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## ARCHPASTORAL VISIT BY THE PRIMATE OF THE ROAC TO COMMUNITIES IN CHELIABINSK

From October 13 to 17, upon the invitation of His Grace Sebastian, Bishop of Cheliabinsk and the Vicar of the Suzdal Diocese, the First Hierarch of the Russian Orthodox Autonomous Church, Metropolitan Valentine visited Cheliabinsk and Zlatoust communities. The Metropolitan was accompanied by His Eminence Archbishop Theodore of Borisovo and Otrdnensk and mitered Archpriest Arcady Makovetsky.

Early in the morning of October 13<sup>th</sup>, the beloved and long expected guests from Suzdal were met at the railroad station of the city of Zlatoust by Bishop Sebastian of Cheliabinsk, the rector of the parish, Priest-monk Prokl and the Church Warden G. Nikitin. On the way from the station, Nikitin informed the guests of the rich history of the town of Zlatoust, which considers St. John Chrysostom (Zlatoust in Russian) to be its patron Saint.

In the evening of October 13<sup>th</sup>, in the Zlatoust church of St. George a vigil service was served for the approaching fest of Protection of Holy Virgin. The service was presided over by Metropolitan Valentin. With him Archbishop Theodore, Bishop Sebastian, Archpriest Arcady Makovetsky, Priest Anatolia Manakov, the rector of St. Seraphim of Sarov church in the city of Kurgan, Priest-monk Prokl (Vasiliev), the rector of St. Michael the Archangel Church in suburbs of Cheliabinsk, Priest-monk Cyril (Koshevoy) of St. George the Great Martyr church and Deacon Vitaly Belonosov served.

There were many people from Cheliabinsk and other towns, even from Kurgan. The spacious church was filled.

After the vigil service, all the clergy participants were offered a trapeza by the local sisterhood.

On the morning of October 13<sup>th</sup>, a big snowfall started, which is extremely rare in this area at this time of the year. The mountain passes which give access to Zlatoust, located in an narrow valley, and the high mountains range of the Southern Urals, were covered with snow. Therefore, many parishioners and the pilgrims from other cities needed to walk several km in order to be on time for the services. The snowfall continued into the next day and travel in the city was practically impossible. But this disaster of the elements in no way disturbed the festive mood of the parishioners and pilgrims.

On the morning of October 14<sup>th</sup>, the Divine Liturgy was served, presided by Metropolitan Valentin and the above-mentioned clergy. After reading the Gospel, Archbishop Theodore gave a sermon. Almost all present received the Holy Communion. Communion was distributed by Metropolitan Valentin and Bishops Sebastian. Since there were so many people going to confession, Bishops Sebastian was communing also after the end of the Liturgy.

After a festive moleben, the Metropolitan addressed the congregation with a sermon, stressing the importance of the protection the Holy Virgin gives to Orthodox Christians.

After the service, Metropolitan Valentin had a talk with those present and pointed out the basic stage of the history of Orthodoxy in Russia during the XX century and especially stressed, that the Moscow Patriarchate is nothing but an apostate and schismatic organization, created by the Communists in 1943 in order to deceive the people and that the Autonomous Russian Orthodox Church is the true heir of the pre-revolutionary Russian Church, and the persecuted by the atheists Tikhon's Church. (Underlined by "Ch. N.") Metropolitan Valentin also described the situation of the Church Abroad, stating that at present, many parishes in various countries together with their pastors are joining the AROC. Metropolitan also touched on the controversial matter of refusing to accept INN (Personal Identification Number) and the new Russian passports and called upon the faithful to be wise and sober in this matter. The faithful kept the Metropolitan for a long time, asking him many questions, some of which were of a strictly personal character, but still very important for each individual person.

The next day, October 15<sup>th</sup> was dedicated to discussions with bishops, clergy and a few lay people about the most important urgent church matters.

On Saturday, October 16<sup>th</sup> the vigil service was served in St. George's church of Zlatoust, presided over by Metropolitan Valentin, with Archbishop Theodore, Bishop Sebastian and Archpriest Arcady Makovetsky and Priest-monk Cyril (Koshevoy).

On Sunday morning, October 17<sup>th</sup> while the kathismas for matins were read, all three hierarchs arrived at the St. Michael Archangel church in suburbs of Cheliabinsk. In this church the Sunday service starts with Matins. After the hours, the Liturgy started. During the Little Entrance, Priest Theodore Gadelshin (the clergyman attached to St. Michael's church) was awarded with a "nabedrennik".

At the end of the service, the Metropolitan gave a sermon in which he expressed satisfaction that there were many children in church, who received Communion. Vladyka urged the believers to go to Communion as often as possible. He also thanked Bishop Sebastian, clergy and laypeople of Cheliabinsk and Zlatoust vicariate for their invitation to visit these parishes and the warm reception the guests from Suzdal had received.

By late evening on Sunday, October 17<sup>th</sup> the Metropolitan and the clergy accompanying him left for Suzdal.

The rector of St. Michael's church in Cheliabinsk Abbot Prokl.

**Note: this report was slightly abridged by the editors.**

## HOLY TRINITY MONASTERY IN JORDANVILLE AND THE MOSCOW PATRIARCHATE

The Internet news publication "Vertograd.Distribution" #492 of October 18<sup>th</sup> reported that books published in the Church Abroad between 1940 and 1980 which criticized the Sergianism of the Moscow Patriarchate have disappeared from the

Holy Trinity Monastery in Jordanville. This became known from reports by a number of seminarians and some residents of the Monastery.

On the official Internet-forum of the ROCOR(L) it was stated that "the books truthful about the ROCOR started to collect themselves and lay themselves aside in separate safe places, and some of them have self-dissolved into the air without a trace! In a number of cases, just after their moving themselves into the safe places, fire started to descend upon the old books and they were dissolved in flame". It is certain, it says further, this irony refers to books being removed by the monastery administration from the libraries. (The Abbot and the Rector of the monastery is the First Hierarch of the ROCOR(L) Metropolitan Laurus) and some of them are being burned. The destroyed books are being replaced by contemporary publications of the MP.

The fact that books in the monastery's library are being replaced was verified on the Internet's "Living Journal" by one of the closest assistants of Metropolitan Laurus, the Monk Vsevolod (Filipiev). At the same time, Monk Vsevolod has assured "all the enthusiastic supporters of the old ROCOR, that the books of its fathers, among them those which criticize the MP – are preserved in his cell".

In several newspapers published in Russia one may find favorable advertisements of Monk Vsevolod's books!

On November 1<sup>st</sup>, 2004, the Communication Service of the MP reported that "on October 21<sup>st</sup>, at the invitation of the ROCOR(L) the President of the Scientific Committee of the MP, the Dean of the Moscow Ecclesiastical Academy, Archbishop of Vereya, Eugene arrived at Holy Trinity Monastery in Jordanville, NY." (Underlined by "Ch. N.")

On the same day he met with the ROCOR First Hierarch, Metropolitan Laurus. At the meeting were present the Deputy Abbot of Holy Trinity Monastery Archimandrite Luke (Muryanka) and the Deputy Dean of Holy Trinity Monastery, Deacon Vladimir Tsurikov.

It was pointed out that this official visit of Archbishop Eugene is the very first in history by a hierarch of the Moscow Patriarchate to the spiritual and theological center of the Russian Church Abroad.

On October 22-23<sup>rd</sup>, Archbishop Eugene, as well as a teacher of the Moscow Ecclesiastical Academy of the Patriarchate Priest-monk Yevfimy (Moiseyev) participated in the conference "Holy Trinity-Sergius Lavra in Russian History and Culture" which was held at the Holy Trinity Monastery in Jordanville.

The official Internet publication of the ROCOR(L) Chancery on November 9<sup>th</sup> reported about further trips of Archbishop Eugene, mainly to parishes of the Church Abroad.

On October 27<sup>th</sup> he, with his entourage, which included the deacon of the Church Abroad Vladimir Tsurikov went to Kodiak, Alaska and from there by boat to the island on which struggled St. Herman of Alaska.

According to this report, the Moscow hierarch came on November 1<sup>st</sup> at the invitation of His Eminence Archbishop Cyril of San Francisco... At the airport he was met by **Archpriest Peter Perekrestov, Archpriest Serge Kotar and Protodeacon Nicholas Triantafilidis and family.** The first meeting with Archbishop Cyril was over supper at the hospitable table of Archpriest Sergius Kotar.

On November 2<sup>nd</sup> the guests prayed during the Liturgy in the cathedral. After the liturgy a moleben to St. John of Shanghai was served at the site of his grave. Archbishop Cyril again greeted the guests and presented Archbishop Eugene with a small episcopal vestment and Hieromonk Euvfimy with an epitachelion and cuffs. The last meeting with Archbishop Eugene was during a supper in the residence of Archbishop Cyril.

On November 3<sup>rd</sup> Archbishop Eugene arrived in Los Angeles and was met there by **Archpriest Alexander Lebedev.** On the same day the Moscow guest returned home.

Metropolitan Laurus has invited a hierarch of the Moscow Patriarchate has no shame before Metropolitans Anastassy and Philaret, both resting in Holy Trinity Monastery, who never acknowledged this treacherous Patriarchate!

#### **CHICAGO DIOCESE: October 19<sup>th</sup>, 2004**

"As we assemble in Chicago for our annual fall clergy conference, we congratulate His Eminence Archbishop Alipy on the 30<sup>th</sup> anniversary of his consecration to the episcopate and the 50<sup>th</sup> anniversary of his ordination to the priesthood. We thank His Eminence Metropolitan Laurus and local hierarchs and clergymen for joining us in a thanksgiving moleben and banquet in Archbishop Alipy's honor. Truly we the clergy, our flock, and the faithful of Chicago are indebted to our Archpastor for his many years of service, and we thank our Lord for His blessings upon our diocese.

"During our pastoral conference we were grateful to be able to spend several hours with our First Hierarch, hearing his impression of the contemporary state of the Russian Church. We welcome the Synodal communiqués that inform us that our church's commission regarding reconciliation with the Moscow Patriarchate has moved closer to resolving the issues of Ecumenism and "Sergianism" and that mutual statements in principle have been agreed upon for consideration by the Synod and Council of Bishops. In the same vein, we favorably took note of the information in the report by Archimandrite Luke that the same commission has been addressing the most important concerns of our flock. **Finally, we also welcome the report of Metropolitan Kirill of Smolensk (given at the recent meeting of the Council of Bishops of the Moscow Patriarchate) which a short time ago appeared on our church's web site. His words were imbued with the spirit of mutual understanding and clearly showed that there is a sincere intent within the Moscow Patriarchate to overcome misunderstandings and past personal offenses (for the welfare of the greater Russian Orthodox Church)** [The last phrase is not in the Russian text, "Ch. N."]

**"We call upon our flock to emulate that same spirit, and ask their prayer for us, their pastors and pastors and for the Russian Church.** [The Russian text reads "and the whole Local Russian Church", "Ch. N."] With God's blessings and through their prayers may all rifts and differences be healed, and may we all, through the guidance and example of our Metropolitan and Synod of Bishops, strive for the upholding the Orthodox faith, the pearl of great price given us by our Lord.

*Unanimously approved by all in attendance".*

This disgusting resolution is signed by Archbishop Alipy, Bishop Peter, 16 priests and two deacons.

Our office happened to get the book "Watchman of the House of Lord" about Patriarch Sergius Stragorodsky, published with blessing of Patriarch Alexis II in 2003. The book has 1007 pages and from it is obvious that the rumors about the probable glorification among the Saints of Sergius Stragorodsky have serious grounds: he is limitlessly praised. Due to his career ambitions, he had to repent before Patriarch Tikhon for his participation in the "Renovationist Schism". The last famous Optina Elder Nectary stated that Sergius had repented, "but the Renovationists' poison has remained within him".

The so-called Renovationists wanted to have married bishops, permit a second marriage for clergy, abolish fasts, shorten the services and remove the iconostas.

It is more than naivety for the commission of Metropolitan Laurus to expect that the MP will ever renounce Ecumenism and Sergianism!

They are not confused even by the fact that this committee praises Metropolitan Kirill of Smolensk, who has the KGB code name of "Mikhailov", and that Patriarch Alexis II himself was honored with a special certificate of gratitude from the KGB and his code name in this organization is "Drozdov"!

## **NOOSE AROUND THE NECK OF ROCOR(L) GETS TIGHTER AND TIGHTER**

The official Internet publication of the Synod of Bishops of ROCOR (L) on October 27<sup>th</sup> published "News from the Synod" from which we find out that on Monday, October 25<sup>th</sup> of this year "Archbishop Eugene, accompanied by Priest-monk Yevfimy and Deacon Vladimir Tsurikov has visited the Alexander-Nevsky Cathedral in Lakewood, where he was met by Archpriest **Serge Lukianov and Synod's Protodeacon Eugene Burbelo**. After showing the relics of the cathedral and Tikhon's church located on the grounds of that parish, Father Serge invited his guest for a lunch, during which the clergymen had a chance to communicate with Archbishop Eugene. After taking leave from Fr. Sergy, the guests went to the St. Vladimir's memorial church on "Vladimir's little Hill" (everywhere underlined by "Ch. N.")

On the same day, in the evening, Archbishop Eugene arrived in New York, where His Eminence Metropolitan Laurus and the members of the Synod gave a dinner in honor of their guest in the Synod's hall. During the meal, Metropolitan Laurus, and Their Eminences Archbishop of Berlin and Germany Mark and Kyril of San Francisco and Western America, greeted Archbishop Eugene. Bishop Gabriel of Manhattan [Secretary of the Synod of Bishops, Ch. N] greeted the First Hierarch and wished for him the help of the Lord in his difficult ministry... Archpriest Andrew Sommer, the sacristan of the Synod's cathedral, in name of clergy of the cathedral, presented Vladyka Eugene and Fr. Yevfimy with icons of St. John (Maximovich).

The next morning, Archbishop Eugene, accompanied by Priest-monk Evfimy, **Priest Seraphim Gan and Deacon Vladimir Tsurikov** visited the Protection Church in Nyack, where the **mitered Archpriest George Larin** has served as the rector, for 35 years. He warmly met Vladyka and showed the guests the church, library, church school and spacious church hall... Then, in the house of the rector, the guests were offered a dinner prepared by Matushka C. Larin. After that, **the guests were received by Archpriest Alexander Theodorovsky of Novo-Diveyevo stavropigial Convent**".

"The honorable guests" of Metropolitan Laurus also visited the famous New York Public Library where, surely ahead of time, there was arranged a meeting with the head of Slavic Department, who showed them rare photographs of St. Sergius Lavra, materials from the archives of Elisabeth Hapgood (famous translator of the services into English) as well as various technical improvements for preserving the rarities.

"On the same day, **in the evening, in the Synod's hall there was given the dinner, during which His Eminence Metropolitan Laurus, the members of the Synod and clergy took leave from Archbishop Eugene and Priest-monk Evfimy, who left for Alaska the next day. From there they will go to California, where they will meet with Archbishop Kirill of San Francisco and Western America and clergy of the cathedral in San Francisco and the cathedral of Christ's Transfiguration in Los Angeles and other churches of the diocese**".

It seems that the trip of Archbishop Eugene to the USA was mainly informative, while the bishops and clergy, who received him with hospitality and honors have thus confirmed their previously known sympathy toward the Moscow Patriarchate!

The MP Internet publication "Novosti" (News) of November 12<sup>th</sup> has reported that "With blessing of His Holiness Patriarch of Moscow and all Russia Alexis II, in the Moscow Church of St. John the Soldier on Yakimanka, there was performed the wedding of Michael and Alexandra Orlov.

"In that connection M. P. Orlov, who from birth belonged to the ROCOR, but has for many years worked in Moscow, and now is a parishioner of one of the monasteries – of the Meeting of Lord, with the blessing of His Holiness Patriarch Alexis, the sacrament of marriage was performed in the following manner: the betrothal was performed by the Deputy Abbot of Meeting of the Lord Monastery Archimandrite Tikhon, and the marriage by the representative of the ROCOR, a

member of Synod of Bishops, Archbishop Ambrose (Canacusen) of Vevey – who is cousin to Orlov. The ROCOR(L) clergyman **Alexander Lebedev from Los Angeles**” concelebrated with him.

A bit further it is reported that, **“Although the representatives of the Moscow Patriarchate and the Russian Church Abroad didn’t concelebrate together, this event – the serving of a bishop of the Church Abroad in the Patriarchal church is not only unprecedented, but also important in the matter of the reunion of the two parts of the one Russian Church”.**

It interesting to note, that the Secretary of the Synod of Bishops, Bishop Gabriel, who became a hope for the “optimists” that he would protest against the unification of the MP and ROCOR, didn’t think to get temporarily “indisposed”. He only made a welcoming speech for his First Hierarch and not his guest, although for no known reason!

And regarding the treacherous policy of Metropolitan Laurus, quite a few forget the wise Russian saying: “If the claw of a bird gets caught, the whole bird will perish”!

## FROM THE RUSSIAN PRESS

The newspaper “Orthodox Russia” (basically conservative and even from time to time permitting itself to criticize the Moscow Patriarchate) in issue # 7-8 has published an excellent article by M.V. Nazarov, with the title “Did a Catastrophe Take Place?” and with the subtitle “Hierarchs of the ROCOR have betrayed their Russian flock. During the two week long visit to Russia, Metropolitan Laurus not once participated in services in parishes of the jurisdiction abroad”. (Underlined by “Ch. N.”)

Of special interest is the evaluation of the contemporary episcopate of ROCOR(L) by the Chief Editor of this newspaper. He states: “The fact of reinstating official communion between the MP and ROCOR makes us anything but happy. At the same time, the readiness of the administration Abroad in a like hurry with the Moscow ecclesiastical authorities to present themselves as ‘loyal adherents of Putin’ in our opinion looks quite depressing.”

An even worse impression is made by the disdain, which the delegation of the ROCOR has shown toward its own flock, which was so eager to receive from their own authority answers to topical questions about their ecclesiastical existence and, against this background, the demonstrations of attention to the MP flock, with whose representatives they held many long and interested talks.

**It seems, the episcopate from abroad, in their moral qualities, is not very different from ours.** And if this is so – all the hopes for curing the situation, connected with the hopes we had for reunion with the MP and ROCOR, are in vain. In the suffocating embraces of the lukewarm bureaucracy, the spiritual deed is turning into a regular bureaucratic procedure”.

Thus is an instance in which one cannot but agree with this evaluation by Mr. Doushenov!

## METROPOLITAN ANASTASSY (GRIBANOVSKY) ABOUT SERGIANISM

There is a copy in our archive of a private letter of Metropolitan Anastassy, the second First Hierarch of the ROCOR, which we consider worth publishing. We do not know the last name of the person to whom the letter was written by at that time Archbishop Anastassy. The letter is dated June 7/20, 1928.

Respected Georgii Petrovich;

I hope that you are already familiar with the epistle of Archbishop Seraphim of Uglich, who during the arrest of Metropolitan Sergius was the Deputy of the Patriarchal Deputy. This is a document of staggering power, sincerity and truth. It is written with tears and nearly blood.

In it there are raised matters of extreme importance, which now continually tear to pieces the consciences of the faithful, if only they want to be sincere with themselves. (Underlined in the original, “Ch. N.”)

This is a truthful witness, who says so much manly truth in front of the Soviet government, and undoubtedly is worthy of respect and trust.

“You have offered to sacrifice to somebody and something the internal liberty of the Church,” he impertinently writes to the present helmsman of the Church... “You have thrown us into the realm of terrible moral sufferings... Before we have suffered silently, knowing that we suffer for the truth... With your declaration and the church politics based upon it, you are trying to introduce us into a region in which we have already lost this hope, because you are leading us away from serving the truth, but God does not help the lie” (emphasis mine). Is it possible that you will not find the courage to admit your error, your fatal error – the publication of the declaration of July 16/29<sup>th</sup> 1927... A terrible groan is coming from all parts of Russia... Show courage, admit your fatal mistake and, if you cannot publish a new declaration, then, for the sake of the church’s peace and good, transfer your power of governing to another deputy”.

What can be more obvious and eloquent than these words? I again hear the voice of St. Philip, who defended the truth and the freedom of the Church, and who exposes the present shaky policies of his distant successor.

Thank God, the spirit of the great Confessor is still alive in the Russian Church, only it is not Metropolitan Sergius and his immediate collaborators are the bearers of it.

May one say after that, that all those who directly or indirectly, openly or covertly, share this damaging politics are following the correct path or even that they are in communion with their Mother Church, who was always a stranger “to compromises contradicting the truth”? (quotation from the same epistle)

Pardon me, and may the Lord bless you,  
With deep respect, + Archbishop Anastassy

## SERBIAN PATRIARCH PAVLE IN AUSTRALIA

According to official Internet information from the ROCOR(L) Chancery of November 8<sup>th</sup>, the Serbian Patriarch Pavle visited Australia. In the report it is stated that, "while visiting the Serbian parishes of the Serbian Orthodox Church in Melbourne, Canberra and Sydney, His Holiness Patriarch has daily served liturgies during which clergymen of the Serbian Church and also Russian Orthodox Church Abroad concelebrated with his Holiness".

"During the first days of his visit, the Patriarch presided over services in Melbourne churches in which at the special invitation of the local Serbian diocese some clergymen of the Church Abroad participated. During the Liturgy in Canberra with His Holiness were concelebrating Priest-monk Joachim (Ross) and Protodeacon Vassily Yakimov, and on November 8<sup>th</sup>, on the day of commemoration of Great Martyr Dimitry of Thessalonica, the **Archbishop of Sydney and Australia-New Zealand Hilarion, Archpriests Michael Protopopov and Michael Le, Priest=monk Joachim (Ross) and Deacon Vadim Gan** concelebrated with His Holiness, Bishop of Shumadia John and Serbian clergy at the festive Liturgy conducted with the patriarchal rite in St. George Church in Canberra.

Unfortunately, one cannot be happy with this sad event. Patriarch Pavle, who visited Moscow on November 15<sup>th</sup> – is a very active and convinced ecumenist.

A Parisian, actually a Catholic, newspaper "Russkaya Mysl" ("Russian Mind") on January 22, 1993, published the epistle of Patriarch Pavle addressed to the Pope on the occasion of his invitation to participate in the ecumenical prayers in Assisi.

The "Orthodox" Patriarch, in particular writes: "You have informed us that in this prayer the important representatives of the Roman-Catholic Church from whole Europe, the representatives of other Christian Churches and confessions in Europe as well as representatives of Islam and other great religions will participate. We are sincerely happy that this prayer will be held in Assisi, the birthplace of a righteous and true servant of God, whose spiritual heritage and teaching make him an apostle of humbleness, repentances, peace and love. He has truly built a bridge between the Christians of East and the West. **You can be assured, Your Holiness, that on this day, as well as each day granted to us by God, we are in communion with you in the prayer for peace and salvation of all. It is so, although the one, who humbly writes these words, unfortunately has no possibility to personally and physically be present at the prayer in Assisi**". (Underlined by "Ch. N.")

A bit further on the Patriarch asks this Western heretic to receive his delegation as soon as possible in order to arrange their mutual meeting.

"If the Lord will show mercy to us and this could happen in the near future, **this would be the first meeting between the Pope and a Serbian Patriarch.**

Once more we thank Your Holiness for the invitation and love which you have shown us. We assure you that on January 9<sup>th</sup> and 10<sup>th</sup>, during the prayer in Assisi, also we **'with one mouth and one heart will elevate flaming prayers to the throne of our Lord and Savior, together with Your Holiness, with all the faithful of Your Holy Church for the peace of the whole world and in first place of peace in Bosnia and Herzegovina'**".

Because of this outrageous epistle of Patriarch Pavle, Bishop Gregory on March 22<sup>nd</sup>/April 2<sup>nd</sup> wrote to Archbishop Anthony of San Francisco: "It is possible that you do not get the Parisian Catholic newspaper "Russkaya Mysl" and then it is possible that you didn't receive an issue which has greatly saddened me. It published a letter of the Serbian Patriarch to the Pope, worse than what our ecumenical Greeks write. I had a high opinion of the Patriarch, because in his characteristics it was stated that he is a disciple and follower of Fr. Justin Popovic, author of a very good dogmatic work and my friend. I met often with him and we were of the same mind, in particular, regarding Ecumenism. Unfortunately, such rapprochement with the Catholics cannot remain without the influence to our relations with the Serbian Church. I believe, that this event will sadden you as it did sadden me, but still, we do have to keep this in mind".

Since he maintained a friendly correspondence with the Serbian Bishop Daniel of Budima, Bishop Gregory (Grabbe) wrote him on January 9/22<sup>nd</sup> 1991 regarding the Moscow Patriarchate. "**The Patriarchate is definitely no longer Orthodox, and yet she is regarded as being among the Orthodox Churches.** However, this is already been so for a long time. The approval of atheists and its leadership is not taken into consideration, even on part of our brother Serbs. Behind the external splendor hides the face of the satanic heresy of Ecumenism, which is preparing the Orthodox to religiously accept the antichrist, together with the 'new order'. And we hoped that the disciples of Fr. Justin will not let themselves to be drown into these nets of antichrist".

This outrageous epistle to the Pope by the Serbian Patriarch should have been familiar to Archbishop Hilarion, who was not ashamed to concelebrate with the heretic Patriarch. Were such epistle ever known to the former First Hierarchs of the Church Abroad -- Archbishop Hilarion would be summoned for ecclesiastical trial with a motion to be defrocked.

## RUSSIAN NATION DIEING OUT

A number of publications in Russia reported that the hierarchy of the Moscow Patriarchate and some social organizations are seriously concerned with the "population matters", actually the visible dieing out of the Russian people.

"The information portal of the CMI

(Media) of October 20<sup>th</sup> report that in the cathedral of Christ the Savior in Moscow, a church-public forum was held at which hierarchs of the Moscow Patriarchate were present and who appealed to the government to "work out a long term strategy to increase the population with an element of spirituality"

This forum was not strictly ecclesiastical, although hierarchs and clergy were present.

As a result of this event, Patriarch Alexis quite correctly stated that, "One of the main reasons, which has led to the reduction of the population is the spiritual trouble of the nation, the forgetting of moral values, and above all the loss of respect for the sacred gift of God life".

The participants of this forum stated that the very first causes are abortions and contraceptive measures. The Patriarch said that, "The number of married couples is growing, who for the sake of a passing comfort, in general refuse the blessed gift of birth giving. Russia unfortunately is the leading country in the number of abortions among other nations of the world". (All underlined by "Ch. N.")

"According to data from the head of the ROC MP the reduction of Russian population decreases annually at the rate of 700 thousand to one million, while the birth rate is one of the lowest in Europe. The proportion of simple reproduction has lowered to 1.2, while 2.2 is required".

The Internet "Gazette" of October 19<sup>th</sup> reports that the State Statistics Committee presented to the Forum its prognosis, that by the year 2050, considering the rate of population loss in the country there will remain only a half of the present population – that is: 75 to 100 million!

Were it not for the cursed year 1917– the Imperial government estimated the Russian population would be 250 million by year 1920 and also in the same year there were to be no illiterates left!

At the same time, over the last 10 years the Russian life span has considerably shortened. According to the publication "Mir Religii/Sobytiya" ("The World of Religions/Events") of November 18<sup>th</sup>, the average age for men now is 58.6 (six years shorter than previously) and for women – 72 years.

The Forum has proposed that in the name of the Church the Duma (Parliament) should pass a proposed "law to forbid the artificial interruption of pregnancies without special medical justification; also it proposed that the state grant a 'special award' to the families which have 6 children or more.

In Nazi Germany the government gave a family for each born child a special monetary support.

It is little known now that a number of Church canons require of women who have killed a fruit in the womb (now it is called by the innocent word "abortion") strict measures – no less than 10 years excommunication!

## **DESECRATION OF CROSS IN JERUSALEM**

The bulletin "Ecumenical News International" of October 20<sup>th</sup> reported that on October 14<sup>th</sup> during a church procession of Armenians in the Holy Sepulcher Church in Jerusalem, a young Jewish seminarian spat on the archbishop and the cross he had in his hands.

The Israeli police arrested this student, but the local Christians say that the similar cases of spitting happen at least once a week. The Armenian archbishop told the representative of this bulletin that, "As soon as they notice a Christian clergyman, they spit. Those who are 'respectful' turn their backs to us or the large cross we may carry, but the more brazen ones either spit on the ground or at the person without any provocation on our part".

According to the newspaper "National Catholic Reporter" of October 22, in the case of October 14<sup>th</sup> there was a brawl between the Armenian bishops and an ultra-Orthodox Jewish student, who spat on the cross Archbishop Nourhan Maniugian was holding and ripped a panagia from clergyman's chest. The Armenian hit back at the Jewish religious student.

The arrested student insisted that he had to do it because he considered the religious procession as idolatry. The police said that this man is temporarily prohibited from entering the Old City and that he is released on bail.

The Armenian Bishop Shirvanian said that the spitting comes mainly from young religious students, but that lately, also young women and even children participate in this.

Daniel Rossing, director of the Jerusalem Center for Jewish-Christian relations, said that his organization will be forced to approach the rabbis and demand they stop such crimes, because, no doubt, it is the result of their teachings.

The bulletin reports that this event has created much tension between the Christians and Jews in Jerusalem.

## **"ORTHODOX" AND LUTHERANS IN GERMANY AGREE ON MUTUAL RECOGNITION OF BAPTISMS**

From an Internet report, verified by the "Ecumenical News International" of October 20<sup>th</sup>, "The Evangelical Church in Germany" with its center in Bielfeld and the Ecumenical Patriarch have signed an agreement in Istanbul (Constantinople) according to which, "Christians, who convert from one denomination to another, will not be baptized again."

The agreement was signed by Metropolitan Augustine, who is in charge the Orthodox Christians in central Europe and a Lutheran Bishop Rolf Koppe, who is president of the Foreign Relations Department.

In this agreement it is stated that, "Although (full) church fellowship does not yet exist between our churches, we each regard the other's members as being baptized and in the case of change of confession we reject undertaking a new

baptism... During our negotiations Metropolitan Augustinos pointed out that the Ecumenical Patriarchate in Germany has not baptized converts for many years... But the signing of this paper helps to combat misunderstandings and prejudices".

At present, in Germany there reside some 400 thousand Greeks who came in the 1960's looking for work.

The World Council of Churches declared at beginning of the current year that this "mutual recognition of baptism... is the most promising way to promote the church unity".

From the Creed we know that the Church confesses "one baptism for the remission of the sins", while the Ecumenical Patriarch publicly announces that he acknowledges heretical baptism and yet the Protestants in general do not believe in any sacraments!

### **GREEK THEOLOGICAL SCHOOL IN BOSTON APPOINTS JESUIT HEAD OF PATRISTIC DEPARTMENT**

The Greek newspaper "The National Herald" (in English) of October 23<sup>rd</sup> reports that the famous (actually, the only Greek) "Orthodox" theological school of Holy Cross has appointed as head of its Patristic department a Jesuit, Robert Daly, professor of theology in Boston, with the task of organizing the Patristic department!

The representative of the Ecumenical Patriarchate for Greeks in America, Archbishop Demetrios, who is also official head of this school, and the President of this institution, Rev. Nicholas Triantafyllou, both have signed this order.

It is characteristic that this "Orthodox" school has in its Administrative Council not only Catholics, but also Protestants.

It seems, that due to financial and administrative difficulties in this school, for long time it didn't have a chair of patristics.

When this department was finally opened on October 15<sup>th</sup> and 16<sup>th</sup> a number of lectures were given on: "Apocalyptic Themes in Early Christianity," but two renown doctors of theology, famous specialists in patrology Dr. Bebis and Rev. George Dugas, were not invited as lecturers.

One of the active workers in this theological school, Rev. Clapsis admitted that he admits "personal responsibility for these choices, which were approved by the Archbishop and Fr. Triantafyllou... we are not looking how many are Protestants and how many Orthodox. We tried to find the best Patrologists who deal with that topic".

Dr. Bebis said about the Jesuit: "For me he does not represent the spirit of Greek Fathers of the Church... I was surprised not to see my name on the Administrative Board. I see individuals who have contributed nothing to the Patristic Studies at our Theological School and in the study of Fathers".

Dr. Bebis has also said that he had orally and in writing complained to Archbishop Demetrios, but nothing happened. "His response to my verbal complaint was: yes, you are right, Dr. George, and he smiled. He never replied to my written complaint".

Asked if he knows of any Orthodox theologians in any Catholic Institute, Dr. Bebis replied: "From whatever I know, there is none". He also refused to be present at the ceremony of official installation of the Catholic to the new position.

This is an illustration of what kind of "Holy Patriarchs" Metropolitan Laurus and the adherents of his treason to the Church Abroad will be forced to be in communion with, because of communion with the Moscow Patriarchate!

### **GLORIFICATION OF ADMIRAL THEODORE USHAKOV – WHAT NEXT?**

A French writer de Chamfore has a wonderful note, in our opinion, from the point of view of the church matters now outstanding. I will quote it, luckily it is short.

"Pope Clement XIV asked Baron de Laos, who happened to do him some favor, in what way can he be of service to him. De Laos, a smart Gastonian, asked the pope to present him with the relic of any of the saints. The pope was astonished at such a request, coming from a Frenchman, but he gave him the relic.

"The baron had in Perinea a rundown estate which brought almost no income, because there was no way to sell the harvest. He brought the relic of a saint to the estate and let it be widely known. From all sides people started to come, miracles happened, a neighboring town got new residents, the prices for food rose and the income of the baron greatly increased.

"I recall this story when I think of the glorification ["canonization"] of a rather worthy person, Admiral Theodore Ushakov. I believe that the idea was born in the minds of Sinaxar Monastery, where Admiral Ushakov is buried. They live in that monastery in provincial quietness. I believe these monks, who lived and struggled in their quiet monastery in poverty have decided to do for themselves what is now called with the dirty word "a piar". They have decided to glorify Theodore Ushakov and immediately Metropolitan Kiril with his altar boys came to this monastery, Russian fleet commanders with their admiral-officers and the life started to boil. This is one side of the matter. The other, I believe is very frightening and dangerous. Because glorifying Admiral Ushakov, a person which has not distinguished himself as a Christian, although he might be a pious man – is a dangerous path. The next they will try to glorify will be those who are nicknamed "Orthodox Stalinists", most probably will be Generalissimos Alexander V. Suvorov. Then will be glorified Field Marshal Michael Kutuzov. Then will follow the marauder and blood-sucker General George K. Zhoukov, and then Josef V. Stalin himself (luckily he was a student in a seminary). And there are people, among them the late Priest Dimitry Dudko, who wrote in the odious newspaper "Zavtra" ("Tomorrow") I happened myself to read – came our so to say a logo. He wrote: (I quote) "One so much wants to exclaim: "Holy righteous Joseph, pray to the lord for us"! And that is to Stalin!

"This is my comment on the deeds of the latest Council of Bishops.

**From the editors:** A local glorification of Admiral Ushakov happened about a year ago. At that time the "glorification" was explained by these virtues: he hadn't lost a single sea battle and was faithful in his oath to Empress Catherine II. Now, at the last Council of Bishops of the MP Admiral Ushakov was elevated to "a general church saint"!

### UNUSUAL PRAYERS IN ENGLAND

"Bulletin Ecumenical News International" of October 20<sup>th</sup> reported that on October 3<sup>rd</sup> in England in a multitude of churches were offered prayers, unknown 30 years ago. And the prayers were about... the animals which are slaughtered for food, hunted or killed for laboratory experiments! These prayers are called "Animal Welfare Sunday". The Royal Society for the Prevention of Cruelty to Animals distributed thousands of leaflets with the text of a prayer for the welfare of animals.

The president of Royal Society, Linzey must have forgotten that Abel, son of Adam and Eve, sacrificed the animals he raised to God!

Andrew Linzey, a renowned theologian at Oxford University stated that, "Thirty years ago animal services were unknown. Now they are almost commonplace". He has complained that in these services too much attention is given to sufferings of house pets, who suffer at the hands of humans.

Linzey insists that "The Bible says we may use, but not own animals" and believes that "clergy often don't appreciate that animal welfare is a Christian duty".

Due to the influence of people like Linzey England in 2006 will ban the very popular fox hunts, and the University of Cambridge has ended its plan to spend 57 million to study primates in the treatment of humans. While Oxford University has refused 32 million for similar purposes. Both decisions have created an uproar from companies who work on such studies.

### FROM THE UNPUBLISHED WORKS

#### Report of Bishop Gregory to the Secretary of the Synod of Bishops, Archbishop Laurus

In issue 1-2 of "Church Life" there was published the Statute of Representation of our Church in Russia, drafted by His Eminence Archbishop Mark. Since this project in principle was approved by the Synod, yet there is a provision that some additions and changes might be made by the Council of Bishops, I consider it my duty to present the following considerations regarding this project.

From the very beginning I considered the representation of our Church in Russia, while there are three bishops, among them Bishop Valentin, who was also the member of the Synod, to be insulting to Russian hierarchs and, therefore unnecessary. The appointment of such a representative in Bishop Barnabas has led only to terrible canonical chaos and scandal for many thousands of Orthodox souls.

Now, the appointment of a priest in such a role – makes the situation even more confusing.

The fifth point of the proposal (a) speaks of "admitting the clergymen in a written form" and of preparation "of all documents to be reviewed by the coming hierarchs".

(b) The reception of petitions on part of our clergymen for review of bishops.

The canon law does not give an example of leadership of the church life by way of temporary visits of hierarchs. It speaks only of ONE bishop, who personally rules his region.

Besides this (unacceptable situation from the canonical point of view) – this raises multitude of serious simply practical problems.

To begin with, Fr. Konstantin does not have a sufficiently imposing appearance and is not sufficiently educated. He lives in America and visits Russia from time to time for commercial reasons which is also unacceptable for the prestige of a representative of the Synod in Russia.

What guarantee do we have, that he will not accept any kind of "presents" on part of those who petition? When and how will he be able to verify the information given to him in a petition? This can be done only by the Russian Bishops who were born there, grew up there and know their people inside and out.

Even less would the Bishops from abroad be able to investigate all these matters, who would come to Russia in an accidental manner. How will they be able to measure for virtues and failings of this or that petitioner, whom they will see for a short while, and most probably once in a lifetime?

For several times there was raised a question that the Bishops should become members of the Synod and come to the Synod's meetings taking the turns. But experience has proved that this is impossible: not only because some hierarchs felt they cannot take leave of their dioceses, but also for material reasons. I believe, on the basis of the practice of former years, that nothing will come of it.

And regarding the plan to have every diocese annually send \$1,000 for the support of the Representation, -- have we not had many problems receiving the annual contribution for support of the Synod of Bishops itself, not to mention an additional \$1,000! I believe – such plan is a plain utopia.

The servant of the Synod of Bishops + Bishop Gregory  
June 21<sup>st</sup>? July 4<sup>th</sup> 1994

### Letter of Bishop Gregory to Archbishop Anthony of Geneva (?) of January 17/30 1988

Your Eminence, dear Vladyko!

I hope that you have received in time from Nastia a copy of the epistle of the Moscow Synod regarding the 70<sup>th</sup> anniversary of the Communist Revolution. I believe this epistle is the worst of ever written by Moscow. This is a dogmatization of revolution.

Herein I send you a translation of the letter of a very conscientious priest, not a Greek, but an American, infected by the Greeks and is scandalized by the now present anarchy in our Church in America. I have translated his letter from the English. This is not the first "apologia" on part of those who have left us for the Greeks, but in this case it is written without the customary passion characterizing Greek polemics. I have known Fr. Seraphim Johnson for quite some time. He is an American and one of the very best translators from Russian into English. His parish consists not of Greeks, but overwhelmingly of converts. My two grand daughters, who studied in the university, because this town was closer to them than our town's church and parish – liked it very much.

It seems to me that you imagine in general only the Greeks have left us. But actually, the rudeness of our investigating committee and its total ignorance of justice, unfortunately typical of Archbishop Anthony of Los Angeles, has scared away many of those whom we have attracted to our Church. Such is, for example, a large parish in Ipswich (more than 200 parishioners, almost with no Greeks or Russians, with an American rector). In these parishes the services are conducted not in Greek, but in English. Therefore, the letter of Fr. Seraphim expresses the scandal that has arisen not only among the Greeks. In general, one has to keep in mind that the neophytes are more punctilious in matters of truth and error than our parishioners who are little interested in theological matters. After all, they have had to think over and to live through quite a bit, before they had to renounce the errors of their parents.

Metropolitan Anthony always tried to understand the way of thinking and the feelings of those who were scandalized in order to find a way to help them. And now, I believe that the letter of Fr. Seraphim, which is written so peacefully and with no passion might be useful for our hierarchs to understand the essence of the temptation and spiritual pain of those who have left us, not only of the Greeks.

I shudder when I think what will be the answer our investigating committee will have to give before God, which was filled only with a punishing mood and which ignored the 102<sup>nd</sup> canon of the VI Ecumenical Council and the rules of the Russian Church for ecclesiastical investigators. I have met young people who were so very shocked by the prejudicial accusations of our clergymen, whom they had respected, that they have left the Church. Observing investigative procedures and having a trial is important in order to remove suspicions in the flock of prejudice against the respected clergymen.

And there is much trouble in New York. The Metropolitan has fired or driven out good young priests, and has left two sick old men, who serve with difficulty and are physically unable to commune the dieing. On several occasions he said that the Synodal building should be sold (which has two consecrated churches) and now it is said that he does not want a lively Synodal parish in New York, but wants to bring the situation to the point where the Synod cathedral will not be able to exist, then to sell the building and move the headquarters to Canada. Certainly, it might be only be gossip, but it reflects a harmful mood of people who have left the Synod's cathedral. I see very few New Yorkers, but I can imagine that if in such a parish there are only two ailing, aged priests, this is very depressing. In general, I believe, that the Synod should think of situation of the Synod cathedral.

**Note of the editor: Unfortunately, the second page of this letter is missing from archive of Bishop Gregory!**

### Letter of Bishop Gregory to Archbishop Anthony of Geneva of June 8/21, 1991

Your Eminence, dear Vladyko!

The news has reached me that you would like to avoid a trip to the Council. I hope this is not for reasons of health. If you can come, please do come. Confidentially I will give one reason. Vladyka Metropolitan is more and more worrying us with his loss of memory. Sometimes he completely forgets an order given by him, to the point that he forgets the name of the person to whom he gave an instruction. And meanwhile he was warned that there might come at the time of the Council representatives of the government (seemingly that of Yeltsin). At any rate, one of those expected is a bitter Patriarchal.

But independent of that, we have a problem with divisions among our hierarchy in Russia. Over there the administration is in three branches: Lazar, Valentin and in some way, as it seems, Archbishop Mark. Lazar in no way reacts to efforts on part of Bishop Valentin to get in touch with him and he does not answer the Metropolitan's letters. At the Council we have to try to bring these trends to a certain normalcy and in this your participation is very important. I do not know how Vladyka Laurus feels. It is said that he has cancer, but I do not know where. At any rate, it seems that we ourselves are in bad shape, while we have important problems. The persecution of our people in Russia calls for actions from the West and unity in Russia. We should work on it from here, and just now, before the Council, we are without a secretary. And I, being "retired" can do nothing but fruitlessly worry. Your coming for the Council is a simple necessity.

Asking for your holy prayers I remain your loving brother in Christ + Bishop Gregory

**Letter of Bishop Gregory to Archbishop Anthony of San Francisco of May 20<sup>th</sup>/June 2<sup>nd</sup>, 1993**

Your Eminence, Dear Vladyko;

I was extremely worried by the results of the Council and I wrote a report about it to the Metropolitan, I am afraid that Vladyka led the Council under too strong an influence from unruly Bishop Barnabas, who, as I and some others have noticed, tried not to leave him without his presence. Undoubtedly, it is under his influence that the Metropolitan has made the uneconomical offer to defrock Bishop Valentin without investigation or trial. Actually, even in cases of sickness, one is not discharged without a petition and expressing sympathy and gratitude. I have no doubt that Vladyka Valentin will protest and we would be obliged to investigate or, at least to start. Vladyka Valentin has labored so much that in no way does he deserve such a violation of his rights, even more so, since we do not know the accusers. So far there was only one, but under influence of his enemies, the case of violation of the canons was not closed and that was already offensive to him.

Knowing your sense of justice, I hope you will support me.

Asking for your holy prayers I remain your loving brother in Christ + Bishop Gregory