

DEPARTMENT OF PUBLIC & FOREIGN RELATIONS  
of the  
SYNOD OF BISHOPS  
OF THE RUSSIAN ORTHODOX CHURCH OUTSIDE OF RUSSIA  
NEWSLETTER #48

May-August 1984

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

Attack on the Head of the Russian Ecclesiastical Mission in Jerusalem

On Friday, June 15, Archimandrite Anthony (Grabbe), head of the Russian Ecclesiastical Mission in Jerusalem, was returning from Amman, Jordan, when, some fifteen minutes after passing Jericho, his automobile was halted by two men in military uniform who brandished machine guns. They partially blocked the road, setting up a special sign, and when the automobile slowed down, they motioned it to pull over to the side. When the car came to a stop, the thieves forced Archimandrite Anthony, the Mission's accountant and the driver out of the vehicle. They then made them get into a military auto which, as the police report, was stolen, and then drove into the hills.

Threatening all the passengers with machine guns, they forced them to lie on the floor of the automobile, shot out the tires so they could not leave the place, and fled in the Mission's car.

The accountant and the driver were not harmed at all, but Fr. Anthony was wounded by a blow to his head with a rifle butt as well as blows to the legs; he suffered a minor concussion.

The police have yet to capture the criminals, although the Mission's car was discovered several days later, having been set afire near Tel Aviv.

Archimandrite Anthony received many expressions of sympathy from various officials.

Repose of Archimandrite Modestus

Abbess Parasceva of the Convent of the Mount of Olives has reported that on August 15, Archimandrite Modestus (Shut) reposed of a cerebral hemorrhage, heart attack and collapsed lung.

Fr. Modestus was born in 1892 in the village of Subbotov, in the Kiev Province. In 1911 he was accepted as a novice in the Monastery of New Athos and there was tonsured in 1922. In 1924, the brethren of the monastery were driven out by the Bolsheviks and wandered for a time about the Caucasus Mountains. In 1930, Fr. Modestus was arrested and sent to the Vyshersk concentration camp. A year later he was transferred to work in a fishery in Vladivostok, from which he escaped a year later through Japan to Peking. In 1934, he was ordained hierodeacon, and in 1936 to hieromonk.

In 1949, for his great services in ministering to the Russian emigres in the Philipines, he was elevated to the rank of hegumen.

The dream of monastic life never left Fr. Modestus, and in 1960 he made an attempt to enter the Monastery of St. Panteleimon on Mount Athos; but in view of the fact that its abbot, Archimandrite Ilian, had begun to adopt the orientation of Moscow, and the exhortation of Metropolitan Anastasy had no effect on him, Vladyka informed him that under the circumstances that had arisen he could not send anyone to St. Panteleimon's Monastery.

Thereafter, Fr. Modestus went to serve in Jerusalem, and in 1969, in accordance with the proposal of the head of the Mission, was awarded the jeweled cross for "his more than exemplary fulfilment of his duties."

In 1971, "in consideration of the exceptionally exemplary and zealous fulfilment by Hegumen Modestus of his difficult obedience as spiritual father of the Mount of Olives-Holy Ascension Convent" he was elevated to the rank of archimandrite.

The deceased enjoyed the great love and respect of his many spiritual children and the pilgrims who visit the Holy Land.

#### Illness of Fr. Boris Kritsky

At the end of the Great Fast, Fr. Boris Kritsky, well known to a great number of Russians for devotedly accompanying the miraculous Kursk-Root icon of the Mother of God to the various dioceses and abroad over a period of many years, began to complain of pain in the back. He was admitted to a hospital, where all possible tests were administered to him, which, however, failed to show the cause of his pain.

Soon after Pascha, Fr. Boris sustained a series of minor strokes and was moved from the hospital to the Synod Building, where he spent several weeks under the care of nurses twenty-four hours a day. In the hope that he would be given more essential assistance in another hospital, the more so since he had stopped eating completely, he was subsequently transferred to the hospital of the Tolstoi Fund in Spring Valley, New York.

Fr. Boris now recognizes friends and acquaintances, is able to move his arm somewhat, and even to sit in an arm-chair; but, unfortunately, he has almost completely lost the power of speech, although there is hope that he will gradually recover it.

#### Solemnity in England

In accordance with a resolution of the Synod, September 15 (N.S.) of the current year has been designated for the translation of the relics of the holy martyr King Edward and the consecration of the church dedicated to him. Prior to that time the interior renovation of the new church will be completed.

His Highness the Prince of Edinburgh sent a donation with a letter permitting Archimandrite Alexis to mention it, and Her Majesty Queen Elizabeth, in reply to a communication sent to her about the forthcoming solemnities, ordered her secretary to inform Fr. Alexis that she is cognizant of the September 15 date and thanks him for his prayers and best wishes.

The Synod of Bishops resolved to send Bishop Gregory, the Secretary of the Synod, to England for the solemnity.

A group of pilgrims from America will make a trip there especially to take part in this joyous occasion for the Church.

#### Radio Transmission to the Soviet Union

His Grace, Archbishop Anthony of Geneva & Western Europe has sent out a financial report for the radio broadcasts to the Soviet Union which are produced at his initiative. From the report it is clear that in 1983, 23,577.95 SF were received, which, added to the 20,918.75 SF remaining from 1982, leaves a total of 44,496.70 SF. Of this 15,128.40 SF have been expended, leaving a remainder of 29,368.30 SF. Vladyka Anthony informs us that "from the beginning of 1984, we have been broadcasting our programs by radio into the Soviet Union, in the name of the Russian Church Abroad, and not only in that of Orthodox Action. Such was the decision of the Council of Bishops which took place in August of last year in Canada. The most reverend members of the Council thanked the organizers of the religious broadcasts into the U.S.S.R., in the person of the President of Orthodox Action, and appealed to all the children of our Church with a request for material support for them. They pointed out the necessity of the voice of the whole Church reaching the homeland and bearing witness to the truth of the Church where it is trodden underfoot and oppressed by falsehood. Since the beginning of the year, we have been broadcasting three times per week: every Sunday, at 49mhz or 6195khz, at 8:30 a.m. and 3:00 p.m., and every Wednesday at 25mhz or 11965khz. We would be able to broadcast four times a week because, by the grace of God and the help of good people, we have the resources for the time being; but there are not enough workers at present, and the work is

responsible, requiring attentiveness, concentration and time. We ask your help!" Archbishop Anthony.

Extracts from Letters Received from Moscow (March, 1984)

The Patriarch bade farewell to the body of Andropov; panikhidas were served, omitting the words "servant of God." The bells of the Kremlin were rung at his funeral.

The renovation of the Danilov Monastery has fallen through. Party activists at a number of their meetings expressed their displeasure that a monastery would be organized in the very capital of Moscow, the "hero city." As a result, an explanation followed that no monastery would be permitted, but that there would be only a "religious-administrative center." In the lexicon of circles close to the Moscow Patriarchate, another term is being used: "universal center of Orthodoxy." And now, in this "religious-administrative center of Orthodoxy" they intend to construct hostels for the ecumenists who come there, quarters for the Department of External Affairs of the Patriarchate, and a residence for the Patriarchate. Whether regular liturgical services will be served there is still not known. On this subject there are many opinions.

Inasmuch as no monastery will be permitted in Moscow, Archbishop Evlogy will apparently be relieved of his position as deputy of the Danilov Monastery, but nothing is known of what new appointment he will receive.

For me it is incompatible to serve the service or molebens to the holy new martyrs at which are commemorated the name of Pimen, who glorifies their murderers. I think that this incompatibility, which has been disclosed by the canonization, completely does away with the possibility of considering Pimen to be the head of the Church. In other words, Metropolitan Philaret, head of the Church Outside of Russia, ought now to be considered the head of the Church. Such a practice of commemorating Pimen during molebens to the holy new martyrs does exist.

In the Diocese of Kirov, Bishop Chrysanthus has suspended one of his priests from serving for refusing to deliver a panegyric sermon on the occasion of the anniversary of the formation of the U.S.S.R.

Metropolitan Alexis of Tallin was entrusted with the task of organizing a special fund for the celebration of the millennial anniversary of the Baptism of Rus'. However, the Soviet regime (even under Andropov) forbade this under the pretext that the fund would receive more money than the existing Fund for the Defense of Peace. At that time a directive was issued that that date was not to be mentioned at all in the Soviet press, and the Patriarchate was directed to mark the jubilee in as modest a manner as possible.

In Church life we now have less peace, less unanimity and more tension than even in the recent past. I consider this to be better than the stagnant swamp and that this is a result, even a mystical result, of the canonization of the holy new martyrs.

The difference in the policies of Andropov and Chernenko with regard to the Church consist in the fact that the former, apparently, counted seriously on the complete amalgamation of governmental and ecclesiastical ideology, whereas the latter is more conservative in this respect, which is better.

Archbishop Evsey, who is temporarily fulfilling the duties of deputy of the Trinity-St. Sergius Lavra, is to become bishop of Alma Ata. Archimandrite Alexei, secretary to Archbishop Serapion of Vladimir, has been appointed deputy. He is all of thirty-one years of age, and became archimandrite at the age of twenty-two, and already has all the awards. He is famous for paying large amounts into the "Peace Fund."

Metropolitan Philaret of Minsk has been removed from the post of Exarch of Western Europe, but remains chairman of the Department of External Affairs. The position of Exarch has been received by Metropolitan Vladimir of Rostov, former rector of the Academy. There were suggestions that the post be filled

by Metropolitan Juvenaly of Krutitsa & Kolomna, but he is being retained in his usual position. According to rumors, Archbishop Serapion is destined to become rector of the Academy.

N.B.: Our "Letters from Moscow" department consists of information gathered from several correspondents, and we intentionally alter the style of the authors' letters, hoping that thus we will preserve them from the suspicions of the regime.

#### Information on Optina Hermitage

In its June 21 issue, the bulletin of the Keston News Service reports that the famous Optina Hermitage in the province of Kaluga has begun to be hastily restored in order to house a museum of literature.

The Soviet newspaper Trud (Labor) reported that certain portions of the renowned Optina Hermitage have been completely restored to their original condition, including the Cathedral of the Meeting of Our Lord, which was the center of the monastery. In the Church of St. John the Forerunner an exhibition has been set up in memory of Tolstoi, and an exhibit dedicated to Dostoevsky is located in a nearby building. The house in which Gogol lived in the town of Kozel'sk has also been restored.

#### The Chapel of St. Xenia the Blessed

The same bulletin reports that it has received confirmation of information it received earlier, that the chapel of St. Xenia in the Smolensk Cemetery, in which the relics of the saint are buried, is now surrounded with a high fence to hinder access to it for the multitudes of pilgrims who seek it out. On the fence hangs a sign which reads: "The chapel is in dangerous condition. Entrance strictly prohibited." The Orthodox faithful are very upset, suspecting that this is the first step towards the complete destruction of the chapel.

The regime has long been disturbed that the site has begun to attract more and more pilgrims, despite the fact that it placed the chapel off limits to the faithful soon after the Revolution. The faithful used to scribble their humble prayers on the walls of the chapel, leaving candles and flowers on a low windowsill. The atheists began regularly to paint the chapel walls in order to wipe out the inscriptions. A tourist from the West who visited the chapel in 1982 noted that it was painted with a very dark and tacky paint. Despite this, the people still continued to scribble on it.

The Keston News Service has received photographs in which it is apparent that the faithful are sticking candles and flowers into the cracks of the fence, and prayers are not being written on its boards.

#### News of Fr. Gleb Yakunin & Fr. Vladimir Rusak

The well-informed bulletin of the Keston News Service, in its July 5 issue, reports that, according to news received from reliable sources in Moscow, Fr. Gleb Yakunin has been released from solitary confinement in the camp in which he is imprisoned in Perm, to which he has been sentenced for a five-year term. On completion of his sentence, he will still have to serve an additional term of five years internal exile.

There is the serious danger that the health of Fr. Gleb has suffered considerably from his imprisonment in solitary confinement.

The same bulletin reports that Deacon Vladimir Rusak, who appealed to the World Council of Churches in a letter which became well known in Vancouver, has been summoned to Metropolitan Philaret of Minsk & Belorussia, who told him that an appeal had arrived in his behalf from Zurich for him to emigrate.

The appeal was sent by the author Levitin-Krasnov with an accompanying note from the latter. It was returned to Krasnov allegedly signed by Fr. Vladimir, but the signature turned out to be a forgery.

Deacon Rusak was dismissed from serving in the Moscow Patriarchate and has

been forced to seek work elsewhere since it became known that he has written a history of the Church of Russia since 1917.

#### CHANGES IN THE "ORTHODOX CHURCH IN AMERICA"

In the spring of the current year, according to the official periodical of the "Orthodox Church in America", a council of its bishops met at its estate in Syosset, New York. At the council the resignation of Archbishop Valerian (Trifa) of the Romanian Diocese was accepted. According to the latest information, Archbishop Valerian is being deported by the American authorities to Portugal for his alleged cooperation with the Nazis. Bishop Nathanael has been chosen as his temporary deputy, being appointed Administrator of the Romanian Diocese.

The resignation of Bishop Basil (Rodzianko) was also "accepted". Although the latter, who has just recently turned seventy, has not, according to a statement he himself has sent out, requested retirement.

Metropolitan Theodosius, Bishop Cyril and Bishop Boris have been appointed permanent members of the Synod, the former as president. Members of the Synod are elected for three-year terms, and an additional alternate member for a single-year term.

Bishop Herman has been appointed temporary Administrator of the Diocese of the West, which was formerly headed by the now "retired" Bishop Basil.

Bishop Mark, former head of the Albanian Diocese, who is on indefinite leave of absence, has been appointed vicar to Metropolitan Theodosius, with the title Bishop of Bethesda (Maryland).

#### PILGRIMAGE TO SERBIAN MONASTERIES

It has been announced in London that the Anglican & Eastern Churches Association is organizing a pilgrimage to Yugoslavia in August of the current year.

Heading the Anglicans will be Bishop Michael Manktelow of Basingstoke; and Bishop Callistos of Diokleia (better known by his secular name of Timothy Ware) will head the Orthodox.

This group will be received by the Patriarch and will visit the monasteries of Manasija, Ravanica, Zica, Decani, Pec, and a number of others.

It is a pity that Bishop Callistos was unable to organize his own pilgrimage.

#### JUBILEE OF ARCHBISHOP IAKOVOS

In spring of the current year, the jubilee of Archbishop Iakovos, Exarch of the Patriarchate of Constantinople in America, was celebrated. He marked the fiftieth anniversary of his priestly ordination, the thirtieth year of his episcopal consecration, and the twenty-fifth year of his appointment to the American cathedra.

To mark the occasion, an ecumenical prayer service was held in his cathedral in New York, at which, besides the guest of honor, twenty bishops of Greek and other nationalities were present, among whom was Bishop Christopher of the Serbian Church.

In the improvised prayer service headed by Archbishop Iakovos, the following took part: Bishop Christopher of the Serbs, George Gallup, head of Gallup Organization, John O'Connor, Roman Catholic Archbishop of New York, Tor-kom Manoogian, Archbishop of the Armenians, Bishop Philip Cousin, President of the National Council of Churches, Archbishop John Allin, Presiding Bishop of the Episcopalian Church, Bishop James Crumley of the Lutheran Church in America, Archbishop Pio Laghi, Apostolic Delegate in the U.S., and former resident Jimmy Carter (a Baptist).

The Orthodox Archbishop allowed each of the heterodox to intone an exclamation or to read a portion of the sacred Scriptures; and former President Carter preached from the cathedra.

It would be difficult to find a greater outrage of the sacred canons than this "prayer service" in honor of Archbishop Iakovos. The full text of the "prayer service" was sent not long ago to the Synod's Chancery by one of Archbishop Iakovos' shocked parishioners.

#### THE WORLD COUNCIL OF CHURCHES & THE ORTHODOX

In its July 21 issue, the bulletin of the Ecumenical Press Service reports that on July 11 there took place in Geneva the annual joint sessions of the World Council of Churches central committee and the W.C.C. Orthodox staff. About forty "Eastern and Oriental Orthodox" (the latter group comprising Monophysites, Nestorians and other ancient heretical sects whom the W.C.C. habitually refers to as Orthodox). The committee deliberated upon the role of the Orthodox in the ecumenical movement.

One of the most important questions was that of the acceptance by the Orthodox of "the 1982 international, ecumenical, convergence theological text on baptism, eucharist and ministry." What the ecumenists are really after is for the Orthodox Churches to accept as on a par with their own Mysteries the sacramental actions of all the non-Orthodox participants in the W.C.C.

The Orthodox have again posed the question of a more intensive participation by them in the various committees, for at present only eight of one hundred and twenty-five "programs" have Orthodox members. The Orthodox could have a few more participants, but they do not have a sufficient number of qualified candidates.

The Romanian representative said that to bear witness to Orthodoxy more participants in the graduate school are needed, "but we cannot make this witness adequately with one professor and only a few students." He called upon the Orthodox representatives to increase the number of Orthodox students applying for admission to the school.

#### T.M.GORICHEVA & THE PRIEST SERGY ZHELUDKOV

The bulletin Religion & Atheism in the U.S.S.R. in its April issue, printed a very interesting interview with Mrs. Goricheva on the priest Sergy Zheludkov, who has acquired for himself considerable fame abroad as a "dissident."

From this interview, it is obvious that he was, in the words of Mrs. Goricheva, "an amazing human moment.... We were neophytes, impassioned people, and desired some sort of maximalism; but he restrained us in this. For example, he did not give blessings; he considered that one ought not to give blessings, that it was unacceptable.... This [practice] was acceptable at one time in the Orthodox Church, but he had never given blessings. He even rejected a number of feasts, Sunday, for example; he rejected original sin. To one of my friends who had only just come to believe in Christ, he said: 'pray less,' and in prayer she found the meaning of life.... He did not like monasteries, and for us everything was the opposite; we left the dissidents and came to Christianity.... He was enamored of scholars, of science; he held, for example, that the dogma of the Ascension could be refuted with the help of science.... He wrote a book which, of course, he entitled "Why I am a Christian." I consider the book remarkable in that it concerns itself with the most concrete, painful points,...but in this book there is the replacement of salvation with the ethics which were, in general, Fr. Sergy's own; he spoke of anonymous Christianity, which is also necessary for us.... I think that it would be incorrect to lower his figure to some tame Protestant, Baptism moralism.... He valued the spiritual heritage of the Church, but he did not love Orthodoxy, and said several times that Orthodoxy departs too often from the world, departs too often into mysticism and prayer; this is a distortion, a sickness, and ought not to be such.... He tried to speak about God and spoke beautifully, yet he never-

theless did not sufficiently demonstrate that it is not possible to live without God, he thought nonetheless that it was possible. Wide gates confronted him, not narrow gates."

In the portions of the lengthy interview we have cited, it should be completely clear that Fr. Zheludkov cannot in any way be considered an Orthodox priest since he rejects the very bases of Christianity. Yet despite all the heresy in his teachings, he remained part of the clergy of the Moscow Patriarchate until his death.

#### QUESTION OF NUDISTS IN GREECE

In its July 5 issue, the newspaper The New York Times reports that in Greece the government is persistently trying to set aside special beaches for nudists, but that thusfar this attempt has met with massive opposition on the part of the populace.

Skirting the trenchant opposition of the Orthodox Church of Greece, the government of Andreas Papandreu enacted a law permitting such beaches with the provision that the local population must approve their opening, as well as the local village or town government. Under the intensive pressure of the Ministry of Tourism, two nude bathing beaches have been approved, but cannot be opened until 1985. It had been hoped that some twenty beaches would attain approval.

In charge of this low means of generating income is one Eleni Bonou, who heads one of the departments of the Ministry of Tourism. The government wished to produce an income of \$300,000,000.00 in this manner.

Nikos Skoulas, secretary general of the National Tourish Organization, stated that there are 8,700 miles of beaches in Greece and "we have an enormous potential to develop this sector of the tourism trade. Since one of our priority targets is to attract more high-income travelers, we certainly cannot abandon this project. We have been unable to start this year, but we hope that it is only a question of time."

Miss Bonou acknowledges that many residents feel (and not without reason, of course) that, although the nudist beaches would be organized in out-of-the-way places, they would nevertheless exercise a corrupting influence on the areas' social fabric and threaten with dissolution the traditional family life in the regions where they would be opened.

A year ago, the authorities tried to set aside such beaches in the south of Greece, but they had to be closed thanks to the unexpected appearance on them of several bishops and other defenders of morality.

#### FEMALE DEACONS AMONG THE OLD CATHOLICS

In its June 22 bulletin, the Ecumenical Press Service reports that a session of the Synod of the Old Catholics in Basel, Switzerland, has decided that, beginning with July 1, they will find it possible to ordain both men and women to the rank of deacon. A conference preceeded this Synod session, in which about one thousand delegates took part, and at which the question of the permissibility of women ministering in sacred orders was looked into.

A minority of delegates expressed the fear that the introduction of priesthood for women would lead to a schism within the Old Catholic Church in Switzerland and throughout the world.

In accordance with the accord reached between the Anglicans and the Old Catholics in 1931, communion in prayer exists between the two denominations.

#### FEMALE PRIESTHOOD IN FINLAND

In its June 20 bulletin, the Ecumenical Press Service reports that the Evangelical Lutheran Church in Finland is in turmoil because "hundreds of parishioners" have left the denomination in the wake of its Synod's decision not to allow female pastors. Prior to the Synod's vote, Finland's Orthodox

bishops stated that they were hoping and praying that women's ordination "will not be implemented in our...sister church."

#### THE FAITH OF ANGLICAN BISHOPS IN ENGLAND

In its July 14 bulletin, the Ecumenical Press Service reports that a British religious television program has conducted a telephone poll of the beliefs of thirty-one Anglican bishops in England. It was found that fifteen bishops held to "traditional views" of Jesus' miracles, while fifteen considered that at least some of them were merely stories devised to make a theological point. On the resurrection of the Savior, twenty affirmed that He came back from the dead physically or as a spirit in human form; nine believe that the biblical account came from a "series of experiences which convinced His followers that He was alive among them after His death.

With such an episcopate it is not in the least surprising that the same bulletin, in its June 15 issue, confirms, on the basis of research done by the Harris Poll Service, that only half the people in England really believe in God. Only about a sixth attend church regularly. These tend to be elderly, of upper or middle class, and rural or suburban residents.

In July, David Jenkins was appointed to the see of Durham, the fourth in seniority in the Church of England; he is a former professor of theological science at Leeds University and, by virtue of his new position, automatically becomes a member of the House of Lord in Parliament.

Jenkins has openly stated, in an interview on television, that he does not believe in the Virgin birth of the Savior or in His resurrection, and also considers that it is possible to call oneself a Christian without believing that Jesus Christ is God. He has cast doubt on all the miracles of the Savior.

Such a statement, made not long before his consecration, alarmed the Anglicans, and more than 12,000 wrote to the Synod petitioning that the consecration be postponed until the theological views of the candidate be made clearer. The press avers that Jenkins' views are shared by as much as a third of the Anglican episcopate.

During Jenkins' consecration, one disturbed person who was present cried out: "This is blasphemy against Christ!" Another young man stood, waving his hands wildly.

Archbishop John Habgood of York stated that Anglican doctrine allowed a liberty of interpretation of the Christian creeds, and that he was satisfied with Jenkins' faith. Archbishop Habgood, who consecrated Jenkins, was not disturbed by the fact that the blasphemer was not ashamed to read the Nicean Creed.

#### GRAPE JUICE IN THE EUCHARIST OF ROMAN CATHOLICS

The newspaper The National Catholic Reporter reported that the National Federation of Priests' Councils has appealed to the Vatican to restore its recently rescinded permission for alcoholic priests to use grape juice in their eucharist instead of wine.

Pope Paul VI permitted alcoholic priests to perform the mass using grape juice, but after his death, the prefect of the Vatican's Sacred Congregation for the Doctrine of the Faith, Cardinal Ratzinger, informed Archbishop Pio Laghi, Apostolic Delegate to the United States, that the permission had been withdrawn and that the right to use grape juice during the mass instead of wine would no longer be accorded by the bishops; those priests, however, who had been given the right prior to its withdrawal could continue to enjoy it.

Reporters who saw the letter of Cardinal Ratzinger say that he never questioned the theological validity of consecrated grape juice, but that he said it would be illicit for priests who had not received permission as of that time to consecrate grape juice.

It is not possible, of course, to obtain accurate statistics on the number of alcoholic clergy among the Roman Catholics, but the Jesuit priest Joseph



Fichter of New Orleans estimates that of the sixty thousand Catholic priests in America, between 5-10% are alcoholics.

The Vatican's recent decision leaves open the option for alcoholic priests to dip the consecrated wafer in wine at mass instead of drinking the wine. The article gives no indication of what is done with the consecrated wine after this takes place.

The Roman Catholics have forgotten canon 42 of the Holy Apostles which concerns priests who drink to excess: either let them give it [drinking] up, or be deposed.

In America there is a whole network of Catholic "hostels" for alcoholic priests where there are clinics for the treatment of incorrigible alcoholics.

#### INSTRUCTION OF THE ECUMENICAL COMMISSION OF THE EPISCOPALIAN DIOCESE OF OHIO

As the bulletin of the Ecumenical Press Service reports in its May-June issue, the Ecumenical Commission of the Episcopalian Diocese of Ohio has issued a special instruction to its faithful in view of the fact that it has now become a very popular thing to accept invitations from Jewish families and even from synagogues, to participate in the traditional celebration of the paschal seder.

Stating that the Episcopalian Church is happy that its members are becoming more deeply acquainted with the roots of Christianity through the traditions preserved by the Jews, the diocesan authorities are nonetheless disturbed that its believers are abusing the hospitality shown them and are usurping the understanding which the Jews have of the significance of the seder rite. Furthermore, there are some Christians who consider our Easter is Christ, and that participation in the seder erases the limits of confessional differences.

In view of this, the Diocesan Ecumenical Commission asks that Jewish seders no longer be celebrated in parishes in Ohio.

The Commission made four requests of its faithful:

1. The exodus of Israel from Egypt has a very special, personal significance for each Jew, and no Christian can derive such an understanding from biblical history, because Christ has led us now to paradise after our flight therefrom. In view of this, Easter night is the time for Christians to celebrate.

2. We Christians have the unique story of the sufferings and resurrection. The Gospel calls upon us to preach in as convincing manner as possible. If we cannot do this with regard to our own history, how can we describe the events of others? Christians can learn much from the Jews, but we should not pretend that we have become Jews, anymore than a Jew can pretend to be a Christian.

3. Any Christian alteration of the seder text re-enforces the idea that Judaism is somehow deficient or incomplete without fulfilment in Christ. This attitude has fueled anti-Semitism for twenty centuries. Simply changing the name of the rite to Freedom Meal, while using the elements and/or text of the seder, does not do away with the sense of injustice to this holy ceremony of Judaism. The seder is a festal liturgy of sacrament. Its character is therefore inconsistent with the solemnity of Holy Week, and breaks the logical sequence of the Western Christian understanding of the movement towards the festival of Easter.

4. It gives great offense to many Jews to see something so central to their religious and cultural heritage taken over by Christians, particularly when Christianity has been so hostile to Judaism historically. The passover seder is uniquely Jewish in its historical development. We would take offense if Jews were to perform a "mock" eucharist using all the traditional signs and symbols, for the eucharist is holy to us; in the same way Jews take offense at our "mock" seders. The seder has a sacramental character of Judaism. Sacraments are to be revered and respected, not played with...

If for an extraordinary cause a local congregation chooses to recite the seder in its Jewish integrity (remembering that Jesus of Nazareth carefully cherished the Jewish tradition), the following guidelines should be carefully observed:

1. Prior consent of the bishop is to be obtained;
2. The Passover text is to be used in its entirety, and without any commentary at all, unless it be purely educational and instructional. Such commentary should never say that the seder is completed or fulfilled by Jesus Christ or Christianity.
3. Since the seder is intended to be an act of worship performed by a family in its home, it is never to be performed in a church sanctuary, but only in some neutral setting, such as a parish hall, with the understanding that the gathered congregation functions here as a family.
4. Part of the integrity of the seder is that it is a full meal. Using only bread and wine, in place of a full meal, is a violation of the sanctity of the seder.
5. The Passover seder is never to be performed before a eucharist, but is to be completely separated from Christian liturgy. If possible, it should be performed on a day in Holy Week when a eucharist is not scheduled, such as Monday or Tuesday. It is perhaps even more appropriate in the week following Easter, due to its festal character.
6. If possible the seder should be led by the rabbi of the local synagogue, or by an appropriate Jewish lay person; only a Jew who has lived his/her life with this service can provide it with the proper nuances. Under no circumstances is the seder to be led by a Messianic Jewish group, such as the Jews for Jesus.

We have cited these instructions almost in full, and it is obvious from them how the diocesan ecumenical commission is afraid of offending Jewish sensibilities in any way, to this end even sacrificing their own Christian principles.

The newspaper The Jewish Week & American Examiner reports in its May 25 issue that Rabbi Henry Fisher of the University of Judaism in Los Angeles has stated that as late as fifteen years ago there were only about twelve converts to Judaism per year for the average Jewish community; but now, conversion courses may average as many as two hundred converts per year. In the opinion of Rabbi Fisher, 75% of candidates for conversion to Judaism change their religion because they plan to marry a Jew and want a harmonious family life. The other 25% seeks conversion for a variety of reasons, including disillusionment with their current faith.

#### THEY ARE STILL DISSATISFIED

The newspaper Jewish Week reports that a high-level commission comprising representatives of various religions set out in late May to view the opening performance of the passion play in the Bavarian village of Oberammergau.

Member of the commission, sponsored by the American Jewish Committee, included the prominent Roman Catholic scholar and theologian Prof. Eva Fleischner and Presbyterian church leader Dr. William Harter. The commission was headed by Rabbi A. James Rudin, American Jewish Committee national interreligious affairs director, and Mimi Alperin, member of the same committee.

Having viewed the production (which has been subjected to a great many alteration since World War II), the member of the commission arrived at the conclusion that the entire work "remains marred by a deep and pervasive anti-Jewish orientation."

Rabbi Rudin stated that the 1984 production script is "fundamentally flawed and still perpetuates the pernicious myth that Jews are eternally guilty for Jesus' crucifixion." The disclaimer at the outset of the drama that all should see their guilt in the events to follow is, Rudin said, "undermined by the play itself, which focuses on Jewish machinations, largely

ignores Roman oppression and whitewashes Pontius Pilate."

Dr. Harter, a Presbyterian member of the World Council of Churches' Consultation on the Church and the Jewish People, stressed that "Christian readers and educators have a responsibility to instruct our people that the drama as it unfolds in Oberammergau is not a true or just enactment of the Passion story...." He noted that the play "is highly selective in the New Testament episodes it chooses to dramatize," that it ignores other scriptural passages, and that it "departs entirely from Scripture in significant ways."

It is quite possible that in this he is correct, for, as a result of constant alterations and corrections of the original text, little remains therein apart from the basic facts of the Savior's crucifixion.

#### PROPOSED CANONIZATION OF CARDINAL COOKE

The New York Post newspaper reports in its August 7 issue that the Catholic Archdiocese of New York, with the objective for furthering the cause for the canonization of the recently deceased Terrence Cardinal Cooke, is carefully studying the question of the possibility that a certain woman has been cured of cancer through his alleged intercession.

In order to qualify a person for canonization in the Catholic church, two bona fide miracles must be certified to have been worked through his or her intercession.

According to rumor, a certain woman who was seriously ill with cancer, rapidly recovered her health shortly after the Cardinal's death. The process of verifying the authenticity of such miracles will extend over a period of five years. In the meanwhile, a "Life" of the alleged saint is to be composed for presentation to the Vatican for a decision. Principal indication of his supposed sanctity for those who venerate him is his steadfast endurance of his illness, leukemia.

The Capuchin monk Benedict J. Groeschel, placed in charge of the investigation, has stated that the Greek Archbishop Iakovos has asked to be the first witness for the cause of Cooke's "sainthood." One need not add that the testimony of an Orthodox archbishop concerning the sanctity of a Catholic cardinal will be accepted by the Catholics with particular attention.

#### DONATIONS RECEIVED & GRATEFULLY ACCEPTED

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Timothy Popik-Connelly, Mr. & Mrs. A. Kochergine, John Smushko, Dr. Chester Fortuna, and Peter Palulniab.

#### RESULTS OF THE RAFFLE IN BENEFIT OF THE RESTORATION OF THE SYNODAL BUILDING

The Committee formed to assist the restoration of the Synodal Residence held the drawing of the winning tickets of the raffle it had organized. Drawing took place on 27 August/9 September after the Liturgy, tickets being drawn by Vladislav Dobrov in the presence of Mr. D. Schatiloff, president of the Committee. Results are as follows: First Prize: (trip for two to the island of St. Maartens), ticket #34318, held by Mr. John Kozluk of New Jersey; Second Prize: (\$500.00 cash), ticket # 39545, held by A. Albov of California; Third Prize: (\$250.00 cash), ticket #18946, held by Mr. Greg Vladika of Pennsylvania.