

DEPARTMENT OF PUBLIC AND FOREIGN RELATIONS

of the

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OF THE RUSSIAN ORTHODOX CHURCH OUTSIDE OF RUSSIA

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THE CONSECRATION OF BISHOP GREGORY (GRABBE)

On Friday, May 11 of the current year, following the service of vespers in the Synodal cathedral, the nomination of Archimandrite Gregory (Grabbe) as Bishop of Manhattan took place. This solemnity was attended by approximately twenty clerics and no fewer than one hundred of the faithful.

The Rite of Nomination was presided over by His Eminence, Metropolitan Philaret, and was concelebrated by Archbishops Seraphim of Chicago and Vitaly of Montreal, and Bishop Paul of Stuttgart, who arrived from Germany especially to participate in the service. Following a short moleben which was sung by the bishops alone, Archimandrite Gregory delivered the address which is traditional on such occasions. The solemnity of the nomination concluded with the intoning of Many Years for the First Hierarch, the other bishops there present and the bishop-elect, Archimandrite Gregory.

On Saturday, May 12, the consecration of Fr. Gregory also took place in the synodal cathedral, in which all who had taken part in the nomination again participated, as well as twenty-two priests, six deacons and a considerable number of servers. Despite the fact that the consecration was not held on a Sunday, there were many more people in the cathedral than usually attend festal services.

At the conclusion of the Liturgy, His Eminence, the Metropolitan, presented the newly-consecrated bishop with the staff of his office, and pointed out in his address of greeting that in our troubled times the episcopal office is often bound up with suffering and abuse, circumstances well known to Bishop Gregory in particular; nevertheless, one should keep in mind that the Holy Spirit Himself ordains bishops and does not forsake them in His grace, but sustains and strengthens them on the path of struggle.

Approaching the cross, the faithful greeted the new hierarch and then proceeded to the hall, where a magnificent meal had been prepared. Unfortunately, the hall was too small to hold all those who had been present in the church, and many had to stand, awaiting the time when a place would be vacated.

Those present greeted Bishop Gregory affectionately and wished him Many Years of fruitful labor in the vineyard of Christ. Regretably, Archbishop Vitaly and Bishop Paul had to hurry to catch a flight at the airport and thus left the reception early; those who remained, however, had still not dispersed by three o'clock p.m.

FINNISH CHURCH SEEKS AUTOCEPHALY

In the April issue of The Orthodox Church, official mouthpiece of the "Orthodox Church in America," appeared the declaration of Archbishop

Paul of Karelia of his intention to obtain autocephaly for his Church in the near future. Apparently, the idea of Finnish autocephaly has received considerable support from Fr. John Meyendorff who, in 1977, delivered a lecture in Finland, but made it clear that the Finnish Church did not have sufficient dioceses to be considered a candidate for autocephaly and that it needed a minimum of three.

In the February, 1979 issue of Glasnik (The Herald), the magazine of the Patriarchate of Serbia, it is reported that thus far the future "autocephalous" Church has only two dioceses with twenty-five parishes and, a fact quite astounding for the twentieth century, a surplus of clergy, totalling about seventy!

In order to rectify the grievous shortage of dioceses so that autocephaly might be obtained, Archbishop Paul of Karelia, in February of this year, with the participation of Metropolitan Damaskinos (the representative of the Ecumenical Patriarch), consecrated the thirty-year old Fr. Leo Makkonen.

It is a simple matter to consecrate a new diocesan bishop, but will it be so easy to increase the number of parishes for the new diocese when one's Church is situated in an overwhelmingly Protestant land?

THE PERPLEXING CASE OF A BULGARIAN BISHOP

The June 17 issue of National Catholic Register contains an interesting report on the misadventures of the Bulgarian Bishop Simeon (Dimitrov), entitled "Orthodox Prelate Dismissed." It became known to reporter Paul A. Fisher through reliable sources that on September 21 of last year Bishop Simeon (a naturalized citizen of the United States and bishop of the Bulgarian diocese of Akron, Ohio) and Patriarch Maksim of Bulgaria, who was then visiting this country, arranged a meeting at the State Department in Washington, D.C., with Mr. James Glenn, Desk Officer for Bulgarian Affairs, for there are parishes subject to the Patriarchate of Bulgaria all throughout America. Apparently, Bishop Simeon was closely connected with various political and religious groups contending for human rights. The meeting was arranged in good time, and a number of persons who were to be present thereat maintained that questions of human rights in Bulgaria would be discussed first-hand. However, all turned out quite differently than expected. The hierarchs, arriving at the appointed place, were horror-struck to learn that, without their knowledge, the State Department had invited to the meeting the American ambassador to Bulgaria and the Bulgarian ambassador to America. Mr. George Vest, Assistant Secretary of State for European Affairs, was also among those invited. The entire visit was kept as brief as possible, and the question of human rights was in general avoided.

Less than three months later, Bishop Simeon received a viza to attend a session of the Holy Synod of the Church of Bulgaria. He never made it to Sofia, however, being placed under house arrest; and the authorities informed him that he could no longer leave the country. In the meantime, the government began to put pressure on members of the Synod, demanding that the Bulgarian parishes in America be informed that Bishop Simeon had fallen ill and that another bishop would be appointed in his place. Evidently, Bishop Simeon had suspected that his freedom was in danger, for, as Liubomir Ivanov, head of a Bulgarian human rights agency, says, he managed to send a postcard with an encoded message to a friend in Bedford Hills, N.Y. Friends of Bishop Simeon contacted Secretary of State Cyrus Vance and Senator Jesse

Helms of North Carolina, and as a result of their efforts on his behalf, Bishop Simeon was examined by a physician attached to the American embassy in Sofia, who stated that the prelate was in satisfactorily good health. Meanwhile, the Bulgarian Synod had appointed him assistant to Metropolitan Pankraty, Head of the Department of External Affairs of the Bulgarian Patriarchate, which operates under the particularly vigilant surveillance of the communist authorities.

Bishop Simeon categorically refused to accept a position in Bulgaria and insisted on returning to America. Thanks to pressure exerted by the American government, he was eventually permitted to leave Bulgaria and arrived in the United States on May 11. However, on May 15, all parishes subject to him received a telegram announcing that a Bishop Dometian had been appointed to replace Bishop Simeon. The Register, unfortunately, did not cite the full text of the telegram which had been obtained by its reporter, but from the quoted excerpts it is apparent that the matter is at very least quite strange. Referring to a session of the Bulgarian Synod which took place on December 18, 1978, to a certain "Ukase #28," and also to a second session of April 13, the telegram sent to the American parishes stated: "...he (Bishop Simeon) has been given a new assignment as First Vice Chairman of the Department of Ecumenical Affairs and Inter-Church Relations of the Holy Synod and as a second Patriarchal Vicar...(H)e has been relieved of his duties as Vicar Bishop and Administrator of the Akron Diocese...(L)earning that His Grace, Bishop Simeon, has left the country on his own and has departed for the United States, it is decided also to inform you...(that) Bishop Simeon is in the United States without any Administrative and Church liturgical rights...His Grace, Bishop Dometian (is) the Administrator of the Akron Diocese..." The telegram also stated: "During the last few years, His Grace, Bishop Simeon, has repeatedly expressed a desire for assignment of his official duties in Bulgaria. After his arrival in Sofia, he again has expressed such desire, giving his physical health as a reason."

From equally reliable sources it was reported to the National Catholic Register that the reference made to a December 18 session of the Synod is unsupported, for no such session of the Synod took place on that date.

A reporter from the Register managed to locate Bishop Simeon in Bedford Hills, N.Y., not in his former residence in Akron, but in reply to all questions and requests for verification of the information received by the reporter, the bishop would only answer: "No comment! No comment!"

An official of the State Department who had received the patriarch and a group of bishops, among them Bishop Simeon, last September, declined to offer an explanation of the affair, saying merely: "I don't remember." However, he did acknowledge that the problems which had befallen the Bulgarian bishop "might have stemmed" from the September meeting.

In the opinion of several churchmen in America, it is possible that Bishop Simeon was an unexpected obstacle to a complete takeover of the Bulgarian Church in America by secret Soviet agents. Whatever the case, the affair of Bishop Simeon is quite shady and the intervention of representatives of the State Department therein has in no wise cast any light on the activities of the Bulgarian Patriarchate abroad.

It would be well if this strange affair were to serve as a warning to certain hierarchs of the Orthodox diaspora who travel often to communist countries. It is not always possible to send postcards with coded

messages! Some prominent Bulgarians assume that Bishop Simeon will organize his own completely independent Church.

TURKS PERSECUTE THE PATRIARCHATE OF CONSTANTINOPLE

The fate of the Patriarchate of Constantinople now hangs, quite literally, by a thread. The Turkish authorities have definitely and unwaveringly taken it upon themselves to hound the Orthodox minority from Turkey. As recently as April of this year, as reported by Archbishop Athenagoras, head of the Greek Exarchate in England, the Turks confiscated six parish churches, as well as all schools, hospitals and orphanages dependent upon them. The authorities have also closed down the single theological school existing in Turkey and have revoked the right to print church periodicals. Also, bishops and prominent laymen of the Greek community are being subjected to delays and obstacles in obtaining visas and passports to travel abroad.

At present, as reported by the Glasnik Srpske Pravoslavne Tsrkve (Herald of the Serbian Orthodox Church), there are in Turkey five dioceses with but sixty-eight parishes servicing an Orthodox populace of some twenty thousand. After World War I, the International Conference concluded a treaty with the Turkish government, on the strength of which the Turks were obliged to tolerate a set minimum of Christians within their borders. This number of Orthodox has long since fallen behind the quota envisioned by the Western "Christians." And now the Turks acknowledge no legal principle which would impel them to tolerate even this minority. Consequently, the Patriarchate of Constantinople is rapidly beginning to lose its property rights in a Turkey which impatiently awaits the right moment to drive out all Christians, as far as is humanly possible.

In such an event, where can the Patriarchate of Constantinople transfer itself? One of the possibilities under consideration is the ecumenical center established by Constantinople in Chambesy, Switzerland.

Unfortunately, Constantinople has long since been foreign to the words of the Gospel: "Seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you" (Mt. 6:33). The betrayal of Orthodoxy through attempts at union with Rome did not avail to save the Byzantine Empire from destruction; just so will ecumenism and what is in fact a new union with Rome not save the Ecumenical Patriarchate itself at this time, nor the pitiful remnants of its flock in Turkey.

COST OF LIVING RISES DRASTICALLY IN ISRAEL

The Jerusalem Post's May 10 issue reports that, beginning with that day, the price of water in Jerusalem was to increase by 32%, and that another such increase is expected by the end of this year. The May 16 issue of the same paper reported that in the month of April alone the cost of living had risen 8.7%; the Treasury had hoped that it would increase no more than 6%. In making its prognosis for the future, the Post predicts that if the government does not manage to limit the rate of inflation somehow and should it continue to grow at the present rate, by the end of the year an overall increase of 90% can be expected.

This, of course, will have an especially grievous effect on our Russian Ecclesiastical Mission in Jerusalem, which exists principally on donations and pilgrimages.

A CONFLICT OF INTERESTS

The Visnyk, a Canada-based, Ukrainian-language newspaper, reports in its May 15 issue that the "Orthodox Church in America" has lodged a protest against the Greek Archdiocese's receiving a new statute of independence (not to be confused with autonomy). Prior to this, i.e. before autumn of 1978, the Greek Archdiocese was considered an eparchy directly under the jurisdiction of the Ecumenical Patriarchate, and most of its hierarchs were vicar bishops with no rights of their own. With the reception of the new statute, Archbishop Iakovos has become the head of what is in fact an autonomous Church, for which ten dioceses have been established and new bishops consecrated, now with all the rights that pertain to diocesan bishops. The dependence of the Greek Archdiocese in America on the Patriarchate of Constantinople now has an almost nominal character, just at a time when Constantinople is materially dependent to a considerable extent on American Greeks.

The "Orthodox Church in America," according to the Visnyk, regards this matter as an "anti-canonical act" on the part of Archbishop Iakovos, for without any doubt the latter aspires to lead all the Orthodox in America. As is well known, these goals have been hampered by the "O.C.A.", which received its own "autocephaly" from the Soviets, an autocephaly which has not thus far been recognized by any Church outside the Soviet bloc. The Greek Archdiocese in America immediately declared it to be anti-canonical.

The Ukrainian newspaper, not without a certain wit, notes that both the Greeks and the American Church are accusing each other of being anti-canonical, for their self-centered interests are in close conflict.

A NEW "NORMATIVE" VULGATE PUBLISHED BY THE VATICAN

In its May 14 issue, L'Osservatore Romano, official mouthpiece of the Vatican, published a report signed by the pope of Rome concerning the publication of a new Latin translation of the Bible entitled The New Vulgate.

The pope states that his predecessors long ago found it necessary to correct the Latin Bible, and Pope Paul VI considered it essential to take definite steps towards such a correction, giving the insufficiently clear translation of the Psalter as the reason for this. In November of 1965 a special pontifical commission was established which was directed "to revise all the books of Sacred Scriptures that the Church might be enriched with a Latin edition which advancing biblical studies demanded and which might serve especially in the Liturgy." In realizing this vision, says the pope, "the old text of the Vulgate edition was taken into consideration word for word, namely, whenever the original texts were accurately rendered, such as they are found in modern critical editions; however, the text was prudently improved whenever it departs from them or interprets them incorrectly. For this reason Christian biblical Latinity was used so that a just evaluation of tradition might be properly combined with the legitimate demands of critical science prevailing in these times."

The new Bible is recommended by the pope for scholarly quotations, libraries, and also for liturgical and private use. It is interesting to note that the pope has sought to publish a Latin Bible at a time when that language has all but entirely passed out of usage even among Catholic clergymen.

The pope of Rome paid a modest compliment to the old Vulgate which has been in use among Western Christians for almost a millenium and a half; but it will be even more interesting to see how quickly its ancient copies vanish from the face of the earth to be replaced by the new editions which "comply with modern critical science."

A JOINT JEWISH-CHRISTIAN PRAYER SERVICE

The June 12 issue of The New York Times reports that a week before, in St. Peter's Lutheran Church on Lexington Ave., New York City, an experimental service was conducted at which more than fifty Christians and Jews participated. A rabbi read a chapter from the Old Testament, standing at the foot of the cross, and Christians responded by saying "Amen" from their places. This service was organized by a joint committee of Jews and Christians of various denominations. "We need something," said Episcopalian priest Lawrence McCoombe, who was a member of the planning committee. "Every time we try to run an inter-faith service at Thanksgiving, it doesn't quite work out; it's not really worship. We need some guidelines for people who want to worship together,"

The commission is composed of rabbis, pastors, priests of Western denominations, and nuns. All of them stressed to the newspaper reporter that people are now regarding questions of religion more seriously, and that over the past fifteen years the bond between the various denominations has grown considerably stronger. However, as the reporter notes, despite the notable growth of ecumenism in latter generations, "the Jews are uncomfortable with the cross and the emphasis on the deity of Christ, while Christians still feel Judaism to be...incomplete, the target of evangelizing. Yet more people than ever are stressing their faith in the same single God."

A number of the Christian and Jewish participants in the prayer service stated that when people of such diverse religious views pray together in one place, specific definitions of faith, such as creeds (i.e. symbols of faith) should be avoided. Rabbi Morrison D. Bial said: "I feel very put out when a minister prays to Jesus. To me the idea of God is so powerful that the mention of anybody else like Jesus rubs me wrong. We must discuss this here." A few Christians said that they can easily accept a service without prayer to the Savior, as long as the service stressed the common, single God. A few Jewish delegates agreed with Cantor Graham who said that he felt offended by two large crosses displayed during the service. Nevertheless, several of the Jews said that they had nothing against the sight of Christian symbols in Christian churches. Most Christians welcomed the idea of displaying the scroll of the Hebrew Torah in a place of honor in Christian churches.

After severel hours of exchanging opinions, the following were, among otherthings, decided upon: that services be arranged in either a church or a synagogue, and that careful representation of religious symbols should be tolerated; that such prayer services be arranged to coincide with some holiday or issue; that prayers be directed to God alone, and that He not be addressed as "Father," so as not to offend current feminist sensibilities.

It is interesting to note that, from the remarks of those who participated in the joint prayer service, not all of them, apparently, were really comfortable. Openly to become betrayers of Christ is, even in this era of ecumenism, not all that easy. Neither the Jews who took this initiative, nor the Christians who betrayed their faith were able

to avoid pangs of conscience, to a greater or lesser extent.

TO WHAT EXTENT DOES RECEIVING COMMUNION FROM THE CHALICE SPREAD DISEASE?

The Catholic newspaper Twin Circle, in the "Medicine" column of its June 10 issue, quite seriously considers the question of the possibility that Catholics, by receiving their eucharist from a common cup, are contributing to the spread of certain contagions.

Since Vatican II it has become increasingly and insistently recommended that Catholics be given the option of receiving their eucharist from the chalice. The National Conference of Catholic Bishops, in their official newsletter, has posed the question: "Is the practice hygienic?" Dr. Robert Schiavone of Louisville, Kentucky, has called attention to the fact that people who use common drinking cups quite frequently spread the infection of mononucleosis, strep throat and hepatitis. He also points out that to sterilize a chalice it should be boiled for thirty minutes or placed in an autoclave at a temperature of 121 degrees centigrade under fifteen pounds of pressure, a procedure which is, under the circumstances, obviously impractical. People who have caught cold or any other contagious disease will, in most cases, realize this and refrain from communing from the chalice. But, the doctor notes with dismay, it is often too late when the patient realizes that he has contracted an infectious disease.

In all of these debates the disbelief of the Catholics in their own sacraments is clearly evinced.

EPISCOPALIAN ORDINATION OF HOMOSEXUALS

The Episcopalian magazine The Living Church reports that in March, in the city of Ottawa, Canada, a closed session of the Episcopalian synod of bishops took place. The bishops decided that they would ordain admitted homosexuals to the priesthood, with the condition that the latter first promise to abstain from that sin. Information concerning this resolution leaked to the press somehow, and no fewer than four major Canadian newspapers published it immediately. As expected, this resolution provoked a tremendous disturbance among the adherents of that denomination.

Edward Scott, Primate of Canada, rose in defense of the council's decision, stating that this question is a private matter between the candidate and his ordaining bishop. "I am sure," said Scott, "there will be people in this church who will be disturbed by this...both those who feel we have gone too far, and those who think it's not far enough. I think it's a position that involves real integrity on the part of the church."

Lewis Garnsworthy, Bishop of Toronto, was very displeased that news of the resolution reached the press. It would have been "much wiser to keep this as a bishops' counsel," he said. "No one ever decided it should be made public." Bishop Garnsworthy became a proponent of this decision not because the church has begun to harbor homosexuals, but because, in his opinion, one must face up to existing facts.

One Toronto newspaper, citing a "top Anglican moral theologian" who has preferred to remain anonymous, estimates that of Canada's 2,200 Episcopalian clerics about 15% are homosexual. The Anglican episcopate should give this some thought...

And editorial in the March issue of the magazine Canadian Churchman

notes quite correctly that the Canadian bishops' decision has created a double standard of morality. Archbishop Scott does not agree with the editorial, maintaining that it is not "my job or the job of the church to be always defining and judging things." It is interesting how a bishop can be worried not so much by the existence of a problem as by the fact that such a scandalous resolution could not be kept secret.

DECLARATION OF THE BULGARIAN CHURCH IN AMERICA

In May, the Anti-Defamation League of B'nai B'rith sent out a report that Metropolitan Joseph, head of the Bulgarian Church in America, had issued a special statement on his relationship with the Jews. Pointing out that during World War II the Bulgarian people set for all the world an example of courage and good will towards their Jewish neighbors, the metropolitan stated: "We declare that anti-Semitism and the Holocaust are sinful, anti-Christian and contrary to the will of our God and Father Who loves us all. We urge all the faithful to reach out to our Jewish neighbors to create relationships of mutual respect and to work for common concerns, and for the good of mankind; to work for world brotherhood, fellowship, charity, justice and peace under God."

From a spokesman for Metropolitan Joseph, it has become known that his declaration will be submitted to the session of the Bulgarian Synod which will meet in Sofia in June.

Hieromonk Paul (Ischi), who is close to the metropolitan, stated that the declaration "comes fifteen centuries too late, but at least we've made a beginning."

The fact calls attention to itself that not once in the text of the declaration issued by an Orthodox hierarch is the name of the Savior mentioned.

In concluding, Metropolitan Joseph said that he was honored to transmit his declaration personally to members of the League and stressed that his Church will strive for "stronger brotherly contact with all other jurisdictions—Catholic, Episcopalian, Protestant and Jewish." Poor Metropolitan Joseph apparently does not know that the term "jurisdiction" is used only in reference to ecclesiastical polity within the Orthodox Church and never for non-Orthodox, let alone non-Christian, religious groups.

AN ABRIDGMENT OF THE BIBLE

In its May issue, The Path of Orthodoxy, an official publication of the Serbian Church in America, reports that the Reader's Digest magazine, which is famous for printing condensed versions of various books, proposes to attempt a condensation of the Holy Bible, utilizing its own method.

The magazine has decided to use the Revised Standard Version as the basis of its condensation. Attorneys representing the interests of the periodical and those of the Division of Education and Ministry of the National Council of Churches, which holds the copyright on the RSV, are working out the details of the contract. Pending approval of the project, the Digest has already condensed the books of Daniel, I Kings (Samuel) and the Acts of the Apostles.

Dr. Bruce Metzger of Princeton Theological Seminary, who heads the RSV Committee for the National Council of Churches, called the abridgments "first-rate" and added: "The know-how these people have acquired in condensing great works of literature has paid off."

Herbert Lieberman, executive director of condensed book projects for Reader's Digest, said: "We intend to include all the sixty-six books. The structure will remain unchanged and the language will be absolutely very close to the RSV. At most, the most minimal kind of transitional word might be used...I know it's an extraordinary thing to think about, but we've condensed the Odyssey and the Russian novelists, and there is no reason to think we can't do the Bible."

The Word of God, equated above with the works of pagan antiquity and with contemporary novels, certainly gives little peace to debauched humanity, and the number of corrupted versions of the Holy Bible is increasing with mind-boggling rapidity.

AN UNPLEASANT INVITATION

In its June 11 issue, Spotlight newspaper reports that Governor Brendan Byrne of New Jersey sent out invitations to a "prayer breakfast," urging his guests to show a spirit of reconciliation under Jesus as God. The breakfast was described in the invitation as an "informal fellowship of people seeking a better way for everyday living." It stated further: "Although the political, economic, philosophic and religious viewpoints represented are many and varied, the fellowship of concerned friends is actually made possible through the spirit and life example of Jesus Christ."

Nevertheless, even such an impersonal reference to Christ's name has stirred up the malice of His enemies. A certain Dolores Cooper maintains that "the sole reference to Jesus Christ as God showed a callous disregard for non-Christians. I am demanding that the governor issue a statewide apology for this blatantly anti-Semitic invitation. I'd also like to know why there isn't a Cohen, a Rabinowitz or a Goldberg on the citizens' committee which sponsored the breakfast."

Yet again it seems that one doesn't have to do very much to be labelled an anti-Semite!

SERBIAN TYPEWRITERS

The Serbian newspaper Iskra (The Spark), published in Germany, has called attention to the fact that in one of the publications of the Serbian Patriarchate in Belgrade (Pravoslavie, Feb. 1, 1979) an announcement was included entitled "Typewriters Available with Cyrillic Type"; the typewriters were advertised as being available at the patriarchate's headquarters for a nominal fee. In this announcement, the editors of the church publication also serve notice that, in the future, all articles typed on machines using the Latin alphabet will not be accepted for publication, for "according to a decree of the Serbian Orthodox Church, the use of the cyrillic alphabet is obligatory in official instances and, therefore, each church office is obliged to use a typewriter with cyrillic type." With the exception of a very few letters, the cyrillic alphabet in use among the Serbs is in fact the Russian or, more correctly, the Slavic alphabet.

The communist government is waging a persistent war against the Serbian national alphabet, foisting the Latin alphabet on a populace which has always used the cyrillic. To successfully attain its admitted goal, the authorities are exerting considerable pressure on all firms which deal in typewriters. A businessman is obliged to try his utmost to dissuade the prospective buyer from purchasing a typewriter with cyrillic script. If he cannot accomplish this, he is

to tell the buyer that the machine must be placed on special order from the factory and will cost more than 20,000 dinars (about \$1,000). Also, all businesses and government establishments refuse to accept hand-written papers, and thus a significant portion of the populace has unwillingly come to use typewriters with the Latin alphabet.

As reported by Iskra, the Serbian orthodgraphy has almost completely passed from use in official institutions, for typewriters with the Serbian alphabet are no longer manufactured in Yugoslavia and are obtainable only from abroad in small lots or singly. By such means does the Tito regime hope to alienate the Serbain Orthodox people further from their comprehension of the Church Slavonic language. In its attempt to save its spiritual and cultural traditions, among them the Serbian cyrillic alphabet, the Patriarchate has found a solution to this problem by buying up a reserve of Serbian typewriters and selling them at cost.

A copy of the English translation of the text of the address delivered by Archimandrite (now Bishop) Gregory (Grabbe) at the Rite of Nomination is available on request from the Department of Public & Foreign Relations.