

DEPARTMENT OF PUBLIC & FOREIGN RELATIONS

of the

SYNOD OF BISHOPS

OF THE RUSSIAN ORTHODOX CHURCH OUTSIDE OF RUSSIA

NEWSLETTER ##43-44

January-June 1983

FROM THE LIFE OF THE RUSSIAN ORTHODOX CHURCH OUTSIDE OF RUSSIA

Repose of Bishop Nektary of Seattle

On Sunday, February 6, the day on which the new martyrs and confessors of Russia are commemorated, just before the beginning of the liturgy, Bishop Nektary of Seattle (whose name before he received the monastic tonsure was Oleg Mikhailovich Kontsevich) reposed in the Lord.

His Grace, Bishop Nektary was born in 1905 in Latvia. Having spent the years of his childhood and youth in Little Russia, he entered the Institute of Communications Engineers. Vladyka Nektary had the good fortune to serve as altar boy for Patriarch Tikhon the Confessor, and he also knew several of the other new martyrs. For this reason, the question of their glorification was a matter of burning urgency for him. He was also fortunate to know the last of the Optina startsy (elders), Nektary, from whose spiritual counsels he benefited. After his arrival in America from Germany, Oleg Mikhailovich was tonsured a monk in 1953, and was immediately ordained to the diaconate and priesthood and assigned to the Cathedral of the Joy of All That Sorrow in San Francisco. In 1962 he was consecrated to the episcopate and passed the entire duration of his hierarchical ministry in California.

In San Francisco several panikhidas were served in the cathedral, which was full to overflowing with those who had come to pray. The funeral rites of His Grace, Bishop Nektary, were celebrated, in accordance with his will, according to the monastic rite, and he was interred in the monks' cemetery at Holy Trinity Monastery in Jordanville, New York.

Repose of Abbess Barbara

On March 9, 1983, Abbess Barbara of the Gethsemane Convent in Jerusalem, reposed; her name prior to receiving the monastic tonsure had been Valentina Nikolaevna Tsvetkova. The deceased was the daughter of parents who were people of means, and received a very good education. Her father was a director of the State Bank and enjoyed considerable respect.

While visiting the educational institutions of Moscow, the venerable-martyr Elizabeth Feodorovna found her attention drawn to a little girl, and said at that time "Valentina will be mine." When she reached the age of sixteen, she quite unexpectedly received a note of congratulations from the Grand Duchess, included in which was her portrait, on which the venerable-martyr wrote to the young girl that happiness is found on earth only in evangelical love for God and neighbor.

The Athonite elder Aristokly, former superior of the metokhion of the Monastery of St. Panteleimon, also had a spiritual influence on her. He was renowned for his great spiritual experience and clairvoyance. Fr. Aristokly foretold to her that she would become a nun, would live in Jerusalem for a long time under various governments, but "Fear nothing," he said, "for you will be under a correct and righteous hierarch."

Early in the 1930s she was tonsured by Metropolitan Anastasy, receiving the name Barbara, and was assigned to Gethsemane, where she spent the greater part of her life at the church where her protectress, the venerable-martyr

Elizabeth, had been laid to rest. She reposed at a profound old age.

A Newly-revealed Myrrh-streaming Icon

His Grace, Archbishop Vitaly brought a myrrh-streaming icon of the Iveron Mother of God to New York for the 15/28 March session of the Synod of Bishops. This icon was brought to Canada by one of the parishioners of the Montreal cathedral. While on the Holy Mountain, he saw in one monastic establishment, where they support themselves by painting icons, an icon which pleased him greatly and which he wished to acquire. He was told, however, that the icon was not for sale. He was saddened by this but did not insist on pursuing the matter. Yet as he was leaving the kellion, one of the novices ran after him and said that the superior wished to see him. The superior gave him the icon, saying that the Heavenly Mistress wished to be in the land and city where he lived. Having indicated her desire, the superior pointedly refused to accept money for the icon.

Having received the icon he had been so taken with, and being greatly edified by the circumstances of his receiving it, this man (a Chilean by descent) went to the Monastery of Iveron, which lay nine hours journey away by foot. There he asked a Greek monk to touch his icon to the original Iveron Icon of the Mother of God.

When he returned to Montreal, he placed the icon in his icon corner and noticed nothing unusual for several weeks, until, one day, he returned home to find a powerfully sweet fragrance in evidence. Assuming that somewhere someone had spilled perfume, he walked about his apartment, but was unable to find the source of the fragrance anywhere. Then he approached the icon and saw that it was covered with a fluid which was spreading the fragrance. He informed Archbishop Vitaly of this, and that hierarch examined the icon and, convinced that it was exuding the fragrant myrrh, at times in such a quantity that it flowed down in thin streams, he transferred it to the cathedral and had it set in a specially constructed case with a glass front.

It goes without saying that the faithful very quickly learned of the arrival of an icon which had become the source of such a wondrous manifestation. On the very day, in the evening, Russian and Greek believers began to visit the church to venerate the newly-manifest holy object.

On Wednesday, March 30, Vladyka Metropolitan Philaret ordered a public service of supplication to be celebrated, in the context of which the akathist hymn to the Iveron Icon was to be read. More than 700 people arrived for it, including 21 priests and several deacons. After the conclusion of the service, all those present were anointed with the myrrh which streamed from the holy icon. After the akathist hymn, which was chanted by all the clergy in Church Slavonic, the rector of our Greek parish in Astoria, Fr. Anthony Gavalas, served a paraklisis in Greek before the icon, in the presence of a considerable number of his parishioners.

Bishop Gregory Visits the Parish in Mayfield, Pennsylvania

On Saturday, March 5, His Grace, Bishop Gregory travelled to Mayfield, Pennsylvania, where he met with the members of the parish council of our parish in Simpson, Pennsylvania. On Sunday, March 6, Bishop Gregory served the liturgy in the Church of St. John the Baptist, which was served alternately in Slavonic and English, and was broadcast over local radio up until the Great Entrance.

At the time of the Little Entrance, Fr. John Sorochka, rector of the parish, was elevated by Bishop Gregory to the rank of Archpriest. Vladyka delivered the sermon in English on the Gospel theme, and remarked upon the beautiful singing of the choir, which is composed largely of young people.

After the liturgy, Fr. Sorochka invited Vladyka and the clergymen and servers who had accompanied him, to a meal in his rectory; and in the evening a banquet was served in the parish hall, the object of which was to col-

lect funds to offset expenses incurred in the legal defense of the parish property, in view of the lengthy court case in which it is involved. The large parish hall was full to overflowing, and not all who wished to attend the banquet were able to obtain tickets, due to a limited number of places.

Having visited in Mayfield and thanked his cordial hosts, Vladyka travelled to Simpson, another parish which had returned to the jurisdiction of the Russian Orthodox Church Outside of Russia; there he viewed the progress made in adapting for Orthodox worship a building temporarily used as a church, i.e. until the final outcome of the appeal filed in the court case involving the parish of St. Basil the Great. The large building, use of which was donated by one of the faithful, has been nicely transformed into a church in which one finds not only an iconostasis, but even wall-to-wall carpeting.

Vladyka wished the workers success and returned to New York.

Alarming Situation of Christian Missions in the Jerusalem

Early in June information was received that in the Gorny Convent (which previously belonged to the Russian Orthodox Church Outside of Russia, but was later given over to the Soviet Mission by the Israeli government) two nuns were murdered. They were both savagely cut apart in their own cell, and the corpse of one of them was dismembered. This is already the fifth or sixth case of the murder of Christians in the Holy Land.

Several days after this dreadful occurrence, in our Convent of the Mount of Olives a fire was started under suspicious circumstances, which was fortunately brought under control. At the same time, a rift was made in the convent's wall which was wide enough for two trucks to pass through.

A group of sightseers visited the convent in Gethsemane's Church of St. Mary Magdalene; during the divine services the men of the group blasphemously lowered their pants. It was only with great difficulty that the nuns were able to rid themselves of the blasphemers.

In the middle of last year, a group of radicals sent letters to the Patriarchate of Jerusalem, to the Armenians, the Roman Catholics and to our Mission, threatening to blow up the churches in Jerusalem, Bethlehem and Gethsemane.

All of this is the cause of more and more doubts among all the Christian missions in Jerusalem, which have composed a statement of protest which has been sent to the Israeli government, pointing out that they no longer feel themselves safe. Our Mission has also signed this protest.

For its part, our Synod of Bishops has sent a letter to President Reagan, asking him to show an active interest in this matter.

Repose of General M.G.Khripunov. President of the Orthodox Palestine Society

During the all-night vigil for the feast of the Annunciation, General M.G.Khripunov, President of the Orthodox Palestine Society, reposed in Jerusalem. He was 94 years of age.

Mikhael Georgievich was born a Don Cossack, and completed the Don Military Academy and afterwards the Nikolaevsk Cavalry School. On his successful completion thereof, he enlisted in the Ataman Regiment of the Life-Guards (the personal cavalry guards of the Emperor and Empress). In 1915, he was promoted by the Tsar-Martyr to be his aide-de-camp. He was wounded several times and received a number of high military awards, including the St. George Cross. After the Revolution, the General took part in the Volunteer Army (commonly known as the White Army), and when it was disbanded, he emigrated with his wife to France, then to Switzerland, and finally to the Holy Land.

In 1959, Mikhail Georgievich was chosen to be a member of the Orthodox Palestine Society, subsequently becoming its President. He continued to occupy himself with the affairs of the Society despite having been stricken with his first stroke in 1961. In March of the current year, he had a second

stroke which left him totally paralyzed, though he remained fully conscious.

Being a man of profound faith and piety, Michael Georgievich, while he still had the strength, helped the monastics assiduously on the kleros.

General Khripunov was interred in the cemetery at Gethsemane, in the place which he had picked out himself. His repose is a great loss for the Orthodox Palestine Society.

A Warning from the Synod's Chancery

Several clergymen of the Russian Orthodox Church Outside of Russia have received a letter from Gleb Jensen, notifying them that he is opening his own parish in Saint Paul, Minnesota.

Gleb Jensen was a priest of the Russian Orthodox Church Outside of Russia who was ordained by His Grace, Archbishop Vitaly and was for a time the rector of a parish in Canada. Early in 1982, Fr. Jensen sent a crude letter to his bishop informing him that he no longer considered him his bishop because of heresy. He was brought to ecclesiastical trial and, by a resolution of the Synod of Bishops in February of 1982, was deposed from his rank. Thereafter, Gleb Jensen went to England and there headed a mutinous parish in the city of Guildford, most of the parishioners of which were recent converts from Anglicanism who had declared the Synod of Bishops to be heretical and were for this excommunicated from the Church.

In England, Gleb Jensen made the acquaintance of a very dubious personality, the monk Anthony (Alexander Chernov), who maintains that he is a clergyman of the Catacomb Church, though, from information received from within the Soviet Union from sources proved reliable, it is very doubtful that he was ever such, though he was tonsured a monk. He made an attempt to be received into the Russian Orthodox Church Outside of Russia, but did not inspire the trust of the ecclesiastical authorities, and was refused. However, a group of Old Calendarist Greeks, who did not investigate the circumstances of the case, received him as a clergyman and a representative of the Catacomb Church. (More detailed facts concerning him may be found in our Newsletter #37.)

Now Gleb Jensen, basing himself on his ties with Chernov, has advertised in a local Saint Paul newspaper the formation of "The Community of the Russian New Martyrs (Orthodox Catholic) (In Communion with the Catacomb Church of Russia and All True Orthodox Christians)". Though the advertisement states that the "Community" meets in a private home, no address is given, only a post office box number.

All Orthodox Christians are warned that this is a group utterly devoid of grace, which cannot have any of the Mysteries, and that Gleb Jensen is now an ordinary layman who has declared that he is happy that he has finally departed from a "schismatic group", i.e. the Church which elevated him to the rank of priest and later, finding him unworthy, deprived him of such.

ECONOMIA AS EXERCIZED BY A GREEK BISHOP

One of the faithful of the Russian Orthodox Church Outside of Russia in Ireland began to attend the Greek parish in Dublin, which is serviced by two Roumanian priests. However, he soon felt himself obliged to terminate his visits there when he saw that the priests were serving two liturgies on one and the same altar table, and were giving Communion to Roman Catholics.

Upset by these circumstances, this man wrote a letter to Archbishop Methodius of Thyateira expressing his doubts, and received a reply signed by Protopresbyter Cyril Browne, who stated that the letter was being written at the request of Archbishop Methodius and was signed by him "for and on behalf of" the Archbishop himself.

In the letter we read the following: "Strictly speaking, in the Orthodox Church Holy Communion is given solely to Orthodox Christians. There

are, however, occasions on which Holy Communion has been given to members of the Roman Catholic Church and of the Anglican Church, but all this is a matter of economy, to avoid scandals and for the benefit of the Church. Within the meaning of such words, it is felt that you will discover the Archbishop's reply to your questions.... [The Archbishop] wishes to make it plain that anyone who does not like the services performed by Father Irenaeu in our cathedral in Dublin is at liberty not to attend them. Above all, His Eminence requests you not in any way to disturb his priest and congregation in Dublin...."

This letter hardly requires any explanation.

PERSECUTION OF THE CHURCH IN THE SOVIET UNION

In its March 14 bulletin, the Keston News Service reports that rumors have been circulating throughout Moscow for more than a year that an inventory of historical and ancient objects must be conducted in all Orthodox churches. The faithful fear, and not without foundation, that articles which have great monetary value will be requisitioned by the regime and peddled abroad.

The Keston News Service received a report from "samizdat" on how the inventory was being conducted by "specialists in several churches in Siberia.

In one of the village churches of Novosibirsk the local official responsible for religious affairs and churches arrived with a government inspector, a young girl who was said to be a specialist on art, and a photographer. The priest of the parish suggested to the commission that any questions concerning church property should be addressed to the church warden. While they were looking for the warden, some parishioners, principally women, hurried to the church and sat weeping on the benches; as a result the inventory was postponed until the next day. The next day there were many more parishioners at the church, so the inventory was postponed indefinitely.

In the Church of the Holy Trinity, in Tomsk, the rector left the church as the commission arrived, and the "visitors" committed disgraceful sacrilege in the church. They tore down the icons from cases and frames and desecrated the sanctuary (some of these "specialists" were women). While this was going on, another priest arrived at the church, who, despite his advanced age and weakness, demanded in no uncertain terms that this outrage be stopped forthwith. The "commission" subsequently left the church. The parishioners wrote a complaint about all this to the local executive committee, but it was rejected.

In the Tomsk cathedral the priest himself presented the icons to be photographed, taking each one out with great care and respect, allowing them to be photographed only as he held them.

PATRIARCH PIMEN'S LETTER TO PRESIDENT REAGAN

In its April 4 issue, The New York Times newspaper published a lengthy "open letter" from Patriarch Pimen to the President of the United States.

The letter was written in a tone of reproach and accuses the President of "teach[ing] war in [his] remarks." "You teach war against my nation and my motherland. Can one really be faithful to the commandment 'Thou shalt not kill' and at the same time speak about the possibility of a 'limited nuclear war,' or about 'total nuclear war,' 'first nuclear strike,' 'victory in a nuclear war' and other criminal and sinful conceptions? War, war, war.. and where is the place for 'Thou shalt not kill,' Mr. President?"

Further on, the Patriarch enumerates all of the "offensive" expressions of the President to be found in his address to the U.S.S.R., and points out that the case concerns 280 million people, a country which heroically did battle with the fascist hordes.

Typical Soviet falsehood was not to be avoided. Unfortunately, the Patriarch was not ashamed to say that "the Soviet Union is a vast and multi-

faceted country where people of various religions and non-believers live together in full harmony and respect the right of every man for freedom of conscience guaranteed by our Constitution. In several years the Russian Orthodox Church is going to celebrate her one thousandth anniversary. She fulfils her salutary mission in accordance with Church canons and traditions and without state interference into her life [?!] The same is true for the other Christian churches (Georgian Church, Armenian Apostolic Church, Roman Catholic Church, Evangelical Lutheran Churches, Baptist, Reformed, Methodist and other churches), also for religious boards of Moslems, Buddhists and Jewish communities. We, bishops, Clergy and laity of the Russian Orthodox Church, enjoy full rights as citizens and patriots of our country. We wholeheartedly support the noble efforts of the Soviet State aimed at the establishment of the principle of peaceful coexistence in the relations among all states without any distinction. With all our hearts we approve of the great peacemaking actions of the Soviet State which promote the fulfilment of Isaiah's prophecy. We seek it too, and make our possible contribution into the cause of the triumph of peace.... We, Soviet citizens and patriots, want to live in peace and friendship with all peoples and states. And you, Mr. President, take a great sin upon your soul when you speak about a horrible Soviet threat. There has been no such threat, Mr. President. You did say many harsh, unjust and even insulting words about our motherland. May the Lord be your judge." Thus does the Patriarch instruct the President.

Ultimately, however, the Patriarch has "forgotten" to mention the unfortunate inhabitants of Afghanistan, who have heroically waged war against the communists who oppress them. The Patriarch has "forgotten" also about Mr. Gleb Yakunin, Igor Ogurtsov, Zoya Krakhmal'nikova, and tens of thousands of people who are tortured in camps and "hospitals" for nothing other than their confession of their Orthodox Faith.

The letter of the Patriarch in and of itself bears witness with irrefutable clarity to the "interference of the government in the internal affairs of the Church."

It is an interesting fact that under the Patriarch's signature on the letter, there appears that of Archpriest Lev Makhno, rector of the Cathedral of St. Nicholas in New York. He signed as the Patriarch's representative in New York, even though there is a patriarchal exarch resident in the U.S.: Bishop Klimenty, who was consecrated especially for America.

A letter recently received from one of our correspondents in the U.S.S.R contains the following observations on the Patriarch's letter: "Concerning the letter of the Patriarch. It is quite clear that the letter was not composed by him (the style is dissimilar to his), but rather by someone in the Department of External Affairs. Even if one overlooks the generally vile tone, from the standpoint of pure formality the letter is heretical. The sectarian understanding of the text "Thou shalt not kill" (although in other instances the Patriarchate of Moscow even blesses revolutions and all manner of 'liberation' movements). One finds therein that concept of the establishment of a society by the communists where the prophecy of the holy Prophet Isaiah will be fulfilled (in this one immediately discerns chiliasm and pelagianism).

"One might with justification declare him a heretic and commit to anathema him and all who agree with him. This, of course, can only be done by your Church [i.e. the Russian Orthodox Church Outside of Russia]...."

THE STATE OF THE CHURCH IN THE U.S.S.R. IN THE WORDS OF METROPOLITAN PHILARET OF KIEV

The Ecumenical Press Service, in its 7-12 February bulletin, reports that a Soviet church delegation consisting of eleven representatives under the leadership of Metropolitan Philaret of Kiev arrived in London. It remained in Britain for eleven days, visiting Ireland, Scotland, and the

cities of London, Bristol and Canterbury in England.

Metropolitan Philaret gave an interview to the British press.

Asked whether churches in the U.S.S.R. could criticize their governments as representatives of various churches in Europe and America criticize theirs, Metropolitan Philaret stated that "The Church does not take a critical position about Soviet policy on disarmament because the Church, which is part of the Soviet population, endorses the peaceful initiatives of the government."

He was also asked about the arrest in August of last year of Zoya Krakhmal'nikova who was the editor of the periodical Hope. The Metropolitan replied that he was hearing of this for the first time and for that reason was unable to give any answer. "If Krakhmal'nikova was really arrested then she was not arrested for the Faith, but must have been engaged in activities which are considered forbidden by Soviet law. What exactly was the nature of her anti-Soviet activities I cannot say because I do not know."

The lie uttered by Metropolitan Philaret is quite transparent, for it is widely known that Zoya Krakhmal'nikova was editor in chief of a purely church-oriented magazine which did not print a single political article. At her arrest all of her books of religious content were taken from her.

Journalists note that different opinions on the question of the state of the Church in the U.S.S.R. were expressed by various members of the delegation. Thus, the Baptist Alexei Bychkov told the reporters of the rebirth of faith among young people and the intelligentsia, whereas Metropolitan Philaret stated that conversations concerning the spiritual rebirth in the Soviet Union are greatly exaggerated. At present he sees no rebirth at all.

The correspondent Katy Best and Bernard Thorogood, director of the Center of the United Reformed Church in England, managed to obtain an individual interview with the priest Vladimir Sorokin, rector of one of the cathedrals in Leningrad and an instructor (probably at the Leningrad Theological Academy) of New Testament, as well as with the General Secretary of the Baptists, Alexei Bychkov.

Bychkov spoke at length about the importance of unity, saying that the delegation's visit to Britain was a bridge which strengthens the ties between East and West. Of the relations between the Baptists and the Orthodox in the U.S.S.R. he said that they [the relations] depend to a considerable degree upon the personalities of the spiritual leaders of each denomination.

The priest Sorokin agreed that in the question of unity there still remain many problems, even on the parish level. Yet, he said, "I think in the future it will be necessary for both the Baptist and the Orthodox Churches to change. My Church is a very conservative one, but I see changes taking place, especially in theology. We are living in an ecumenical age. Now that everyone in the U.S.S.R. receives an education, people want to think for themselves and want to understand such things as what the creeds mean."

Pointing out that the World Council of Churches is the sole source of ecumenism in the U.S.S.R. and that from the time of the Revolution there has not been an organization which coördinates their activities, he stated that "The W.C.C. acts like a sputnik, a satellite. Through it we all receive the same waves, which heal us from hostility."

THE TRIAL OF ZOYA KRAKHMAL'NIKOVA

According to information received from Moscow, the sentence in the case of the guilt of Zoya Krakhmal'nikova of premeditated anti-Soviet propaganda has turned out to be unexpectedly lenient. It was proposed that she be sentenced to a term of from five to seven years in camp. Instead they gave her one year of imprisonment and five years of internal exile. Since she has already been in prison for eight months, she need remain there for only four more. Zoya conducted herself throughout the trial with great dignity and serenity. The trial was in fact closed: all the spectators were KGB

functionaries, though they did admit Zoya's husband and son, and the witnesses. Of the forty-odd witnesses, no one supported the accusations, with the exception of an elderly woman, seventy-two years of age, and a Lutheran by profession. Yet she did not appear at the trial. When Zoya asked why the woman had not come to the trial, the authorities replied that they had been unable to find her. Zoya said: "Why were you able to find her during the inquest, but have been unable to find her for the trial? If she were here I could demonstrate by conversing with her that all of her testimony is false."

Zoya also asked the court why no one had warned her earlier that it was not permitted to publish a magazine, since she was able to publish nine issues. The judge asked her: "And if you had been warned, would you have ceased publication?" Zoya answered: "I would have asked the blessing of the Church."

"From which Church: the anti-Soviet, the clerical, or the Orthodox?"

"I do not know what the anti-Soviet Church is; clerical Church means ecclesiastical Church."

"Then from whom would you have asked a blessing?" asked the judge.

"What do you want? A name?"

"Yes, a name."

"I would have asked a blessing from any priest from whom I found it necessary."

"Among the witnesses was Fr. Dmitri Dudko. Zoya had in the past written letters in his defense, exposing some injustices in regard to him. At the trial, Fr. Dmitri affirmed that injustices had actually taken place. When he left the court his hands were trembling.

According to information from Moscow, Zoya's attorney conducted herself at the trial conscientiously, refusing compensation, whereas the attorney to whom she had turned previously had asked thousands of rubles for what was known to be a lost case. At the trial she said that it was her first case dealing with a believer, and that she now understood that non-believers and believers held different concepts of what is good, just, what constitutes duty, etc., and that for this reason non-believers often do not understand the believer.

Many noticed that the escort guards treated Zoya with great respect.

Having received permission to address a few words to the court, Zoya spoke not to the judge but to the spectators. "All of these months in prison I have heard your prayers, I have heard the prayers of all the Church. Rejoice, and be not discouraged, for the will of God is in all things. I wish to remain a member of the Orthodox Church, to participate with Her in the Great Fast, in the Resurrection, in Pascha. Glory to God for all things! Thus did one of the confessors of our time finish her short speech.

A crowd of people who sympathized with Zoya stood outside the courthouse. An automobile drove up to the crowd and shot some film footage of the crowd with a camera. The information received by the Synod's chancery from Moscow somewhat amplifies the facts recorded in the Keston News Service's bulletin of 18 April.

FROM VARIOUS LETTERS FROM MOSCOW: MID-APRIL TO MID-MAY

"Not long ago there was a television broadcast on the following topic: It was said that President Reagan has declared this year the year of the Bible, hoping for the rebirth of the American people. But no rebirth is apparent; what is apparent is anti-Soviet propaganda, proof of which is the fact that a break-away part of the Orthodox Church, at the direct prompting of the American government, has canonized the Imperial Family. They even showed a photograph of the Imperial Family and on this subject let flow a torrent of invective...."

"The regime had decided to give the Patriarchate the Don Monastery. At first it was decided to have the Patriarch pay a large sum for it, but the Patriarchate declined the offer. They then gave it free of charge, but

with the proviso that the Patriarchate set aside a place for the museum of architecture which is at present located on the grounds of the Don Monastery. Metropolitans Philaret of Minsk and Philaret of Kiev, the Chairmen of the Department of External Affairs, went to look at the monastery. They walked the grounds of the monastery and said with regret: "There is not enough space; there is nowhere to build a THRONE HALL" (apparently, a hall in which the Patriarch could receive distinguished guests). Besides the throne hall, it was decided to locate the Department of External Affairs in the Don Monastery, and to set a guard so that no one would be permitted entry, even though at this time there is one open church and entrance to the grounds is unrestricted.

"Whether it was because the Patriarchate did not show any haste in setting up a location for the museum, or whether representatives of the government reconsidered, the Don Monastery was not given to the Church and instead the Non-Spassky Monastery was offered. Metropolitan Philaret of Minsk and the Patriarch himself went to inspect it. On entering the cathedral, the Patriarch slipped and fell, and received a painful hurt. When they got into their limousine to leave, a huge sheet of snow fell from the roof of the cathedral onto the car. Whether these dire signs had any influence, or whether it was something else, the Patriarchate refused the Novo-Spassky Monastery. Then the regime gave it the Danilov Monastery. Only walls remain in this monastery, and not intact walls at that; but there is considerable space for construction of both a throne hall and anything they might desire, whereas at the Dan and Novo-Spassky Monasteries they could not construct anything, for they are cultural monuments...."

NOTE: In its 20 June bulletin, the Ecumenical Press Service reports that the Moscow Patriarchate is receiving a monastery founded in the 13th century, which is located near the center of Moscow. It is partially in very dilapidated condition, but there is the possibility of building. Proposed are the construction of a hall, a hostel for 200 people, and also a building to house the chancery. The description matches the Danilov Monastery, which the Patriarchate finally agreed to accept, although the bulletin does not mention it by name.

"I have heard of the myrrh-streaming icon of the Iveron Mother of God which has been revealed amongst you, and I rejoice greatly over this event, for it is a sign of the truth of your path. What a fall it is on the part of the American Autocephalous Church not to recognize the canonization of the new martyrs. Such a refusal of recognition after a canonization is an active gesture of denial of their martyrical sacrifice...."

"In many of the churches of Moscow a campaign is underway to liquidate the poor. Usually the wardens are in charge of this, with the aid of the watchmen, having received orders to this effect from the local official in charge of religious affairs. Yet at Pascha in the Trinity-St. Sergius Lavra I saw how the militiamen themselves went right into the churches and, during the divine services of Pascha, dragged the poor outside. Before such an invasion of militiamen in the churches did not take place without a request on the part of the administration of the church...."

A NEW DIOCESE OF THE PATRIARCHATE OF CONSTANTINOPLE

The Synod of the Patriarchate of Constantinople has decided to open its own diocese in Switzerland, with a cathedral in Geneva. Metropolitan Damaskinos of Tranoupolis, who has hitherto headed the Patriarchate's center in Chambesy, has been elected Metropolitan of Switzerland and Exarch of Europe by a decree dated 28 October 1982. Thus, the Patriarchate has added a Swiss diocese to those it already has: viz. Thyateira-Britain, France and Germany.

WILL ARCHBISHOP VALERIAN TRIFA BE DEFROCKED?

In its February 4 issue, the newspaper The Jewish Press published a paragraph on Archbishop Valerian Trifa, who, in accordance with a decision of the

civil authorities must leave the United States because he withheld information about his collaboration with the Nazis when he applied for citizenship.

Charles Kremer, a dentist who has brought to light much of information and testimony which was used against Archbishop Trifa, has tried for five years to persuade representatives of the "Orthodox Church in America", one of whose bishops Valerian Trifa is, to agree to meet with him. Now he has been successful, and accompanied by three members of his organization (the Committee to Bring Nazi War Criminals to Justice in the U.S.A.) he travelled to Syosett, New York, where the administrative center of the "Orthodox Church in America" is located.

Even before Archbishop Valerian had agreed to voluntary deportation, the dentist Kremer and members of his organization had proposed to the hierarchy of the "Orthodox Church in America" that it defrock him. They met with refusal in this, on the grounds that as long as the American courts did not find him guilty, they would not consider taking action against him.

No sooner did proceeding against Archbishop Valerian come to a head, than Kremer and members of his organization again began to press for a meeting with representatives of the "Orthodox Church in America."

The delegation was received by Bishop Dmitri (Roister) of Dallas and the assistant chancellor Archpriest Leonid Kishkovsky. The latter told the Jewish delegation that, in his opinion, Archbishop Trifa was a victim of a "hangman's jury" led by the media, and that the Archbishop's two-day trial did not bring out his leadership role in the Romanian Iron Guard.

At the delegation's reception, Archpriest Kishkovsky told the Jews that his Church would probably proceed with extreme caution in examining the evidence against Trifa. Saying that the government took thirty years until the Archbishop received "due process," Kishkovsky suggested that it might take twenty-five years until Trifa receives the same from his Church.

Bishop Dmitri agreed to examine the documents Dr. Kremer submitted to him. He warned the delegation, however, that whatever decision his Church reached with regard to Archbishop Valerian would not be made public.

After the meeting with "O.C.A." clerics, Dr. Kremer acknowledged that the Church would probably take a long time to come to a decision on Archbishop Trifa, but expressed satisfaction with his discussion. "This is a beginning," he said with great significance.

CHURCHES ARE HELPING THE MARXISTS

In its March issue, the newspaper Moral Majority Report reports that the National Council of Churches and the World Council of Church, the organization which gave it birth, are illegally supporting Marxist revolutionaries, especially in Africa and Central America. An extensive article on the same subject was also published in the magazine Readers' Digest, entitled: "Do You Know Where Your Church Offerings Going?"

In as much as this question has begun to be debated among the American public, the television network CBS broadcast an interview by its reporter with the Methodist Bishop Armstrong, and also with Philip Potter, President of the World Council of Churches.

Bishop Armstrong was asked whether it was true that the National Council of Churches is helping the Cuban Resource Center. The Bishop replied to this that he was unaware of such help. "My responsibility here is not to dig into closets and into corners, but to do the things I consider most important."

During his own interview, Dr. Philip Potter acknowledged that terrorists in Africa who murdered Christian missionaries had indeed received assistance from the World Council of Churches. He defended his actions, however, by averring that the Council did not give aid for the purchase of weapons.

Almost all of the Orthodox Churches belong to the W.C.C. and those in America to the N.C.C., and thus share responsibility for world terrorism.

THE NCC DEFENDS ITSELF

Two lengthy articles in the widely read magazine Readers' Digest on the fact that large sums of money are being transmitted by the WCC and the NCC to various communist partisan organizations, have sparked widespread interest, and in several cases even well-deserved disturbance.

A group of members of the WCC has written a sharp protest to the editor-in-chief of Readers' Digest, Edward T. Thompson, alleging that the article in his magazine was full of distortions and relied heavily on information from the Institute on Religion & Democracy, which it claims to be "a small organization of self-selected individuals which is questioning the beliefs and activities of major Protestant and Orthodox bodies in an effort to alienate their members and turn them away from the pursuit of racial and social justice."

The twenty-three members of the NCC who signed the letter also complain that the Readers' Digest readers "who belong to our churches can voice their opinions through their congregations and the communions' regional and national bodies, rather than turning to a partisan group which is seeking to add to its own constituency to the detriment of America's church life and service

It is distressing to find among the twenty-three signatures appended to this letter, those of three Orthodox hierarchs: Metropolitan Philip Saliba of the Antiochean Church, Bishop Firmilian of the Serbian Church, and Archbishop Andrei Kuschak of the Ukrainian Church under the Patriarchate of Constantinople.

CHURCHES IN JERUSALEM VANDALIZED

In its April 6 issue, the newspaper Jerusalem Post reports that a number of Christian churches in Jerusalem have been subjected to acts of vandalism by anti-Christian fanatics. At present the police are protecting the buildings seized from the Russian Church Outside of Russia and turned over to the Moscow Patriarchate in Ein Karem, where, prior to the murder of the two nuns, there was an attempt to blow up the gas tanks which fueled the kitchen ovens and stoves. At Christmas, the Greek church in Ein Karem was painted with swastikas and the inscription "Get out!", and the gates of the Ethiopian church, which is situated near the center of Jerusalem, was smeared with excrement. An attempt to blow upon one church (the newspaper does not say which) provoked a reaction on the part of Interior Minister Yosef Burg, who order a guard set on the church and sharply condemned acts of vandalism against Christians.

PROBLEM WITH GUIDES IN JERUSALEM

In its May 12 issue, the newspaper Jerusalem Post reports that Israeli guides are taking steps so that Catholic pilgrimages in the Holy Land which are conducted exclusively under the direction of Catholic clergy be forbidden.

Last year a law was passed in Israel that all tourist groups be obliged to have their own guides. Christian denominations, and the Catholics in particular, told the authorities that non-Christian guides are unable to give pilgrims essential information. The authorities placed all manner of hindrances in the way of Arabs and Greeks who wished to take the examination required by the government for guides. To avoid major complications, the government agreed that pilgrimages may be led by those clergymen who bring their own groups. However, with the large number of Catholic pilgrimages visiting the Holy Land, it seems that Israeli guides are not needed, for such pilgrimages usually have their own experienced spiritual guides.

Unemployment in Israel has provoked particularly bitter dissatisfaction among the guides, whose services are not required, while at the same time they have to pass a special course set up by the Catholics themselves to determine that they are able to guide Christian pilgrimages. According to the agreement reached between the government and the Catholics, guides

must by an large restrict themselves to guiding pilgrimages outside of churches and holy places of particular significance for Christians. However, in practice all Catholic groups are classified as exclusively religious and restrict themselves to visiting Christian holy sites. At the same time complaints have arisen that 'bus companies are being intimidated and have suddenly refused to allow pilgrimage groups to charter buses if such groups do not have a guide licensed by the government.

In response to this, the Catholics have closed down their courses for Israeli guides. In mid-May there was to take place a meeting between representatives of the Catholics and the ministry of tourism. The President of the Society of Tourist Guides, Yosef Grau, has stated that if he himself is not admitted to this conference, members of his organization will consider themselves within their rights to halt any groups of tourists and pilgrims whenever they are found without an official Israeli guide.

"I controlled 2,000 guides for two years on the understanding that the problem would be solved," Grau said, "The situation is the result of an ugly economic game played by Catholic travel agencies."

Msgr. Mathes, director of the Notre Dame Center, told a newspaper reporter that the problem is "delicate" and that he could not give any definite answer as to who the session between Catholics and ministry representatives went; but in any event he had ascertained that bus companies were unwilling to send groups with buses to religious sites without licensed guides. He also said that some guides had informed agents abroad that they had received certificates from the Catholics enabling them to lead pilgrimages.

This problem may place all the other denominations in a similarly difficult situation, including, of course, our own Orthodox Mission.

PLANS FOR THE REBUILDING OF THE TEMPLE IN JERUSALEM

As the newspaper Jerusalem Post reports, serious discussions are underway in Jerusalem concerning the restoration of the temple which was demolished by the Romans in the first century.

As is well known, the Tradition of the Church has always connected the restoration of the temple of Jerusalem with the time of the advent of the Antichrist into the world. Now a special society has been formed in Jerusalem, called the Faithful of the Temple Mount, under the presidency of one Stanley Goldfoot, which is collecting funds for the erection of a new temple.

Goldfoot says that donations are principally coming in from Christian fundamentalist groups. They see in the existence of the state of Israel the fulfilment of prophecies. In Goldfoot's words, "These Christians feel that we are coming closer to a critical period in history and they want to help the Jews to fulfil prophecies and thus hasten the second coming of the Messiah." The newspaper explains that for this reason Goldfoot and his followers believe that Israel should not be restricted to the territory it has been granted by the United Nations and has managed to seize since its foundation.

Although Goldfoot is happy to receive assistance from Christian groups, he nevertheless does not wish to go into the details of his relations with them. "I tell them that there is no dialogue. I make it clear that I cannot accept their views, and they cannot accept mine. If they're prepared to help us openly, then we're prepared to accept it." But as the president of this organization says further on, "The Christians have not yet redeemed themselves for what they have done to the Jews. They have to do a lot before we can accept them."

The society founded by Goldfoot also supports other organizations which espouse the same aims. For example, the society Yeshivat Torat Cohanim, which conducts courses in the ancient temple ritual, so that their students may step in whenever the temple is erected.

Goldfoot is regularly called upon to lecture evangelical groups, calling upon them to contribute to the realization of the prophecies. He noted

that his group had received a document from the U.S. Internal Revenue Service making any donations tax-deductible.

Among Orthodox Jews there has arisen a difference of agreement as to the very site of the future temple. Some groups encourage walking on the summit of the temple mount, on which now stands a Moslem mosque; while other groups, on the contrary, forbid their followers to set foot there, holding that, since they cannot determine the exact location of the Holy of Holies, they dare not risk defiling that holy place by treading on it.

CONGRESS OF ASTROLOGERS

In its April 29 issue, the Jerusalem Post reports that "The year dreaded by many, 1984, will be the subject of an international congress to be held in Jerusalem in December, about three weeks before the year is ushered in.

"(1984 is the title year of George Orwell's apocalyptic novel, and the Hebrew letters for the Jewish calendar year, 5744, form a word the root of which is 'to destroy')

"The official name of the meeting is 'The First World Multidisciplinary Congress on Prognostication and Prediction for the Year 1984.'

"One of the organizers, astrologer Ilan Pecker, told the Jerusalem Post that they are expecting more than 3,000 leading figures from all over the world in the fields of astrology, esoterism, Kabbala, parapsychology and biblical prophecies."

ECUMENICAL CHRISTENINGS IN ENGLAND

In the March-April issue of the Ecumenical Bulletin there is a report on the curious christening of an infant by representatives of two denominations: the Anglicans and Roman Catholics.

On the day of the joint service involving the Pope of Rome and the Archbishop of Canterbury, a daughter was born to John and Christine Davis. Although prior to their marriage husband and wife had agreed that daughters born to them would become Catholics, following their mother, and sons would become Anglicans, following their father, they decided to alter their initial decision and wished to have an ecumenical baptism performed. Apparently, there were no particular impediments on the part of the Anglicans, but the Catholics were more unyielding and did not wish to consent. The young couple showed great persistence in this matter and wrote to Cardinal Hume, to Pro-nuncio for England, their bishop, and even directly to the Pope. Finally permission was received.

It was decided that the rite of baptism would be performed according to the Roman ritual and in a Catholic church, but with the participation of an Anglican clergyman, in the same manner as the concelebrated liturgy in London. On the day of the baptism, mass for the unity of Christians was served according to the Roman rite. The readings and the "bidding prayers" were conducted by relatives and the god-parents according to the Anglican rite. The sermon was preached by an Anglican, and both parents received communion at the mass under both species.

When the rite of baptism began, the infant was held by the Catholic priest, who read the prayers of exorcism over it. Then, the Anglican priest asked the parents to express their renunciation of sin and to read the Creed. Afterwards, he exclaimed: "This is our faith. This is the faith of the Church."

Both priests took part in the act of baptism in different ways: the Catholic priest anointed the baby with oil and clothed it in a white robe; the Anglican presented a lighted candle. At the conclusion, the Catholic mother received the blessing of the Anglican priest, and the Anglican father received that of the Catholic priest.

It is interesting to speculate on the actual religion of the baby now.

THE LAMENTABLE RESULTS OF THE CATHOLICS' REFORMS

In its May 29 issue, the newspaper National Catholic Register reports that James Likoudis, vice president of Catholics United for the Faith, complains bitterly that the religious sensibilities of the contemporary Catholic have become utterly dulled.

Early in May, Likoudis spoke at the annual lecture series of the Central Bureau of the Catholic Central Union of America. He lamented the fact that various abuses have crept into the celebration of the mass, partly as a result of "an increasingly secularized environment hostile to the faith." He said that such abuses have accompanied a shift in emphasis from the celebration of the mystery of Christ's sacrifice to "human spontaneity and creativity." He added, "Young people shouldn't be blamed for being led to expect amusement. They've been promised fun and games, and they get only a poor imitation of what can be found on the streets."

Likoudis holds that were the directives of the Pope and Vatican II properly observed, there would be no "manipulation of the sacred rites for worldly ends."

The "reform" of Catholic catechetical texts provokes no less criticism from Likoudis. "We Catholics have never contented ourselves up to now with either a Godless or a creedless educational process," he says. In 1979, Pope John Paul II issued an apostolic exhortation on the catechism, but it has been widely ignored. "Some educators have used the document selectively, and have come up with some very silly programs for schools," Likoudis notes. At a time when an increasing number of public educators are expressing doubts about the value of classroom sex education courses, Likoudis complains, sex education programs are being pipelined regularly into more and more Catholic schools "because it is the trendy thing to do."

IN SEARCH OF SPIRITUALITY

The magazine U.S. News & World Report included a number of articles in its April 4 issue on the subject of modern spirituality. The article entitled "A Search for the Sacred", is divided into three sections, labelled: Catholicism, Protestantism, and Judaism.

The authors of the special report point out that the American populace is disenchanted with its religions, viewing them as empty and cold, and is throwing itself avidly into anything that even seems to have the hallmarks of spirituality. Statistics show that those denominations which place the material activity of their parishes on a secondary level have unexpectedly begun to acquire new followers. This is particularly noticeable in various Protestant sects. Several of them, for example the Episcopalians, have started to organize prayer meetings consisting of several families. These in turn attract more people, and when such a group grows to the size of 15-20 families, it divides itself to form another cell. Tilden Edwards, an Episcopalian clergyman in Washington, D.C., has set up special courses for the training of laypeople interested in serving as spiritual directors. Other simply want something more than a once-a-week service, and hence organize themselves into groups for the study of Holy Scripture and for a change by experiencing a practical Christian life.

In Newark, New Jersey, the Catholic Archdiocese reports that about 40 thousand Catholics are meeting in groups of from 10-12 individuals for prayer in common and to study religious life.

"There's much more emphasis on spirituality now," says the Rev. Collin Williams, professor of religion at Yale Divinity School. "The confident secularism of the '50s and '60s has passed, and people are asking questions about what is transcendent, what is life's meaning."

The successes of conservative denominations has disturbed religious liberals who have begun to lose a large portion of their following. For this reason, the liberals have changed direction and are aiming at closer contact with their parishioners. In several cases this has produced positive results

Pastor Bailey of Forth Worth, Texas, states: "It's not necessary to take a conservative stand—just as long as you do take a stand on basic questions that people ask themselves in church."

The quest for a more profound experience of religion is also in evidence in various seminaries. Thus, for example, at Texas Christian University's Brite Divinity School a group of students meets in the morning to pray the psalms. And more denominations than ever are now seeking eucharistic inter-communion. Last autumn, the Lutherans and Episcopalians agreed to share communion.

Twenty years after the Second Vatican Council, tremendous changes have taken place amongst the Catholics. Laymen have received extensive rights, even to the point of women being permitted to distribute communion to other laypeople. The number of seminarians has dropped sharply: from 48 thousand in the 1960s to 12 thousand now, and of these it is expected that 60% will not complete the course of study.

In its April 11 issue, the magazine Newsweek puts forth the opinion that the travels of the Pope of Rome to Catholic countries is also for the purpose of inspiring more young men to enter the seminaries. In Ireland and South America, this policy has had its effect, in that the number of seminarians has risen 20%. However, in North America the Pope's appeals have not had any noticeable effect. Catholic analysts of the situation are lost in conjecture as to why suddenly their religion is sustaining such losses amongst the people. Because of the shortage of priests, the average age of which is now 65 years, they have begun to organize in Catholic parishes groups which, with the permission of the local bishops, supervise their own parish life, pray, preach and sometimes even lack their own permanent church building; yet they have no intention of building such an edifice, for they hold that the money lost on such a venture would be better used to benefit the needy. All of this has led to the point where Catholic laypeople, who for centuries did not dare think independently from their clergy, now consider that the time of their liberation has come, while at the same time the more conservative portion of them, scandalized by liberalism, has simply left that church and become what is now termed "non-practicing Catholics."

New tendencies have even been in evidence among the Jews.

In connection with the formation of the state of Israel, many Jews who were previously quite indifferent to their religion, began for nationalistic motives to observe the prescriptions of their religion more strictly. More care began to be shown in the raising of children in the Jewish spirit. Over the past twenty years, the number of children who attend Jewish schools has risen from 60,000 to 110,000. As in Catholic and Protestant sects, many Jews now joining a movement, the "havurah", which gathers about ten families for prayer in common, feasts and discussion of the Jewish religious development of their children. These groups are of different sorts: some study the Scriptures, others pray together, yet others help the sick and needy. In the spirit of the times, female rabbis have begun to appear. Several rabbis are particularly afraid of mixed marriages, perceiving in them a threat to the preservation of their nationality. Others, on the contrary, welcome them, for they view them, from their point of view, as a growth of the Jewish population. Thus, according to the latest figures, of every ten children born of mixed marriages, seven are now being raised in Judaism. There are more and more cases when the non-Jewish party converts to Judaism, which becomes understandable in view of the totally emasculated religious tradition of the West. Several synagogues, one in Washington for example, have formed special groups which work with families of mixed marriage, working out a program of, let us say, a Christmas celebration for the non-Jewish element.

RELIGIOUS CULTS IN AMERICA

In its May 6 issue, the newspaper Jewish Press printed an extensive article on how the religious cults now in vogue are separating Jews from

their own religion and national heritage. Stating that the struggle against the cults must be the foremost objective of faithful Jews, Rabbi Zundell presents some interesting statistics.

It is demonstrated that approximately 21% of the Jews are lured into various cults. It is considered that the cult of Sun Myung Moon, who has founded a new religion, consists by 50% of converts from Judaism; that 20% of the Hari Krishnas are converted Jews, and that more than 30% of the adherents of the "Divine Light Mission" are former Jews.

It is considered that there now exist more than 2,500 cults, of which there are more than 100 in New York alone. They comprise no less than 2,300,000 people. There are even a few groups of a purely Jewish character, of the "Jews for Jesus" type. This group employs specifically Jewish terminology and widely distributes its own literature, recordings and calendars.

As an example of the attraction of Jews for the cults, there is cited a typical letter of a young person from a non-religious Jewish family. He received no spiritual nourishment at home, made the acquaintance of a Christian girl who was also a nominal believer, and afterwards converted to her religion. However, this did not satisfy him, and finally, remembering the piety of his grandfather, he returned to Judaism.

Will not our Orthodox youth also be lost thanks to parents who did not think to give them a churchly upbringing when they could have?

CAMPAIGN AGAINST RELIGION IN AMERICA

As reported in the June issue of the newspaper Moral Majority Report, the American Civil Liberties Union has filed suit against President Reagan because he declared 1983 the "Year of the Bible" and called upon the American people to study it. The suit was filed on behalf of various groups of agnostics, atheists and a number of areligious people in Los Angeles. These groups have declared that the resolution of Congress and the appeal of the President on this subject "harm Christians and non-Christians alike because they single out the Bible from all other spiritual and religious teachings as the 'Word of God....' We want the court to instruct the President and Congress that this in violation of the First Amendment [of the U.S. Constitution], as a warning for the future."

The pastor of a group of Unitarians in Los Angeles stated that the declaration of the President is "an insult to the religious beliefs and patriotism of the people of the United States."

At the same time, this same Civil Liberties Union has raised the question of the permissibility of the display of Nativity creche scenes in public places in cities and towns on Christmas.

According to the newspaper The Wanderer, the Supreme Court in Washington has agreed to review several local rulings on the case. Over the past few years, American courts, in laying down their decisions, have based themselves on the fact that, in view of the fact that the feast of Christmas is a part both of the national culture and of religion, no conflict is in evidence between its public celebration and the provisions of the Constitution.

Lawyers representing the American Civil Liberties Union insist that the Supreme Court not review the lower courts' decision against the public creche scenes. However, civil officials have asked the Supreme Court to take up the case, arguing that to uphold the lower court would endorse the view that the First Amendment "prohibits government from acknowledging that the birth of Christ is part of the historical evolution of the Christmas holiday...." and that the desire to separate the secular and religious elements in this holiday "infuses the First Amendment with a hostility to religion which this Court has long eschewed."

It is expected that the case will be reviewed in October of this year, and it is possible that the Court's decision will be handed down before the feast.

HOMOSEXUALS IN NEW YORK

In mid-January there took place in New York a number of protests against the desire of Governor Mario Cuomo and Mayor Edward Koch to introduce legislation for equal rights for homosexuals. The object of the protestors particular indignation was the "North American Man-Boy Love Association," a group which wishes to have all laws against pederasty declared null and void.

For a number of years already Mayor Koch has tried to persuade the City Council to discuss the proposed legislation on the wider level of the city administration, thinking that under such conditions there would be a greater chance of the law passing. However, by several votes the City Council refused to permit the discussion of this question to pass to a different level. Fortunately, the proposal will be tabled until autumn.

The homosexuals are demanding that cohabiting homosexuals be rented apartments as ordinary families, that teachers (even at elementary schools) who declare themselves to be homosexuals retain their positions regardless. Particularly dangerous is the proposal made by the North American Man-Boy Love Association that "by mutual consent" the seduction of boys even of three or four years of age be permitted to take place and that the parents have not right to meddle in such an arrangement in that the child "consented" to indulge in debauchery with an adult.

Such strange perspectives have induced a number of religious groups to form a special organization for protests against such depravity. On the initiative of Pastor Roger Fulton, president of this coalition, a press conference was held in front of the main entrance to St. Patrick's Cathedral in mid-January, at which Bishop Gregory, Secretary of the Synod of Bishops, was present. In the name of the Russian Orthodox Church he protested against the proposed legalization of depravity. A Catholic monsignor, who was also at the press conference, told His Grace, Bishop Gregory that, unfortunately, "we [i.e. the Catholics] have a problem" and he was unable to secure the attendance of a Catholic bishop there. In addition to participating in this demonstration/press conference, Bishop Gregory also sent out his own statement to all the members of the City Council, condemning the activities of the homosexuals and the proposed legislation regarding their rights.

ENCOURAGEMENT GIVEN TO HOMOSEXUALS

The Roman Catholic Archdiocese of San Francisco has issued a new report on homosexuals, which begins with the words: "The homosexual orientation is not held to be a sinful condition....As with heterosexuality, it represents the situation in which one finds oneself—the starting point for one's response to Christ's call to perfection. Responding to this call does not mean that one must change this orientation. Rather, it entails living out the demands of chastity within that orientation."

The report encourages homosexuals to thwart loneliness and temptations to promiscuity by forming a close relationship with one person, despite the possibility that this could lead to sexual activity. "Homosexual people fall in love. And as long as this is so, sexual activity might occasionally occur. Objectively, the Church teaches that homosexual activity in such unions— or in any situation—is morally unacceptable. The principle of gradualism recognizes this fact and assists the person towards a progressive assimilation of the Church's ethical values."

This disturbing document, which was published in the diocesan newspaper, was composed by a committee of priests and approved by Archbishop John Quinn. The text was worked on for two full years. This "remarkable" work of Catholic moralists has been entitled "Ministry & Sexuality in the Archdiocese of San Francisco", and the Archbishop himself, in a statement appended to the report, said that he had commissioned the priests to compose the report "so that the Archdiocese might respond to the large number of homosexual people within it."

In September of last year, the Archdiocese issued a document similar in nature and content, which was subjected to considerable criticism as being too sympathetic to homosexuals.

Archbishop Quinn was asked how one can reconcile both documents. He answered that in some facets they coincide, such as in condemning violence against homosexuals. But, he added, the new report by the priests' Senate "is fully in conformity with the teaching of the Church."

California and Florida are the states in which this type of perversion particularly flourishes. New York is not far behind.

GOD'S RETRIBUTION STRIKES HOMOSEXUALS

Over the past two decades, the incidence of venereal disease has increased astronomically. The discovery of penicillin has, if not liquidated them, then significantly curbed many of them. Now there has arisen a new disease which has received the name "Herpes", a cure for which has not yet been discovered, although medical researchers declare that they are on the brink...in about eight years they will come out with an ointment which will alleviate the symptoms, but the discovery of a cure will be a long way off.

Now all the newspapers are full of news about yet another new and hitherto undiscovered disease, which is known by the acronym A.I.D.S., which stands for Acquired Immune Deficiency Syndrome.

Up until now there have been about 1,500 cases reported, but their number is growing rapidly.

As is evident from all the articles on this subject, the largest proportion of those who suffer from this disease (75%) are male homosexuals, followed by hemophiliacs (who may have become contaminated by receiving blood donated by an infected homosexual), drug addicts (who are often in the habit of sharing hypodermic needles) and the inhabitants of Haiti (a popular vacation spot for homosexuals).

Several physicians speculate that the disease's incubation period may be as long as four years. The first symptoms of the disease are swollen lymph glands, rapid weight loss, stomach upset and general lassitude. Usually, the disease ends in the victim's death from collapsed lungs or cancer.

This disease is so resistant to any treatment and is still so little investigated that everyone who chances to come in contact with those who are infected with it has been seized with panic. It is observed that nurses in hospitals (despite special smocks, gloves and masks) are sometimes afraid to enter the ward to feed patients in isolation. Funeral directors and morgue personnel are refusing to service the bodies of people who have died of A.I.D.S., and in prisons and even courtrooms the question is being raised as to how far anyone infected with the disease should be from guards and judges. Persons who have contracted A.I.D.S. very quickly become social outcasts with whom everyone is afraid to have any contact. There is the danger that the disease may be transmitted by physical contact with body fluids (sweat, saliva).

Homosexual organizations have quickly formed several communications networks to facilitate the giving of advice to those who think they may be afflicted with the new disease. Mayor Edward Koch of New York City has appealed to the populace several times not to panic and to remember that everyone has the right to respect and no one should be subjected to discrimination. He proposes to condemn all funeral parlors which refuse to bury those who die of A.I.D.S., saying that he would not permit such an outrage.

In a report which appeared in the newspaper The New York Times on June 16, one of the directors of a television station in San Francisco decided to arrange a broadcast to "take the hysteria out of A.I.D.S." Steve Ober, senior producer of KGO-TV's "A.M. San Francisco" program, wanted to conduct an interview with two victims of A.I.D.S., but his own show's personnel

categorically refused not only to equip them with microphones, but even to be in the same studio with them.

"I wanted to do this show because I have a friend with A.I.D.S. and he was telling me how hysterical people were reacting. It was sort of scary that we would end up having to deal with the same pandemic fear right in our studio."

Doctors are already warning their patients that in case of necessity they should try to get blood for an operation from their own relatives and friends. Attempts by hospitals not to accept blood from sources unknown to them have elicited an immediate outcry on the part of homosexuals that they are being subjected to discrimination.

Doctors expect that over the next ten years more than 20,000 people will die of this new disease, for which there is no cure and infection with which no one knows how to avoid.

However, contrary to all the claims of the homosexuals, it is beyond doubt that they are the principal spreaders of this dreadful plague of our century.

FEMINIST MOVEMENT AMONG ORTHODOX JEWS

In its June 6 issue, The New York Times reports that in Teaneck, New Jersey, a group of 100 Jewish women has formed for common prayer. Several of them have worn ritual prayer shawls which are normally used by each Jewish man during prayer.

"It is not equality we are looking for, but ways for women to be more devout," said Claire Mendelson.

Among Orthodox Jews, the women stand in synagogue in a place separate from the men, often in a screened balcony, and they cannot read the prayers which are read by their brothers and husbands. The majority of those women from this prayer group, when questioned, did not protest in any way about such separation. Some of them even carefully avoid reading those prayers which are traditionally read only by men. The principal objective is to gain the right to read the Torah—the first five books of the Old Testament. They likewise have no pretensions to ordination to any rank. It is estimated that in New York alone no fewer than nine such groups have been formed, and more than thirty in the surrounding areas. They all occupy themselves with the reading of Scripture and with prayer.

Restriction of women is less strict among Conservative and Reformed Jews.

WHICH BABIES SHOULD LIVE?

The New York Daily News, in its April 11 issue, printed a full-page article entitled "Which Babies Should Live?" Correspondent Judith Randall reports that on March 21 the President signed into law a bill which has come to be known as the "Baby Doe Law", according to which every hospital must install a 24-hour toll-free telephone line by which anyone who has the least suspicion may contact a government agency if a new-born infant which has any physical defect is being subjected to danger. Furthermore, hospitals have been warned that they must post notice in a prominent place, that "Discriminatory Failure to Feed and Care for Handicapped Infants in This Facility is Prohibited by Federal Law." Hospitals which do not comply with the intent of the notice risk losing federally funded Medicare and Medicaid moneys and other government funds.

The law was passed in consequence of a notorious case in Bloomington, Indiana, when it became known that a mongoloid infant born last year in a local hospital was left without medical attention (they did not perform an operation standard in such cases) and, with the consent of the parents withheld food until the infant died. Particular indignation was evoked when it became known that a number of people had expressed the desire to adopt the unfortunate infant.

The American Association of Pediatrics, the American Medical Association and the American Hospital Association, together with twelve other

groups of health care professionals have protested the new law and have filed suit in Federal District Court in Washington, D.C. to have it set aside.

Dr. Alan Fleischman, at a conference sponsored by a number of medical and ethical groups, pointed out that when a baby is born with insignificant defects, even if it is a mongoloid, it is of course necessary to save it; but there are cases when babies are born with such defects that they can live only with the help of modern medical technology, that there is no hope of their leaving the hospital, and that it would then be "inhumane" to condemn such a baby to life. "I fear the Reagan policy will mandate equal treatment for unequal patients and that some infants may be kept alive against everyone's better judgment in order to avoid a cutoff of federal funds to hospitals." said Dr. John Arras, philosopher-in-residence at New York's Montefiore Medical Center.

Judge Gerhard Gesell of the Federal District Court in Washington, D.C., said that he expected to rule on the suit brought by the pediatricians and their allies later in the week. Meanwhile, it was openly said that if the case goes badly for the government, the administration hoped to make the new law stick by having pro-life senators and congressmen add them as amendments to congressional appropriations bills of several federal agencies.

MISTAKEN BIRTH OF A BABY

According to a report which appeared in the March 24 issue of the Catholic newspaper The Wanderer, the Supreme Court of the state of Illinois has overturned the decision of a lower court, according to which couples could sue the doctor which performed a contraceptive operation (vasectomy or other sterilization process) and, in the case of the birth of a baby, demand from him money for the raising and education of the child which was born against their will.

The court decided that to demand compensatory damages in such a case would require them to demonstrate that their child is an "uncherished, unwanted burden...of minimal value or benefit to them...." That a child can be considered an injury offends fundamental values attached to human life."

Justice Daniel Ward said that the decision of the court, which prevailed by 5-2, put Illinois in harmony with 14 other states which have ruled on the question. Five states have passed laws on "wrongful birth", on the basis of which it is held that such births are no different from any other medical malpractice actions that require parties to pay damages for the "foreseeable consequences" of their negligence.

PORNOGRAPHY SANCTIONED

Grand Valley State College in Grand Rapids, Michigan, has been forced to pay \$250.00 so that its students can rent a pornographic movie.

U.S. District Judge Douglas Hillman ruled that the administration's refusal to release the funds for this violates the First Amendment to the Constitution's guarantee of freedom of expression. He ordered the school to pay for the showing of the film.

The college administration insisted that in the given case it was not a question of the violation of First Amendment rights, but was a matter of the use of public funds. The student senate has allocated \$60,000 from general service fees for student cultural activities, of which they requested that \$250 be used for the rental of a pornographic film.

THE "ORTHODOX CHURCH IN AMERICA" ESTABLISHES A DEFENSE FUND

In its 21-30 April bulletin, the Ecumenical Press Service reports that Metropolitan Theodosius, primate of the "Orthodox Church in America", has established a special fund to "help us defend our traditional form of church order whenever that order is subject to attack."

In his letter, Metropolitan Theodosius speaks of a "terrible attack" on the "Orthodox Church in America" by "certain misguided persons who are try-

ing...to change the way we Orthodox organize and administer our parish communities....", and a "dissension-sowing group is looking for ways to separate Orthodox people from their pastor and bishop." In this "frontal assault on our church's historical position," he says, "they are proclaiming, and aggressively promoting through legal action, a new and dangerously unorthodox form of church structure—a structure intentionally lacking in genuine pastoral and hierarchial leadership."

Nowhere in his lengthy letter does Metropolitan Theodosius mention that this defense fund was brought into existence because two parishes which had previously belonged to the "Orthodox Church in America" had refused to adopt the New Calendar and were received into the Russian Orthodox Church Outside of Russia. Furthermore, by stating that the "enemies" of his church were "aggressively promoting [a "dangerously unorthodox church structure"]...through legal action", the Metropolitan blatantly misrepresents the truth, for the suits were brought in court with the "O.C.A." as plaintiff, not the parishes which had left that group.

The ferment among the "O.C.A.'s" parishes in Pennsylvania has not died down, and Metropolitan Theodosius, disturbed by this, has had to found a defense fund. It is interesting that the Metropolitan is organizing this fund to defend himself against parishes which merely wish to continue worshipping the way their ancestors worshipped.

RADIO TRANSMISSIONS TO THE SOVIET UNION

As has already been reported in our Newsletter, His Grace, Archbishop Anthony of Geneva & Western Europe has undertaken to transmit by radio ecclesiastical programs for Orthodox people in the U.S.S.R. These are the only such transmissions which are dependent solely upon the Russian Orthodox Church Outside of Russia and upon no one else. In providing a financial statement concerning the radio programs, Vladyka Anthony says:

"Beginning with January 1, 1983, we began the new year of radio transmissions, despite the fact that we have no reports from Russia on whether they are reaching any listeners. We must assume that the beginning of our transmissions last year coincided with the new wave of persecutions of the faithful, of whom the more energetic were arrested. This year our contacts with them have been cut off. It is entirely possible that those who listen to our broadcasts are simply afraid to send word abroad. We hope, and we continue to broadcast with God's help. The Lord sees our good intentions, and in His authority there is help for the faithful. In December of last year and in January of this year we anticipated that from February 1 we will switch to a new wave-length, 49 (khz 6155) TWICE a week, on Saturdays and Sundays, at 8:30 a.m."

Address of Vladyka Anthony: Son Eminence Archeveque Antoine
3, rue Toepffer
1206 Geneve, Suisse

When sending in your donation towards this holy work, do not forget to it is for the radio transmissions. Donations sent to the address of the Synod will be sent on by the Chancery as indicated.

INTERFERENCE OF THE EGYPTIAN GOVERNMENT IN THE AFFAIRS OF THE COPTIC CHURCH

As reported in the 21-30 April issue of the bulletin of the Ecumenical Press Service, an Egyptian court has ordered the Coptic Church (non-Orthodox) to replace Pope Shenouda III as its head. Since 1981, the Pope has been living in exile in a desert monastery, following state withdrawal of its recognition of his election. Despite intense pressure on the five bishops appointed to govern the Coptic Synod, they continued to consider the exiled Shenouda as their head. For this, the Synod has been dissolved.

FROM THE SYNODAL CHANCERY

There are available in the Synod Chancery blanks for the recording of baptisms and marriages, blanks for witnesses at divorce proceedings, service records for the clergy, priests' and deacons' oaths, ordination interrogation, metrical books, etc.

This statement is being made in view of the fact that it has been noticed that certain parishes, on their own initiative, are printing their own blanks, and not using those blanks established for such a purpose by the Church of Russia.

One may obtain the necessary blanks by writing to the Synod's Chancery.

DONATIONS RECEIVED AND GRATEFULLY ACKNOWLEDGED

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June, 1983

A FEW OF THE NEW BOOKS AT THE SYNOD BOOKSTORE

The Vita of st. Sergii of Radonezh: translation, introduction, and notes by Michael Klimenko....Paper \$10.00

Sergius Bolahakoff, RUSSIAN MYSTICS...an outline of Russian monastic history....paper \$7.00

INTOXICATED WITH GOD....a very strange title for a new translation of the FIFTY SPIRITUAL HOMILIES OF ST.MACARIUS; translation by George Maloney,S.. paper\$6.95

Penguin Classics EARLY CHRISTIAN WRITINGS, The Apostolic Fathers paper...\$4.00

The History of the Church by Eusebius. Bishop Eusebius was an intimate friend of Emperor Constantine wrote the only surviving account of the Church during its crucial first 300 years..... paper \$4.00

PACHOMIAN KOINONIA (translations by A.Vieleux)

Vol. 1 Life of St.Pachomius \$15.00 paper

Vol. 2 Pachomian Chronicles and Rules \$11.00 "

Vol. 3 Instructions, letters and other Writings \$13.00 "

To the Young People of the Church, ON THE LAW OF GOD by Metropolitan Philaret, First Hierarch of the Russian Orthodox Church Outside of Russia Excellent introduction of Orthodox views on many subjects for people interested in Orthodox dogma and morality....Paper \$6.00

HISTORY OF THE BYZANTINE STATE by George Ostrogorsky. Rutgers Byzantine Series. Very interesting and scholarly work of a widely renown professor. Many illustrations....Hardcover \$55.00

NORMAL PARISH BY-LAWS of the Russian Orthodox Church Outside of Russia. Paper....\$1.25

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RUSSIAN COOKING by Krashennikova. Hardcover \$8.00

RECIPES FROM THE RUSSIANS OF SAN FRANCISCO by M.Koehler. Over 100 easy to prepare recipes. Very practical and highly recommended recipes.

CHILDREN'S SECTION:

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