

DEPARTMENT OF PUBLIC & FOREIGN RELATIONS
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FROM THE LIFE OF THE RUSSIAN ORTHODOX CHURCH OUTSIDE OF RUSSIA

Council of Bishops Meets in Mansonville, Quebec

From 2-13 August (N.S.), the Council of Bishops of the Russian Orthodox Church Outside of Russia met in Holy Transfiguration Skete in Mansonville, Quebec. Particulars about the Council of Bishops and certain of its acts and decisions will be published in a special supplement to the newsletter of the Department of Public & Foreign Relations.

Priest of the "Orthodox Church in America" Enters Jurisdiction of the Russian Orthodox Church Outside of Russia

The priest Stephen Romanchak, former rector of the church of St. John the Divine in Monessen, Pennsylvania (near Pittsburgh), refusing to submit to the demand of the "Orthodox Church in America" to change to the papal calendar, has sought refuge under the omophorion of the bishops of the Russian Orthodox Church Outside of Russia and has been received into our Church by Vladyka Metropolitan and His Grace Bishop Gregory. Father Stephen and his family, together with his parish's warden and more than forty of his former parishioners, has founded a mission, dedicated to St. Basil the Great, in Belle Vernon, a town not far from Pittsburgh. The young priest, his wife and four small children, have established temporary residence in a trailer while the parish proceeds with plans for the purchase of a sizeable piece of property and the erection of a house of worship.

New Old-Ritualist Parish in the Russian Orthodox Church Outside of Russia

A large group, several hundred families strong, of priestless Old Believers, under the direction of their precentor Pimen Simon, has decided to unite with the Russian Orthodox Church Outside of Russia.

The process required considerable time for preparation and the resolution of quite a few practical questions. Thus, besides reaching a decision on the means of receiving so large a group into the Church, it was first necessary to transform an Old Believer house of prayer into a traditional Orthodox church with a sanctuary and altar table. The precentor Pimen Simon and his family were united to the Russian Orthodox Church Outside of Russia by chrismation, which was performed by His Grace, Archbishop Laurus. The ordination of the precentor Pimen Simon took place at Holy Trinity Monastery in Jordanville during the Apostles' Fast, and soon afterwards, in his own church in Erie, Pennsylvania, he was ordained to the holy priesthood, in accordance with the ordination ritual as set forth in the old, pre-Nikonian printed service books. The fast of the Dormition was used as a period of preparation for the parishioners of the Old Ritualist community to receive the mysteries of chrismation and the holy Eucharist. On the feast of the Dormition itself, hundreds of newly reconciled Old Ritualists thus communed of the life-creating Body and Blood of Christ for the first time. A small minority of Old Believers refused to follow the call of their precentor and declined to be united to the Russian Orthodox Church Outside of Russia. However, their former house of prayer, having been converted into a church suited for Orthodox worship, has nevertheless become the newest parish church in the Church Outside of Russia.

The "Orthodox Church in America," learning that this group of Old Be-

lievers was seeking unity with the Russian Orthodox Church Outside of Russia, made an attempt to dissuade them from such a move. Nevertheless, the Erie community, though it does use English extensively in its liturgical services, refused to consider joining the American Metropolia.

The realization of this joyous event was brought about with the assistance of Archpriest Dimitry Alexandrov and Fr. Theodore Yurevich.

An Old Believer group of the priested sect, in Australia, is also seeking union with the Russian Orthodox Church Outside of Russia.

Break-in at Our Convent on the Mount of Olives in Jerusalem

A report was received on July 24 of this year, that Sister Maria, the porter of the Mount of Olives Convent, on returning to her quarters after the liturgy, found that the lock of her door had been broken and that all of her possessions had been thrown onto the floor. Sister Maria had no money, and none of her modest possessions had been stolen. Apparently, the intention of the break-in was to frighten the sister and the other monastics. A metal implement was discovered in the cell, with which it appears the break-in was accomplished. The police, summoned immediately, arrived at the scene of the crime and dusted for finger prints in the hope of identifying the criminal.

Sister Maria, at the desire of the abbess, moved to a less isolated place. Aside from the main convent building, there are many other small cells located within the convent's bounds, in which nuns live.

On August 11 a report was received from Jerusalem that the garden of our Gethsemane Convent was deliberately set afire. The conflagration was quickly extinguished, but it has proved impossible to identify the arsonists.

Ordination of Schema-monk Callinicus

In June of the current year, Schema-monk Callinicus (Persides) of the Kellion of the Nativity of the All-holy Theotokos, a dependency of the Monastery of Pantocrator on Mount Athos, was ordained first to the rank of hierodeacon by His Grace, Bishop Gregory, and on the following day to the rank of priest, by His Eminence, Metropolitan Philaret.

It was suggested to Fr. Callinicus that he select an Old Calendarist bishop who would ordain him to the priesthood. Intimidated by the presence of several Old Calendarist Greek groups, schema-monk Callinicus asked the permission of his monastery and received their consent to his being ordained by Metropolitan Philaret.

"We have given him the Monastery's consent and paternal blessing, under the condition that he receive the rank of priest only from your all-honorable hands, but under no circumstances from any Old Calendarist bishop of Greece," Prohegumen Euthymius wrote to Metropolitan Philaret.

Immediately after his ordination, the newly-ordained Hiero-schemamonk returned to his kellion on Mount Athos.

RECENT NEWS ON THE CASE OF FR. GLEB YAKUNIN

In its August-September issue, the bulletin Religion & Atheism in the U.S.S.R. reports that, according to information received from Moscow, Archimandrite Grigory, secretary to Metropolitan Juvenaly of Krutitsa, visited Fr. Gleb Yakunin in his camp in the Ural Mountains on orders from the Metropolitan, gave him Communion, brought him a Bible and had a long conversation with him, the content of which no one knows. Archimandrite Grigory told a correspondent of the Soviet news agency TASS that he had gone at the behest of Metropolitan Juvenaly, who had obtained for him special permission from the authorities. "I spent many hours with Fr. Gleb Yakunin," he said; "I gave him a Bible, and after confession and Communion we spoke for a long time about the position of the Russian Orthodox Church of late."

Fr. Gleb Yakunin now finds himself in particularly difficult conditions.

He is being kept in an unheated prison cell with a minimum of clothing. His family is forbidden to visit him or write to him.

The International Human Rights Society, centered in Hamburg, Germany, has received a list from an agency which sends packages into the U.S.S.R. The names of twenty-four Soviet citizens appear on this list, who are forbidden to receive packages of any kind whatever. Among these names appears that of the wife of Fr. Gleb Yakunin.

Western observers call attention to the fact that Metropolitan Juvenaly of Krutitsa & Kolomna was the hierarch who showed the most "care" for Fr. Dimitri Dudko when he was arrested. He later "came to his senses." They also note that while the authorities confiscated Fr. Gleb's Bible, it is now being restored to him by the Patriarchate of Moscow. Foreign correspondents suggest that such "attention" on the part of the Patriarchate of Moscow can be explained as a means to avoid criticism at the Vancouver Assembly of the World Council of Churches.

COUNCIL OF THE ORTHODOX CHURCH OF SERBIA

In late May of the current year there took place a Council of Bishops of the Orthodox Church of Serbia, under the presidency of Patriarch German. All bishops took part in the Council, with the exception of Bishop Christopher of Eastern America & Canada and Bishop Vasilije of Australia & New Zealand.

All the bishops delivered reports on their dioceses. From them it was apparent that "the general situation of the Church is complex and grave....The attitude of certain representatives of the regime with regard to the Church does not always agree with the Constitution, and there are facts which confirm that the participation at ecclesiastical festivals is seen as something negative. Pressure is being brought to bear upon children not to take part in the St. Savva festivals and not to attend catechism classes. Property is being confiscated from the Church, which has been guaranteed it by law."

The Council has formed a separate Canadian diocese, the cathedra of which is in Toronto, and has also approved a constitution for the Diocese of Australia & New Zealand.

Patriarch Ignatius IV (Hazim) of Antioch in Rome

As the bulletin of the Vatican's Secretariat for the Promoting of Christian Unity reports in its January-May issue, Patriarch Ignatius IV of Antioch arrived in Rome in May, for a four-day visit.

The Patriarch, accompanied by four bishops and two archimandrites, arrived in Rome on Wednesday, 11 May. He was met at the airport by Bishop Torrella and a group of priests from the Secretariat for the Promotion of Christian Unity. The Secretariat's bulletin emphasizes that there were "moments of particular importance" during this visit to Rome, a sentiment which no Orthodox person who values his Church can dispute.

On the day after his arrival, viz. the Catholic feast of the Ascension, the Patriarch and his entire party went to the Basilica of St. Peter to be present at the mass served by Pope John Paul II. At the end of his sermon, the Pope greeted the Patriarch warmly. He said in his speech: "...I address my respectful and cordial greeting to His Beatitude Ignace IV Hazim, Greek Orthodox Patriarch of Antioch, who is in Rome at this time for a series of ecumenical meetings and discussions with the Holy See. In extending to our distinguished guest a sincere and brotherly 'welcome', also in the name of the entire Church of Rome, I hope that this Jubilee Year may contribute to hasten the moment of the desired full union of all those who believe in Jesus Christ, Son of God incarnate, who died, rose again and ascended into heaven!"

Thereafter, Cardinal Willebrands "gave the sign of peace" to the Patriarch and his suite. Before the final blessing, the Patriarch was invited

to go up to the high altar and give the final blessing of the mass to those who had come to attend the papal mass. The Pope's blessing was given immediately thereafter. Then, at the end of the liturgy, the Pope, with the Patriarch at his right, went through the whole Basilica to greet the people.

On Friday, May 13th, the Patriarch was received by the Pope in a special audience. At that time there took place and exchange of gifts and official greetings.

On Saturday, May 14th, the Patriarch visited the Vatican's Secretariat for the Promotion of Christian Unity, where he was met by its chairman, Cardinal Willebrands, who also greeted him with a lengthy speech full of expression of hope for the rapid conclusion of a union.

Having spent four days in Rome, the Patriarch still found time to visit an Orthodox Church; he attended the all-night vigil at a Greek Orthodox church.

Before departing for the airport, the Patriarch made a statement in Arabic which was broadcast over the Vatican radio station:

"I am most happy to be the guest of the Holy Father, and from the first moment of this visit I have been struck by the warm welcome and the sincere feelings expressed by His Holiness and by the faithful of the Church of Rome. I thank the Holy Father for having spoken to the faithful about my presence in the Basilica of St. Peter, words that were so sincere and cordial. His Holiness invited me to join him in giving the blessing to the faithful. I was deeply moved when the Holy Father asked me to give the blessing first and in my own Arabic tongue. All these affectionate gestures of the Holy Father moved me greatly. I hope that this will have its influence on all Christians in such a way that the Catholic will realize that the Orthodox is his neighbor and vice versa. I have great trust in seeing this solidarity and brotherliness realized among our faithful in the East, in seeing them and considering them as complementary one to the other and not in opposition as has happened in the past."

DIFFICULTIES IN JERUSALEM

In its June 27th issue, Time Magazine reports that incidents of hooliganism are becoming more and more frequent. The culprits in these disorderly activities are groups of ultra-orthodox Jews who direct their antics against any one, even their fellow Jews, if they do not belong to their own little sect. They have declared the existence of the state of Israel to be blasphemy and await the appearance of their "Messiah", who will set up his own spiritual kingdom. For this reason, they do not refrain even from patently anti-governmental activities. Thus, at a farewell party in Jerusalem for high school graduates entering military service, a mob of ultra-orthodox Jews, armed with clubs and metal bars, not only disrupted the festivities, but also partially destroyed the community center where they were being held. Another group of fanatics ransacked an Israeli census office, claiming that counting people violated divine law. At a performance of Handel's Messiah by the Utah Oratorio Society, young hooligans repeatedly interrupted the concert with shouts of "Shame!" and were removed from the stage by police after they stormed it. When Mayor Teddy Kollek of Jerusalem denounced the hooliganism at a rally, a man spit in his face and proclaimed that "God gave me the strength " to do it.

The situation is made more complex by the presence of several groups of Hasidim, each of which is headed by its own hereditary rabbi and usually is in bitter opposition to other orthodox groups.

Particularly zealous orthodox Jews have a birth rate three times greater than that of other groups, and for this reason they are taking over whole areas quite rapidly. They have been trying to take over areas near their traditional neighborhoods, offering twice the market value to entice secular Israelis to sell their homes, and threatening those who refuse to move. At least one family has been burned out. These militant orthodox groups despise other Jews as compromisers, even if their are Orthodox, and

secular Israelis they treat as grievous sinners. They do not hide their hatred for the small group of Christian clergy.

The aggressive hostility of the ultra-orthodox has had other splintering effects on Israeli society. Most of the zealots are Ashkenazim (Jews of European background), while the majority of Israelis are now Sephardim (of Asian or African origin), who have different customs. Some of those being forced out of the neighborhoods adjacent to those of the ultra-orthodox are also Sephardim.

Prime Minister Begin was reluctant to move against religious rioters, partly because his coalition government needed the votes of the Agudat Israel Party, which is backed by the ultra-orthodox. But the attacks have become so prevalent, and the government feels so secure, that police are now cracking down on the hooligans.

Obviously distressed, the recently elected Chief Rabbi of the Sephardim Mordecai Eliahu, pleased that Jewish factions "must not exploit each other", and a spokesman for the new Ashkenazi Chief Rabbi, Avraham Shapiro, said, "It is forbidden for one Jew to lift a hand against another Jew." So far, however, the zealots have listened only to their own rabbinical authorities, who have not publicly denounced the violence.

THE RESULTS OF INSUFFICIENT RELIGIOUS UPBRINGING

Dr. William P. Wilson, a psychiatrist who was formerly chairman of the biological medicine division at the Duke Medical Center of Duke University, Durham, North Carolina, has issued a statement which has provoked stormy reactions from his colleagues. Speaking at a reunion of the University's Class of 1943, he said: "I know that many persons on the faculty and in the administration will say that a spiritual life doesn't make a difference; but they are wrong. They simply have not examined the evidence. It takes very little evidence to refute their contentions."

On the basis of his treatment of Duke University students for several years, the psychiatrist asserted that the University's low level of religious emphasis shows up in the use of drugs and alcohol and "relaxed sexual mores that lead to a fairly high incidence of abortions among the women." He stated further that "there are many who are riddled with guilt after having as many as four abortions during their student life at Duke."

Of course, such accurate observations have provoked a storm of controversy, and Dr. Dennis Campbell, dean of the Duke Divinity School, has labelled Dr. Wilson's statements as "absolutely outrageous" and "totally false."

RELIGIOUS FUNERAL SERVICES FOR INFANTS SLAIN IN ABORTIONS

The Herald, a Ukrainian newspaper published in Winnipeg, Canada, reports in its June 1st issue that California Superior Court Judge Eli Chernow has signed an order which would allow a religious burial for 16,390 aborted infants whose corpses were discovered last year.

The Los Angeles Superior Court had barred the transfer of the fetuses to a burial site because of controversy over an interfaith memorial service planned at the site by foes of abortion. The Women's Health Center, represented by the American Civil Liberties Union, filed a suit to prevent release of the fetuses to any group for on-site religious funeral services.

A non-sectarian cemetery had offered to provide free burial for the corpses of the infants, but the Catholic League for Religious and Civil Rights, backed by other Christian and pro-life groups, said they wanted to pray for the slain babies at the burial site. The women's group said they didn't object to prayers held elsewhere, but a grave-side memorial service was unconstitutional because the state was involved in the burial. The Deputy District Attorney said the state would arrange the burial, but

the state wouldn't be involved in a separate burial-site service. He said the protesting groups had twenty days to appeal the opinion. Whatever is resolved with regard to the eventual burial of the more than 16,000 innocent victims, the bodies of 193 of them are being withheld by the county coroner, in that it appears that they are over twenty weeks of age, the state's legal limit for abortion. Prosecutors are still considering criminal charges for the performance of illegal abortions in these cases.

The problem of the disposal of the corpses of aborted infants is rising in various places in the United States. Thus, the newspaper Moral Majority Report reports in its September issue that in Wichita, Kansas, it has become known that human remains of aborted fetuses, labelled "biological wastes" by the Wesley Medical Center, are being incinerated in the same furnace in which the city incinerates the bodies of dead animals.

"When one of the plastic bags [labelled "biological wastes"] broke open recently, the bodies of several human fetuses fell out and the worker realized he had been throwing aborted fetuses into the furnace along with dead animals," said Joseph Schneider of the Pro-Life Action League in Chicago. Though the Wesley Medical Center admitted to having disposed of fetuses in the furnace for years, city officials, under pressure from the public, have now ordered the practice discontinued. Wichita officials said the city would no longer accept any additional fetal tissues for incineration, and those hospitals using city incinerators must find immediate alternative methods.

MEN & ABORTIONS

Bob Greene, a reporter for the New York Daily News, has brought attention to the fact that a number of his friends and acquaintance whose wives or lovers have committed infanticide by abortion, become noticeably more sombre of countenance when reminded of this fact, and some even shed tears. This interested him considerably, and he began to do research on the subject. He turned for help to a professor of sociology at Drexel University in Philadelphia. Reporter Greene also interviewed hundreds of men whose wives and girlfriends had had abortions.

Professor Arthur Shostak explained to the reporter that "Most of the men I talk to think about the abortion years after it is over. They feel sad, they feel curious, they feel a lot of things; but usually they have talked to no one about it. It's a taboo. It's not accepted for them to talk about it. With the female, the stress is so well-known—what it will do to her reputation, what her family's reaction will be, etc. Men are so used to providing support for females during the time of an abortion that no one ever thinks about what the men are going through....They don't think of it as just an operation that their wives or girlfriends are having. They think of it—even if they don't always describe it this way—as a loss of fatherhood." Many of the men interviewed by him broke down and wept. One of the more moving cases occurred when the professor, in conversation with one such man, mentioned the term "fetus." With tears in his eyes, he interrupted him, saying: "It's not a fetus we're talking about. It's my son. He would be three years old now."

MASS FOR DIVORCED CATHOLICS

The News Register, a newspaper from Wheeling, West Virginia, reports in its June 27th issue that Chicago's Cardinal Bernardin served a special mass for 1,200 Catholics in his home cathedral, telling them "God loves you as you are." This was the first such mass celebrated in Chicago. Cardinal Bernardin, well known for his modernist tendencies, served such masses while still archbishop of Cincinnati, but little publicity was given them.

It is estimated that in America alone there are about eight million

Catholics who have terminated their marital cohabitation and, thanks to this, on entering a new marriage, have found themselves automatically excommunicated by their church in accordance with Roman Catholic canon law. This, however, did not hinder the progressive cardinal from serving a special mass for excommunicate Catholics and telling them in his sermon that "There is no way I can take from you all the pain and burden of the human condition. But I can assure you there's a God Who loves you." The Lord demands only one thing in return—faith and fidelity to Him."

One Mrs. Fran Roman, married to a man who had divorced his first wife after thirty-five years of wedlock, said that she was very happy with the cardinal's statement, which "shows he considers us part of the flock." Her new husband added that the cardinal's mass "showed the church has recognized changes take place."

REBIRTH OF RELIGION IN CHINA

The magazine U.S. News & World Report reports in its July 25th issue that, according to the observations of foreign journalists, an unexpected and sharp increase in religious strivings and movements is taking place in China.

In Fuzhou, forty-two young Chinese are studying to become Protestant ministers. Twice as many applicants were turned away for lack of classroom space. By the end of 1982, an estimated 200 Protestant and 90 Catholic churches had been reopened. Buddhists have begun to admit novices into their monasteries again, and Chinese Moslems have even received government subsidies for religious schools run by Islamic imams.

It is quite difficult to establish definite figures as to the number of Christians in China, for all religions fear that that such might frighten the regime if a considerable number of believers was revealed and might result in renewed persecution of religion in general. However, estimates would indicate that there are now no fewer than four million Christians of various denominations in China. Unfortunately, it must be said that the spiritual fruits of Russian Orthodox missionaries have utterly perished; reporters make no mention of the existence of Orthodox Christians or Russian churches.

It is noted that in Christian (especially Protestant) churches, the Chinese believers demand long sermons of their pastors. Before, sermons used to take a half hour on the average; now the people are not satisfied with anything less than an hour of preaching per service. They want to sing more hymns. Many sit through two consecutive services, though the pastors try to discourage such a practice, to enable more worshippers to attend.

The government has approved the printing of one million Bibles, which will sell for \$5.60 apiece. Keeping in mind that the average salary of a Chinese worker is \$45 per month, this is quite a high price; yet demand outruns supply.

All of this does not mean, however, that the atheistic communist party has altered its policies with regard to religion. As Western diplomats assess the situation, the government has been led to take such steps in view of that impossibility of erradicating religion at present, especially since the youth is manifesting such interest in it; and this notwithstanding, a certain amount of propaganda value may be gleaned from a slight loosening of restrictions. This, of course, is nothing new. One need only recall the years of Stalin's tyranny in the U.S.S.R., when the atheists ordered a certain number of churches opened during World War II in exchange for the people's support in the face of the advance of Hitler's forces.

Buddhism and Taoism are so engrained in the life of the Chinese that, in the opinion of observers, it would be necessary to destroy completely two whole generations, to erradicate all traces of those religions in the hearts of the people.

Since 1957, Catholic Chinese, under government pressure, have severed all ties with the Vatican and until now continue to exist on an illicit foundation, in the view of the Roman Catholic Church. It is estimated that there are now approximately 100,000 Catholics in Shanghai.

HOW MANY CHURCHES ARE OPEN IN THE SOVIET UNION?

The New York-based Russian Language newspaper Novoye Russkoye Slovo [New Russian Word] printed in its June 30th issue an article by Archpriest Dimitri Konstantinov, entitled "Patriarch Pimen's Interview with the Press Agency Novosti".

The interview given by Patriarch Pimen does not, of course, reveal anything new to the reader acquainted with Soviet propaganda in its guise of the new dogma of "irenical theology" espoused by the Patriarchate of Moscow. In any event, from the experts cited by Archpriest Konstantinov from this interview with Patriarch Pimen, it is apparent that he was trying, quite unsuccessfully, to defend himself from the question raised by the Soviet journalist, viz. that "Sometimes in the West do they not accuse the Russian Orthodox Church of being an agent of the Kremlin and, in particular, of conducting policies dictated to her 'from above' and advantageous for the leadership of the U.S.S.R.?"

Summarizing the feeble explanations given by Patriarch Pimen in answer to this question, Archpriest Konstantinov gives very important and interesting facts concerning the existence of churches in the Soviet Union.

He arrives at the opinion that at present, on the entire territory of the U.S.S.R. there are actually open only 3,500 churches; furthermore, "about a thousand of them belong to the so-called 'third category': these are churches which are not formally closed, but the divine services are not celebrated in them. They are keeping such churches formally open for statistical reasons, and so they may be quietly and unobtrusively closed. With the closure of such churches, other, active churches will be classified in the 'third category'.... Early in the '70s, another official figure was established: ten thousand open churches; but by the end of the decade the number had dropped unexpectedly to 7,500, while in reality there were only 4,500 churches actually open. Apparently, in connection with the continued closure of churches, this figure will also be altered in the near future; but while Soviet bureaucrats and the official representatives of the Patriarchate of Moscow repeat it, they sometimes confirm that the Patriarchate does not have corresponding statistical facts at their disposal.... This entire game can be disrupted by a single very important consideration. There are at present approximately 6,000 priests in the U.S.S.R. If there were 7,500 churches open, there would be no priests without parishes, and in that country there are as many [parishless priests] as one would want...." writes Archpriest Konstantinov.

While considering this logical assessment of the available churches in the U.S.S.R., it would not be out of place to be aware that prior to the Revolution there were 80,000 in Russia, (not counting house chapels on country estates) and 1,105 monasteries. Of all of these there now remain fewer than 3,500 churches and all of 18 monasteries, of which the majority are in the Western portion of the country: the Baltic republics and the area adjacent to Poland.

According to a television program recently aired in New York, Soviet hierarchs acknowledged that there are probably between sixty and sixty-five million Orthodox believers, and that their churches are full to overflowing. The most elementary arithmetic shows that this is not amazing, if the number of believers is divided by the number of churches in which services are actually being held.

THE FATE OF ARCHBISHOP VALERIAN

The newspaper The Jewish Press, in its July 22nd issue, reports that Dr. Charles Kremer, the Jewish dentist who has legally secured the depriva-

tion of American citizenship of Archbishop Valerian (Trifa), flew to Israel late in July, where he will remain until such time as he prevails upon the Israeli government to condemn Trifa as a war criminal in Israel itself.

Archbishop Valerian, who belongs to the episcopate of the "Orthodox Church in America," heads that church's Rumanian diocese. Having lost his American citizenship, he is subject to deportation, but has hitherto not found a single of the world's countries which would consent to accept him as a permanent resident.

As the Jewish Press writes, Dr. Kremer does not agree that, in Archbishop Valerian's case, there is insufficient evidence to condemn him in the same way as Adolph Eichmann was condemned. However, in private representatives of the American and Israeli governments express doubt that there are sufficient facts for such a trial. Israel still insists that the only serious evidence at hand is the inflammatory antisemitic speeches of Trifa, and his membership in the Iron Guard, which he concealed from the American authorities when applying for citizenship.

Dr. Kremer is quite right in considering that, if he succeeds in having Archbishop Valerian extradicted to Israel, such would set an significant precedent for future trials of Nazi war criminals.

CATHOLICS IN THE NETHERLANDS

The Wanderer, a Catholic newspaper, reports in its July 21st issue that Cardinal Willebrands is retiring from his position as Archbishop of Utrecht and Primate of the Netherlands, but is continuing to head the Vatican's Secretariat for the Promotion of Christian Unity.

Cardinal Willebrands successor, Bishop Adrian Simonis of Rotterdam, is known for his close friendship with the particularly staunch conservative Bishop Jan Gijzen.

In appointing the new Dutch Primate, the Pope ignored the list of candidates prepared by the Utrecht Metropolitan Chapter. This new appointment has already caused much debate and alarm among modernist groups. In his last appeal to his flock, Cardinal Willebrands wrote that "This change in Utrecht will be for many of you a surprise and a disappointment. Many will experience this as painful. I do understand this. I am asking you urgently to meet Msgr. Simonis as my successor with comprehension and support. For him also, this task, which he has accepted in obedience, will be a difficult one."

Cardinal Willebrands has appeared to many to be a moderate who strove to reconcile four "progressive" bishops and two conservatives whom the Pope has also appointed, in the hope that they would be able to oppose the modernist majority of the Dutch episcopate. Not satisfied with the result of his appointment of two conservatives, which has led to a rift not only between the bishops of Holland, but a large portion of the flock as well, the Pope has even summoned the whole episcopate to Rome for a special conference with him.

The new appointment is strengthening the conservative side. At the same time it is foreseen that Bishop Zwartkruis of Haarlem will soon retire (retirement age for bishops is fixed at 75 years). Also to be filled is the now vacant see of Rotterdam. Observers are already predicting that conservatives will be appointed to fill these vacancies, and that this will afford the Pope that possibility of straightening out the Dutch hierarchy to such an extent that in 1985 he will be able to speak of making a trip to the Netherlands.

SIXTH ASSEMBLY OF THE WORLD COUNCIL OF CHURCHES IN VANCOUVER, CANADA

Between July 24th and August 10th, the Sixth Assembly of the World Council of Churches was held in Vancouver, British Columbia, Canada. The last such Assembly was held in Nairobi, in 1975.

Since the W.C.C.'s Assembly in 1975, ten new churches have been admitted to membership; but at the same time five have withdrawn: two for undeclared reasons, and three in protest over the socialistic activities of the organization. Of particular detriment to the W.C.C. were the disclosures made in the magazine Readers Digest last year and an hour-long television program aired early this year.

Nine hundred delegates with the right to vote took part in the Vancouver Assembly; they represented 301 "churches" from ninety of the world's countries. In addition to these, there were no fewer than two thousand other participants who were present in the capacity of observers, experts, guests, journalists members of the office staff.

The Roman Catholics were represented by thirty delegates. Beginning with 1965, the Catholics have cooperated closely with the W.C.C., although they have not joined its ranks. Among their delegates were two Canadian bishops, three bishops who came from other countries, and even several prominent functionaries from Rome.

Despite such a significant number of participants at the Assembly, no one had any illusions about the achieving of unity among all these disparate groups.

The Report of the Central Committee to the Sixth Assembly states: "While there is continuing collaboration, particularly in areas of study and reflection, efforts at common action have largely been unsuccessful." In the same Report it is also stated that full membership of the Catholic Church "could not be expected in the near future."

Archpriest John Meyendorff, a prominent clergyman of the "Orthodox Church in America", who is also a member of the Central Committee of the World Council of Churches, added that "the Roman Catholic Church is so huge an institution that if it joined it would sort of take over the thing." The W.C.C. represents 400,000,000 Christians of various sorts; while the Catholic Church has 800,000,000 members.

Thomas Ryan, associate director of the Canadian Centre for Ecumenism and a Roman Catholic clergyman, cited a somewhat different opinion as to why the Roman Catholic Church is not a member. He states that the Catholic Church sees "itself as the place where unity already subsists in the Church," while "membership in the W.C.C. is by national churches."

The Orthodox also view themselves as "the place where unity already subsists", but, as explained by Fr. Meyendorff, the Orthodox Churches became members because of a declaration adopted by the Orthodox in Toronto in 1950, in "which it was specified on the insistence of the Orthodox that even the term World Council of Churches did not presuppose necessarily that each member Church recognizes even the other members as Churches."

It is interesting to note that Archpriest Meyendorff, in his conversation with a correspondent of the National Catholic Register, did not agree with the charges made by the highly-respected magazine Readers Digest or the television program mentioned above. He said that, in and of itself, this criticism was "unfair and exaggerated tremendously..." The World Council of Churches, in his opinion, "never helped any terrorists; it did help movements excluding any support of violence."

It is surprising that several Protestant religious organizations (among them the Salvation Army) have withdrawn their membership in the W.C.C. only because they understood what appears to be completely incomprehensible to the learned cleric of the "Orthodox Church in America." The "O.C.A." was represented at the Assembly by six delegates, headed by Bishop Nathanael of its Rumanian Diocese. Toward the conclusion of the session, Metropolitan Theodosius arrived to greet his representatives.

As One World, the official periodical of the W.C.C. reports in its July/August issue, the Assembly simultaneously took part in a two-hour "public manifestation" of the "universal human concern for peace and justice." At the conclusion of the second week of the Assembly, a procession was organized in the evening, which wended its way to a large tent erected

on the nearby campus of the University of British Columbia. There a "service of prayer for peace and justice" took place. When the prayer service concluded, a "meal of love" was served, in imitation of the agape meals of the Christians of the first centuries. The "agape" food was simply bread; the drink, "a mixture of milk and honey, recalling both wandering in the wilderness and the hope of a promised land."

Afterwards, people remained in the tent "for an all-night vigil, with much silence, some singing, and reminders from time to time of how it goes in terms of peace and justice in the Pacific, Asia, the Middle East, Africa, Eastern and Western Europe, the Carriibbean, South and North America—the regions from which the Assembly participants come."

At daybreak on August 6th, the day when adherents of the New Calendar celebrate the Transfiguration, Archbishop Iakovos served an Orthodox liturgy, to "show the connection between the terrible brightness of the atom bomb and the splendid vision of the One Whom Christians call Lord, and Who was transfigured on a mountain in the Middle East two thousand years ago." Apparently no one who approached the chalice was refused Communion at the liturgy of Archbishop Iakovos, including Catholic and Protestant clergymen.

The Soviet delegation of the Patriarchate of Moscow was particularly heavily represented. It was the first time that four Soviet nuns attended such a meeting. This delegation demanded that the W.C.C. not address the letter sent to it by Deacon Vladimir Rusak, who has written a book on the grave condition of the Church under the yoke of Communism and has been deprived of his ecclesiastical position for doing so. Likewise, no consideration of political question unfavorable to Moscow was permitted, e.g. Soviet aggression in Afghanistan, even though the Assembly devoted much time to discussing the situation in El Salvador, Nicaragua and Chile.

Judging from information printed in the W.C.C.'s own periodical, there were present at various religious ceremonies pagans, fire-worshippers and Hindus, who took part in demonstrative prayer services on the same bases as Christians.

The principle theme of the Vancouver Assembly was "Jesus Christ—the Life of the world." Fr. Tissa Balasuriya, director of the Centre for Society & Religion in Sri Lanka, expounding upon this theme in an article in One World, says that Christ "is beyond time and space. Transcendent and universal, Christ in this sense is neither Greek nor Jew, male nor female—and, we might add, neither Christian nor Zoroastrian. The cosmic Christ can be identified with the divine in such a way as to be understood as the divine principle all theists accept. In this sense, Christ is readily understandable as the life of the world, the one who keeps all things in being, the Creator."

How sad it is that the Orthodox representatives at the World Council of Churches take part in such a collection of heretical thoughts and words.

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