S.R., which is published in Germany in the Russian language, printed as its lead article a detailed examination of the results of the encounter between Catholics and representatives of the Orthodox Churches which took place on the islands of Patmos and Rhodes. All the participants were satisfied with the results. Cardinal Ratzinger of Munich stated that he noticed a particular striving on the part of the Orthodox participants to hasten the movement towards unity, because "universal Christianity is suffering (because of the division) and no longer has the right to endure it." Metropolitan Aemilianos, the representative of the Patriarchate of Constantinople at the Patmos-Rhodes Conference, told the French newspaper La Crua that "objective of the theological dialogue is, in full humility and with objectivity, to make a list of the principal reasons for the division, discovering anew the lineaments of the

undivided Church."

Reporting this "positive" reaction to the dialogue on the part of traitors to the Orthodox Church, the magazine notes that there exists "serious opposition to the dialogue on the part of 'Athonite Fathers' who, on April 22nd, 1980, met in an extraordinary assembly and published afterwards an 'Epistle' on this subject. The Synod of the Russian Orthodox Church Outside of Russia has taken up and disseminated it. For an accurate assessment of this epistle," the editors write, "one must keep in mind the following: Athonite monasticism is under the jurisdiction of the Patriarchate of Constantinople; it is causing the Patriarch much concern by its behavior and, at present, is not a beacon of Orthodoxy in either the theological or the spiritual sense. This is, to put it mildly, the present state of Athonite monasticism."

Citing quite large excerpts from the Epistle of the Athonite Fathers, the "competent" judges of the spiritual state of Orthodox monasticism conclude their report with the words: "At the blessed hour of such a positive turning-point in relations between the Orthodox and Roman Catholic Churches the 'Athonite Fathers' and the Russian Orthodox Church Outside of Russia which supports them are thereby risking the loss of the grace given them by God. May God grant that they come to their senses and reconsider."

THE NEW ROMAN CATHOLIC ARCHBISHOP OF PARIS

The New York Times newspaper reports in its February 2nd and 3rd issues that the Roman Catholic bishop of Orleans has been appointed by the Vatican to the archepiscopal see of Paris. Bishop Lustiger, owing to his new position, will automatically receive the title of cardinal. Much is being made in the press of the fact that the parents of Bishop Lustiger were Polish Jews.

In its February 3rd issue, the Daily News reports that Bishop Lustiger was born in France. His parents were carried off to Germany and his mother perished in the Auschwitz concentration camp. Their son was given to a French Catholic family to raise and, at the age of fifteen he converted to Catholicism and subsequently entered seminary. The French newspaper France Soir has reported that his father was a rabbi. An official from the archbishop's office said that, according to information received, his father managed to escape from Germany and is now living somewhere in Paris.

As noted in the February 2nd New York Times, those close to Bishop Lustiger report that "he does not talk about his conversion, partly because it is a highly personal matter and partly because he respects the Jews in France." Nevertheless, Time Magazine included a short article in its February 16th issue on the new archbishop, beginning it with Lustiger's own words: "I have always considered myself a Jew. I was born Jewish and will remain so even if that is unacceptable to some." In a note appended to a short biography of the archbishop, mention is made that his appointment has been the cause of considerable agitation, not so much because he is Jewish and converted to Christianity, but principally because he is of Polish descent and it is feared that the Pope is going to pack the Catholic episcopate with Poles.

As reported in the February 16th issue of the National Catholic Register, Bishop Lustiger authored a lengthy article which appeared in the newspaper Le Nouvel Observateur, in which he condemned the criminals who threw a bomb into a group of people in front of the synagogue in Paris, slaying four. Bishop Lustiger explained to his readers that those Christians who do not respect Judaism are not being faithful to Christ. The fiery article won Bishop Lustiger many friends among

France's Jewish colony.

CHRISTIANITY WITHOUT CHRIST

Time Magazine reports in its February 16th issue that in 1979 a meeting of delegates from local Presbyterian congregations around Washington took place. Mansfield Kaseman, a pastor from the United Church of Christ, submitted a petition asking that he be received by the Presbyterians so as to be able to accept a parish in Rockville while remaining affiliated with the U.C.C. Everyone was pleased with the personable pastor until one of the delegates asked whether he believed in the divinity of Christ. "No," replied Kaseman, "God is God." Nonetheless, pastor Kaseman was accepted by the majority of voting delegates. This circumstance galvanized a portion of the more conservative elements within the Presbyterian Church and the case was submitted for review to the Supreme Court of the United Presbyterian Church, which represents 2½ million adherents. The Presbyterian denomination adheres to the Westminster Confession, promulgated in 1647; according to this document, Christ the Savior is the Second Person of the Holy Trinity and is of one essence with God the Father.

At a second examination of this "Christian" pastor, he was asked whether he believed in the resurrection of Christ. He reluctantly replied that "I believe in the Resurrection without necessarily believing in the bodily Resurrection." He stated further that he agreed in principle with the Presbyterian teaching on the Holy Trinity, but that he felt himself very uncomfortable in the realm of dogmatic principles and formulations. Despite such an unchristian belief, the Presbyterians again agreed to admit Kaseman. Again the conservative elements protested, and remanded the case to the Permanent Judicial Commission. Pastor Stewart Rankin asked that Kaseman be barred, but Washington pastor Arthur McKay came to his defense, stating that Presbyterianism had crossed a "great divide" in 1967, which conservatives refuse to recognize. Prior to 1967, Presbyterian ministers had to pledge that they "receive and adopt" the Westminster Confession, but since then they only have to promise to be "instructed" and "continually guided" by nine different creeds and confessions. Thus, the Permanent Judicial Commission decided that Kaseman's views are "within the acceptable range of interpretation" permitted by the new vows.

Dozens of conservative congregations have already broken away over that denomination's 1979 ruling that all congregations must put women on their governing boards; and now the Kaseman affair further threatens to cause division. Conservatives have stated that the court decision in Kaseman's favor has "legitimized apostasy" and are demanded the restoration of "orthodoxy" in their confession.

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THE SYNOD BOOKSTORE

Circumstances have permitted our Synod Bookstore to expand; we now occupy two rooms: one for English books, one for Russian.

As in years past, before Pascha we are able to obtain vanilla, Greek egg gye (four colors), and paschal eggs to wear on chains as jewelry. The store also has a stock of baptismal crosses, crosses cast from various alloys, and icons (paper and "laminated").

A new catalogue is in preparation.