

DEPARTMENT OF PUBLIC & FOREIGN RELATIONS
of the
SYNOD OF BISHOPS
OF THE RUSSIAN ORTHODOX CHURCH OUTSIDE OF RUSSIA
NEWSLETTER #41

August, 1982

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

Metropolitan Philaret's Health

His Eminence the Metropolitan was absent for a short time, having gone to San Francisco, California, for medical examination and treatment. He returned to New York in time to celebrate the feast of the Dormition of the All-holy Theotokos.

Repose of Abbess Christina

On Tuesday, 28 July/10 August, the feast of the Diveyevo Convent's Icon of Compunction, Abbess Christina reposed. Her name before receiving the monastic tonsure was Vera Tomashevskaya. After the repose of her father, she and her mother entered the convent attached to the Peking Ecclesiastical Mission. When Archbishop Victor declared his submission to the Moscow Patriarchate during World War II, she, Matushka Michaila and two other nuns left the Mission and journeyed to the Philippine island of Tubabao, and from there travelled on to America.

Matushka Christina had been abbess of Novo-Diveyevo Convent for eight years. Her funeral service was celebrated by His Grace, Bishop Gregory.

On the same day, Archpriest Eugene Lyzlov, former rector of Joy of All Who Sorrow parish in Philadelphia, Pennsylvania, also reposed. His funeral service was celebrated by Archpriest Boris Kitsenko, rector of Holy Trinity parish in Vineland, New Jersey.

Depositions

By decree of the Synod of Bishops dated 9/22 July, the following priests were deposed to the rank of laymen: 1.) Hieromonk Gabriel (Egorov) of Holy Trinity Monastery, for abandoning monasticism in favor of worldly employment, and for conduct unbecoming a monastic; 2.) Archpriest James Griffiths, former rector of the American parish which met in the Synod building, for apostasizing to the papist heresy and subsequently being accepted into an uncanonical ecclesiastical organization; 3.) Hieromonk David (Clooney), for returning to the papist heresy.

Awards

The palitsa has been awarded to Abbot Adrian (Ouellette) of the Synod, and to Archpriest Vladimir Schatiloff, rector of Holy Fathers parish in New York.

In an exceptional manner, Fr. Sergei Pukh, rector of Sts. Peter & Paul parish in Luxemburg, was awarded the gold cross and the kamilavka.

The priest Paul Gribanovsky, treasurer of the Western American Diocese, has been awarded the rank of archpriest.

Visitation of "Pathfinders" Camps

From 6/19 through 8/21 July, Bishop Gregory visited the ORIOR camp in upper New York State. He made a tour of all the buildings of the boys' and girls' camps, attended morning and evening prayers, etc. While at the camp, Bishop Gregory led two discussions: one with the leaders of the organization, and the other with the younger pathfinders. He was also present at

a campfire. On Wednesday, 8/21 July, Vladyka served a moleben before the Kazan' Icon of the Mother of God and afterwards delivered a didactic sermon. He returned to New York City that day.

Conference in Ipswich

During the course of the week 19-26 July (O.S.), on the grounds of Gordon College near Ipswich, Massachusetts, an Orthodox Conference was held. It was organized by the parish of St. John the Russian, and was attended by many young families. An average of 250 people attended the sessions of the conference. Each evening, vespers was served in the Church of St. John the Russian, and liturgies were celebrated daily in the mornings, at which the majority of the participants received Communion, which was distributed from two chalices. The conference was headed by Archbishop Vitaly of Montreal & Canada, and by Bishop Gregory. While Archbishop Vitaly had to leave after only three days, Bishop Gregory was able to remain for the full week.

Lectures were delivered by Archbishop Vitaly, Archimandrite Panteleimon, Fr. Michael Azkoul, Fr. Panagiotes Carras, Fr. Spyridon Schneider, Hieromonk Ioanniky, and others. Much time was devoted to answering questions put by conference participants. replies to these questions were answered, for the most part, by Bishop Gregory and Archimandrite Panteleimon. A total of twelve clergymen were able to attend the conference. Discussions were characterized by a lively spirit. Activities were organized separately for the youth and for the very young, and Vladyka Gregory spoke with the latter group at length.

One evening, following the lectures, a reception was organized by the new publishing house Studion Publishers, Inc., to mark the inception of the press. Fr. Deacon Photios Touloumes acquainted the invited guests with the press and described several interesting religious books which he hopes to publish in the near future. Bishop Gregory was present at the reception and greeted the new publishing house as an entity which has the potential of remedying the lack of precisely those books which are particularly necessary for our times. He invoked the blessing of God upon the new press.

The conference concluded on Friday evening, yet was somewhat extended by the celebration of the parish feast of the Church of the Righteous Anna in Roslindate, a suburb of Boston, Massachusetts. The liturgy on that occasion, at which Bishop Gregory presided, was concelebrated by the clergy which had attended the conference and also by clergy from Holy Transfiguration Monastery. Again, communicants at this liturgy were so numerous as to require the use of two chalices in distributing the Holy Mysteries. More than 200 people attended the festal meal after the liturgy.

Consecration of Sts. Peter & Paul Church in Luxemburg

The tiny Russian colony, consisting of some twenty-five individuals, solemnly celebrated the consecration of the only Orthodox Church in the country of Luxemburg on July 12th. The church itself had been erected under the supervision of its zealous and self-sacrificing pastor, Fr. Sergei Pukh. The rite of consecration was presided over by Archbishop Anthony of Geneva and Western Europe, and by Bishop Mark of Munich and Southern Germany. Pilgrims arrived for the consecration from other, nearby countries, and the church was filled with more than 300 hundred people. The Catholic bishop of Luxemburg and members of his clergy ^{persons.} ~~attended,~~ as did many honored guests, including representatives of the civil authorities. Also present were high-ranking representatives of Luxemburg's Protestant community.

The local press described in fervent tones this Orthodox event which is unique in the history of Luxemburg. The church itself has been frescoed by the talented iconographer, Archimandrite Kiprian of Holy Trinity Monastery, Jordanville. New York.

COUNCIL OF THE SERBIAN CHURCH

The Path of Orthodoxy, official publication of the Serbian Orthodox Church in the United States, reports in its July-August issue that, from May 14-21 a Council of Bishops of the Serbian Orthodox Church was held in Belgrade.

The Council decided to create a separate diocese in Canada, and for this reason Bishop Christopher was given the task of investigating the situation and presenting to a future Council a completed plan for the organization of the new diocese, for approval.

Afterwards, to counteract the fierce assaults of the communist press on the "pilgrim movement" founded by the late Bishop Nikolai (Velimirovich), the Council noted the beneficial activity of that purely Orthodox movement and entrusted Bishop Savva of Šumadija to give guidance to the movement and to support it in the Kragujevac region, which is the center of the organization, and to organize annual conferences in the city of Zhica. Having made a statement in defence of the memory of the widely-known Bishop Nikolai, whose name is regularly vilified in the press of late, the Council of Bishops pointed out that, inasmuch as he was never accused or condemned by the ecclesiastical authorities for anything whatever, his name is in no need of any "rehabilitation."

The Serbian bishops emphasized the reality of the interference and oppression to which the communists are subjecting it in connection with the revival of the teaching of the fundamentals of the Faith, the keeping of the ecclesio-national feast (the feast of St. Savva), the restoration of churches or the construction of new ones, and the support of closer ties between youth organizations and the Church. The Council also mentioned the continuous confiscation of ecclesiastical properties, right up to the confiscation of church-yards and cemeteries!

Disquiet was also voiced over the fate of Serbs living in the province of Kosovo, in the Diocese of Raska-Prizen, in which the Moslems are subjecting the churches, monasteries and cemeteries of the Orthodox to desecration with impunity, and are robbing the clergy of their personal possessions.

The Council supported the Patriarch's demand that the government issue a permit for the construction of a church dedicated to St. Savva on Vrchar in Belgrade and another church, similarly dedicated, in Split. The Yugoslavian government has been hindering the completion of these projects.

During the session of the Council, Patriarch German granted an interview to Svetislav Spasoevich, a correspondent of the Belgrade magazine NIN, as the emigre Serbian newspaper Iskra (The Spark) reported in its June 1 issue. When questioned about the relations between the Yugoslavian government and the Orthodox Church, the Patriarch replied: "They are characterized by the separation of State and School from the Church." When asked whether difficulties are encountered in receiving permission for the erection of churches and other ecclesiastical buildings, the Patriarch answered that, not only are there difficulties, but "even insuperable difficulties," adding that such is especially the case in the cities.

In speaking of the ranks of the clergy, the Patriarch lamented that, at present, it has been impossible to replenish the ranks of the clergy even to the point where they would begin to approximate the numbers present in the Serbian Church prior to World War II. "After the War we lost half of our clergy," the Patriarch said.

When questioned what the Serbian Church would do about the grievous state of the Serbs in Kosovo, the Patriarch replied: "The Church has its own ways of acting and they will always be adhered to; these methods are evangelical, bring benefit to everyone, and harm no one.... In definite instances, the Church, through its higher representatives, has repeatedly interceded with higher representatives of our federation, both on the republic and on the federation level."

The journalist asked His Holiness concerning the Orthodox "pilgrim movement." The Patriarch responded, noting that it was begun in 1941 and that the last Council of Bishops attempted to protect it and adopted a resolution

on the desirability of forming cells of it in each diocese and, in general, on the dissemination and strengthening of the movement. "The members of the National Christian Union, known commonly as 'pilgrims' (hence, the 'pilgrim movement'), do not constitute any sort of sect within the Serbian Orthodox Church. On the contrary, they are members of it who are well known for their zeal in attending church, their fulfilling of the Church's rites, their keeping of the fasts, and other religious duties... Thus, there ought not to be any talk of their 'exclusivity', but only of a zeal which is blessed by the Church which looks upon them as its own members."

It is quite natural that such members of the Church are not pleasing to the communists.

In answer to a question on the relations between the Serbian Church and the Macedonian Church, whose autocephaly was forcibly thrust upon the Serbian Church by Tito's government and which the Serbian Church, despite pressure, has refused to recognize, the Patriarch said that "The Church is a divine institution which rests in faith, hope and love; and for this reason the exertion of any force in her internal relations is foreign to her. The arbitrary, forcible separation from her of a part of the Serbian Orthodox Church is like inflicting a deep wound which never heals upon a living organism. Two attempts have been made at negotiation, but they have not met with any success."

From the resolutions of the Council of Bishops of the Serbian Church and the interview granted by Patriarch German, it is apparent that the communists have significantly intensified the persecution of the Church, but at the same time it is also evident that the Serbian Church is deporting itself with great dignity and courage, defending itself from the godless with, as the Patriarch puts it, "evangelical methods."

THE BEGINNINGS OF FEMINISM IN THE JURISDICTION OF ARCHBISHOP IAKOVOS

The periodical journal Orthodox Herald, in its August issue, reports that, under the sponsorship of Archbishop Iakovos, Exarch of the Ecumenical Patriarchate in America, the "National Presvyteras Association" has been organized in San Francisco.

In conjunction with the Archdiocese's Clergy-Laity Conference, organizational meetings for the new Association took place during the course of a whole week. As was said at that time, "The wives of priests have sat silently in the background for so long. They have had opinions and could have made wise suggestions. After all, they are more familiar than most of the faithful with the problems besetting the Church. They have been unable to voice them publically, however, because of repercussions which could bounce back to smite their husbands. This will bring them out into the open. And we look for much good to result."

Churchly people understand well the words of the Apostle: Let your women keep silence in the churches" (I Cor. 14: 34).

THOUGHTS ON THE UPCOMING COUNCIL

On joining the Theological faculty of the University of Thessalonica, Metropolitan Damaskinos of Tranoupolis expressed his opinion, on May 4 of the current year, concerning the "Holy & Great Council" now being organized, which he declines to refer to as "ecumenical", having in mind that it has more than once taken place in history that a council which was put forward as ecumenical was not acknowledged to be such and that a local synod suddenly acquired ecumenical significance for the Church.

"Thus," said the Metropolitan, "the question remains: will the upcoming council be recognized as ecumenical? Several of our theologians express the opinion that with the present splintered state of Christianity, an ecumenical council cannot be held until unity is restored. Moreover, if such an opinion is held to [i.e., the convocation of a council no matter what—our note], we would have to reach the conclusion that the Orthodox Church is not the one, catholic and apostolic Church, but is only a part of the Church separated from the One, Holy [Church], and it could not have the essential organ for the formulating of its infallible doctrine...As concerns

the relations with other Christian confessions, the Orthodox Church is open both for dialogue on theological questions, and for coöperation with the ecumenical movement. For the first time an instruction has been given [by whom? when?—our note] that the Orthodox Church enter into contact with non-Christian religions with the objective of averting fanaticism on either side, and to instill peace between nations and the preservation of freedom in the world... Certain Orthodox theologians pose the question: if the Orthodox Church is 'one, holy, catholic and apostolic,' then how can it negotiate with other 'churches' on an equal basis?... I personally consider that the 'Church' can exist outside the Orthodox Church, inasmuch as apostolic succession and a hierarchy has been preserved within it... The Orthodox Church, it should be understood, will, at the upcoming Great Council, define its point of view independently from the development (positive or negative) of the results of the dialogue which we are now conducting."

Thus does Metropolitan Damaskinos directly contradict the Symbol of Faith (the Creed). What kind of faith can there be in one Church if other churches also exist outside of her? Does this not mean that she is not one?

Metropolitan Damaskinos belongs to the Ecumenical Patriarchate, which has long since forsaken true Orthodoxy for the path of compromise.

His statement was set forth at length in Episkepsis (#272, 5 May, 1982), the Ecumenical patriarchate's official publication, issued by its Orthodox Center in Chambesy-Geneva, Switzerland.

"PATRIARCH" PIMEN VISITS THE UNITED STATES

Patriarch Pimen arrived in New York to address a session of the United Nations, which, on the initiative of the Soviet delegates, had invited him to speak on peace and disarmament (the latter as principally applied to the U.S.A.). Apparently, his arrival was in some way bound up with the recent visit of Billy Graham to the U.S.S.R. and is, as it were, the grand finale of that irenical action of Moscow. However, Graham's appearance there caused a stormy tumult in the Western press, and his popularity suffered tremendously. For this reason, Patriarch Pimen's trip to America was passed over in silence by the press.

The Patriarch arrived in the company of Metropolitan Philaret of Kiev, Metropolitan Philaret of Minsk, Archbishop Pitirim, the head of the Patriarchate's Public & Foreign Relations Department, two translators, a physician, a protodeacon and a young cell attendant.

In order to impart a more ecclesiastical character to his trip, the Patriarch was met at the airport by the head of the "Orthodox Church in America", with whom he went on to a reception for the honored guests, at which the first press conferences usually are held. This time, however, no representatives of the press were in evidence, and Metropolitan Theodosius took the Patriarch to St. Nicholas Cathedral on 97th Street, in New York.

On Wednesday, June 23rd, the Patriarch attended a dinner at Metropolitan Theodosius' residence on Long Island, and the evening of that same day the head of the "Orthodox Church in America" arranged a banquet in the Waldorf Astoria Hotel in honor of the Patriarch. Among the sixty guests invited was Troyanovsky, the Soviet consul in New York. On Sunday, June 27th, the Patriarch served in St. Nicholas Cathedral, but, in the words of one reporter, there were very few people in attendance as no one had been informed of his arrival.

The Patriarch's speech was also delivered before comparatively few delegates. The Orthodox Church, official periodical of the "Orthodox Church in America", characterized it as "expectedly [following] a line consistent with the present Soviet attitude in matters of disarmament" and expressed regret that the first visit of the Patriarch to America "happened in such secular and politically ambiguous circumstances." Such was also the opinion of other observers. Judging from comments of first-hand witnesses, Patriarch Pimen's speech was delivered in the propagandistic spirit typical

of Soviet orators.

The New York Times, one of the most influential newspapers in America, reported the Patriarch's arrival only on June 26th, even though he had arrived on June 21st, and then only in a very short notice hidden on page 28 of its second section.

The newspaper reported that Pimen is the first Patriarch of Moscow to visit America, and that he took part in an ecumenical prayer service held in the chapel of the United Nations. This prayer service was accompanied by the singing of the choir of St. Vladimir's Seminary and was attended by more than two hundred persons.

Had it not been for the efficient reporters of New York's Russian-language daily newspaper New Russian Word [Novoye Russkoye Slovo] and the information given in The Orthodox Church newspaper, we would never have become aware of the particulars of the Patriarch's visit, so closely guarded was the fact of his presence.

PARADE OF DEGENERATES IN NEW YORK

The Wanderer, a conservative Catholic newspaper, printed a large article (taking up an entire, large-format page) in its July 29th issue, on how a parade of homosexuals was held in New York on the steps of one of the most famous Catholic cathedrals in America, that of St. Patrick.

Andrew McCauley, the author of the article, and his companion, Herbert McKay, a captain in the fire department, went to the chancery of the Archdiocese of New York with the stated intention of discussing the upcoming parade of homosexuals, insofar as one such parade had already taken part the previous year and was in fact conducted on the very steps of the cathedral.

Both men were directed to Monsignor Rigney, rector of St. Patrick's. In a meeting between Cpt. McKay and his attorney and Msgr. Rigney, they expressed their anxiety to him and said that, as representatives of a group called "Citizens Against Sacrilege in the Media," they intended to organize a counter-demonstration. After lengthy negotiations, the Monsignor agreed that the police would be requested to be present and that the participants in the parade would be kept off the steps of the cathedral; it was also agreed that no placards or signs would be permitted on the cathedral property. In return, McKay and Mooney, his attorney, promised that they would not hold a demonstration against the homosexuals and other deviates. When Attorney Mooney suggested that the Monsignor put the agreement in writing, the latter stated that he has orally dealt with the police in the past and would continue to do so. It was then agreed that Attorney Mooney would draft a letter of agreement and send it to Msgr. Rigney for a letter of confirmation. Soon after Mooney's letter had been sent to the Monsignor, a reply was received, not from the clergyman, but from a prestigious Park Avenue law firm, informing McKay, McCauley and their supporters that Msgr. Rigney would "request a representative of the New York City Police Department to attempt to keep the 'gay' parade, scheduled for the latter part of [June, 1982], continuously moving in front of St. Patrick's Cathedral"; the recipients of the letter were, however, instructed to send any further communication directly to the law firm, and not to the cathedral offices or to the Monsignor.

The "parade" took place on June 27th. Graduating students of the cathedral high school, whose commencement exercises were to take place in the cathedral, were allowed to enter the church only through the side doors. They were not permitted to pose for pictures in front of the edifice.

McCauley and McKay, on arriving at the beginning of the parade, saw that all of the cathedral's steps were occupied by some six hundred individuals who stood closely ranked. A group of ten male homosexuals stood shoulder to shoulder, arms folded, directly in front of the main doors of the cathedral. Directly behind them was a rank of ten policemen, obviously in a supervisory capacity. More than a hundred other policemen had erected barricades along the street curb, but none in front of the cathedral steps.

When one passer-by asked why there were so many policemen in front of the cathedral, he received the reply: "To protect the 'gays'."

The parade began to move at 1:25. led by two police cars and an escort of policemen. They were followed by a band, which paused for eight minutes to serenade the crowd on the cathedral steps, in violation of the agreement it was thought had been concluded with the cathedral's rector. There followed contingents of "gay" women, "gay" fathers, and even a group of "gay" grandmothers! The longer it went on, the worse it became. A Catholic homosexual group arrived at the cathedral and were permitted by the police to ascend the steps, carrying a large banner emblazoned with the group's title, "Dignity", the "t" of which was in the form of a cross. They were joined by three Catholic priests, the Jesuit Robert Carter, Bernard Lynch, and a third who refused to give his name. These clergymen conducted some sort of prayer service, at the conclusion of which the Catholic participants said the Lord's Prayer

A group of Jewish "gays" carried a placard bearing a blasphemous parody of one of the Beatitudes: "Blessed are those who find no stumbling block in us!" Then hundreds of balloons were released into the air from the cathedral steps.

There followed a group which identified themselves with a placard reading "Pagans." It paused opposite the group of homosexuals on the steps of the cathedral and held up a sign reading: "Unite! You have nothing to lose but your virtue!"

The parade grew increasingly shameless as time passed. One young woman strolled by naked to the waist; another stopped in front of the church and lifted her skirt almost to her waist (she was naked underneath). A bearded man walked by in a red toga and a tin halo on his head, bearing the sign: "God is gay and I am the gay messiah!" One group chanted "Hey, Hey, Ho, Ho, the Church and State have to go!" All the groups participating in the parade made it a point to stop near the church and make an impious gesture. One group screamed out: "Hey, Hey, Ho, Ho, the Catholic Church has to go!" One observer remarked, quite accurately, that "If the Archdiocese of New York is an example, it is already gone."

Groups of "gay" teachers marched past. Particularly blasphemous was a group of "gay" atheists. They pushed about a trashcan on wheels, bearing the sign: "Bible depository", and carried placards with such captions as "Put the Holy Ghost in the Closet" and "Religion is the Problem, Not the Answer".

Eventually the parade passed, and shortly thereafter the front doors of the cathedral were opened, and the graduation class from Cardinal Hayes High School was allowed to exit down the front steps.

One Catholic layman, deeply troubled, asked Msgr. Rigney how he could have permitted such a horrid thing, especially in view of his agreement with McKay and McCauley. The cleric replied; "Who're McKay and McCauley? I don't know them." He was then asked about the letter which was written by his legal firm, and he answered that he had never seen such a letter!

Last year, when questioned by a Jewish man about the homosexuals' parade, which was then far less blasphemous than this year's offering, Rigney said that in past times the Catholic Church had unnecessarily antagonized people. "Today," he said, "it's a new Church that's trying to be more compassionate and understanding." He added that "It's almost impossible to change them [the homosexuals]."

Disturbed by all of this permissiveness, the author of the article further cites a number of examples, from which it is apparent that the Catholic Archdiocese of New York is quite openly supporting the homosexuals of the 20th century.

Mayor Edward Koch of New York City declared June 20-27 "a week of 'gay' and 'lesbian' pride." All people must take pride in themselves...Sexual orientation does not limit personal virtue," he said.

One can with assurance state that the Sodomites who perished in fire for their sins did not do half of what is now being done at present.

SATANIC RECORDS

Robert Dornan, a Republican congressman from California, has introduced legislation to require a warning label on the jackets of records which contain "backward masking", a technique whereby a message can be heard audibly by playing the record in reverse. Such a warning is necessary because the same message is also subconsciously registered when the record is played forward. There are several widely bought "rock music" albums which contain subliminal messages glorifying Satan, and Rep. Dornan rightly considers this "dangerous, deceptive, and consumers should be warned."

Without specifying which recordings are involved, he cites the subliminal messages which can be detected on some: "Satan, move through our voices", "Satan, Satan, Satan, Satan, he is god, he is god", "I live for Satan. The Lord turns me off. There is no escaping it. He's my sweet Satan. There is power in Satan. He will give you 666."

In demanding that warnings be required by federal law whenever such subliminal messages are present, Congressman Dornan believes that "It is not just a matter of truth in advertising, it is especially important that parents and their teenage consumers be alerted that several major rock albums contain messages glorifying Satan."

James Gilbert, a Protestant minister from Texas, has long understood the dangers involved, and published a lengthy article on such records in 1981. One widely popular song by the rock group Queen, entitled "Another One Bites the Dust", contains the repeated phrase "Decide to smoke marijuana" which is audible only when the record is played backwards. Another song, by the group The Rolling Stones, entitled "Sympathy for the Devil", has become the unofficial national anthem of the Satanists; and the group's leader, Mick Jagger, is often referred to as the "Lucifer of rock."

Gilbert has been delivering a series of lectures on what he calls "Satan's attack," in various school and parishes. According to his researches, recording by the following rock groups are best avoided: Queen, Led Zeppelin, Fleetwood Mac, the Eagles, and the Rolling Stones.

Each Orthodox Christian must share Dornan's disquiet, and parents should be particularly watchful of what sort of records their children are listening to.

AN ECUMENICAL SERVICE IN A CATHOLIC CHURCH IN SAN FRANCISCO

As The Monitor, a San Francisco newspaper, reports in its July 10th issue, a diocesan convention of the Greek Archdiocese of North and South America took place from 4-8 July. As a part of the program of this conference, on Sunday, July 4th, in the Cathedral of St. Mary in San Francisco, a prayer service entitled "Service of Ecumenical Witness".

Participants in this prayer service included Catholic Archbishop John Quinn, Episcopalian Bishop Richard Millard, and representatives of the other major heterodox denominations. Archbishop Quinn delivered the homily. The structure of the "Liturgy of the Word" was designed to conform broadly with the structure of Orthodox vespers, yet included "both scriptural and musical elements expressing the theme of the congress which is unity."

As the Greek Bishop of San Francisco, Anthony, stated, "As the many spiritual leaders of the various confessions conduct this service, as the scores of Orthodox and other clergy form the colorful procession into the beautiful cathedral, as the various choirs fill it with hymns of praise, and as worshippers of all persuasions fill it with their presence, we will be witnessing the most vivid statement of our mandate for this congress: 'maintain the unity of the Spirit in the bond of peace.'"

As the newspaper notes, this was not the first time that St. Mary's Cathedral was the setting for a prayer service between Orthodox and Catholics. Last year, on the eve of the feast of the Meeting of Our Lord, Archbishop Quinn and Bishop Anthony presided over a vespers service which brought their two flocks together.

The musical portion of the prayer service on July 4th was presented by a choir composed of the choirs of several area Greek parishes as well as

a group composed of the united choirs of the Greek cathedral and Grace Cathedral of the Episcopalians.

Bishop Anthony is showing great activity in his diocese, especially in the social sphere; he has done some of his higher theological work at Yale University. He speaks several languages fluently, including Greek, English, French and Turkish, and can read Russian and German.

It is often the case, however, that a lofty education and considerable intellectual powers do not bring benefit to one's salvation or that of others.

ANOTHER PASSION PLAY TEXT STIRS CONTROVERSY

In its June 20th issue, the New York Times newspaper reported that in 1981, during Easter week, a performance took place at the University of Indiana of a 13th century passion play. The text, taken from a medieval German manuscript, was composed in Latin known as the "Carmina Burana." Two musicologists spent a full year working on the manuscript in an attempt to achieve a performing version that would be faithful to the original.

After the performance in Indiana, the passion play was performed at the Cloisters, the medieval branch of the Metropolitan Museum of Art in New York City. The Indiana and New York performance are the first given since the 13th century. No translations were made available to the audience during the three New York performances. Scholars who have heard the work call it a masterpiece.

The Metropolitan Museum maintains that before the New York performances, the text had been submitted to the Jewish Community Relations Council with the understanding that if the work proved to be offensive the performances would be cancelled. Richard Dougherty, the museum's vice president for public affairs, said: "The Jewish Community Relations Council said, 'O.K.'" In any case, he added, direct references to Jews in the play were omitted by the performers. But Malcom Hoenlein, executive director of the Jewish Community Relations Council, maintains that the museum did not get in touch with them, but that they got in touch with the museum. They claim that they received a copy from a member of the cast and had to have it translated.

After the performance, Nathan Perlmutter, director of the Anti-Defamation League, wrote to the museum that, although the play had been presented in the original Latin and German, and although references to the Jews had been deleted, "the thoughts remain mean-spirited and bigoted, only camouflaged, rather than vitiated, by a foreign tongue." Perlmutter also questioned "the appropriateness of a public institution, supported by tax dollars, providing its forum and its dignity to a play which, whatever else it may be, is baldly, simplistically anti-Semitic."

Both Perlmutter and Hoenlein stressed that they were in no way trying to be censors of theatrical productions, but that the Metropolitan Museum, which is situated in a city with such a large Jewish populace, should exercise more discrimination. "To stage the Passion play, with its long history of anti-Semitic messages, is simply insensitive. The Cloisters production was not put on by anti-Semites, but the work carries an anti-Semitic message and has through the centuries."

A FEW STATISTICS

In its July-August issue, One World, the magazine of the World Council of Churches, published a leading article on Kenya, in which there were a number of statistics which are of general interest.

The article points to the "meteoric growth" of secularism in the modern world. At the beginning of our century, "only 0.2% of the world's people could be called atheist or agnostic." but in our times, this group has increased in size to 20.8% of the global population, and it continues to increase at a rate of 8.5 million people per year! And "a large percentage... are the children, grandchildren and great-grandchildren of persons who in their lifetimes were practising Christians," says the survey.

However, Christianity is growing with considerable rapidity in Africa. At the start of the present century there were 9.9 million Christians on that continent; at present there are an estimated 214 million Christians of various denominations there.

Changes have also taken place in the area of the languages which Christians use. Today the principal Christian language is Spanish, spoken by 207 million Christians, followed by English, with 196 million speakers, and Portuguese, with 128 million. After these come, in order: German, French, Italian, Russian, Polish, Ukrainian and Dutch. Yet, the television and radio audience for Christian programs is 412 million in English, and only 176 million in Spanish. And 41% of all Christian periodicals are in English.

But, as the magazine says, there are also unpleasant tendencies in these latter times: at the beginning of this century there were some 1,900 different denominations, there are now more than 22,000! Five new denominations are being set up every week!

The magazine correctly assesses the state of affairs in saying "Clearly, Christian unity is not the big success story of current church development."

It took David Barrett, editor of the recently-published World Christian Encyclopedia, fourteen years of hard work and personal visits to 212 countries to make sure his project reached publication stage.

CHILDREN IN CONTEMPORARY AMERICA

Newspapers and magazines in America have been sounding the alarm in regard to the position of children and juveniles in America. Thus, the magazine Newsweek printed a lengthy article in its August 9th issue, warning against the rise of rape committed against small children. In California an organization has been founded called "Society's League Against Molestation." "Even though up to two-thirds of all child molestation cases never come to light, the number of reported incidents has grown rapidly since the mid-1970s. In California alone the number of known offenses climbed from 2281 in 1977 to 8804 last year..."

Dr. Gene Abel, director of the Sexual Behavior Clinic at the New York State Psychiatric Institute, stated "I suspect that [child molestation] is a more serious and frequent crime than [the] rape [of women]." Able's study of 238 sex offenders showed that each child molester was responsible for abusing an average of 68.3 young victims—more than three times the number of adult women assaulted by each rapist!

David Lloyd, staff attorney at the special child-abuse unit of Washington's Children's Hospital National Medical Center, warns that "We're still teaching our children the myth that it's the stranger in the big Cadillac who offers them candy....But it can be the Boy Scout leader, ice-cream vendor, people who have professional access to children or a lot of interest in them." Or it can be the family clergyman.

Such was the case of the Roman Catholic priest Donald Roemer. Until a year ago Roemer was the youth minister of a Catholic parish in Thousand Oaks, California. His position placed him in frequent contact with his young charges, and he developed what was perceived as a very good rapport with them, gaining the confidence of their families. Then the parents of two brothers, aged seven and ten years old, had Roemer investigated and arrested for fondling their sons. Despite legal efforts to have him imprisoned, a judge sentenced him instead to confinement in a mental hospital.

The incidence of incest has also risen sharply.

The newspapers are continually printing reports of fathers forcing their young daughters to have sexual relations with them, and there are even cases of grandfathers forcing granddaughters, and mothers forcing their own sons! Usually the adult offender threatens the child, and the latter is too afraid or ashamed to tell anyone, even the other parent, about what has happened.

Newsweek magazine quotes the terrible statistic that now at least one out of every ten children in America is subjected to sexual abuse, usually by people they know and trust.

With equal rapidity the child pornography, or "kiddy porn", phenomenon has also begun to flourish. Those who produce such vile films are now using children ranging from 8-month to eighteen years of age. As the Daily News, one of New York City's major newspapers, reported in its July 28th issue, U.S. customs officials have launched an investigation into the origin of such films, and it has become clear that they are being shot in America and subsequently sent to Scandinavia, especially to Denmark, and from there are distributed and printed up in sufficient quantities. Most find their way back to America.

A special agent for the U.S. Customs, who testified before the Senate Select Committee on Crime which has begun to investigate this question, showed to the Committee films illustrating "baby sex" and "bambina sex." Details of his report are such that they cannot be printed in an ecclesiastical newsletter.

Simultaneously, America finds itself at an impasse on the question of infanticide, which is now referred to by the euphemistic term "abortion." On the one hand, the government has passed a law permitting infanticide; on the other hand, there have been a whole series of cases where the infants have nonetheless survived, yet have remained cretins all their lives. In such cases, the mothers have often sued the doctors and hospitals. One particularly sensational case took place several years ago, when a doctor who had performed an abortion discovered that the baby was still alive and began to smother it, a fact which was noticed by a nurse. After an operation, which ends in the murder of the infant, the doctor receives his fee and cannot be indicted; yet when this abortion turned out unsuccessfully and the physician tried to end the life of the fetus he had aborted, he was tried as a murderer!

As the New York Daily News reported in its July 8th issue, a woman, five months pregnant, was allegedly beaten by the police in the city of Hartford, Connecticut. By now the baby has been born, but the doctors have determined that the beating has led to the crippling of the infant while yet in the womb. The mother has filed suit against the Hartford police. And U.S. District Court Judge T. Emmet Clarie has ruled that a fetus is a person who possesses the right to sue independent of its mother. The woman is seeking \$250,000 in damages for the infirmities inflicted upon her child.

Proponents of laws which would forbid infanticide are quite happy over this development, for it is an official recognition by the courts that even a fetus is a human person with juridical rights. Geoffrey Hazard, a law professor at Yale University, said that the case is very complex, for it "involves damage to the fetus without permission from the mother, which is very different from abortion. But now the argument could be raised that once you have a viable fetus, since it is a person, the mother cannot legally give permission for an abortion." John Mackey, general counsel in Washington for the Ad Hoc Committee in Defense of Life, has stated that we are living in the midst of "a schizophrenic society that gives the unborn the right to sue but not the right to life." It is estimated that in America as many as 8 million unborn children are murdered annually.

Early last year reports began to appear in the press that murdered fetuses were being sold by certain hospitals for independent research. Hospitals against which such accusations were made usually strove to prove their nonculpability. However, following the discovery in California of an immense container holding 17,000 aborted fetuses, a federal agency has launched an investigation.

As reported in the press, a certain Melvin Weisberg, reputed owner of Medical Analytical Laboratories of Santa Monica, California, allegedly used a bad check to pay for a large storage box. When the box's manufacturer arrived to repossess the box, it was discovered that the container, which had weighed two tons when empty, weighed five tons at the time. During efforts to examine what was in the container, an unborn child's corpse fell out and led to the discovery of thousands more preserved in formaldehyde. Affixed to each aborted bay was a record of the date the abortion was performed, together with the names of each of the mothers, the name of the person who performed the abortion, and where it was done.

son who performed the abortion, and where it was done.

Richard Schweiker, Secretary of the Department of Health and Human Services, has warned that the Department is conducting a thorough investigation into the case. Yet in Los Angeles, despite the fact that the horrible discovery was made last February, the County Coroner's Office has completed only forty-three autopsies on the infants' corpses. It is proposed that autopsies be performed on all such corpses weighing more than 450 grams, for theoretically this would mean that abortions were performed after the twentieth week of pregnancy, a procedure which is illegal. It would also reveal how many and which infants were slain after having been born alive or had been allowed to die for lack of medical treatment after the abortion.

A ROMAN CATHOLIC BISHOP IN PUERTO RICO CONDEMNS MODERNISTS

In delivering a sermon at the baccalaureate mass on the occasion of the annual commencement of Thomas Aquinas College in Santa Paula, California, Bishop Juan Torres of Ponce, Puerto Rico, described the "bitter and painful battle which he has fought with neo-Modernism throughout his episcopate."

As reported in the Catholic newspaper The Wanderer in its July 1st issue, when the bishop (at that time still a priest) read the text of the "Constitution on the Sacred Liturgy" in 1963, he found nothing particularly disturbing. "I could not even suspect in 1963 that forces within the church were, as early as that, preparing to unleash a revolution on the pretext of carrying out the liturgical renewal mandated by the Council."

Bishop Torres stated that, in his experience, "Every priest who begins to play with the liturgy sooner or later suffers a crisis of faith. The Mass as a memorial, an a re-enactment of the mystery of our supernatural redemption, no longer makes any sense to them. They cannot bear the daily repetition of the same texts approved by ecclesiastical authority. They are bored to death by the texts of the Sacramentary, and many with the scriptural readings as well."

Speaking of the sin of using artificial contraceptives, Bishop Torres stated that the issue was made into a moral controversy by clerics. "Many people had succumbed to the temptation of using the pill out of weakness, but it did not occur to them to question the teaching office of the Church. With hindsight I would not hesitate to affirm now that many priests were not so much concerned with the pastoral problems of their penitents, as with what some day would become their own problem."

Bishop Torres recalled a confrontation he had with a popular moral theologian prior to the publication of the papal encyclical Humanae Vitae. When the Bishop remained unswayed by the "theologian's" fallacious arguments, the latter "dropped the mask" and "assured [him] that a Roman university, with which he was connected, was turning out a dozen moral theologians every year who would teach the licitness of the pill, and that the Pope would not be able to withstand the pressure and would certainly change the doctrine."

The Bishop then turned his attention to the influence of Modernism in religious instruction. He said, "I consider that the Modernists' most destructive work has been done in the field of catechetics and religious education. Hundreds of thousands of parents everywhere witness with pain how their children lose their faith after having been exposed to Modernists catechetics."

He noted also that "Most neo-Modernists avoid at all cost an open breach with the Hierarchy and see to it that the public is under the impression that they enjoy the full confidence of the Prelates. When one of them decides to throw the mask aside, he or she makes sure that the issue becomes so confused that hardly anybody knows for certain what the true situation is, and also, that the bishop comes out of the fray so hurt and psychologically damaged that it will be a lesson for the rest."

Those acquainted with developments noticeable within the various Orthodox Churches over the last twenty years and more will no doubt find disturbing parallels and tendencies.

MESSIANIC EXPECTATIONS

In New York magazine's June 28th issue, there was a lengthy article entitled "The Chosen: Life with the Lubavitchers in Brooklyn." The article, which was the magazine's cover story, included many and various photographs and gives a great many detailed and interesting facts concerning the sect of the followers of the Lubavitcher rabbis, among the most Orthodox groups of Jews known as the Hassidim.

The majority of them live in Brooklyn; where their life is of a style peculiar to them alone, they being distinguished from other Hassidic sects by their lesser degree of exclusivity with regard to the society which surrounds them and, at the same time, by the tremendous activity of its members. It is estimated that there are only about two hundred thousand Hassidim in the whole world, and, apparently, the Lubavitcher Hassidim are one of the larger groups. They number approximately fifteen thousand in Brooklyn alone. Other sects of Hassidim have also established populations in New York City—there are 45 thousand Satmars in the Williamsburg district of Brooklyn, ten thousand Belz Hassidim in Borough Park, and about thirty-five thousand of various other sects throughout the city. The Lubavitcher Hassidim (taking their name from a small village in Poland) is headed by Rebbe (i.e. Rabbi) Menachem Mendel Schneerson, who is their undisputed authority and whose word is law for each of the sect's adherents. Their family life is on a very high level; their women dress very modestly, and the men spend a great deal of time in prayer and the study of the sacred Scriptures. Rebbe Schneerson frequently preaches for as long as five hours without a pause, and his audience hangs on his every word. As the reporter Dorit Gary, author of the article, states, the Rebbe's speech which she was present at was several times interrupted by singing, clapping and cries of: "We want Messiah now, we want Messiah now—we don't want to wait!" Modern technology, concluded the Rebbe, must be used to spread the word of God and "prepare our world for the messianic age."

Quite rightly holding that a child's education begins from the day of its birth (N.B.: our Church teaches that it begins even before birth), the Lubavitcher Hassidim have established the "Army of Hashem [God]", whose constituents are all Jewish children under the age of thirteen, and not all of them Hassidim. There are now more than 83,000 of them. "Organized along army lines, the youngsters advance in rank from private to general by gaining points for deeds such as learning the Bible or distributing Sabbath candles to non-observant Jews. The Rebbe has likened God to a 'secret service' scrutinizing our every move. But, the Rebbe explains to the children, as commander He is also responsible for provisioning his troops. In worldly terms, this means the bicycles, computer games, and T-shirts which fill the headquarters and that the youngsters can obtain by excelling in their missions." Thus, Lubavitcher children are very busy, apart from their school studies. Beginning at age three, they study the Bible and, when they become older, engage in missionary work until late at night among Jews who are not observant of the rituals of their religion.

Statistics show that today only about 9% of America's 6,000,000 Jews are Orthodox; of those, the Hassidim are a minority. About 30% of non-Orthodox Jews are affiliated with the Reform movement, and another 30% with the Conservative movement. The remaining 31% are unaffiliated, and this figure is increasing due to intermarriage and the process of acculturation.

Among the Hassidim there is considerable controversy over relations with the state of Israel. A considerable portion, including the Satmar sect, is steadfastly opposed to Zionism; the Lubavitcher Hassidim, however, are ardent supporters of Israel's President Begin and support him in any way possible. Such support has resulted, however, in demonstrations by other Hassidim, at which the Israeli flag was burned and Rebbe Schneerson hanged in effigy. Other Hassidic sects believe it blasphemous for Jews to have their own country before the arrival of their messiah.

It is Rebbe Schneerson's belief that not only the Jewish nation, but the whole world is a sinking ship, and that such is a necessary condition for

the arrival of the messiah. He, like other Hassidim, consider World War II to have been an event directly preceding the coming of the messiah.

According to Jewish tradition, their messiah will be a lineal descendant of King David. Rebbe Schneerson considers himself to be just such a descendant. He has, however, never openly declared himself to be the messiah, but has stated repeatedly that "in every generation there is one who so towers over his contemporaries...that he is the head of his generation.... In the past generation that person was the previous Lubavitcher rebbe." Clearly he believes that in this generation that person is himself. His followers habitually compare him to Moses, and he has never contradicted them. "If the messiah should come this year, there will be none less surprised than the Lubavitchers," writes Dorit Gary; "But if the messiah decides not to show up for the time being, then, too, there will be none less surprised than the Lubavitchers."

SYNODAL CLARIFICATION ON THE ADMISSION OF THE HOLY KING EDWARD INTO THE CALENDAR OF OUR SAINTS

By Synodal decrees (#72, dated 15/28 February, 1979, and #255, dated 6/19 September, 1979), the Russian Orthodox Church Outside of Russia acknowledged the authenticity of the relics of St. Edward and the Martyr, based on available scientific and historical research, and the desirability of their being acquired by the faithful of our Church, following the kind offer of the archaeologist who discovered them earlier in this century. A certain amount of controversy, however, was raised by a few individuals with regard to the advisability of the admission of a Western saint into our calendar whose repose was so close to the date of the final schism between the Eastern Orthodox Church and the Church of Rome. Having researched the ecclesiastical problems of the era in question, His Grace Bishop Gregory submitted a detailed report on the matter to the members of a special commission appointed by the Council of Bishops to investigate the case, and all of the members of the commission agreed with Bishop Gregory that the introduction of St. Edward's name into our calendar of saints is fitting and proper. In view of this, the Synod of Bishops, when informed of the commission's decision by Bishop Gregory, resolved on 9/22 July 1982, that "the further study of the question of whether King Edward is a holy martyr is to cease, and the former decision concerning his veneration is to remain in force." His Grace, Bishop Constantine of Richmond & Great Britain received a copy of this decree with the instruction to announce it for general information.

DONATIONS RECEIVED & GRATEFULLY ACKNOWLEDGED

Heartfelt thanks are due to the following individuals for their financial support: Monk Theodosius of Holy Trinity Monastery, Catherine Milanoff, Constantine Korakis, Irene Brennan, M. Serebriakov, Fr. Philip Petrowsky, Nicholas Prokopchuk, V. Lekanof, J. Hartman, Justina Trollope, Dr. Chester Fortuna, A. Shulikov, and the Very Rev. Archimandrite Mitrophan of San Francisco.