



CHURCH NEWS

An Independent Publication of Orthodox Opinion

NOVEMBER, 2003

Vol. 14, No. 11 (# 123)

Supported by the voluntary contributions of its readers.
Republication is permitted upon acknowledgment of source.

CONTENTS:

INTERVIEW BY METROPOLITAN VALENTIN, FIRST HIERARCH OF THE AROC
NEW PERSECUTIONS OF THE AROC IN SUZDAL
"HISTORY REPEATS ITSELF – THE SPECIAL SERVICES AGAIN DEMAND THE LAW BE BROKEN"
A CHANGE OF CONVICTIONS
AUSTRALIAN DIOCESE PASTORAL CONFERENCE
MORE ON THE MEETING OF METROPOLITAN LAURUS AND PRESIDENT PUTIN
A PRESUMED "REVOLUTION" IN THE MOSCOW PATRIARCHATE?
"ORTHODOX" AND ROMAN-CATHOLICS AGREE ON A CONFERENCE ON FILIOQUE
A FUTURE ECUMENICAL SUPER-CENTER
THE CROSS AND RELIGION ARE IN THE WAY
PRACTICING JEW A PROFESSOR IN METHODIST THEOLOGICAL SCHOOL
FIRST HOMOSEXUAL ANGLICAN BISHOP
MORE ON "TEN COMMANDMENTS" MONUMENT
STRANGE GOINGS ON IN THE MOSCOW PATRIARCHATE
CELEBRATING HALLOWEEN IN MOSCOW
FROM THE UNPUBLISHED WORKS

CHURCH NEWS
639 Center St.
Oradell, NJ 07649
Tel./Fax (201) 967-7684

INTERVIEW BY METROPOLITAN VALENTIN, FIRST HIERARCH OF THE AROC

The newspaper "Commersant" has published an interview given by the Deputy Chief of the Foreign Relations Department of the MP, Archimandrite Mark (Golovkov) in which he said that, "The ROC-MP has nothing to do with the acts of arson and desecration of churches which happened in Suzdal because the ROC does not believe in violence toward any religious organization, since violence is foreign to the nature of the Church and the spirit of the Gospel." This statement caused a member of the agency "Portal Credo.Ru", Alexis Orestov, to ask Metropolitan Valentine to comment on this statement by a well known member of the Moscow Patriarchate.

The Metropolitan answered A. Orestov: There is no doubt that Archimandrite Mark has without doubt knowingly lied. First of all, Fr. Mark himself has pointed out those who committed these crimes: Misters Osetrov and Krasovsky, excommunicated from the ROAC on the basis of sacred canons. These people are clergymen in the Moscow Patriarchate, and Mr. Osetrov became a priest within it. The Moscow Patriarchate, and the Vladimir diocese in particular, have a direct responsibility for the acts of their clergy.

Secondly, the facts of using violence to solve ideological and real estate problems, are known widely enough. One can recall rather recent cases in the city of Oboyan, in the Kursk region; Noginsk, in the Moscow region; Rostov-on-Don, in Kainsk and Alma-Ata, when the Patriarchate invited the OMON [the militia, "Ch. N."] and was forcibly threw the believers out of the churches and seized their property. And one should recall what happened in Ukraine when Philaret Denisenko separated? This is known to everyone. Besides, many remember the recent events in the Holy Land, when the ROC-MP, through the violence of the Palestinians, took from the ROCOR its monasteries in Hebron and Jericho. At that time the whole world saw the bloodied face of the courageous Abbess Juliana, when the police dragged her by her hair in "liberating the property" for the clergymen of the MP standing near by. This act was seen all around the world, except no one saw it in Russia. A short while before, in June 1997, Patriarch Alexis publicly declared that the "Russian Church is committed to stopping the violence in the Near East". And when the of monastery in Jericho was seized, Patriarch Alexis also declared that the monastery was being defended by non-Russians and they do not care what happens in the Holy Land. To whom, but to the deputy chief of the Department of Foreign Relations of the Moscow Patriarchate, Archimandrite Mark it should this be well known. At present, the ROC-MP is starting the case for "the return" of the church belonging to the AROC in Zheleznovodsk and, as is evident already, it is doubtful that it will happen without violence.

Then the Journalist asked: After you were convicted by the Suzdal court and conditions of restriction were imposed, you made an appeal to the Supreme Court of the RF. Are there any results?

The First Hierarch said: At present moment the Supreme Court has postponed the consideration of the case for unknown reasons. My lawyers have four times presented the appeal to the cassation court, but the result is always the same. The court does not accept the complaints of believers. It is obvious that it is very unprofitable to some that I be acquitted. Some one needs to keep the AROC under control, and in case of problems, to shower me and the AROC with dirt through the media.

The next question was: It seems that you have in mind the ROC-MP?

Metropolitan answered: Not only it, but also some others. But in reality, *this is the only Church for which, speaking mildly, there are unfriendly feelings. We prevent the Moscow Patriarchate from having a monopoly on Orthodoxy in Russia* (underlined by "Ch. N."). We are very conservative, do not accept Ecumenism and ecclesiastical liberalism, refuse the influence of money. This is unpleasant for the ROC-MP because it creates a background against which she does not look good. And this explains everything. And Fr. Mark unjustly claims that I take upon myself the halo of a martyr. Just the opposite, the ROC-MP puts it on me with their violence. But I do not complain, since I remember the words of the Lord Jesus Christ: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world... therefore the world hateth you." The true Church always was and always will be persecuted.

NEW PERSECUTIONS OF THE AROC IN SUZDAL

The city authorities in Suzdal have not succeeded confiscating in court the building on Vasilyevskaya St. of the Convent of Placing the Garment. At present it is a beautiful three story building which stands in the center of the city in which during Soviet times there was located "the house of way of life", actually small businesses. This building, in very run down condition, was purchased from the municipal administration in 1998. With diocesan money it was fully restored and at present there is a convent with a church, the Diocesan Administration, museum of the "White Warrior", a hall for diocesan meetings and guest rooms. More than 10 Catacomb nuns live in the convent, who have planted a small vegetable garden in the backyard.

The convent was set on fire and its the windows were broken by the militant group "Nashe Delo" (Casa Nostra).

Now, according to the agency "Vertograd" of October 31 # 392, the city administration hopes to evict the hated convent with unexpected economical pressure.

The diocese has received an "order", signed by the Deputy Mayor, immediately to pay 238,000 rubles in taxes and fines for "not submitting the proper declarations" (which ones is not stated) and, according to Vertograd, the authorities "are trying by all means to carry out the order they have received from their superiors to 'liquidate the nest of schism in Suzdal'".

"HISTORY REPEATS ITSELF – THE SPECIAL SERVICES AGAIN DEMAND THE LAW BE BROKEN"

We have directly received this information from the Diocesan Administration of the AROC in Suzdal:

"The litigation regarding the church, illegally occupied by the former priest of the AROC, now defrocked, A. A. Osetrov in the village of Kideksha which has been dragging on for some time – finally got prolonged. As was reported previously, as a result of interference from the Vladimir FSB (formerly the KGB) the resolution of the Suzdal regional court regarding the suit of the Suzdal Diocese against Mr. Osetrov was overturned and the case was submitted for re-consideration. The clerk of the FSB, Boris Neskorođov, was personally present in the court at the hearing of the cassation appeal of Osetrov, while beforehand pressing upon the KUGI, which has decided to support the legal demand of the AROC.

Now everything is being repeated according to the old scenario. On October 3rd of this year "The Government Center for the inventory and restoration of monuments of the history and culture of the Vladimir region administration," the Committee for Vladimir regional administration for culture, reached a conclusion concerning the suit by the Suzdal Diocese of the AROC over the demand to return the illegally held foreign property:

'Based upon the order of the Committee for managing state property in the Vladimir region #158 of 01/ 07/ 1992 an agreement was reached with the Committee and the Suzdal diocese of the Autonomous Russian Orthodox Church about the use of the building free of charge and without time limit, a monument of federal cultural importance – the church of St. Archdeacon Martyr Stephan.

When it began using this monument, the Suzdal diocese of the Russian Orthodox Autonomous Church took upon itself the responsibility before the Government Center for the Inventory, the use and restoration of this monument of history and culture in the Vladimir region. The last protective agreement was made on March 26th 1999, # 16-21-99.

Since the Suzdal diocese of the Russian Orthodox Autonomous Church is the proper owner of the church in accordance with the agreement, we consider its demands to be well grounded.

Besides, according to the Government Resolution #490 of June 30, 2001, and the decree of the Ministry of September 11, 2001 and a decree of ministerial property of September 11, 2001 #3236-r, the objects for religious use are forwarded to religious organizations into limitless and free of cost use or ownership.

The Government Center considers the suit of the Suzdal Diocese of the Russian Orthodox Autonomous Church to be well grounded and that it be satisfied (Oct. 10, 2003, #10-517)'

The director of the Government Center V. A. Domov signed this declaration. The document was sent to the Suzdal Diocese of the AROC, and copies to the Suzdal's regional court and Mr. A. Osetrov. However, after a while, the representative of the Governmental Center called the Suzdal Diocese and requested that the document be returned on the grounds that a clerk of the USFB, Boris Neskorođov visited the Governmental Center and demanded that it stop supporting the AROC. According to Neskorođov, the employees of the Governmental Center have been in a hurry to send out this document, since 'they do not understand what the government's interests are' (Emph. by "Ch. N.")

In this way, the government's Special Services "because of government interests" have again demanded that the clerks violate the laws of the Russian Government.

In the words of MP clergyman A. Osetrov: "the law is a log – one can not jump over it, but can go around it".

It is easy to understand in whose interests this is done. It is enough to recall that in cases when a community wants to leave the ROC-MP and to retain a church building, it can never succeed. According to the new statutes of the ROC-MP – all the property belongs to the Patriarchate, therefore, the suits on part of the community will never be considered and the church will be confiscated by force. In cases with the AROC – everything is just the opposite. When the community leaves the AROC, the suit by the MP to keep the church building is immediately processed. Therefore it is easy to understand in whose interest the UFSB in the Vladimir region acts: it is clear that it is not in the government's".

A CHANGE OF CONVICTIONS

The Internet agency Vertograd/Information # 391 on October 27th reported that Kyrill, Bishop of San Francisco and Western America, has "**changed his mind about the Moscow Patriarchate**".

It turns out that in 1999 Bishop Kyrill published an article in the Old Calendar Greek magazine "Orthodox Tradition" – "The Lack of Spiritual Perspective in the Course of the Moscow Patriarchate". (A re-translation of the title).

According to this information, a ROCOR (L) clergyman of the Australian diocese, Protodeacon Vassily Yakimov has republished this article on the Internet. To this "Bishop Kyrill, through Protopresbyter Alexander Lebedev, came out with the official refutation of this article. In this denial, it is stated that **the above mentioned article no longer reflects the opinions of Bishop Kyrill and should not be published any longer on any forums.** Bishop Kyrill, who was present at the meeting of Metropolitan Laurus with V. Putin, was especially concerned that Protodeacon Vassily was supposedly spreading this article with the permission of the author, and this does not correspond with reality. Bishop Kyrill plans to inform the ruling bishop [of Australia] about these actions of Protodeacon Vassily". (Emph. by "Ch. N.")

Until now it was accepted practice that one may distribute any article (even without the permission of the author) if it had been officially published and in the reprint it is mentioned by whom it was written and where the article was published!

A denial of his former principles by Bishop Kyrill after not even a full 4 years just proves the instability of his convictions!

AUSTRALIAN DIOCESE PASTORAL CONFERENCE

According to Internet information from the Chancery of the Synod of Bishops of the ROCOR (L) on Wednesday, October 29th, 2003 in Croydon, the residence of Archbishop Hilarion, of Sydney and Australia-New Zealand, there was a pastoral conference of the diocese at which were present: Metropolitan Laurus, Archbishop Hilarion, Bishop Gabriel and 24 clergymen out of a total of 55 in the diocese.

Archbishop Hilarion, who opened the conference announced that the main theme of this meeting would be: **"The issue of the relationship with the church in Russia (Moscow Patriarchate)."** At the conference the following subjects were considered: The historical path of the Russian Orthodox Church Outside of Russia, the situation in China in 1938, and the document which was accepted by the Council of Bishops of the Moscow Patriarchate in the year 2000 "the social doctrine of the ROC". This Document, composed on a Roman Catholic model, was at that time also accepted by the Council of Bishops of the Church Abroad: also the participation of the MP in the Ecumenist movement; the concept of "the Mother Church"; the contemporary parish life in the Church in Russia and the participation of laity in church life.

He also greeted the honorary guests: Metropolitan Laurus, Bishop Kyrill and Protodeacon Joseph Yaroshchuk. The conference lasted 6 hours and issued the following resolution:

"We, the clergy of Diocese of Australia and New Zealand of the Russian Orthodox Church Outside of Russia, having gathered on Wednesday, 16/29 October 29, 2003, in Sydney, under the chairmanship of the Ruling Bishop of the Diocese, Archbishop Hilarion and in the presence of the First Hierarch of the Russian Orthodox Church Outside of Russia, His Eminence Metropolitan Laurus, and the Secretary of the Synod of Bishops, His Grace Bishop Gabriel of Manhattan, to discuss the reasons for the convening of the forthcoming All-Diaspora Pastoral Conference in New York, express the following opinions:

1. We, members of the Russian Orthodox Church Outside of Russia, never separated ourselves from either the Russian people or from the Russian Orthodox Church, but are, on basis of Ukase # 362 of Holy Patriarch Tikhon and his Synod, in a state of temporary self-governance.
2. We consider that the time has arrived for all parts of the Local Russian Church to draw together and return to the principles and spirit of All-Russian Local Council of 1917-1918 by means of negotiations.
3. In light of the fact that many years have passed since the time of All-Russian Local Council, many problems have arisen which need to be exhaustively examined and we must return to the canonical norms of Conciliar life. We feel that this process must be conducted in the spirit of truth, Christian love and mutual understanding.
4. We pray the Lord God for the successful labors of the forthcoming All-Diaspora Pastoral Conference and Council of Bishop for the general benefit of the Church.

This resolution was signed by all the bishops and the 24 clergymen present.

It is less revealing than those of Pastoral Conferences in Chicago and in Germany, although the themes of the conference speak for themselves. It is interesting to note that the Chancery of the present Synod of Bishops has slightly changed the style of writing the word "Outside of": for all the years of the existence of the "Russian Orthodox Church Outside Of Russia", "of" was written with a capital "O." In this present style, from the point of view of the chancery, the main title remains: Russian Orthodox Church and the rest does not matter.

According to the instructions of the Synod's Chancery, participation in the All-Diaspora Pastoral Conference will cost each participating parish quite a considerable sum. The registration alone is \$400. Those rectors who register after November 25th have to pay an additional \$200! Not every parish in the USA (especially in South America) will be able to pay such an astronomical sum for participation in this Conference! Of course, this does not include traveling expenses. Can one seriously talk about an "All-Diaspora" conference?

The Internet agency "Mir Religii/Sobytiya" (The World of Religions/ Events) of November 21st 2003 devoted to the relationship of the ROCOR and the MP in an article entitled "Russian Orthodox and the Church Abroad Seek a Path to Reconciliation". In it the attention is paid to the forthcoming All-Diaspora Conference, and in particular it is stated that: "Due to the initiative of the Church Abroad, speakers have been invited to this forum from the clergy of the ROC [Moscow Patriarchate, "Ch. N.]" has informed in the interview of RIA "News" the Secretary of the Foreign Relations of the Moscow Patriarchate for the inter-Orthodox connections Archpriest Nicholas Balashov".

He stressed that immediately after the Conference, a Council of Bishops of the ROCOR will open, **which will have to make concrete decisions about the future relations with the Russian Orthodox Church**" (Emph. by "Ch. N.").

"It is also planned, said the representative of the Moscow Patriarchate, that before these two events, the Russian capital will be visited, with the blessing of Alexis II, the Patriarch of Moscow, by a delegation of three hierarchs of the Church Abroad. The invitations have been forwarded and the answer is due... The invitation was made by the Patriarch and was gratefully accepted," added Balashov.

From a short report by Oleg Nedomov of October 16th, published in "Nezavisimaya Gazeta" ("Independent Newspaper") regarding participation by the MP in the "Islamic Conference" we also find out that "in the process of the meeting (with Alexis Ridiger, Ch.N) Vladimit Putin handed Alexis II an epistle from the leadership of the Russian Orthodox Church Outside (ROCOR), with whom the president has met during his last trip".

Isn't it strange that the epistle of "the leadership of the ROCOR" was nowhere officially published and only those believers who are keenly interested in church affairs of our crafty days find out about it accidentally from an Internet publication made in Russia?!

MORE ON THE MEETING OF METROPOLITAN LAURUS AND PRESIDENT PUTIN

The newspaper "Russkii Vestnik" ("Russian Herald") in issue # 21 published a short note under the title "His Holiness Patriarch about Relations with the ROCOR".

It states that following the request of the journalists to comment on the recent meeting of the President of the Russian Orthodox Church Outside of Russia (ROCOR) Metropolitan Laurus with President Putin, His Holiness, the Patriarch of All Russian Alexis II, who was in Estonia for a pastoral visit, stressed the importance of communications between the separated parts of the Russian Church and added: "During the past 12 years we have approached the Church Abroad several times to persuade her that it is time to return and unite, and that those reasons which did not permit the possibility for the Russian Orthodox Church and the Russian Orthodox Church Outside of Russia to unite have disappeared".

Patriarch Ridiger has reminded us that in 1922, when the Synod of Bishops was established, it was established as a temporarily, until the time came when the freedom of the Church would be restored in Russia, and that when this will happen, the Synod would present to the Church in the Homeland the report of her activities. Ridiger/"Drozdov" has said that "we do not demand a report – but without any doubt, the separation has to be overcome".

In the review of the press about the meeting of Metropolitan Laurus with the President Putin (Vertograd issue # 385 of September 30) there are quoted the following words of the Putin to Metropolitan Laurus: "Gradually Russia is returning to the family of civilized nations. But I believe that this also has particular meaning for the Russian Orthodox Church Abroad, because there is no greater blessing for the Church than to serve the country". And believers were so far under the impression that the greatest blessing is to serve Lord the God and to preserve the unharmed faith!

On the matter of the "return to the family of civilized nations", as is noticed by the author of the article in Vertograd, this is nothing but the involvement of Russia and ROCOR in the Western heretical whirlpool against which the Church Abroad had been so successfully fighting under the leadership of her first three First Hierarchs.

The author of this article also remarks that "the President didn't hide, and actually stressed, that his main interest in the ROCOR is because 'she has dioceses all around the world'. In another words, ROCOR is interesting to Putin as a channel of influence over the many millions of Russians in diaspora in the West. In the process of Putin's converting Russia into a 'Western club' there will be more and more significance in finding a lever to influence the politics of the Western countries".

"Russkii Vestnik" in issue # 22, as well as in its previous publications, has not ignored the matter of "reunion" of the ROCOR with the MP. It seems that the author of the article "A Plot Against the Church and the Nation" V. Anisimov does not understand very well the difference in terms: there is no way one can "reunite" something that never was united! From the time of repose of the New Martyr Metropolitan Peter of Krutitsa (the Deputy Patriarch) and at the same time the publication by Metropolitan Sergius (Deputy of Patriarchal Deputy) of the shameful "Declaration" in the 1927 – the ROCOR was not even for a day in communion with the Moscow hierarchy, which later received her status from the hands of vicious persecutor of the Church – the godless Stalin!

Hoping to play a tune on the strings of "anti-Semitism" Anisimov states that, "there has started something that one may call an attack of "orthodox Jews" and to be more particular, Judaizers upon the Orthodoxy"! In order to prove this, he gives as an example "the scandal around the sect of Vladimir [this refers to Metr. Valentin! "Ch. N."] Rousantsov, who calls himself no less than the 'Russian Orthodox Autonomous Church,' " which, by the way, was registered in the Justice Ministry of the RF a few days before the Moscow Patriarchate!

Then it is stated that, "Activists of this sect are represented by this smart ethnic group – Theophan Areskin, Gregory Lourie, Michael Ardov, Theodore Gineevsky – all of them "archpriests" and "hieromonks". Under certain conditions, one could also name the reknown Jacob Krotov – although he does not formally belong to the 'AROC' but due to his public statements and 'verbal creations' he is clearly of like-mind with them. All of them are united by an ideology of hatred for the 'fascist' Russian Orthodox Church and Russian people [what do Fascism, the Russian Church and Russian people have to do with this? "Ch. N."]; in their sermons they instill in those unfortunates who are under their influence, that Orthodoxy and the Church of God exists outside of Russia and has nothing to do with Russians!"

Of course, without doubt, the contemporary Russian papers (including "Russkii Vestnik") for a good price are ready to publish with no regrets any kind of lies they are ordered to! Does not this refer to the fact that Fr. Michael Ardov "because of his hatred for the Russian people" and "The Russian Orthodox Church" has established the very **first** parish in Russia dedicated to the New Martyr Tsar Nicholas II and all the Russian New Martyrs?

The author of this article, so full of lies, has placed among the "Jews" and even as attacking Orthodoxy, Archbishop Theodore, who is a Kazak!

No better is another article on the same page: "The Re-union – Who is against It?"

In this article (one must guess by the Editors) it is joyfully announced that "**Finally and actually in the matter of re-union of two parts of the Russian Church – the Patriarchal and Abroad – a genuine break through has been reached** following the meeting of President Putin and Metropolitan Laurus and the hierarchs accompanying him". Further it is reported that "In order to achieve a realistic re-union of the Patriarchal and the Church Abroad **those who try to**

oppose it and stand on the way of this holy matter, must be decisively refuted. There exists a small, but clearly defined, group of professional schismatics, who strive to gain political capital [?!] by interfering in the problem of re-union. Their names are known: first is Alexander Soldatov, a journalist, famous for his 'non-confessional' approach to the ROC problems and well financed religious-political projects... Soldatov and his friends – all of whom are of one mind with the AROC – a pseudo church structure, created in order to 'influence the Russian religious politic, who cannot to understand that the re-union of the two branches of the Russian Church, the strengthening of Russian Orthodoxy is ruinous for all 'experts' working on possible ways to 'influence' the Church, using political or other capital.' While accusing the Autonomous Russian Orthodox Church of politicking, the authors of both articles reduce canonical and theological matters to a merely political level and this is what above all concerns them! They are in no way troubled by violations of the canons by the Moscow Patriarchate. So to say, 'neither to village, nor town' do they inform their readers that 'namely by the Church Abroad were glorified the holy New Martyrs and Confessors in Russia, who suffered at of hands of the godless government'. Following the glorification by the Russian Church Abroad, the Moscow Patriarchate, pressured by the insistence of the Russian people in the Homeland, also had to "glorify" the New Martyrs. It is typical that while it has "glorified" a number of the New Martyrs, the Moscow Patriarchate does not recognize among them St. Joseph of Petrograd, an actual founder of the Catacomb Church! Concerning those "glorifications" by the Moscow Patriarchate, one must repeat the words of the Savior: "Woe unto you, scribes and Pharisees, hypocrites! Because ye build the tombs of the Prophets, and garnish the sepulchers of the righteous. And say, if we had been in the days of our fathers, we would not have been partakers with them in the blood of the Prophets. Wherefore ye be witnesses unto yourself, that ye are the children of them which killed the Prophets. Fill ye up the measure of your fathers" (Mt. 23: 29-32).

For almost three years, the Moscow Patriarchate has been very actively "filling up the measure of her spiritual fathers" – the contemporary "scribes and the Pharisees"! This is obvious from the numerous crimes committed by the local authorities against the Autonomous Russian Orthodox Church centered in Suzdal! After all, the group of Metropolitan Laurus at present enjoys the respect of the Moscow Patriarchate, and the tiny groups of Metropolitan Vitaly or Archbishops Lazarus due to their insignificance are no threat to the Moscow Patriarchate and are not even mentioned in the Russian media! Only once did we happen to read that Bishop Agathangel (now with Metropolitan Laurus) made an attempt to seize a church from Archbishop Lazarus, who insists that he belongs to the hierarchy of Metropolitan Vitaly, who in his turn on several occasions has denounced the words of Lazarus!

The treacherous policy of Metropolitan Sergius Stragorodsky and his direct successors has sent to certain death hundreds of bishops and many thousands of clergy and lay people who were accused of being "political enemies" of the USSR government. Several millions of the faithful who were forced to hide from the persecutions of the godless government thus created the Catacomb Church. The Moscow Patriarchate never mentions this – for it they simply do not exist! But here we see a repetition of the very same story: all the opponents of the canonical and dogmatic violations of the Moscow Patriarchate, as in 1927 and later years, are declared to be political criminals because, according to the authors of both articles: "A powerful, independent, free Church is a powerful, independent and free Russia!" Is this not this a reason why the ferocious attack on the AROC, which has more than 200 catacomb communities and parishes ministered by 3 Catacomb bishops, never stops?

The Moscow Patriarchate stubbornly keeps silent about the fact that she has "glorified" St. Patriarch Tikhon, who is the very person who anathematized the Communists and all who collaborate with them, in other words, also the Metropolitan/Patriarch Sergius and all his successors. Also the Catacomb Church has twice anathematized the Sergianists. These anathemas have never been lifted and still lie as a heavy stone upon all the activities of the Moscow Patriarchate!

It is worth noticing the respect with which this pro-patriarchal newspaper writes about Metropolitan Laurus!

A PRESUMED "REVOLUTION" IN THE MOSCOW PATRIARCHATE?

An Internet publication "Agency for Political News" (APN) of September 29th has reported that, "The ROC might come under the control of a large-scale business". The business referred to is "Sofrino", established and managed by a Jew Eugene Parkhayev and "the Russian Benevolent Foundation of Reconciliation and Agreement" headed by Giulnaz Sotnikova – the main business partner of Parkhayev.

According to the assumptions of this publication, "The first step on the way to this revolution will be the elimination of two the most important (after the Patriarch Alexis II) clergymen in the ROC: the head of the Foreign Relations Department, Metropolitan Kyrill (Gundiayev) and the manager of MP matters – Metropolitan Sergius (Fomin).

According to already prepared drafts of the decisions of the Holy Synod of the ROC, Kyrill would become Metropolitan of Petersburg and Ladoga, while he would loose the important position of the head of the Foreign Relations department; and a direct creature of these two businessmen, 39 year old Bishop Theognost, the abbot of the Holy Trinity Sergius Lavra will get the position of Sergius. According to some information, Theognost is also a candidate for the patriarchal see on part of the duo Sotnikova-Parkhayev. The level of influence of these two entrepreneurs is based upon their personal involvement with the Patriarch (his medical treatments) and secondly upon a specific system of interrelations of the "Sofrino" and the dioceses. Over the many years of managing the productive base for the ROC, Eugene Parkhayev has created a system by which the dioceses receive icons, church utensils and other items of "Sofrino" on credit, and accordingly they are major debtors to Parkhayev" (Emph. by "Ch. N.")

This publication has promised to watch forthcoming events carefully.

“ORTHODOX” AND ROMAN-CATHOLICS AGREE ON A CONFERENCE ON FILIOQUE

A magazine “The Sentinel,” published in USA in December 2003 reported on October 25th that the four year long examination by the North-American Orthodox and Catholic consultation has reached an agreement on filioque, (an addition “and the Son” made to the Creed by Catholics referring to the origin of the Holy Spirit). According to this information, at the 65th session of this consultation the Orthodox and Catholics have reached an agreement by which, supposedly, the Catholics are ready to retract the addition they have made to the Nicene Creed.

In this consultation meeting in Washington, DC, participated: Maxim the Greek Metropolitan of Pittsburgh and a Catholic Pilarczyk Archbishop of Cincinnati.

The agreement document of 2,000 words is entitled: “The Filioque. A Church Dividing Issue?”

The document has several sections: the first one is “The Holy Spirit in the Scriptures, which examines the references to the Holy Spirit in the Old and New Testaments. Then follows a rather lengthy second section on “Historical Considerations” then a third “Theological Reflections”. In the very last section the Consultation presented to the hierarchs and lay people of both Churches 8 paragraphs of recommendations. They recommend that they “enter into a new and earnest dialogue concerning the origin and person of the Holy Spirit”. They consider it necessary “to refrain from labeling as heretical the traditions of the other side” and that the theologians of both of the “traditions” have to make clearer a distinction between the divinity of the Spirit, and the manner of the Spirit’s origin, which still awaits full and final ecumenical resolution”.

These recommendations also suggest that the theologians distinguish “the theological issues concerning the origins of the Holy Spirit from the ecclesiastical issues, and that attention to be paid in the future to the status of the councils of both of our churches that took place after the seven Ecumenical Councils of the first millennium”.

And finally, since the Vatican has affirmed the “normative and irrevocable dogmatic value of the Creed of 381, in its original Greek version, the consultation recommends that the Catholic Church use the same text (without the Filioque) in making translations of the Creed for catechical and liturgical use”. At the same time, it is suggested that the “anathema, pronounced by the Second Council of Lyons against those, who deny that the Spirit proceeds eternally from the Father and the Son, is no longer applicable”.

A FUTURE ECUMENICAL SUPER-CENTER

The Internet agency Vertograd #394 of November 10 reported information from a newspaper “Portuguese News” that in the Portuguese city of Fatima a new Ecumenical center will be built.

At the end of 19th century the ecumenical movement began, and there was talk that the Anglicans (Episcopalians in the USA) were very much interested in Orthodoxy and a striving to unite with it. By the end of 30’s there arose a movement to unite all Christians and beginning with 60’s this movement had also non-Christians as members.

According to the Vertograd, the new center will have a basilica in the form of a stadium. This was announced at the annual inter-religious congress, with the blasphemous title “The Future of God”. It met in October and was sponsored by the Vatican and the UN. The congress was chaired by Cardinal Jose de Cruz Policarpo, and among the participants were “Orthodox”, Jews, Hindus and representatives of African pagans. “For the first time in the history of Fatima, all the participants of this congress were invited to join in common prayer”. It is possible, that for “Fatima” this was first instance of common prayer with non-Christians and even pagans, but for the Vatican, which for a number of years has arranged such prayers “about peace” in Assisi – this is a common matter. They are regularly attended by the Moscow Patriarchate.

Then Vertograd reports that, “The Congress has published an official resolution in which it has appealed to all religions to renounce proselytism. No religion should “strengthen itself by darkening other religions”, while an open inter-religious dialogue can “build bridges and destroy the walls of hate [built] through many centuries” as this resolution puts it. It is necessary that every religion stays true to its faith and relates toward other religions on even ground, without feeling inferior or superior”. The participants of the Fatima Congress have formulated a “secret of the inter-religious world”: It is necessary to admit that the basics of the faith in various religions are diverse, but it is important to concentrate upon what unifying, and not separating”.

“The Superior of the Fatima sanctuary, Mgr. Luciano Guerra, has declared that ‘Fatima will change for the better’ and has stressed that ‘Fatima’ is the name of Mohammed’s daughter, therefore the sanctuary has to be open to the representatives of all religions and faiths. Such is, he said, ‘the will of the all holy Virgin Mary’ “.

To the participants of this Congress, a Belgian theologian has blasphemously declared that “the various traditions of the world – are the part of God’s plan and the Holy Spirit acts within the Buddhist, Hindu and other sacred scriptures, Christian and non-Christian faiths. This is the essence of diversity of forms of the very same one mystery of the salvation. There is a hope, that in the end a Christian would be a better Christian and a Hindu – a better Hindu”.

One cannot see more clearly what the contemporary “ecumenical movement” is, which already has nothing in common not only with Christianity, but with any beliefs. Actually – contemporary ecumenism is an openly declared atheism!

THE CROSS AND RELIGION ARE IN THE WAY

"The New York Times" published on October 28 an article, which refers to the Vatican's paper "L'osservatore Romano" which states that the Vatican is outraged by the court decision in which a Muslim Adel Smith has obtained a court decision at which in the classroom of his son there was removed a cross. Marion Scialoja, a representative in the Italy for the World Muslim League, has said that 'this was an unfortunate ruling brought on by a request from Mr. Adel Smith, who represents himself and other three people at most. This court decision was criticized by a number of legal experts of Italy. The school has a month to carry out this decision.

The very same newspaper of October 29 reports that the law-makers are outraged and demand an explanation why a two ton brass cross, 20 feet high, which was used at a mass served by Pope John Paul in 2000 for "World Youth Day" and which attracted nearly 2 million people — was found in a Rome garbage dump. After the mass, the cross was to be installed in one of the Rome's churches.

It is no wonder that Christians in the process of drafting a constitution for a United Europe so far have not able to obtain mention in it of Europe's Christian roots and that it believes in God!

According to the bulletin "Ecumenical News International" of October 22nd, Archbishop Christodulos of Athens and All Greece went to Brussels to visit the European Parliament and lobby that in Constitution would mention that Christianity is a base of Europe. At the same time, he formally protested the inclusion of Turkey into the European Union, a nation hostile to the European culture, and therefore, it has nothing to do with Europe.

While being in Belgium, Archbishop Christodulos paid a number of business visits, including a meeting with the European People's Party, a center-right group in the European Parliament. Speaking to this group Archbishop Christodulos declared that he insists there be included in the Constitution a statement that Europe has a Christian base, he said that this was not a plea "for an enactment of a faith, but a rendering of honor due history and to our civilization... What the Church of Greece would like you, and all the European commonwealth, to note is not what the constitution must include, but what kind of union we want to create. I must note that neither the (European) Commission nor the European Parliament gives us the impression that they are very clear on this point. The planned European Constitution's failure to refer to the foundations of Europe an consciousness represents in my view the first truly regrettable event in the history of the Union. We have seen not a few panic-stricken politicians who have denied our common history and did not dare to speak on behalf of what should be obvious. We are witnessing and inconceivable paradox: the fear of the political leadership to state whom it represents".

"The New York Times" on October 13th published an article by Frank Bruni (one and a quarter page long) entitled "The Changing Church" the first of two parts, this one about Europe. On the first page there is a photograph taken during the mass in the church of Sts. Ambrogio and Carlo in Rome. All the pews in the church are empty and there are only 5 persons, sitting in various places.

One of the Catholics (who admitted that once he was even an altar boy) told the reporter that for more than 20 years he had not gone to church and prefers to spend time on Sunday jogging. "I don't see how something like a confession and a few repetitions of 'Hail Mary' are going to solve my problems". It is considered that the same opinions are held by a majority of Italians.

In France, which once was Catholic, only one in 20 goes to church on Sundays. A rector of one of the churches has told the reporter that it isn't "interesting that there are fewer people in the church, but that there are any at all".

While for some time religious countries have become totally indifferent toward religion, their temples are now filled with Blacks, whom once they were converting, this is noticeable especially in cities like Paris, Amsterdam and London.

New polls show that in England the Blacks, and in smaller numbers the Asians, comprise more than half the population which goes to church. It is believed that from 25 million English citizens only 1 million and 200 thousands go on Sundays to the churches.

Grace Davie, a teacher at Exeter University and the author of several books on religion in England said: "If you ask the average European the basic credo or statements of the Christian church, most of them don't know". The Protestant denominations are in the same situation.

The pastor of the United Reformed Church of England David Cornick has stated: "In Western Europe we are hanging on by our fingernails. The fact is that Europe is no longer Christian".

An Italian Cardinal of Milan, Dionigi Tettamanzi has said that "The parishes tell me that there are children who don't know how to make the sign of the cross, and at the elementary schools, they don't know who Jesus is".

In all the European state schools the crosses were removed from the classrooms. Many parishes were closed or are forced to unite with a few neighboring ones and those are visited by pastors from time to time. Some get pastors from abroad.

Archbishop Guiseppe Pittau, secretary of the Vatican's congregation in charge of seminaries stated that, "In Western Europe it's been almost a tragedy. A diocese that once had 10 priests ordained every year, might have two, or one, or less".

In one of the provinces in the vicinity of Rome it was reported that a monastery is closing and the single monk will be transferred to another assignment. The local citizens for several days were barricading all the roads to prevent it.

Despite considerable secularity in contemporary America, even it looks religious compared with Western Europe!

The Blacks who are now numerous in Europe, have brought with them their own African 'Christianity'. Their temples in London are attracting thousands of parishioners. Not finding for themselves the satisfaction in the new circumstances and looking for excitement – they get inspiration by praying in the manner of Pentecostals and their "prayers" consist of swinging, yelling "Halleluiah" and raising hands. They also "speak in tongues" and practice "healing" services.

The bulletin "Ecumenical News International" of November 5th reports that of all the European countries – the least religious are Norway and Sweden. Professor of Sociology in Oslo, Herald Hegestad stated: "In other countries you find a bigger proportion of people being either very religious or totally non-religious. In Norway, not many people find 'religious' to be suitable designation for themselves, even though they count themselves as Christian".

Obviously, we are witnessing the fulfillment of the Lord's words: "...when the Son of man cometh, shall He find faith on the earth?" (Lk. 18:8). Therefore how can such a Europe think of using the term "a Christian foundation" in its constitution?

PRACTICING JEW A PROFESSOR IN METHODIST THEOLOGICAL SCHOOL

"The New York Times" on October 4th has published an amazing story. It turns out that in the Methodist Iliff School of Theology (a seminary) in Denver, for 9 years a practicing Jew Pamela Eisenbaum teaches there who has specialized in the Apostle Paul!

She admits that at the beginning her new students related to her with a lot of "prejudice" (we wonder why?). But she insists that "While most of the students find it peculiar at first, they come to appreciate that I love the subject and am not there to slam them or debunk it".

One of the students of this seminary said that "It defies all normal ideas of what a seminary is and it's one of the first things you hear when you arrive, that there is a Jewish professor of New Testament in the seminary".

The newspaper writes that the cases of teachers in the contemporary theological schools are people of a different religion than this or that theological school – have become considerable due to the shortage of clergy. This is especially true for the Catholic theological schools. However, some institutions deliberately hire teachers who are of another religion in order that the diversity of religions be preached.

The appointment a Jewish woman Dr. Eisenbaum to the post of professor of New Testament was met at the beginning with many protests, but later, the administration was convinced in the benefits of her lectures when they were evaluating her work. For example, Ms. Ramer, a student of Mennonite beliefs (a radical Protestant sect established at the beginning of 16th century by Mennon) has said that Eisenbaum has taught her how to "really wrestle with the texts, instead of relying on distilled knowledge, the kind you have when you think you learned the story perfectly in the forth grade Sunday school". She has also said a Jewish professor has prepared her for a career of a pastor for the Mennonites or a professor in the rabbinical school! The latter, of course, is out of question even for such a "Christian" as is Ms. Ramer!

FIRST HOMOSEXUAL ANGLICAN BISHOP

For several months the Episcopal Church in USA by means of loud protests has tried to prevent the consecration of canon Robinson to the episcopacy, because he is an open homosexual. According to a report in the "National Catholic Reporter" of October 31st, there recently was held an urgent meeting in London in the Lambeth Palace, which was attended by 37 of 38 Episcopal Primates. The more conservative members of this episcopate demanded an immediate cancellation of the consecration which was planned in the USA and was seriously threatening to create a schism within 70 million Anglicans/Episcopalians in 164 countries in the world. The president of this urgent meeting, Bishop Frank Griswold declared that he plans to participate in the consecration and "Only the Second Coming would keep him from it". At the same time, the majority of Bishops have resolved that they regret that the Episcopal Church in Canada has blessed the same sex marriages.

The Archbishop of Canterbury for all Anglicans/Episcopalians Rowan Williams has stated that he is against the consecration of canon Robinson and that if he were in England, he would not get a license to serve, although it is known that he actively supports the liberals. However, he has "sacrificed" his principles to uphold the common position. "My primary concern is to the church, whose unity I have to serve" Williams said.

The conservatives wanted an immediate separation from the Episcopal Church in the USA, but after investigating the rules, they realized they are not able to do so legally. Still, the bishops of provinces which have declare they want to separate from the North American Church, were offered to concelebrate with the modernists in order to demonstrate their "generosity of spirit" and they agreed to no longer insist upon their principles. Nevertheless, the conservatives gained some success: the American and Canadian primates had to sign a resolution which criticized their actions and warned that if they would persist in it, this will result in that communion being torn at its deepest level.

The agreement to sign such resolution is credited the Canterbury's Archbishop as his great diplomatic success, although it is clear that he managed to postpone the break for a while, but not to prevent it.

"The New York Times" of November 3rd reported that Robinson was consecrated bishop of New Hampshire on November 2nd. In the arena of New Hampshire University for this occasion 4,000 people were gathered, who were jumping to their feet, screaming and whistling. When addressing this group, Robinson said: "It is not about me; it is about many other people who had themselves at the margins. Your presence here is a welcome sign that those people are to be brought into the center".

A few days after the consecration Robison gave a TV interview to which he came along with his "partner". He has also revealed that his miter and the embroidery on it were made by this "partner".

The consecration of Robinson had also some positive results. According to "The New York Times" of November 18th, the Moscow Patriarchate has "temporarily" suspended relations and dialogues with the Episcopal Church in the USA. The Foreign Relations Department of the MP has declared that, "We see a great danger to modern man in the processes which are going on in the Episcopal Church in the USA and in some other Christian communities of the Western World. The consequences are terrible, as even people with normal sexual orientation are joining in homosexuality".

MORE ON "TEN COMMANDMENTS" MONUMENT

As we reported earlier, a Judge of the Supreme Court of Alabama Roy Moore in 2001 installed in the court house a huge monument depicting a stand on which was lying a Bible with pages open to the Ten Commandments. This monument immediately created a revolt on part of many other judges who demanded the granite monument be removed. The court decided that Moore had to remove the 2,400 kg monument, but the judge refused to obey this order. On August 22nd he was suspended from his post and later even disbarred as a jurist. Therefore, on August 27th the court took upon itself to remove the monument and it was placed in storage.

Moore is a devoted Baptist and placed the monument in 2001 without consulting anyone else. Before that, whenever he could, he would display 10 Commandment plaques. This earned him great popularity and in 2000 he was elected to the post of Alabama's top justice.

This judge and his monument became the subject of controversy not only in Alabama, but also throughout the USA. The supporters of the monument praise Moore, while the opponents claim he has violated the constitution which states that church and state are separate.

The supporters of Moore even publicly burned copies of the official order to remove the monument from the court building.

A religious radio station located in Florida and established by James Kennedy even collected money to help Moore with the legal expenses connected with this case. Kennedy has declared that the decision of the Federal Court "have eroded and almost eliminated the right to acknowledge God. They have progressively removed the principle that is the foundation of our freedom".

Although the opponents of Moore believe that with his stand he has gained nothing, it seems this is not quite true: for his refusal to remove the monument the government has suspended him, however, this has gained him more popularity and he was able to announce his candidacy for the post of Alabama governor!

STRANGE GOINGS ON IN THE MOSCOW PATRIARCHATE

What can't we read on the Internet and in the press in Russia about the Moscow Patriarchate, her hierarchy and clergy! Not to speak of years of scandals in the Moscow Patriarchate connected with the Foreign Relations Department, presided over by Metropolitan Kyrill Goondiayev, who became infamous because of scandalous commercial abuses: dealings in alcohol, diamond, tobacco, oil and the like. Some journalists have nicknamed him the "Tobacco Metropolitan". We also hear of things like the "wedding" of two men, a trip on the atomic submarine "St. George" carrying (!) the Bishop of Petropavlovsk and Kamchatka, Ignatius, a retired marine officer. According to this report, it is seriously stated that "the Russian Orthodox Church took command of this submarine" or getting a pilot's license for a bomber plane, received by Augustine of Lemberg and Galich, who was at that time already a bishop!

However, all the records in the strange were bitten by report of the "Novyya Izvestiya" in Krasnodar.

Ararat Petrosian in the article "Wine Tasters in Cassocks" reports that, "In the basement of a restaurant, in preparation for the arrival of Metropolitan Isidor and other members of the "ecclesiastical scientific tasting committee" tables were covered with large glasses of red wine. The press before hand was seated behind three tables, according to categories: "Pink", "Cabernet" and "Kagor" in order not to be in the way of the hierarch". Upon entering the room the Metropolitan said: "Peace be with this house" and went to a seat prepared for him under an oak barrel with the sign "Smile".

The committee was to test 20 various wines in order to decide which one is the most suitable for use in the sacrament of the Eucharist.

With the logos of "The Society of Lovers of Kuban Wines" were glasses filled with sweet, dry and desert wines. Metropolitan tried the contents of each glass, *every time raising it to the level of the flame of the candle, and making with it in the air the sign of the Cross. (!)*. After trying the 10th glass, the Metropolitan admitted: "it is getting warm" and took off his clobuk".

And the Kuban expert on wine making, Professor Edward Sobolev, looking at a previously prepared document said that "not every church wine is Kagor and Kagor is not always a church wine". And then he categorically pointed out to the priests that the lay people should be communed by a sweet wine, but by all means not a dry one. "The priests looked to each other, but kept a meek silence".

When the tasting was over, the Deputy president of the regional committee for grape and alcoholic production Vladimir Bezukh noticed the grief on part of the ROC representatives and responded by saying: "among the drinks presented to you there was not a single faulty one. Wines get their aroma from vegetable materials."

Then Metropolitan admitted that he liked only "balsamic" wine, but it "cannot be used for the Eucharist".

As was reported further, the aides of the Metropolitan expressed the confidence that "Nevertheless, the Metropolitan will order the certificates issued for the Kuban brand of wines".

CELEBRATING HALLOWEEN IN MOSCOW

An Internet publication Mir Religii/Sobytiya (World of Religions/Events) of October 27th has reported the Education Department in Moscow has forbidden schools to celebrate "Halloween" – a quasi-religious folk custom performed on the night before November 1st, the day of All Saints, as observed by the Western church and which became a custom in American schools. Halloween has its roots in the Celtic Pagan beliefs. This report advised that the "leaders of the educational establishments should not permit the celebration of Halloween in any form". A truly correct decision!

FROM THE UNPUBLISHED WORKS (Letter of Bishop Gregory to V. D. Samarin of June 25th/July 8th, 1988)

Dear Vladimir Dimitriyevich!

For already quite some time I have had no idea about your situation, not even where you are: in USA or Canada. Not having any news about you, I cannot stop worrying and would be very grateful if you let me know about yourselves.

My life continues with no special events, but with a certain guardedness. I fear that our hierarchs might fall for the temptation to believe in the present changes in the position Moscow Patriarchate.

I recall how thrilled the three hierarchs were in 1943 to be received by Stalin and over his promises of a "new life" for the Church. At this reception they were enthusiastic over the offer to restore Church life, which just prior had been seemingly condemned to physical annihilation. A fly in the ointment [in Russian – a spoon of tar in a barrel of honey] at that time was not noticed by the majority, although it saddened the three Metropolitan, at this unexpected reception by Stalin. That was to keep Karpov as the head of the administration of church affairs, the very same who was a keen persecutor. Soon after we learned of the change in Stalin's policies, when we were discussing this situation in Vienna, all of us, with Metropolitan Anastassy at the head, expressed doubts about the reality of this change of policy. We expressed it in our statement and we were right. After the need for the support of the Church passed, the Soviets in the Brezhnev period took back almost everything they previously had given.

At present, many are ready to rejoice in the same way as at that time, forgetting now while they reject Stalin, the founder of these antireligious policies, Lenin, remains in glory and authority. Kharchev has plainly stated that the change in church policies is being made because of changes in the country.

Maybe I would partly agree with a certain optimism in evaluating the future, were it not for the fact that over the years the Moscow Patriarchate has become ideologically rotten by accepting the "theology of revolution", the "Christianization" of the concept of Marxism and of Ecumenism with no borders, in their worst forms. Behind all this I hear not the victorious ringing of bells, but the heavy steps of the approaching antichrist. It is desirable to see through this darkness a ray of hope in "the little flock" of faithful preserved to the end.

In Jordanville they have printed the letters of Metropolitan Anthony. I would like to send it to you. Please let me know at which address. May the Lord preserve you and your spouse. May He help you in these difficult days.

Your well-wisher, + Bishop Gregory

Letter of Bishop Gregory to V. N. Lozovoy of June 10/23, 1991

Dear Vladimir Nikolayevich;

I have received your letter written on the Sunday of All Saints of Russia very quickly. You in vain reproach those Abroad that believers in Russia were not informed about the acts of the Sergianists. However, no matter how often they were published, they are in short supply even now, because no one in Russia could overcome the obstacles of that time. In order to clarify some problems with this issue, try to get my twice published book "The Truth about the Russian Church in the Homeland and Abroad" and the book published this year "The Russian Church Facing the Predominant Evil". Ask Fr. Steven to help you in finding them. I sent them in various packages and various amounts.

The application of the 39th Canon of the VIth Council to our Church Abroad was first made in 1920 by the Constantinople Patriarchate after the arrival of the Supreme Ecclesiastical Administration in Southern Russia. Then, the the Serbian Church directly quoted this canon in its reception of our Supreme Church Administration, which at that time it was actually accepted by all the autocephalous Churches wherever our parishes were established. Yet reference to the 39th Canon was made only by the Serbian Church which gave refuge to our ecclesiastical administration. Not a single Church ever objected to this resolution of the Serbian Council at that time and all the autocephalous Churches communicated with our Synod on a par with all the autocephalous Churches. Certainly, it was very helpful that the authority of Metropolitan Anthony was regarded very highly among all the Eastern hierarchies.

I believe that when you write about apprehension about not committing the "sin of Ham" by leaving the Moscow Patriarchate you omit from your consideration that this Patriarchate is no longer Orthodox, since she belongs to the Ecumenical heresy. The essence of this heresy is that she denies the existence in the world of the one true Church, but

strives to unite all religions. This is a Protestant ecclesiology. This heresy penetrated the Orthodox in the middle twenties, and the Moscow Patriarchate in 1948 summoned a conference of many autocephalous Churches at which it was ruled that the Ecumenism is not Orthodox. The works of this Conference were published by the Moscow Patriarchate in two volumes.

Afterwards the Communists changed their politics and in 1961, by the order of the KGB, forgetting the Moscow Conference, the Patriarchate joined the World Council of Churches. As you probably know, all the Holy Fathers, following the Apostles, taught "one Lord, one faith, one baptism". (Eph. 4:4-6). And also in the Creed we confess belief "in the One, Holy, Catholic and Apostolic Church". The members of the World Council of Churches are expected not to accept this truth, but to seek compromises in violation of the 45th Apostolic Canon: "Let a bishop, presbyter, or deacon, who has only prayed with heretics, be excommunicated; but if he has permitted them to perform any clerical office, let him be deposed".

I will get # 4 of "Pravoslavnaya Rus" and will send it to you, also I will try to get what you asking for, if they are not in the local store. Archbishop John is not yet canonized. Therefore there are no finished icons of him. I knew him well while we were in the theological faculty in Belgrade. He was older than I.

May the Lord's blessing be with you. Your well-wisher, + Bishop Gregory