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CONTENTS:

REPORT TO FIRST HIERARCH OF RECTOR OF ST. OLGA'S CHURCH IN ZHELESNOVODSK
START OF ROCOR-MP CONCELEBRATION AND THE RESULTS
UNJUSTIFIED ABBREVIATION

Fr. Michael Ardiv's Open Letter to the Editor of "Nasha Strana"

SOMETHING NEW ABOUT WHAT IS ALREADY KNOWN

CATHOLICS RETURN RELICS OF STS. JOHN CHRYSOSTOM & GREGORY THE THEOLOGIAN TO ECUMENICAL
PATRIARCH

FINANCIAL EXPERIMENTS IN THE SYNOD OF ROCOR(L)

DANGER FROM ISLAM

ROME AND THE CIRCUS

THE STRUGGLE AGAINST RELIGION

A SATANIC "TOY"

FROM THE UNPUBLISHED WORKS

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REPORT TO THE FIRST HIERARCH OF THE RECTOR OF ST. OLGA'S CHURCH IN ZHELESNOVODSK

We have received the following text of the report addressed to the First Hierarchy of the ROAC Metropolitan Valentin by the rector of St. Olga's Church in Zhelesnovodsk (North Caucasus) – Archpriest Roman Novakovsky of January 14th, 2005.

"I inform Your Eminence that today, at one o'clock, there were delivered to the airport of the city of Min-Vody (Mineral Waters) the relics of St. Ignatius (Brianchaninov).

The shrine with the relics was lowered by ladder and were carried through the flying lane by the rector of Holy Virgin Protection Church in Zhelesnovodsk and our acquaintance N. I. Mudretsov. The latter at present has a high position in Stavropol, being a Chief of the Regional Department of the Fund of Russian Federation property.

A day before this event, at a meeting, the mayor of the city of Zhelesnovodsk A.S. Zubtsov demanded the leaders of businesses and hospitals of the city provide 10-20 people for participation in this event.

At two o'clock the shrine with the relics arrived in Zhelesnovodsk at the central plaza, where it was met by the clergy of Caucasus Min-Vod deanery. The relics were carried to the main plaza and the procession headed toward the "white house", but **Bishop Theophan stopped by the monument to Lenin, arranged things its feet and started a service.** (Emphasis by Ch. N.)

According to those interviewed, many were expecting to hear some details about St. Ignatius and his relics, but from the dias were heard just mutual praise and thank yous. There was a feeling that these were the relics of the person at whose monument this blasphemous procession had stopped.

Bishop Theophan gave the mayor a gramota (certificate of award) after which he got from him a publicly stated promise to restore the St. Nicholas Church in the city. Then he said the following: **"One is often asked about the fate of St. Olga's Church. St. Olga's Church will be where it should be. It will be under His Holiness the Patriarch, and not someone from abroad and America; we are in Russia, are we not?"** 3 or 4 people responded with: "Certainly. And no one is to rule over us, we know how to live".

Zubtsov assured those present that he is ready for further collaboration and again publicly announced the church would be restored. At the end of the meeting Bishop Theophan declared that the relics are a gift to the city he loves and not to be returned: he jumped into the car, turned on a siren and flashing lights, while the procession went to the holy Virgin Protection Church of the MP.

I ask for your holy prayers for your flock being persecuted in the Caucasus.

The humble servant of your Eminence Archpriest Roman Novakovsky"

In the present "democracy" in Russia under the leadership of President Putin, not only are Communist symbols being very quickly restored, but in Moscow and other places – the monuments to Stalin are being restored and replaced!

START OF ROCOR-MP CONCELEBRATION AND THE RESULTS

The Internet publication of Vertograd # 501 of January 18, 2005 reports the first officially known concelebration of the ROCOR(L) bishop Michael (Donskov) of Boston with MP Metropolitan Vladimir of Petersburg and Ladoga (Kotliarov).

The concelebration took place because Bishop Michael brought to Petersburg particles of the relics of Grand duchess Elisabeth and Nun Barbara. According to Vertograd, "the translation of the relics of the saintly martyrs over the regions of Russia and SNG **was the first common action of the MP and the ROCOR(L) which was blessed by both their First Hierarchs, as a step toward the union of both Churches**". (Underlining by Ch. N.).

Metropolitan Vladimir is known, even among the episcopate of the MP, as a devoted follower of the heresy of Ecumenism and even the "renovations", which in no way has harmed his career in the hierarchy, which despite all the facts to the contrary insists that it is opposed to the Ecumenist heresy!

Metropolitan Vladimir during a special ceremony in the Polish embassy (in 2000) was awarded by the General Consul of Poland, Jerzy Skotarek, who stated that, "the Ecumenical Council in Poland made a resolution to award Metropolitan Vladimir with the medal of St. Brother Albert and a premium for his Ecumenical activities and strengthening the cause of the unity of Christians".

The "Orthodox" Metropolitan forgot that namely in Poland at very beginning of 1930 (just about 70 years ago) the Polish government destroyed the cathedral in Warsaw and a few years after that with terrible desecrations of Orthodox altars destroyed more than 400 hundred churches in province of Holm!

The MP clergy present at this ceremony sang for Kotliarov "Axios".

In the same issue of Vertograd it is reported that two clergymen of the Ishim Diocese (under Metropolitan Laurus) have left, because of the apostasy of the administration of ROCOR(L) from true Orthodoxy and its adoption of the course toward the Sergianist-Ecumenist Moscow Patriarchate".

One of these priests, Fr. Constantine Kaunov, had been serving in a church located in a private home in the city of Novouralsk and was ministering to Orthodox of the Old Rite. He himself favors the "Old Rite" adherents. Due to his health he was retired, but in 2002 he joined the jurisdiction of Metropolitan Laurus.

He actively opposed the new course of the Metropolitan Laurus' Church and this resulted in tensions with Bishop Yevtikhy.

After Bishop Yevtikhy established friendly relations with MP Archbishop Vincent of Yekaterinburg, the latter issued an ukase suspending Fr. Constantine, while Bishop Yevtikhy of ROCOR(L) has also suspended him because he has ignored the suspension of Archbishop Vincent of Yekaterinburg". (Underlining by Ch. N.)

The second priest, Fr. Victor Babitsyn had also served in the MP in the city of Pervouralsk and in March of last year applied to Bishop Yevtikhy and was accepted into the Ishima Diocese.

"However, as is stated in this information, shortly after that the ROCOR(L) Stuttgart Vicar Bishop Agapit came to Ishima (Gorchak) who ordered that no clergy from the MP should be accepted. Bishop Yevtikhy has obeyed this order and gave Fr. Victor a document stating that 'due to mutual agreement with Archbishop Vincent, he cannot accept him without an investigation of his case by the MP'.

It seems, that Archbishop Mark has taken over control in the Church of Metropolitan Laurus to such an extent that he permits himself actions that are the prerogative of only the First Hierarchy and no one else.

Besides, Archbishop Mark permits himself to send his vicar, thus avoiding the First Hierarchy — and through him sends his own orders to his equal, a ruling diocesan bishop, which is not foreseen by any of the ancient Church regulations!

In this way, Archbishop Mark has blatantly violated the following canons: 8th of the Third Ecumenical Council, 9th of Antiochian Council and 64th and 67th of the Carthage Council!

UNJUSTIFIED ABBREVIATION

Below we publish the complete text of the open letter by Archpriest Michael Ardiv, addressed to the Editor in Chief of the newspaper "Nasha Strana" ("Our Country") which was published by him over the Internet in his site called "From My Bell Tower".

We were not sure that Mr. Kazantsev would be able to publish this "Open Letter", being afraid to bring harm to his newspaper with an article which praises such an "odious" personality as Bishop Gregory (Grabbe) who was for almost 55 years helped set the policy of the Church Abroad and was the right hand of three of her First Hierarchs. Therefore, we were waiting to see how the Russian Orthodox newspaper, renowned for its adherence to the former principles of the Russian Orthodox Church Outside of Russia would act in this matter.

After receiving several issues of the newspaper "Nasha Strana" we were surprised to find in its # 2759 a short note under the signature of Fr. Michael Ardiv in the section "Letters from Russia" entitled "The Heir of Sovdepia".

It consisted of three paragraphs, extracted from a five-page long letter to the Editors without the slightest mention that the Editor in Chief has abbreviated the whole letter and published only the few lines complimenting the newspaper!

To be frank, this was done so masterfully that no one is able to guess that the Editor in Chief had not published the letter itself! Therefore, despite the lengthy size of this letter we feel it is necessary **to publish it in full** in our issue.

Fr. Michael Ardiv's Open Letter to the Editor of "Nasha Strana" (Buenos Aires)

Originally published on the
Portal-Credo.Ru web site,
10-12-2004 12:19

Dear Nikolay Leonidovich,

Please accept my immense gratitude for the copies of the newspaper that you sent, and for the flattering references concerning me. I have read *Nasha Strana* only sporadically until now, but each time that I have read it, I have been struck by the main characteristics of your publication – honesty, and a stand which is rooted in principle. I was thoroughly delighted to see in your newspaper the first use of the term *RF-ia*. This was a true find, indeed! With the red banner flying overhead, the Masonic pentagram on its forehead, and Mikhalkov's anthem on its lips, *RF-ia* looks like the direct descendent of the bloodthirsty *Sovdepia*.

And now, on to the issues of *Nasha Strana* that you sent me. I read them all at once. God bless you and your staff! The White emigration is, indeed, still alive! There is still some powder left in the magazine!

But I will cut directly to the problems concerning the Church, which is the main area of interest for me. All of your writers and reporters suffer from one essential flaw; they are too obsessed with current events, and do not bother to look into the not-too-distant past.

If we compare the history of the Russian Orthodox Church Outside of Russia with the history of Russia, we can find some similarities. It is appropriate to compare that which took place at the Sobor of October, 2000, which destroyed the reputation of the Church Abroad, with the Revolution of October, 1917. In both cases, there was a usurpation of power by completely cynical people who were, to put it simply, "agents of Moscow." But nowadays, practically no one remembers that the Church Abroad also had its own sort of February Revolution, perpetrated by the same powers, which pushed the present shameless bishops into the embrace of President Putin and Patriarch Ridiger.

In my opinion, the Russian Orthodox Church Outside of Russia was, for decades, the most implacable of the enemies of Communism. It suffices to recall the *Epistle to the World Conference* (Genoa) of 1921, which was published by the Sobor held in Sremsky Karlovtsy. In part, it says the following:

“Peoples of Europe! Peoples of the world! Have compassion on our good, open, noble-hearted Russian people who have fallen into the hands of criminals on a world scale! Do not support them, do not strengthen them against our children and grandchildren! Rather, show assistance to those of our Russian citizens who are honest. Arm them, send them your volunteers, and help them to eradicate the Bolsheviks – that cult of murder, pillaging, and blasphemy – from Russia, and from the entire world.”

The Church Abroad always exposed the Bolsheviks and their accomplices for what they were, independently of how “cold” the war may have been between the USSR and the West, without looking over its shoulder all the time at the statements of the Kremlin’s ideologues about “peaceful coexistence” or “détente.” And, understandably, the Soviet agents waged a merciless war against the “Karlovttsy.”

We remember that after the end of the Second World War, when the expansionism of the Communists grew by leaps and bounds, there were two major victories over the Church Abroad. The first was when that part of her that existed in China was destroyed. The second was when, in 1948, the Israeli government gave all of the properties within its territory that had belonged to the “Karlovttsy” over to the “Soviet church.”

However, the agents of the Soviet Union were unable, at that time, to destroy or enslave the Church Abroad, partly because the person managing the affairs of the Synod was the unbending and uncompromising Count Yury Pavlovich Grabbe, (later, Protopresbyter George, and from 1979 on, Bishop Gregory), the confidant and right-hand man of three First Hierarchs: Metropolitan Anthony (Khrapovitsky), Anastasy (Gribanovsky), and Philaret (Voznesensky).

Here is a notable episode from the history of the twentieth century. During the spring of 1972, an important pilgrim visited the Holy Land – Patriarch Pimen of Moscow, who had just recently been elected to that lofty position. Visits of this kind always had a propagandistic effect as their aim. They were designed to convince the outside world that there was “freedom of religion” inside the USSR, and that the Moscow Patriarchate was no puppet of the Bolsheviks, but a completely normal local church. In those days, the head of the Church Abroad’s Mission in Jerusalem was Archimandrite Anthony (Grabbe), the elder son of Protopresbyter George. Through the efforts of these two men, the significance of the Patriarch of Moscow’s visit was lessened and watered down. In the archives of Bishop Gregory, there is a copy of a letter that he had once written to one of his supporters, V.I. Alekseev. The future bishop wrote:

“May 25/June 7, 1972

Dear Vasily Ivanovich,

My doctors have been insisting that I get out of New York for a while and go to a place with a warmer and more moderate climate. So, I have chosen Jerusalem, from where I am writing this letter. I am staying at the highest point, on the Mount of Olives, and the air here is wonderful.

I arrived on the second day after Patriarch Pimen and his entourage left. For now, my general impression is that his visit didn’t do much for Moscow in spite of the great expense and all of the pomp and circumstance. Pimen showed only too clearly that he is not someone who amounts to much. Both the Jews and the diplomatic corps noticed that he didn’t say anything without having a specially prepared cheat sheet in hand. The main theme of his speeches was attacking us. The most active one of them was Juvenaly. In every case, if he didn’t have his cheat sheet, Pimen deferred all questions to him for an answer.

I haven’t met with the Greeks yet, who are clearly confused when face to face with us, and who have the feeling that by bowing down in front of the Muscovites and receiving their gifts, they have somehow been sullied by it. By the way, several of them showed a rather open disdain of them since Fr. Anthony has been doing a good job here of informing them about the true nature of the Moscow Patriarchate...

I am sending you a copy of a rather important statement concerning the visit of Patriarch Pimen. I consider it to be very important. As you know, there was a ten year gap in the biography of Patriarch Pimen, ending in 1964. If he, being a hieromonk, served in the military and reached the rank of colonel, then he would have had to renounce his faith. Aside from that, military service is incompatible with the priesthood.

Thus he may have been liable to being defrocked, let alone being a candidate for the patriarchal throne, and, in general couldn’t be even a bishop”. [Underlining by Ch. N.].

It is my deeply held conviction that this very incident, the somewhat unsuccessful visit of Patriarch Pimen to the Holy Land, is what motivated the powers that be in Moscow to make an important decision: the Grabbes, both father and son, must be removed from the leadership of the Church Abroad at any cost. However, as long as Metropolitan Philaret (Voznesensky) was the First Hierarch, this goal was unattainable. But as soon as this hierarch went to the Lord, Moscow’s agents, who were already in force inside the Church Abroad, were able to realize what can only be called a revolution.

At the Sobor of 1986, in addition to violations of canonical and civil law, the manufactured “case” of Archimandrite Anthony (Grabbe) was examined, resulting in his being chased out of the Church Abroad. And his father, Bishop Gregory, a man who had run the affairs of the Synod for 55 years, was literally forced into retirement. His newly vacated position was filled by none other than Archbishop Laurus (Shkurla), presently First Hierarch, who, as we now see, was assigned the job of completing the process of the inglorious unification with the Patriarchate, i.e. of the complete subjugation of the remnants of a once valiant Church to the dictates of Moscow.

Bishop Gregory (Grabbe) was covered with all kinds of filth his entire life. This continued on even after his retirement, and in a certain sense, continues on even until today. Alas! Amongst the Russian émigré society there have been found but few people who bothered to question the nature of the incessant slander and ask themselves: Who profits from this harassment, and what could be the goals of the evil persecutors of such a wonderful man? There is another question: Is it really possible that Metropolitan Anthony, Anastasy and Philaret were so stupid? And yet, not only were they well disposed toward their assistant, they trusted him completely.

We have to hand it Vladyka Gregory. He understood exactly which way the wind was blowing, and that is why he reacted so

stoically to his evil-breathing detractors, and, one may say, with true Christian meekness. In 1963, he wrote to one of his supporters, Archpriest Alexander Trubnikov:

"Thank you for your letter and for your kind words. This is not the first time that I have been the subject of intrigues and attacks. For now, they have abated a bit, but at one time, they were very intense, and, of course, have yet to be exhausted. They will come back to bite me whenever they get a chance. My only consolation is that they arise not so much from personal enemies, but from those who wish to weaken our center and divide our Church."

But I would like to return to the Sobor of 1986. The Canadian Bishop Vitaly (Ustinov) became the new Metropolitan of the Church Abroad. God bless him, but aside from his inarguable piety, he is a man of limited mental capacity and extreme pridefulness, and it is not very difficult to gain control over such people. "Moscow's agents" manipulated this First Hierarch for as long as it took for all of the older bishops of the Church Abroad to die off and it became possible for the course of the ship of the Church to be radically altered. Then the unfortunate Metropolitan Vitaly was kicked out into "retirement" so that he would not be underfoot and get in the way.

But let me return to the fate of Bishop Gregory. Even though he was already retired, he nevertheless tried to take part in the life of the Church. In particular, there are no less than seventeen letters and reports addressed by him to the Sobors, the Synod, and the Metropolitan in which he warned his fellow bishops, literally pleaded with them, not to swerve from the salvific course upon which the Church Abroad had always proceeded. But, alas, this was a voice crying in the wilderness. Take, for example, the report of Bishop Gregory to Metropolitan Vitaly of July 17/30, 1993, *Concerning Rapprochement with the Moscow Patriarchate*. Here he mentions the regular contacts with the "Sergianists" that were already taking place with Archbishop Mark (Arndt). This report concludes with the following sentence:

"I must again ask for an answer to my prior question: When, and from whom, did Archbishop Mark, or any of our bishops, receive the authority to enter into a dialogue or talks with the Moscow Patriarchate?"

Vladyka Gregory received no answer to his question this time either.

Less than a year later, he wrote a lengthy letter to the Metropolitan which one could call sorrowful and prophetic. Here are several excerpts from it:

"For all these years of the existence of our Church Abroad, we were respected and famous for nothing less than our uncompromising adherence to the canons. Others hated us, but they dared not show disrespect for us. Now, however, we have shown to the whole world that the canons are nothing more to us than empty words, and we have become a laughingstock in the eyes of all who have any kind of connection to ecclesiastical questions.

At the Lesna Sobor, you yourself permitted yourself to tell those of us who were in attendance, that now is not the time to be bothering with the canons, but that we have to act quickly. You, who are the helmsman of the ship of the Church, triumphantly, before the entire Sobor, announced to us that we have to hasten to set sail upon a course without sails and without a rudder [the collection of canons is known as The Rudder- Ch. N.]. At the time, I was greatly dismayed by your words, but knowing your irritation with me for insisting upon the necessity of abiding by the canons, I nevertheless hoped that all was not lost and that our bishops would somehow be able to shake off the nightmare of the last few years.

Think, Vladyka, of the tens of thousands of Orthodox souls that we have scandalized, in Russia and abroad. Do not console yourself with the thought that if there is blame to be had, that it lies equally upon the shoulders of all of our bishops. The main part of the blame lies squarely upon your shoulders, as the leader of our Sobor.

I was a witness and participant in the glorious period of the life of the Church Abroad, and now, with pain I look upon what I regard to be her inglorious end.

It is absolutely essential for you to abruptly and decisively alter the course of our Church's administration back in the direction of observing the canons, before it is too late. Vladyka, please do not allow your name to go down in the history of the Russian Church as being connected, not with the peaceful continuation of the development of church life, but with her radical and shameful destruction, in Russia and abroad.

March 24/April 6, 1994 + Bishop Gregory"

As can be expected, there was no response.

I would be very pleased, my dear Nikolay Leonidovich, if my letter to you would happen to appear on the pages of your most esteemed publication.

With that, I call down God's blessing upon you and your staff.

Sincerely yours, Archpriest Michael Ardov

P.S. In one of the issues of *Nasha Strana*, it was stated that I serve at Bolshaya Ordynka. In actual fact, our church is in the Golovinsky Cemetery. M. A.

SOMETHING NEW ABOUT WHAT IS ALREADY KNOWN

The newspaper "Nasha Strana" ("Our Country") from Argentina in its issue # 2760 has published two full pages of the article by Constantine G. Preobrazhensky (former KGB agent, who now lives in USA). The article is titled "The Spy's Church".

Those of us, who make the effort to carefully and regularly follow the ecclesiastical events of our scandalizing and confusing times, will find in this article many interesting details already known to us in general. However, on the second page of this valuable work of Mr. Preobrazhensky, there are given little known details about the close relations of President

Putin with the Moscow Patriarchate which he, under the pretext of caring for the well being for the Church, uses for his political intelligence services for connection with the godless Communist dictator of North Korea.

On the very end of the first page the author writes: "Putin's flirting with the North Korean dictator Kim Jong IL is kept strictly secret, lest the Americans find out about it. However, the Patriarchate admits to it and takes very active part in it. (Underlining by Ch. N.) The Patriarchal Holy Trinity church is almost finished in Pyongyang [the N. Korean capital], although religion in this country is forbidden and is considered a political crime. But, Kim Jong II made an exception for his Kremlin friend. The building basically is paid for with Russian funds, but Kim Jong II has kindly assigned nearly a million dollars from the budget of his beggar's country. This gave him the right to be called "the builder of this church" . . .

The appearance in the capital of KNDR of a Russian church, (the corner stone was laid in June of 2004) – is a sign of the great personal friendship of Kim Jong II with Putin, in spite of the Americans.

Kim was so kind, that on account of this case he has even established a new state agency – the Orthodox Committee of KNDR – although there has not been a single Orthodox believer in this county for more than half a century. The delegation of this fake committee recently went to Moscow. In the Patriarchate it has visited only one branch (excluding the Foreign Relations Department). Which one would you guess? The one in collaboration with the armed forces and law enforcement agencies! Interesting: what did it want there? It seems, that Kim Jong II considers the Moscow Patriarchate to be military organization, devoted to the solutions of special problems.

The appearance of a Russian Church in Pyongyang is creating for both leaders a channel for secret contacts, off limits to international control. After all, who knows what kind of messages a silent priest in a cassock will bring to Pyongyang. This channel is especially valuable, because the Americans officially might be interested in all others...

And at present, in Moscow there are four students from the KNDR. It is interesting: where from do they come? After all, if they were genuine believers, they would be under arrest. The answer is self suggesting – only from the Ministry of the State Security. Kim Jong II has established for himself a church on Stalin's model, at the hands of the Chekists [the KGB, Ch. N.]".

A bit further the author reports that the Moscow Patriarchate has gotten involved in a big spy scandal, when one of the Chechen leaders, Zalimakhon Yandarbiev was called by the Russian Federation agents in Qatar. The murderers were arrested. "They immediately admitted that they do indeed belong to the GRU, and became living witnesses that Putin is involved in international terrorism. The very same which he so passionately calls for a struggle against. Putin was furious. He applied titanic efforts to have them released, but with no results"

Then we find out that various representatives of the RF tried to get to the jail, but the Qatar administration in no way would let them meet with the criminals.

"In total desperation, Putin decided to use the services of his helper who never refuses sensitive errands – the Moscow Patriarchate. Theophanos, Bishop of Stavropol and Vladikavkaz rushed to get to the cell. Supposedly, the incarcerated officers were so deeply religious that they were dying to be consoled by a bishop. In addition Theophan is well known for his contacts with the intelligence services. Earlier for quite a few years he served in the Church's Foreign Relations Department and was a very close associate of Kirill Gundiayev, who is listed in Chekist (KGB) summaries as agent 'Mikhailov' But the guards would not let him in. It is possible that they were informed that the Patriarchate is being used for espionage. But also the faith of the agents must prompt doubts"

This is the very same Theophan of Stavropol who at present is very energetically trying to seize the St. Olga Church, which belongs to the Russian Orthodox Autonomous Church in the city of Zheleznovodsk and for more than 12 years has been under the jurisdiction of Metropolitan Valentin. This church was built by the funds and efforts of the family of Novakovsky.

According to the Internet report by the agency of Vertograd #496 of December 4th, 2004, Bishop Theophan has brought the legal action against the parish and the court has decided the case in favor of the church. But, according to the information given by the rector of St. Olga's parish, Archpriest Roman Novakovsky: "If the court decides the case in favor of the ROAC and the time limit for the appeal has expired, then for the sake of Moscow Patriarchate it is possible the make exception"

This Patriarchal bishop has boasted publicly on several occasions about his close connection with the "law-enforcement agencies".

Unfortunately, this very valuable article of Mr. Preobrazhensky is too long for us to reprint. However, if any one of our readers would like to get a photocopy of it, we are willing to send for \$1.50 to cover copying and postage. Unfortunately, the article is in Russian only.

CATHOLICS RETURN RELICS OF STS. JOHN CHRYSOSTOM & GREGORY THE THEOLOGIAN TO ECUMENICAL PATRIARCH

The newspaper of the Serbian Orthodox Church in America and Canada "The Path of Orthodoxy" for December 2004 has reported that at the request of the Ecumenical Patriarch Bartholomew the Pope has agreed to return to the "Orthodox" the relics of St. John Chrysostom and St. Gregory the Theologian stolen by the Crusaders in 1204.

The details of this handing over were published on the first place and with a large photograph, made in the St. Peter's basilica depicting in vestments: the Pope, one of his bishops and Patriarch Bartholomew in klobuk and mantia. All of them sit elevated and in one row: the Patriarch and the Pope on identical thrones and the bishop on a simple chair.

Much lower, at their feet on the altar there stand two alabaster encasements. According to the newspaper, during the joint service, Bartholomew addressed the Pope with a special speech in which he said: "A holy act is taking place today in which an ecclesiastical anomaly and injustice committed 800 centuries ago is being rectified. This brotherly gesture on the part of the senior Church of Rome confirms that in the Church of Christ there are no insurmountable obstacles when love, justice and peace converge in the holy service of reconciliation and unity".

The relics were ceremoniously brought into basilica during the service and handed over to the Patriarch, after which they were placed on the altar.

This ecumenist ceremony was made in presence of hundreds of people who came from various parts of the world, including Archbishop Dimitry, who heads the Greek Archdiocese in America.

The Patriarch and other bishops of his retinue came to Constantinople by plane and were met by several hundred people, who gathered with burning candles around the patriarchal palace in the Phanar. Then the relics with a singing of hymns were brought to St. George church, three times carried around the altar and then placed on the Patriarchal throne, probably symbolizing the return of these Saints to their cathedra.

At the moleben, served on this occasion, a Vatican delegation was present, headed by Cardinal Kasper, who came to Constantinople with Bartholomew. Kasper chairs the Vatican's Council for Christian Unity.

FINANCIAL EXPERIMENTS IN THE SYNOD OF ROCOR(L)

The newspaper "Nasha Strana" ("Our Country") in issue # 2761 published an article, entitled "about the manner in which the money of the parishes from abroad will be pumped to the Moscow Patriarchate".

As is stated in the article of O. Bartenev, "for some time prior to the first meeting of Metropolitan Laurus with Putin, Fr. Peter Holodny, the Treasurer of the Synod and one of the main enforcers of the 'unification,' has led a real campaign in which he persistently appealed to all the parishes of the ROCOR to reassign their property to the Synod"

It seems, that the main idea of Fr. Holodny consists of establishing a large monetary fund, which would give to the Synod quite a substantial income from the interest. It seems, Metropolitan Laurus likes the idea.

According to the leaflet, distributed by the "Fund for Assistance to the Russian Orthodox Church Outside Russia" among the members of the ROCOR(L) "With the blessing of Metropolitan Laurus **the Synod has initiated this year the 'Fundraising arm of the ROCOR'** (Internet address given) **which will be collecting donations to the needs of the Church through automatic withdrawals from individual bank accounts at the request of the donors.** Details of this new program can be obtained in your parishes. Until this program gains wide acceptance, the Fund for Assistance will continue to send its usual appeals and continue to receive and distribute your donations for the needs of the Church as in the past" (Underlining by Ch. N.).

In the leaflet there are listed 6 purposes for which one can make a donation. One must believe that the "new program" probably will not "gain wide acceptance" because of fears of present cheating – no one will be willing to give their bank account number even to the Synod of Bishops.

The very same newspaper, in # 2759 relates that one of the members of the Washington parish made a donation through this "new program" toward some charitable institution in Russia and when he got his 2 cancelled checks, he has discovered that... they were cancelled through the 'Bank Peresvet' – the bank of the Moscow Patriarchate! The newspaper claims that the editorial office has the photocopies of these checks.

DANGER FROM ISLAM

The magazine "U.S. News & World Report" of January 10th published an extensive article about the unexpected mass invasion of Muslims into Europe.

Ever since the German government demonstrated its special protection of the organization of "The Islamic Federation" in the city of Rixdorf (a suburb of Berlin) the local elementary school has drastically changed in character. At present, 8% of all Berlin schools are Turkish Muslims, the program includes studies of Islam. The girls avoid any sports activities and field trips.

Friendship between the native students and Muslims is non-existent. The very same symptoms became characteristic in England. There are numerous street fights between the local students and Muslims. The religious leaders explain this as a social collision between "religious extremism" and "Islamophobia".

The population of Europe is drastically aging due to a very low birth rate. In Germany, shortly after the end of the Second World War there was a very popular idea of "one dog", instead of one child. This forced the German government to encourage the arrival of unemployed people from the Mid-east and Africa. The Muslims born since in Germany are filling up the mosques, while the Christian churches are growing empty. In Germany alone, the number of Islamic mosques with their traditional minarets has grown from 77 in 2002 to 141 in 2003!

The Europeans are especially concerned with the thought that by 2050, almost a third of all Europe's population will reach the age of 65, while the younger population of Turkey alone is now 70 million, and at that time will reach 100 million people.

Cem Ozdemir, a German of Turkish origin who serves in the European Parliament's Foreign Affairs Committee believes that the most important issue are "the unresolved problems of immigration and integration". He believes, that at present "There is a theory popular in Europe that the less religious you are, the more enlightened, the more democratic you are".

Upon insistence of the Chancellor of Germany and his 5 cabinet members it was decided to abolish the traditional words "so help me God" in their oath of office.

Only 3% of the Protestants in Germany go to church on Sundays. The Anglicans in England are a minority, while the whole France has 25,000 priests, the majority of whom have passed the age of retirement. And so in a population of 60 million, 5 million are Muslims!

It is believed that if Turkey happens to be admitted to the European Union, that country itself and her citizens in the European countries will present a very considerable political power. Also Holland has not shunned the influence of newly arrived Muslims, which at present consists of half of all the population, who even do not speak Dutch!

Due to its actual godlessness, Europe will pretty soon be taken over by militant Islam!

A bishop emeritus of Germany's Independent Lutherans has told one news service that, "I fear that we are approaching a situations resembling the tragic fate of Christianity in northern Africa in Islam's early days".

The once Christian Europe for several years now has not wanted to mention in its European Union constitution that Europe had Christian roots. In other words –modern Europe has actually renounced Christ!

ROME AND THE CIRCUS

The newspaper "National Catholic Reporter" of January 7th has published information that the Pope has met with circus workers in the Vatican and has told them how much he values their profession.

"In the time, said the Pope, when it seems as if the frenzy of producing and getting rich is the only thing that matters, spreading joy and cheer is true testimony to the non material values that are necessary to live fraternity and gratitude... Your world, that of the circus and amusement parks, can be turned into a new field of the great themes of pastoral care (?!), ecumenism and the encounter of members of other religions, and the common commitment to building a universal brotherhood".

The meeting with the circus employees was organized as part of the Seventh International Congress of the Pastoral Care for Circus and Fair Workers by the Pontifical Council for the Pastoral Care of Migrants and Internet Peoples.

By all means, the head of Roman Catholics has very "Christian" opinions and methods of "pastoral care"!

THE STRUGGLE AGAINST RELIGION

The New York Times of January 14th reported that the Federal Judge of the state of Georgia, Clarence Cooper, has ordered that the schools in Cobb County have to remove a sticker that says: "This text book contains material on evolution. Evolution is a theory, not a fact, regarding the origin of living things. This material should be approached with the open mind, studied carefully, and critically considered.

"Approved by Cobb County Board of Education, Thursday, March 28th, 2002".

Even such a colorless "warning" has in some circles created the opinion that supposedly this sticker gives a teacher a chance to teach another theory, which implies that there might be a Creator and this alone is a crime against the Constitution's First Amendment of separation of church and state!

Although this resolution was accepted in 2002, the Board of Education later decided for a few years to totally stop teaching the science of human evolution. It was reinstated "out of respect for the family teachings of the significant number of Cobb county citizens" who much have been sympathetic toward such program.

Jeffrey Selman, one of five parents who sued the Education Board for such a sticker was "ecstatic". "Science is religion free, and it has to stay that way."

At the same time on the Internet there appeared a declaration by the "American Family Association" on January 5th in which stated: "What we have been saying has now happened. You cannot quote what the Bible has to say about homosexuality in public or you will be charged with a 'hate crime'. Philadelphia is only the beginning... 4 Christians in Philadelphia are facing up to 47 years in prison and \$90,000 in fines for preaching the Gospel on a public sidewalk, a right protected by the First Amendment".

These 4 Christians were arrested in Philadelphia on October 10, 2004. They are the members of the organization "Repent America". The founder of this organization Michael Marcavage was also arrested. The members of this organization have arranged a demonstration near a place called Outfest, which is a gathering of homosexuals; they stood with posters having slogans against the perverts and were giving out New Testaments to the passing people.

The participants in this demonstration said that they were charged with 8 crimes, including three felonies: possession of instruments of crime (a bullhorn), ethnic intimidation (saying that homosexuality is a sin) and inciting a riot (reading from the Bible some passages relating to homosexuality) despite the fact that no riot occurred.

"U. S. News and World Report" on December 27th published an article entitled "In Search of Christmas".

It reported with regrets that this last year in the gigantic department stores of Macy's and Bloomingdale's (both belonging to the huge company of Federated Department Stores) all objects regarding the Christmas holiday were put on the 9th and 5th floors, which had only one "holiday lane". There stood several decorated Christmas trees only.

The report says that in both stores there were no "Merry Christmas" signs and one heard no traditional carols. Instead there were sung "Jingle Bells" and "Let it Snow," which have absolutely no religious meaning.

And this in a country where 80% are considered Christian and where some 95% in this or that way take notice of Christmas. However, it is basically not a feast of the Incarnation of the Son of God Jesus Christ, but the birth of a "great prophet" or "great moralist"!

It is without any doubts that we are witnessing the times of which our Savior sadly said: "When the son of man cometh shall He find faith on the earth?" (Luke 18:8)

A SATANIC "TOY"

The journal of the Serbian Patriarchate "Pravoslavlje" ("Orthodoxy") for December 2004 reported that in the center of Belgrade, just recently there was a birthday party for some child, which was celebrated in a McDonald's restaurant. All the invited children for this celebration received a gift from this business of a witch with horns, which stands in front of a coffin. When a button is pressed, the cover of the coffin opens up and out comes a beast with horns, lighted by a red bulb.

Scandalized by such a gift for his child, one Orthodox father started searching for the origin of this satanic "toy". He found on it the inscription: made in China by order of McDonald's.

The father of the child wrote about this in the hope that it will bring out a reaction on the part of the faithful against the propaganda of Satanism among Orthodox children.

FROM THE UNPUBLISHED WORKS:

Letter of Bishop Gregory to Archbishop Laurus June 29th/July 12th 1993

Your Eminence, dear Vladyko!

Vladyka Metropolitan has paid absolutely no attention to my report regarding the case of Bishop Valentin, but I will try to get the Synod to attend to it. It is extremely strange to be basing things upon the opinions of Bishop Barnabas, who is not accepted in Russia, especially by the hierarchs, to whom he has shown such enmity.

The intention in the immediate future to consecrate the candidate to the episcopacy accepted by the Synod Archimandrite Joasaph evokes much apprehension.

Unfortunately, neither the Secretariat of the Council, nor Bishop Barnabas himself, who accepted him **without a canonical release**, have informed us that the latter was suspended by Archbishop Lazarus, which he was put under BEFORE he left the Church Abroad.

Even if to put a question about the reason for his suspension – this fact is known in Russia and this might very substantially complicate the situation not only of the candidate for the episcopacy himself, but also our Synod of Bishops.

Our errors of the last period have decreased the respect for our Synod so much that we can expect others will follow the example of Vladyka Lazarus. The Russian hierarchs have at present united themselves as never before and whether we want to or not we will be obliged to revise our relations with them as well as their status.

I am sending you copies of whatever was sent to the Metropolitan, as well as a copy of the article published by the Paris newspaper "Russian Mind."

During this time I got more acquainted with the case of Archimandrite Adrian [Starina, Ch. N.] Some information about him sent by Bishop Barnabas (coming from the Moscow Patriarchate) was not verified. It is obvious that this is a person of outstanding capabilities, therefore it is not wise to reject him without any examination. Bishop Barnabas did not meet with him and he has not visited his parish. He only repeated the words of the Patriarchate.

Fr. Vladimir Shishkoff just recently was in the Epiphany Parish [in Noginsk, Ch. N.] and was greatly impressed by the successes of Archimandrite Adrian.

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

Letter of Bishop Gregory to Archbishop Laurus. Pascha 1994

CHRIST IS RISEN!

Your Eminence, dear Vladyko!

On this radiant Holiday I whole heartedly greet you, the brothers of Holy Trinity community, and the Seminary with its teachers. I wish all may meet this Bright Feast of the Resurrection of Christ with joy.

Yesterday, very early in the morning Vladyka Metropolitan called me by telephone in order to relate to me his decision and the Synod's decision over which he is very happy, regarding our Russian hierarchs. I was not happy about it, because I see in it an artificial mix up that has led to a condemnation of our Russian hierarchs, who have tried to strictly follow the Patriarch's [Tikhon's] decision, the last one issued by the Patriarch, on how to restore the Russian Church Administration following the period of actual annihilating persecutions. It is strange that the Metropolitan does not want to understand

such a clear instruction, but wants to command in Russia, in contradiction to the Statutes. I hope that our future Councils will not follow this path.

Asking for your holy prayers and wishing all the best, I remain your loving brother in Christ + Bishop Gregory

Letter of Bishop Gregory to V. I. Alexeyev of February 25th/March 10th 1987

Dear Vasily Ivanovich;

It was a pleasure to receive your letter to my new quarters with Maria. It can be said that after my expulsion from the Synod and in general from any kind of work, there has passed already half a year, which were spent mainly in the illnesses. I am far from fully recovered, so, for example, I still cannot serve and I cannot foresee when this will be possible. In other respects I have not lost the capability for work. My heart is still not in order, but seems it is improving. In this respect it is helpful that I am not a high-strung person. However, during these past months, I have had no contacts with the members of Synod, with the exception of Archbishop Anthony of Geneva, with whom I talked once when he visited me in the hospital, and about twice on a telephone. During this time unbelievable harm was done leading towards the destruction of our Church. I just have to investigate to find out who essentially is working to cause destruction and who is acting out of weakness and lack of understanding.

There is no doubt that there have been changes in the Soviet Union. My correspondent who informs me about this at first was very skeptical about the possibility of growing faith and liberalization.

It seems that Kharchev takes part in this. My informant is a very educated person, thoughtful and he writes: "There is the opinion that from the administrative point of view of the government the state will be friendly toward the Church, while at the same time trying to get it even more under its control in matters of ideology and using it for own purposes".

He informs me of the existence of a church group, which is believed to be connected with us, while it has nothing in common with us. In particular, they are against marriages. One can imagine that such ideas are possible due to expectations of Antichrist and the end of the world, but it is possible that this is a conversion into a sectarian mindset under the influence of these eschatological expectations.

The situation with us, after the Council, my expulsion and the punishment of the Greeks, is very bad. Our missionary work is cancelled out and we have already lost the Greek parishes and now are losing the mixed ones. If there is a way to help the situation I do not know, because I have seen too few people and do not know how big is our asset. Little by little I will meet various people and find out, but it seems that our diocese will lose at least 20 parishes and priests who will join the Greeks. Some would not leave if I would be around even in retirement, but the trouble is that the news has spread that our administration has driven the love out of the church life and thus has permitted a number of unlawful actions.

I hope to be improved enough by the time of the Conference to be able to participate in it. At present, it would be difficult for me, because my heart is still not normal. However, I do see some improvement. If this will continue, I hope to see you when you will come.

Greetings from me to Ludmila Vasilievna. Calling upon you and her the Lord's blessing, I remain yours in Christ,
+ Bishop Gregory

Letter to V. I. Alexeyev of December 22nd/January 5th 1987/8

Dear Vasily Ivanovich;

Thank you for caring about my health. It is gradually getting better. Just today I went through various tests and the doctors have concluded that I am all right. Weakness remains though.

Certainly I am very concerned with the situation in our Church and have been for a long time. I have very much felt that right after the repose of Metropolitan Philaret, and actually even before that, there was the attack upon our center to such an extent that it must be explained in no other way than being prepared for in advance. A slogan was bandied about that our Church should be freed from the pernicious Grabbe. This idea was successfully suggested to the new Metropolitan. Now, he sometimes regrets giving in to it. But significant harm was already done to our Church with the rejection of our mission among the Americans, the expelling of all the non-Russians, the initiation of litigation with the Palestine Society, the leaving of the Mission without a Chief, but only with the temporary replacements – was harmful to Russian Church affairs. Right now there is a good priest in the role of Chief of the [Holy Land] Mission but lacks the necessary experience of Jerusalem. Besides, by staying in the Holy Land, he leaves the cathedral in Buenos Aires without a rector. He was to return by Christmas, but he was kept there until April 1st. Meanwhile, in Buenos Aires the Bishop has died, and not long prior to this, a Brazilian Bishop died and nothing is heard about their replacements, although it was long ago known that they were dying from cancer.

I have not seen Atavina's letter, but heard about it. Some time before that she would persecute me and it seems she is not sorry about that. If she criticizes now, it does not mean that she is a positive force.

Meanwhile I have received from Russia a copy of a resolution [from the MP?] regarding the 70th anniversary of the Communist Revolution, an extremely impious document. It is not published abroad, but a copy may be obtained through the Keston News. Maybe you would write an article about this document in the newspaper "Novoye Russkoye Slovo." It is necessary that our readers be informed about it. At present I am too busy.

I am reading at present two books of Balashev "The Great Throne" (2 volumes). It is historically accurate and of very good Orthodox spirit in explaining the princely quarrels of the pre-Moscow period. It is worth reading.

May the Lord's blessing be with you and Ludmila Vasilievna. Truly yours + Bishop Gregory

Letter of Bishop Gregory to Archbishop Anthony of Geneve (?) of November 26th/ December 9th 1993

Your Eminence!

In view of the absence of the First Hierarch and as one of the senior hierarchs I consider it to be my duty to inform you that next week I have to be hospitalized for a colon cancer operation. In this way I will be out of commission for 2 weeks, but how much time will be needed for the recovery (if despite my age, which not favorable for operations, I do recover) is hard to say.

At any case, if I will recover – I will continue my communications with those people in Russia who trust me.

I am afraid that our superiors, while listening to those who cannot be considered trustworthy in any case, do not strengthen trust in us in Russia.

I have heard expressions of doubt about our right to rule the Church in Russia, since the act of Patriarch Tikhon might justify our self-administration abroad, but does not say a word about our Synod ruling dioceses in Russian itself. Will it not be necessary for us to tackle this matter?

At present, the hierarchs there submit to our Synod. But if they begin to feel in some ways hurt and some of our decision become impossible for them to follow (for example the retirement of Bishop Valentin) – what then? That is something to think about even for me in the hospital.

At any case I ask you, dear Vladyko, not to forget me in your holy prayers while I am under treatment. Your loving brother in Christ, + Bishop Gregory