

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

The Translation of the Relics of the New-martyrs in Gethsemane

In accordance with the decision of the Council of Bishops and the decree of the Synod of Bishops of the Russian Orthodox Church Outside of Russia, the translation of the relics of the new-martyrs, the Grand Duchess Elizabeth and her faithful attendant, the nun Barbara, who were slain in Alapaevsk in 1918, took place in Gethsemane. These two martyrs represent the millions of Russians who suffered at the hands of the godless, were tortured and slain during the regimes of Lenin and Stalin. The remains of the two new martyrs were first transferred to Peking, and later, towards the end of 1920, were conveyed on a British warship to Palestine and taken to Jerusalem, where they were solemnly met by the Patriarch of Jerusalem and ranking officials of the British administration. The bodies were interred within a crypt at the church of St. Mary Magdalene of the Russian Ecclesiastical Mission in Jerusalem. Late last year, on 1 November 1981, at the cathedral at the Synod's headquarters in New York, the Russian Orthodox Church Outside of Russia solemnly glorified the new martyrs of Russia, among whose number are the above-mentioned two. On May 1, 1982, the relics of the Grand Duchess Elizabeth and the nun Barbara were removed from the crypt and placed within the church of St. Mary Magdalene.

Four hierarchs, members of the Council of Bishops of the Russian Orthodox Church Outside of Russia, arrived in Jerusalem to attend the ceremonies and to participate in the translation of the relics. They were: Archbishop Anthony of Los Angeles; Archbishop Paul of Sydney, Australia & New Zealand; Archbishop Laurus of Syracuse & Trinity; and Bishop Gregory of Washington & Florida. They were assisted by six archpriests and priests, and four protodeacons and deacons, from Europe, America and Australia.

On the hierarchs' arrival they were greeted by Archimandrite Anthony, head of the Russian Ecclesiastical Mission in Jerusalem, and by the clergy and monastics of the various monasteries. The following day, they were received at the Patriarchate by His Beatitude, Patriarch Diodorus, in the patriarchal throne room. His Beatitude welcomed the delegation warmly and began his address of welcome saying: "Your arrival here is sacred, as sacred as the canonization of the new martyrs, for it concerns people who have suffered martyrdom for the sake of Orthodoxy." He subsequently remarked how great the significance of martyrdom is in our days and that the canonization of martyrs has always been the duty of the Church, and that, therefore, politics does not enter into the matter, for it is very rarely in accord with the word of truth.

The Patriarch further drew attention to the fact that the Russian Orthodox Church Outside of Russia for special reasons finds herself outside her homeland, but that the Church in Russia daily presents us with new martyrs and that millions of people follow in the footsteps of the new martyrs, the Tsar and Grand Duchess Elizabeth. "And we," said His Beatitude, "cannot remain unaffected by such an event—the canonization of the new martyrs and its celebration which is being held within the territory of our jurisdiction. Therefore, we have decided to bear witness to our Orthodox unity and by this official act to acknowledge its canonicity." His Beatitude Patriarch Diodorus ended his welcoming address with an expression of hope that the blood of the martyrs which has been poured out will be as a fresh spring which will abundantly water the tree of Orthodoxy, and that through the prayers of all the new martyrs, we may be strengthened in unity and in Truth.

Archbishop Anthony warmly thanked the Patriarch on behalf of the Russian hierarchs for his words of understanding and for his decision to participate in the celebration of the transfer of the relics of the new martyrs.; and Bishop Gregory briefly outlined for His Beatitude the views of the Russian Orthodox Church Outside of Russia on some crucial issues upon which the Patriarch had touched in his address.

Patriarch Diodorus then affectionately bade farewell to all the hierarchs and clergy who had arrived for the celebration, and presented each with three red-dyed eggs.

On the following day, Saturday, 1 May, the vigil service began at 3 p.m. at Gethsemane. The church and the entrance to the crypt were adorned with flowers, and carpets had been laid throughout the church and around it outside. At exactly three o'clock the official delegation arrived from the Patriarchate. Its members were: Germanos, Metropolitan of Petra and head of the Patriarchate's Department of External Affairs; Cornelius, Archbishop of Sebastia; Daniel, Archbishop of Tabor; and Archimandrite Timothy, General Secretary of the Patriarchate. The members of the official delegation were joined by Archbishop Ambrose of Neapolis and Archimandrite Theodosius, a member of the Holy Synod; also present were Archimandrite Theodoulos, rector of the Tomb of the Theotokos, Archimandrite Kyriakos, rector of the Church of the Holy Sepulchre, and many others. Russian pilgrims arrived to attend the solemnities from America, Switzerland, France, Belgium, Germany and Australia. They were joined by many Greek and Arab Orthodox Christians. The church held hundreds of people.

At the appointed time, the translation of the relics from the crypt took place in a triumphant procession around the church. Despite the fact that such services are but rarely performed, all went smoothly. Our hierarchs and the Greek delegation followed directly behind the serving clergy. The intensity of spiritual feeling was so great that many present, including the Greeks, remarked that they felt as though they had celebrated a second Pascha.

On the following day, the Sunday of the Myrrh-bearing Women, the coffins of the new martyrs were again borne in procession around the church, after the liturgy, and were thereafter enshrined to the left of the iconostasis.

At the meal which followed the service, Metropolitan Germanos of Petra, head of the Patriarchal delegation, conveyed the blessing and greetings of His Beatitude the Patriarch and expressed the wish that the new martyrs Grand Duchess Elizabeth and the nun Barbara intercede for the peace of the whole world and for the peace of the Church of Sion and of all the Churches of God.

#### Bishop Gregory's Jubilee Celebration

On Saturday, 8 May (N.S.), a banquet was held in honor of His Grace Bishop Gregory, to mark his completion of fifty years of service in the chancery of the Synod of Bishops of the Russian Orthodox Church Outside of Russia. This anniversary, which actually took place last August, was postponed so as not to interfere with the preparations for the Council of Bishops meeting and the solemnities attendant upon the glorification of the new martyrs and confessors of the Church of Russia.

The celebration began with the divine liturgy, which Bishop Gregory concelebrated with sixteen priests and four deacons. Immediately after the liturgy, His Eminence the Metropolitan officiated at a moleben of thanksgiving in which the serving clergy and priests from outlying parishes also participated. After the moleben, the Metropolitan greeted Bishop Gregory with words of gratitude for his long-standing service to the Holy Church. Archbishop Seraphim of Chicago, who arrived especially to attend the celebration, also delivered a short speech of greeting.

After the moleben, more than 150 people travelled the thirty miles to the village of Nyack, where a banquet was prepared in the hall of the parish of the Holy Protection. During the meal, a number of speeches were delivered by prominent members of the Russian community, the essence of many of which may, perhaps, best be summarized by the following extract from the congratulatory greeting of the monastics of the Synod's monasteries in the Boston area: "Long ago, holy Master, even before you so paternally received our monasteries into the bosom of the holy Church Abroad, we valued highly your talented theological mind, your love for the service of the Church of Christ and your literary works in defense of the truth of the Orthodox Faith."

In conclusion, Vladyka Gregory thanked those responsible for organizing the affair, as well as those of his friends and acquaintances who had gathered to show him honor and love.

#### Depositions

By resolutions of the Synod of Bishops, dated 10/23 and 11/24 February 1982, the following are deposed from their clerical rank for departing without cause or canonical release to other ecclesiastical organizations: Deacon Lev Puhalo, Priest Gleb Jensen, Hieromonk John (George Lewis) and Hierodeacon Mark (Ian Kerr).

### A Warning

The chancery of the Synod of Bishops has begun to receive a newspaper entitled "The Orthodox American," published in Lexington, Kentucky.

Having acquainted itself with its contents, the Department of Public & Foreign Relations is hereby warning all into whose hands this periodical finds its way, that, although its banner-head is adorned with two Orthodox crosses and it uses the word "Orthodox" in its title, this newspaper is published by a group of individuals which has nothing in common with Orthodoxy.

### A Card from the Trinity-St. Sergius Lavra

The chancery of the Synod of Bishops has received from the U.S.S.R. a photographic card constituting a reproduction of a proclamation which has been circulated among pilgrims to the Trinity-St. Sergius Lavra by someone, apparently as an antidote to the ecumenism of the Patriarchate of Moscow.

At the top of the card are icons of the Savior, the Mother of God, St. John the Baptist, and two archangels. Its content is as follows:

#### Against the Introduction of Novelties in the Orthodox Faith

A Canon of the Sixth Ecumenical Council: "By divine grace we decree that the Faith which has been handed down to us shall be and remain exempt from any and every innovation and mutilation just as it has been delivered to us by those who have been both eye-witnesses and servants of the Word, the God-bearing apostles, and further by the holy and blessed fathers in Nicaea, Constantinople, Ephesus, and elsewhere". He that overturns the dogmas and canons of the holy pastors and teachers, overthrows the Church itself; without them it cannot exist (Works of the Venerable Macarius, Vol. I, p. 34). From innovations are wont to arise divers heresies and schisms, from which may Christ preserve all the Orthodoxy (the Elder Paisy Velichkovsky). Let us preserve not anything that is an innovation, but the Church's traditions which have been established for us either by Scripture or outside of the Scriptures (Seventh Ecumenical Council).

From all of the above one can see that it is not permissible to introduce anything new (or to change anything). Does this not also concern the New Calendar, or the fasts, or anything else new which is opposed to the holy Orthodox Faith? Can the hierarchs or anyone else change or introduce anything new into the Orthodox Faith? As we see in other Orthodox Churches, as for example the Bulgarian Church, the Patriarch issued an epistle implementing the New Calendar, in accordance with which they began to celebrate the feasts thirteen days earlier and to violate (through this) the fasts. The Elder Paisy [writes]: "The hierarchs have not received from the Holy Spirit the authority to violate the traditions of the Apostles and the canons of the Church. It seems to me that one ought not to submit not only to bishops, but even to an angel in the case of an incorrect understanding and decree concerning the holy Orthodoxy Church" (This Elder was writing in regard to the violation of the holy fasts).

### Interesting Testimony

The newspaper Our Land, which is published in Argentina, has printed the text of a letter from Alexander Khakhylin, a recent emigree from the Soviet Union, who spent some ten years in prison for political reasons and thereafter was exiled for five more years.

Noting that Our Land, though a small newspaper, sometimes penetrates the borders of Russia, and stressing that emigree publications may well play a very significant role in the liberation of Russia from the communist yoke, were it not that "the majority of them have been taken over by persons alien to the Russian spirit, such as Russian Thought in Paris, the author of the letter mentions an interesting detail in respect to his life in Russia.

"I arrived from Kiev. I there illegally became a member of the 'National Labor Union' [NTS]. At meetings of our group a bottle was always placed on the table containing earth from Sverdlovsk [Ekaterinburg], from the very ground where the bodies of our great-martyrs, the members of the last imperial family, were committed to the fire. Before the meetings began, we prayed for the salvation of the souls of those members of the family of the Anointed of God who were martyred by the communist butchers."

### The Position of the Church in Yugoslavia

The Ukrainian newspaper The Herald, published in Canada, reports on the excacerbation of

relations between the communist regime and representatives of the Church in Yugoslavia.

Assaults on the Church began long ago, but became particularly sharp in September of 1981, when Politica, the principal newspaper of Yugoslavia, printed a biting critical article on Orthodox bishops who, it alleges, "are very active in trying to resurrect darkness and a state of dangerous religious segregation." Over the next few months four priests were arrested for "disturbing public order and peace through creating religious intolerance and acting from religious-nationalistic positions."

Two priests, Peter Lukic and Mihajlo Petric, were sentenced to two months in prison. All four priests belonged to the so-called "movement of pilgrims", founded by the ever-memorable Bishop Nikolaj Velimirovic. The arrested priests had been disseminating the lectures of Bishop Nikolaj recorded on tape.

The newspaper reports that in July of last year, Patriarch German visited Veseline Cjuranovic, president of the Federal Government, to discuss the situation of churches, monasteries and the clergy in the Kosovo region, where many abuses had taken place on the basis of nationalism. The authorities have been markedly disturbed by the rebirth of national spirit among the Serbs.

Orthodoxy, the newspaper of the Patriarchate of Serbia, in its #15 (April) issue, reports on the significant return of the Serbian Orthodox people to the Church. Thus, Deacon Ljubomir Rankovic mentions that in the diocese of Shabacko-Valjevo, with its Orthodox populace of 500,000, 150,000, i.e. a full third, received Communion during the first week of the Great Fast. On Friday, Saturday and Sunday, in the city of Valjevo alone, eighteen liters of wine were needed, as well as fifty kilograms of flour for prosphora. The service began at 5:00 a.m., but at noon there still was a long line stretching for fifty meters around the church, of those who were approaching the holy chalice.

Year by year the number of church attenders and communicants grows perceptibly, and this is particularly noticeable among the younger generation. During passion week in the same Valjevo, tens of thousands of the faithful came to bow down before the epitaphion (plashchanitsa).

Just the contrary to what one finds in the Soviet Union, in Serbia there is no lack of churches. Judging from the Herald of the Patriarchate of Serbia, many old churches and monasteries are being renovated, and new churches are being built as well.

For those who are acquainted with the comparatively luke-warm view of the Church common among the Serbs before World War II, these figures are very comforting.

#### Oppression of Religion in the U.S.S.R.

The Wanderer newspaper, in its May 6 issue, reports that a raid was conducted in Moscow by the KGB on a number of believers. It is considered that searches were also conducted in the homes of fifty "samizdat" readers and writers; ecclesiastical literature and icons were confiscated.

Bibles, icons and spiritual books were confiscated from those arrested: Victor Byrdiug, Sergei Budarov, Nikolai Blokhin, Alexander Sidorov and Sergei Bychkov. No formal charges were lodged against the arrested, but it is well known to all that in such cases dissidents are usually accused of anti-Soviet activity. Eight other people were arrested, but their names are not known.

In July of 1977, Burdiug, Budarov and Blokhin signed two joint letters in defense of Alexander Argentov, who was incarcerated in a psychiatric hospital for his religious convictions, and at the same time Bychkov signed a letter in defense of Fr. Dimitri Dudko.

#### The Pascal Epistle of Patriarch Demetrios of Constantinople

In accordance with an immemorial tradition, the Patriarch of Constantinople has addressed a paschal epistle to his flock which is scattered throughout the world. It might seem that there is in this nothing out of the ordinary, even though in the first third the Patriarch turns "with great joy from the Great Church" not only to his Orthodox flock, but also to "all those who believe in the Resurrection of Christ; and beyond even all those who have not known and who yet await Resurrection."

Then the Patriarch passes on to the most important objective of his epistle. He states that in the course of the current year, the Patriarchate of Constantinople will finally convoke a Second Prosynodical Panorthodox Conference, which will anticipate the "Great and Holy Synod."

This Conference is finally to work out the previously deliberated and elaborated questions of general ecclesiastical interest which have been discussed "in a panorthodox man-

ner." The agenda includes a study of the question of how to arrange the celebration of holy Pascha so that it coincides with the celebration of heterodox Easter, designating for this a common Sunday in the month of April for which it is necessary to find a solution "of the question of the celebration of holy Pascha, in faithfulness to the decision of the First Ecumenical Council at Nicaea of the undivided Church of Christ and in harmony with the contemporary scientific astronomical facts, which will permit all Christians all over the world to glorify the Resurrection on the same Sunday" (which, as a fixed feastday, will not change—our note).

"Our Orthodox Church has faithfully preserved until today the tradition of the First Ecumenical Council at Nicaea that Pascha be celebrated on the Sunday after the first full moon after the vernal equinox. But even as the First Ecumenical Council at Nicaea, with its scientific sensitivity, asked in setting the definition of the astronomical factors the opinion and the contribution of the astronomical center of that time, Alexandria, with the same sensitivity our Church today has asked of two special Meetings, which were organized by the Secretariat of the Preparation of the Synod, the contribution of contemporary astronomical science. In this way, all of the preparatory work is complete so that the coming Prosynodical Conference may make decisions by which our Orthodox Church will be able to offer her service in the sacred matter of the common celebration of Pascha by all Christians, always within the confines of those things decided by the First Ecumenical Council at Nicaea."

In closing his letter, the Patriarch recalls the words of St. Constantine, the Equal of the Apostles, who expressed to the Council his desire that Pascha be celebrated by everyone simultaneously. The ecumenical Patriarch has merely forgotten that when time periods for the celebration of Pascha were deliberated at Nicaea, the holy Emperor of course in no way had in mind permission for the celebration of Pascha with all manner of heretics, but rather that the date be determined within the boundaries of the Church.

#### AN ECUMENICAL CONFERENCE IN PERU

One world, the magazine of the World Council of Churches, reports in its March issue that a group of about one hundred theologians has set the date 31 December 1984 as the terminus for the fifty-five year investigation in the province of Christian unity.

Unanimously, and with general applause, the theologians of the W.C.C. who had assembled in Lima, Peru, in January of this year expressed the desire that all the churches which take part in that organization present, by the end of 1984, their consent to the mutual recognition of the baptism, eucharist and ecclesiastical ministry of the other member churches.

For the present, the Commission has not established agreed-upon texts of any sort, and it was quite obvious that there are still points in regard to which certain members are maintaining a temporizing position; yet at the same time it was established that "there was general satisfaction that the texts were a mature and balanced statement of the faith."

"That satisfaction should be celebrated," the magazine says.

The "traditions" represented in the Commission on Faith & Order included the Roman Catholic, Lutheran, Reformed, Eastern Orthodox, Oriental Orthodox [sic], Anglican, United, Baptist, Methodist, Disciples and Adventist churches.

"It is unprecedented in the modern ecumenical movement for theologians of such varied traditions to speak so harmoniously on fundamental questions of church doctrine." John Zizioulas, an Orthodox theologian from England, stated that such similarity of opinion would have been "unimaginable only a few years ago."

If these theologians manage to reach an agreement on questions of the mutual recognition of baptisms, eucharists and clerical orders, then what would remain to hinder the "Orthodox" from becoming members of the new "church" which will unite within itself all the ancient and modern heresies?

#### A Paschal Liturgy to Order

The Word, the official publication of the Patriarchate of Antioch in America, in its April issue included an advertisement to the effect that on Pascha, April 18, and later, on April 25, the CBS television network would broadcast an Orthodox paschal liturgy.

Of course, whether one sympathizes with or, on the contrary, is negatively disposed towards the broadcasting of liturgies via television (in the Russian Orthodox Church Outside of Russia it is not permitted), the following is interesting:

The paschal liturgy televized, which Metropolitan Philip served himself, with two priests

concelebrating and a congregation of 800 people, was celebrated on February 28 (N.S.), i.e., on Cheese-fare (Forgiveness) Sunday, on the evening of which the services of the Great Fast commence.

One of our priests who saw the telecast noted that there were several inconsistencies which were allowed to take place: it was evident that a Lamb was being prepared for the Presanctified Liturgy, for instance!

As in a good advertisement for a theatrical production, the names of all of the participants were announced, as well as the fact that the choir consisted of a combined group of singers representing three parishes, under the direction of the cathedral's choir director (the liturgy was taped in St. Nicholas Cathedral in Los Angeles, California).

These and other abuses indicated that what was broadcast was not a paschal liturgy, but rather a performance of some sort.

#### A Threat to the Holy Places

In its June 7 issue, the Jerusalem Post newspaper reports that the daily newspaper Al-Fajr and the Supreme Moslem Council have again been receiving threatening letters.

Beginning with the past March, a series of such letters has been sent to Arab newspapers, to the Al-Aksa Mosque, to the Church of the Holy Sepulchre, and other institutions in the Holy Land, warning that they would be blown up.

Two weeks ago, the police assured the interested parties that they assumed that those responsible for the disturbances had been found in the person of six Arabs who had thrown such a letter away. However, an ensuing investigation has not determined that these Arab youths are themselves the authors of the threatening letters.

The police maintain that the letters are written by a "sick person", but that they are taking the threats seriously.

From private sources it has been confirmed that the letters composed by a "sick person" are in fact signed by Rabbi Kahane and have been sent to Patriarch Diodorus, and the heads of the Catholic and Armenian churches in Jerusalem.

Followers of the extremist Rabbi Kahane are threatening to blow up the Church of the Holy Sepulchre, the Church of the Nativity of Christ in Bethlehem, and the Tomb of the Holy Theotokos in Gethsemane.

#### The Pope of Rome & the Jews

In its March 7 issue, the New York Times newspaper reported that quite recently the Pope gave an audience to the members of a commission composed of forty clergymen and laity who were meeting for the first time since the commission's inception in 1975, to study the question of the mutual relations between Roman Catholics and Jews.

The president of the commission, Monsignor Jorge Mejia of Argentina, gave a special interview to the Vatican Radio. He reported that the results of the commission's work would be published as a document on catechesis and the practical teaching practices. He also expressed the hope that it would meet with Jewish approval, but refused to elaborate further.

In his speech of greeting to his guests, the Pope broached the question of the church's doctrine which Jewish specialists consider the heart of the problem of creating an unprejudiced image of Jews.

The Pope said that "We must reach the point at which this teaching, at different levels of religious education, in the catechism taught to children and adolescents, presents the Jews and Judaism not only in an honest and objective manner, without any prejudice and without offending anyone, but even more with an active consciousness of the heritage that we have broadly outlined." He also told "those who remain skeptical, even hostile" to a rapprochement that the Catholic church did not intend to deviate into "religious relativism and even less a loss of identity."

Reporting on the same event in its March 7 issue, the Jerusalem Post newspaper ended its article with Monsignor Mejia's words: "In the pastoral camp, there will be developments... in our preaching, our teaching, in the training of seminarians, so that the image of Jews and Judaism is presented in a way that corresponds to truth and historical reality."

Nevertheless, Jewish observers are expressing open impatience over the fact that the resolution of the Second Vatican Council is taking so long to implement in a practical way. But a leading commission member, the Rev. Marcel Dubois, a French Dominican who has adopted Israeli citizenship and is chairman of the philosophy department of Hebrew University in Jerusalem, has assured the Jews that, slowly but surely, the Catholics have already made great progress in setting aright their relations with the Jews. "It is an irreversible process. But it will take more than twenty years to correct the errors of twenty centuries.

The matter is so profound and important that it demands much silence, much patience and much hope. It is God Himself Who is the most interested party, because it is a matter of the story of His life."

### The Pope of Rome in England

A visit to England by the Pope was arranged between the Vatican and English Catholics almost a year ago. However, at the moment of the Pope's appearance it seemed that England was in posture of war with Argentina, which the Pope had also intended to visit, and thus the question arose as to the political benefit of his arrival.

The question of cancelling his visit completely was even seriously considered, but here the interests of the Vatican and the English Catholics collided. The Pope greatly wished to strengthen the negotiations between Anglicans and Catholics on unity, but among the English Catholics the problem was purely financial.

In its June 15 bulletin, the Ecumenical Press Service reports that the cost of the Pope's visit to the Roman Catholic Church in Britain has been estimated at around 6 million pounds sterling, an amount which would have had to be met even had the Pope cancelled his plans; an initial collection in England and Wales towards the cost of the visit raised only 650 thousands pounds. There would also not have been any income from the sale of souvenirs. Thus, Basil Cardinal Hume of England admitted that if the visit were cancelled, it would have been a substantial number of years before the Roman Catholic Church in Britain could have contemplated inviting the Pope again. Intensive negotiations therefore were initiated between Cardinal Hume and the Vatican. The archbishops of Liverpool and Glasgow flew to Rome to state their case. The British government met the Pope halfway by giving him to know that no one would be offended if he avoided a meeting with Prime Minister Thatcher or anyone else in the government. As it turned out, the Pope met with the Queen, in her capacity as temporal head of the Anglican Church.

From the Catholic point of view, the Pope's journey was a triumph. Hundreds of thousands of people, Catholics and non-Catholics, greeted him with cries of joy and listened attentively to his preaching of peace. Only a tiny group of militant Protestants tried to organize a demonstration which failed completely and was almost unnoticeable.

The Pope's service in England was very ecumenical in character. In Canterbury Cathedral, the see of the senior prelate of the Anglican Communion, a special altar was set up. Archbishop Runcie of Canterbury and the Pope simultaneously entered the church and knelt before the altar which was erected near the site of the murder of Archbishop Thomas a Becket by the henchmen of King Henry II in 1170.

The service was a pastiche of the more important moments of the Catholic and Anglican masses. The Creed read was not the Nicaeo-Constantinopolitan Symbol of Faith, but the so-called Apostles' Creed. The altar Gospel used was the priceless Canterbury Gospels, which had been presented to St. Augustine, first archbishop of Canterbury, by St. Gregory the Dialogist, Pope of Rome, in the sixth century. So as to render this prayer service more ecumenical, there also took part in it the Greek Archbishop Methodios of Thyateira, Basil Cardinal Hume, Catholic Archbishop of Westminster, and a Methodist, the Moderator of the Free Church Federal Council. Among the honored guests present was Metropolitan Anthony (Bloom) of Surozh, a hierarch of the Patriarchate of Moscow. One of the peculiarities of the prayers service was the affirmation by all present of the vows made at baptism. This interesting event was followed by an exchange of the "kiss of peace" between all the hierarchs and those present. Although both Orthodox hierarchs refrained from taking part in this new rite, they were among the first to greet the Pope with the "kiss of peace."

The Pope announced in the cathedral that Archbishop Runcie and he, in the presence of all in the church, were pledging to strive anew for unity, so that "the dialogue which we have begun [may] lead us to the day of full restoration of unity in faith and love."

The joint declaration was solemnly signed by the heads of the two major Western religions.

The tremendous rapture with which the English reacted to the arrival of the Pope may easily play a significant role in the negotiations on unification with Rome.

Thus, we may well see the time when "the wind returneth again according to its circuits" and the theory of the great Russian theologian Alexis Khomiakov, that all the Western confessions are fundamentally one and the same thing, will be realized in fact.

### Towards the Coming of Antichrist

The announcement made on April 25 of this year, comprising a full-page advertisement in



the New York Times, as well as in other major newspapers in America and throughout the world's capitals (we have received reports of identical advertisements placed in the papers in France, Switzerland, England, Greece and Holland), indicates that we may well be entering the period foretold by the Savior in which the pseudo-Christ and false prophets will be active.

A photostatic reproduction of the advertisement, reduced in size to fit our newsletter's format, will be printed out on one of the last pages of this issue.

### The Messiah as Conceived by a Brazilian Rabbi

In its May issue, the magazine Ecumenical Trends published an interesting article by Rabbi Henry I. Sobel, entitled "Judaism & Messianism", from which we quote.

"In a broader sense, the term 'messianism' refers to theories regarding a future improvement of the state of humanity. The time dimension is basic to the concept of messianism. The time process is expected to lead to a major change or even a final consummation as a result of which humanity will attain a better, happier, **more** perfect condition....

"Many modern scholars suggest that Jewish messianism has its origins in the sacral character that the Israelites conferred upon their kings. Although the anointed king of Israel was not considered 'divine,' certain supernatural qualities and messianic functions were ascribed to him....

"...The Jews [have] held firmly to the prophetic idea that God would make a dramatic intervention in history on behalf of the chosen people by means of a descendant of King David who would deliver the Jewish people from bondage and whose arrival would be previously announced by the prophet Elijah. Hence, the Hebrew word 'mashiach' came to mean 'the anointed one of the Lord,' the messiah 'par excellence,' the messenger of the Almighty who would bring to the Israelites the glories of a new age....

"...The ancient rabbis whose thoughts are expressed in the Talmud described the messiah as a just man, a great scholar, a moral leader, and a courageous king. He would redeem the Jews from exile and would re-establish them in the land of Israel where they would live forever in peace and independence. The rabbis emphasized, however, that the messiah's deeds would not be restricted to one particular people but rather would benefit the entire human race. The miracle of Jewish redemption was viewed as a prerequisite for universal salvation. At the advent of the messiah, all would see the light and follow the guidance of the divine teachings. War and strife would then come to an end, and humanity would be ushered into a new era of faith, justice, harmony, and universal peace.

"With the passing of time, the messianic expectations took on a number of varying emphases. One theory, proposed in the second part of the Book of Isaiah (whose authorship is still controversial), suggests that the messiah would not be a king, or a priest, or a man, but rather a people: the People of Israel, chosen by God to build God's kingdom on earth for the good of all.

"From the Jewish perspective, what exactly is supposed to happen in the 'days of the Messiah'? The question must be answered from two points of view: the orthodox and the liberal. Both derive from biblical passages, rabbinic teachings, and other sources in Jewish literature. Orthodox Jews continue to await the coming of a personal messiah, who upon arrival on earth will operate many miracles: the blind will see, the deaf will hear, the crippled will walk, and the dead will rise. There will be no more suffering, no more disease, no more poverty, no more death. Orthodoxy retains unimpaired the doctrine of the messiah as a scion of the House of David who will reign in Jerusalem and will rebuild the Holy Temple. For this reason, some ultra-conservative Jews are opposed to Zionism and the establishment of the State of Israel, considering it a purely human pseudo-redemption, and interference in God's plan of sending a special messenger to gather the exiles in Zion. Most Orthodox, however, accept the foundation of Israel as the beginning of the redemption, a preliminary act executed under divine guidance and one which will be consummated in the future by God. Liberal Jews, on the other hand, maintain the traditional faith in an ultimately redeemed world, but not by way of a special messenger sent by God. What is awaited is the advent of a messianic era in which justice, fraternity, and peace will reign and all people will live by the teachings of God. On that day, the prophecy of Zacariah, the hope of monotheism for all humankind, will be fulfilled: 'The Lord shall be one, and His name one....'"

Rabbi Sobel addressed his speech, from which we have quoted parts, to the National Commission of Religious Dialogue between Jews and Catholics in Sao Paulo, Brazil, at the beginning of the current year.



He Tried to Live in Accordance with the Gospel...

In its May 28 issue, the newspaper Daily News reported that in New York, near the Roman Catholic church of St. Francis of Assisi in Manhattan, a man appeared at the bread line set up to serve the homeless and poor, who began to approach those waiting on line and to give each a five or ten-dollar bill, saying to each "In the name of Jesus."

All went well until the unexpected benefactor reached the middle of the line. There he was suddenly surrounded by many of the 350 people on hand, who pushed and shoved him, demanding ten-dollar bills instead of five-dollar bills.

According to the account of eye-witnesses, the benefactor, a man of about fifty-five years of age, wearing glasses, tried to hide from the rude importunities of the indigent and began to cross the street. But about eight men chased after him and tried to surround him. The "good Samaritan" broke away from them with difficulty and fled.

One of the recipients of these alms, a man by the name of McAllister, told a reporter: "I got a \$10 bill, but I was indignant over how the man was treated."

One of the friars who was distributing bread to the needy related that one of those who were standing on line pulled on his sleeve and said to him: "That man's crazy, the man up ahead; he has a roll of money and is giving out \$5 and \$10 bills!"

The brethren of the Franciscan Order were at a loss to explain why the man chose to make his contribution personally, instead of donating money to the St. Francis of Assisi bread-line.

The incident itself is a sad commentary, not on the "good Samaritan's" sanity, but rather on the lamentable changes wrought in the concept of almsgiving by insitutionalized charities.

Donations Received & Gratefully Acknowledged

The Department of Public & Foreign Relations has received donations for the further publication of its Newsletter from the following individuals, to whom it would like to express its thanks:

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Many and heartfelt thanks to all for responding to our call for assistance!

In the Synod Bookstore we now have for sale incense from Jerusalem and from Mt. Athos. Price: approxiamtely one ounce for \$2.00.

Also available are beautiful prosophora seals, at \$10.00 each.

(Photographically reproduced from the New York Times, 4/25/82)

THE WORLD HAS HAD *enough...* OF HUNGER, INJUSTICE, WAR.  
IN ANSWER TO OUR CALL FOR HELP, AS WORLD TEACHER FOR ALL HUMANITY,  
**THE CHRIST IS NOW HERE.**

**HOW WILL WE RECOGNIZE HIM?**

Look for a modern man concerned with modern problems—political, economic, and social. Since July, 1977, the Christ has been emerging as a spokesman for a group or community in a well-known modern country. He is not a religious leader, but an educator in the broadest sense of the word—  
pointing the way out of our present crisis.

We will recognize Him by His extraordinary spiritual potency, the universality of His viewpoint, and His love for all humanity. **He comes not to judge, but to aid and inspire.**

**WHO IS THE CHRIST?**

Throughout history, humanity's evolution has been guided by a group of enlightened men, the Masters of Wisdom. They have remained largely in the remote desert and mountain places of earth, working mainly through their disciples who live openly in the world.

This message of the Christ's reappearance has been given primarily by such a disciple trained for his task for over 20 years.

At the center of this "Spiritual Hierarchy" stands the World Teacher, *Lord Maitreya*, known by Christians as the *Christ*. And as Christians await the Second Coming, so the Jews await the *Messiah*, the Buddhists the fifth *Buddha*, the Moslems the *Imam Mahdi*, and the Hindus await *Krishna*. These are all names for one individual.

**His presence in the world guarantees there will be no third World War.**

**WHAT IS HE SAYING?**

*"My task will be to show you how to live together peacefully as brothers. This is simpler than you imagine. My friends, for it requires only the acceptance of sharing."*

*"How can you be content with the modes within which you now live: when millions starve and die in squalor; when the rich parade their wealth before the poor; when each man is his neighbor's enemy; when no man trusts his brother?"*

*"Allow me to show you the way forward into a simpler life where no man lacks; where no two days are alike; where the Joy of Brotherhood manifests through all men."*

*"Take your brother's need as the measure for your action and solve the problems of the world."*

**WHEN WILL WE SEE HIM?**

He has not as yet declared His true status, and His location is known to only a very few disciples. One of these has announced that soon the Christ will acknowledge His identity and **within the next two months** will speak to humanity through a worldwide television and radio broadcast. His message will be heard inwardly, telepathically, by all people in their own language.

From that time, with His help, we will build a new world.

**WITHOUT SHARING THERE CAN BE NO JUSTICE;  
WITHOUT JUSTICE THERE CAN BE NO PEACE;  
WITHOUT PEACE THERE CAN BE NO FUTURE.**

This statement is appearing simultaneously in major cities of the world.

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