

DEPARTMENT OF PUBLIC & FOREIGN RELATIONS
of the
SYNOD OF BISHOPS
OF THE RUSSIAN ORTHODOX CHURCH OUTSIDE OF RUSSIA
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August, 1980

FROM THE LIFE OF THE RUSSIAN ORTHODOX CHURCH OUTSIDE OF RUSSIA

Towards the end of July, His Eminence, Metropolitan Philaret journeyed to France for his customary summer rest at the Lesna Convent near Paris. His Eminence intends to return to New York for the feast of the Nativity of the All-holy Theotokos.

On July 28 of the current year, His Grace, Bishop Gregory of Manhattan departed on an official mission at the behest of the Synod of Bishops. His Grace spent six days in England, staying in the bishop's residence in London's Baron's Court section. He also visited the Annunciation Convent and received many who wished to speak with him, both clergy and laymen. Bishop Gregory and Archimandrite Alexis, the administrator of the diocese, were received by Capt. Alastair Aird, the Comptroller of the royal household. On behalf of the Dowager Queen Mary, he accepted an icon presented to Her Majesty by our parish in London and painted by Mr. Benjamin Carver, one of our parishioners; a letter from Her Majesty, expressing her gratitude, has already been received.

His Grace served in the Cathedral of the Dormition and there delivered sermons in both Russian and English.

After visiting England, Bishop Gregory stopped over for a week in the Lesna Convent to meet with Metropolitan Philaret and to visit with his sister, Mother Magdalena, the abbess of the convent. Thereafter he departed for Germany, on orders from the Synod, to acquaint himself with certain local problems, in particular with the state of the court case presently in progress in Baden-Baden. Bishop Gregory met with Archbishop Philothei, Bishop Nathaniel and Bishop Paul. On August 17, His Grace returned to New York and set about discharging his duties.

On August 12, 1980, the Russian Orthodox Church Outside of Russia suffered a grievous loss—His Eminence, Archbishop Theodosy of Sydney, Australia and New Zealand, reposed in the Lord.

Archbishop Theodosy (Sergei Vasilievich Putilin in the world) was born on August 5 (O.S.), 1897, in the family of a village priest of the province of Voronezh. He completed his seminary studies in that city, receiving his diploma in 1918, a difficult period for the Russian Church. His class was the last to graduate that seminary.

He desired to be ordained in 1921, but his diocesan bishop refused to do so, wisely counselling him to wait for better times, for under the new and terrible circumstances a young man would have had to choose between confession or participation in the persecution of the Church. However, he did ask him to be careful not to let the opportunity escape when the Lord would again call him.

During World War II, Sergei Putilin was transported to Germany, where he worked as a simple laborer. Under the influence of Archpriest Adrian Rymarenko (later Archbishop Andrei), he was ordained to the holy priesthood in 1948, in the city of Wendlingen.

In 1951 he arrived in Australia and was assigned to the city of Perth. In a short time he founded a parish there and constructed a magnificent

church. In all, he remained there for nineteen years. In 1969, Fr. Sergei was widowed and soon after received the monastic tonsure and the new name Theodosy. In November of the same year, he was consecrated Bishop of Melbourne, and in November of the following year, was appointed governing bishop of the Diocese of Australia & New Zealand.

Despite serious health problems and a number of heart attacks, Archbishop Theodosy labored at his post until the last day of his life, showing love and tolerance of the faults of his fellow workers and those subject to him, yet at the same time extraordinary strictness.

His Eminence served the Church for slightly more than ten years as a bishop.

MORE ON THE DIALOGUE WITH THE CATHOLICS

On the basis of information provided by the Religious News Service, The Orthodox Church, official mouthpiece of the "Orthodox Church in America," reported in its August issue several particulars of the "dialogue" between Orthodox and Roman Catholics.

The Jesuit Miguel Arranz, returning after five days of the sessions of the joint Commission in Rhodes, told the press that, although "deceptive from the outside, as it seems nothing happened," the Rhodes talks, "from the side of the participants, were very positive." One result was the formation of three subcommittees to study the theme of the relationship between the mysteries, especially the Eucharist, and the Church.

So as to maintain the possibility of negotiating without risking a rift in the dialogue, members of the Commission carefully avoided all points of controversy, such as papal "infallibility," divorce, uniatism, enforced celibacy, et al. "Instead," quoth the Jesuit, "we talked of things that unite us." Although several Greek newspapers reported that the dialogue was once threatened with collapse, the Jesuit Arranz prefers to foster the view that all went peacefully and happily, and that the Roman Catholic delegation was "never confronted by any threat by other delegations to leave." On the contrary, the Jesuit maintains, the atmosphere was the joint sessions was "very kind" and "hospitable." Stating that the issues dividing the two Churches are "surmountable," requiring only time for all the "ripen," Arranz is sure that "in a matter of time, everything will have ripened to a certain point that we will be able to talk of things like infallibility and divorce... It is useless to start fighting. We must forget the offenses committed throughout history."

NEW LAWS CONCERNING THE CHURCH IN YUGOSLAVIA

In every communist-dominated land, the godless regimes maintain that believers have complete freedom to confess their religion, if only such is not detrimental to the state.

The constitution of Yugoslavia provides for such a position, but amendments are gradually being added to it which limit the freedom of believers more and more.

The constitution of 1974 confirmed the rights of believers which were set down in 1965. Prior to that, the constitution of 1945 was in force, which had given more rights to individual provinces. In the '60s the constitution was altered, reflecting a more centralized government. In 1974 it was again reviewed, but was confirmed without further alteration. In 1975-6 the constituent republics and autonomous regions drafted their own laws governing religion, all of which were submitted to public discussion in which religious communities were invited to take part, an opportunity which the Orthodox and Catholics availed themselves with vigor.

Then laws were drafted in which it was confirmed that religion is the private matter of each citizen and no one can be compelled to enroll in or withdraw from a religious community. All religious communities are separated from the state and can function freely, but only within the bounds of "religious acts" which are precisely defined. All religious communities are legal entities, equal before the law, and may acquire property within the limits determined by the law. The law forbids hatred and intolerance as regards nationality being preached by religious communities. This latter point is very important for a government faced with Yugoslavia's ethnic disparity and, furthermore, religious diversity (Orthodox, Catholic, Protestant, Moslem, and a small number of Jews).

In August of 1977, as Religion in Communist Lands (summer, 1980, #2), a magazine published in Engalnd, reports, a survey of the new laws governing religion enacted in the various republics and autonomous regions of Yugoslavia appeared in the official Yugoslav quarterly Survey, an examination of which indicates that believers' rights have been further limited by the adoption of a whole series of new measures.

The new laws do not foresee the possibility of believers occupying high posts, such as diplomats, military officers or senior government functionaries. In such positions one finds only those who are members of the League of Communists. A known believer has difficulty finding a position as a teacher, except in such cases where the subject he is planning on teaching is considered "neutral." Religious communities have been deprived of the possibility of taking part in the social life of the country. Believers, on an individual basis, (including priests) can express their political opinions in the Social Alliance. New communities may form only on condition that they inform the government, a month in advance, of their desire to commence services, and they must register.

In all the republics of the land (Serbia, Croatia and Slovenia) it is acknowledged that the government dare not offend the sensibilities of believers, attacking their activities, periodicals, etc. Also forbidden is the interference of representatives of the regime in the sessions of any religious assembly. The law adopted in Macedonia augments this by forbidding the spread of religious intolerance in sermons.

A series of restrictions has been enacted on religious publications, which must be registered and dare not touch upon any theme which is not strictly of a religious nature. The Catholics tried to obtain access to radio and television for their purposes, but were unsuccessful.

Priests are permitted to visit believers in hospitals, but not in prison, and only if they conform to "house rules" and do not disturb the other inmates.

A new feature of the recent laws is the ban on social activities of the Churches. In Croatia there was an attempt to forbid the charitable work of Catholic organizations, but the termination of their activity would have left such a gap in that province that the atheists had to withdraw that clause from their draft. More energetic pastors tried to organize excursions, clubs for the youth and sports competitions, but the government has virtually put a halt to such activities.

The teaching of the faith is permitted on parish property or at home, but never in school. However, the government strives to hinder this in every way possible, arranging extracurricular entertainments for the youth, excursions or performances. In order to instruct a child in one's religion, permission must be obtained from both parents as well as from the child himself, and such instruction may commence only when the child reaches

adolescence (ten years of age in Macedonia; fourteen in Croatia). In Macedonia an attempt was made to forbid religious instruction to all under the age of seventeen, but word of this was leaked to the press, and the resulting outcry was so great that the proposal has been dropped until a time more opportune for the communists.

In Slovenia and Serbia the law forseees the possibility of using church bells as a warning during natural disasters, and Macedonia's law provides for church buildings and courtyards being used in emergencies.

Several paragraphs of the laws further inhibit the faithful, while other amendments bestow upon them considerable privileges. In many cases the laws concerning religion are vague (perhaps purposely). In many cases, especially in the provinces, local representatives of the regime will have considerable control over the parishes. The Yugoslav communists have in this regard seemed to have learned something from the Soviets, and parishes will be left to the mercy of a government-appointed bureaucrat. However, compared with the conditions in the U.S.S.R., the Church in Yugoslavia enjoys considerably more freedom. Stella Alexander, the author of the article, supposes that the reason for this is the ethnic diversity of Yugoslavia which must be preserved as a unified country. From the time King Alexander formed the nation, a period of time has passed which is insufficient to instill in these peoples a sense of true unity. The Churches' cooperation in this matter is very important to the government, which explains the communists' comparatively mild measures with regard to religious bodies which they despise.

DIVORCE IN GREECE

As the New York Times reports in its August 25 issue, the Greek government, which has only just entered into diplomatic relations with the Vatican despite the protests of the hierarchy, and has condemned a bishop who roused the populace in defense of morality against German nudist tourists who have established themselves on one of the islands, is again taking an essential step towards destroying the Christian foundations of the Greek Orthodox people.

The time the question centers around the liberalization of the divorce process. Like all the other Orthodox Churches, the Church of Greece permits divorce for a number of reasons, but usually it is a protracted process in spiritual court. At present, Greece has the lowest divorce rate in the world—3.8% per 10,000,—whereas in England it stands at 8%, in France at 10%, and in Sweden, the first country in the world to permit the open dissemination of pornography, even in university courses, it has reached 13.6%.

There are now in Greece to be found some 10,000 people who, while separated from their spouses, have not obtained a legal divorce. Leonidas Pavlopoulos, a young lawyer, consider the Greek laws in this regard "inhuman,...the most backward in the West." He is opposed by Ioannis Drosopoulos, general director of the Ministry of Justice, who expresses the fear that the greater facilitation of divorce will inevitably have a very detrimental effect on Greek family life.

Last year the government put into effect a short-term law (it was in effect some six months) making divorce possible if an applicant had been separated from his or her spouse for six uninterrupted years. 8,133 Greeks applied for divorce on these terms, but only 250 have been granted. This is explained principally because if the partner of the one applying for the divorce objects, he or she may appeal the case. The law had not

been in effect long before it encountered a serious obstacle. In Greece civil marriage does not exist; ecclesiastical marriage alone is recognized. The civil courts reached a decision on 250 divorce cases, but hierarchal consent was then necessary if remarriage was planned, and the hierarchy is, quite naturally, opposed to this meddling with canon law. Several bishops, very reluctantly it is true, agreed to comply with the new law; but there are those who have categorically refused. One such, for example, is Metropolitan Augustine of Florina who, despite the demands of the civil court, refuses to issue an ecclesiastical divorce on grounds not recognized by the sacred canons. Thus, the Council of State, Greece's highest court, has found him guilty of dereliction of duty and he now faces a possible prison term of up to three years. He must appear before an appeals tribunal on September 5.

Both opponents and partisans of divorce consider that the introduction into the life of Greece of the practice of civil marriage would alleviate the general situation, rendering it more logical, for the civil authority, which never concludes the marital contracts of its citizens, cannot annul them. But this, naturally, cannot fail to affect the spiritual standards of the Orthodox family which proponents of liberal measures wish "to liberate finally in the months ahead." Apparently the example of the morally bankrupt West does not frighten the Greek government.

A CONSULTATION OF THE WORLD COUNCIL OF CHURCHES IN YUGOSLAVIA

The Path of Orthodoxy, the mouthpiece of the Serbian Orthodox Church in America, in its July-August issue reports that a meeting will take place in the Zicha Monastery from September 20-25, the theme of which will be "the preaching and communication of the Christian Faith today." This meeting is being arranged by the W.C.C. and its Secretariat for Orthodox Relations of the Commission on World Mission and Evangelism.

Prof. Ion Bria, the official representative of the W.C.C. at this consultation, has stated that "it will try to see how the training of our priests and the organization of our parishes can better serve their missionary vocation.

"The Zicha meeting will also try to define the responsibilities which Orthodox priests should take up beyond preaching and liturgical celebration, the new forms of language and of communication necessary to spread the Christian Faith today outside the walls of the churches.

"This consultation will be the last of a series of Orthodox missionary meetings which were begun in 1973."

In all of this one cannot but express wonderment over the sad fact that the Protestant World Council of Churches is meddling in questions of the education of Serbian Orthodox priests and even in liturgical reform. The questions posed by the consultation should, without a doubt, be the object of the deliberation of the Serbian hierarchy, not of the heterodox.

AT THE TRIAL OF FR. GLEB YAKUNIN

The following is a translation of an article of the above title which appeared in the August 28 issue of the New York-based, Russian-language daily newspaper New Russian Word:

"Moscow, August 27 (Reuters)—Two representatives of the Moscow Patriarchate—the monk Joseph Pustoitov and Professor Alexis Osipov of the Moscow Theological Academy—appeared at the trial of Fr. Gleb Yakunin. They declared that documents which Fr. Gleb Yakunin composed and disseminated have been detrimental to the successful activity of representatives of the Russian Church at religious conferences abroad.

"The source of this information was Iraida Yakunina, the wife of the accused, who was the only one of Yakunin's relatives permitted in the courtroom. Among other accusations brought against Yakunin was the allegation that he was involved in dubious transactions involving icons. Furthermore, the prosecution presented to the court as evidence letters written by Yakunin, in particular a letter to the socialists of Portugal, in which the author prevailed upon them not to vote in favor of the socialist party.

"Two other religious activists are also under arrest—Lev Regelson and Victor Kapitanchiuk—and they denied in their depositions that the activity of Fr. Yakunin harmed the Soviet government.

"Fr. Gleb Yakunin was ordained in 1962, but four years later was stricken from the list of clergymen. The cause of his downfall was the criticism he voiced in an address to the Moscow Patriarchate, because of its readiness to be subject to government control.

"Court sessions continue.

Demand of the Prosecutor

"At the end of his summation, the prosecutor demanded that Fr. Gleb Yakunin be sentenced to five years of imprisonment in a correctional labor camp and five years of exile (two years less than the maximum term which can be imposed for such an accusation).

"Yakunin was arrested on November 4th of last year, at the same time as Tatiana Velikanova, a member of the group for the defense of civil rights. It is not known what accusations have been leveled against her. Foreign reporters have been forbidden access to her trial. A British diplomat who tried to gain access to Yakunin's trial was told by the militiaman guarding the premises that there was not free space in the courtroom.

"As Yakunin's wife reports, the accused stated at the trial: 'I consider my activity the product of my religious conscience as a priest, and the work of a Christian.'"

According to the latest information received, Fr. Gleb has been condemned to five years of convict labor and five years of exile thereafter. The matushka of Fr. Gleb Yakunin (the sole person close to him permitted in the courtroom) told foreign correspondents that her husband departed himself with dignity at the trial and passively listened to the sentence. He did not acknowledge himself guilty.

May God help this confessor and his unfortunate family!

PERSECUTION OF THE COPTS IN EGYPT

In its August 24 issue, the newspaper National Catholic Register printed an extensive article on the position of the Copts in Egypt, authored by Thaddeus Wojcik, a priest of the "O.C.A." who is one of its permanent correspondents.

According to Fr. Wojcik's information, over the past several years the Moslems have begun to persecute the Copts so persistently that, as a form of protest, Pope Shenouda III, the head of that church, and his entire episcopate refused to celebrate Pascha this year.

In spring of this year President Sadat of Egypt passed new laws which have curtailed tremendously the rights of Christians in that Moslem land. Great pressure is being brought to bear on the Christians to convert to Islam, while any Moslem who converts to Christianity is brutally executed in accordance with their law. The Moslems have begun to kidnap Christian

girls and force them to convert to Islam. The radio and press are constantly coming out with anti-Christian statements which the Christians are not permitted to refute.

To compound the tragedy, the head of the government customarily sends greetings to the head of the Coptic Church on major Christian feastdays, but this year Pope Shenouda refused to accept Sadat's paschal congratulations.

This circumstance so angered the president that on May 14 he delivered a 2-hour long speech in which he accused the Copts of conspiring to blacken his name. "I describe these things by summing them up in one word: extortion," said Sadat. Meanwhile, beginning with 1977, Christians, for the most part Copts, have been subjected to systematic assaults by Moslems. Thus, in August of 1977, in Assuit (Upper Egypt), Moslems demolished restaurants, shops and many homes belonging to Christians. Also destroyed was the Coptic Cathedral of the Archangel Michael and a Protestant church. In Aswan, a Coptic priest was stabbed, and in 1978 a priest and deacon were knifed during an attack on a monastery. That same year, in September, a priest named Mutagalli was murdered, and his wife was crippled as a result of her wounds. In March of 1979, the Moslems burned down the Church of the Holy Mary in Cairo.

Just as in Iran, Egypt, too, is experiencing the rise to power of a fanatical Islamic group, there known as the "Moslem Brotherhood," one of whose members was, it is rumored, President Sadat himself. All the attacks against Christians in Egypt may be attributed to this group.

The Copts are adherents of the monophysite heresy and fell away from the Church in 451 after the Fourth Ecumenical Council, which defined the dogma of the divine manhood of the Savior. Modern-day ecumenists, wishing to avoid the term "heretic," refer to the Copts and other groups that share their heresy as "pre-Chalcedonian Christians."

It is noteworthy that a priest of the "O.C.A." does not view them as heretics (those who have sinned against the foundations of the teaching of the Faith), but only as schismatics who have fallen away from the Church for reasons of an administrative nature, which is often a passing phenomenon.

At present, both Catholics and the Moscow Patriarchate are conducting dialogues with the Copts on the possibility of reuniting with them.

ARCHBISHOP VALERIAN TRIFA

In its August 27 issue, the New York Times reports that Valerian Trifa, the bishop who heads the Rumanian Orthodox group which forms part of the "O.C.A.", has, in effect, relinquished his U.S. citizenship in Detroit, Michigan.

In 1975, Jewish organizations brought an action against him, stating that as a participant in the pogroms that took place in Bucharest, Rumania, during World War II, and an officer of the "Iron Guard," a militant, pro-Nazi organization, he hid his past from the American authorities when applying for citizenship. The Rumanian communist party, on the basis of inquiries from America, provided what documentation it possessed on the Bishop Trifa case in return for a trade agreement with the United States government.

Archbishop Trifa issued a statement through his lawyer that: "the relinquishing of my citizenship is in no way to be considered an admission of the government's allegation in any manner, form or substance." He also said that "the tremendous cost, the enormous amount of time, the heavy burdens of many years of litigation and harassment have rendered me unable

to defend effectively myself and give full measure to the parishioners of my far-flung episcopate." It is to be expected that a federal judge will sign documents to initiate deportation proceedings to expell Archbishop Trifa from the country.

Valerian Trifa's lawyer said that he has no doubt that his client would wish to remain in America. Where Bishop Valerian will elect to go is not yet known. The author of the article on Trifa doubts that Rumania would consent to accept him.

Knowing well the state of affairs in communist lands, one would suppose that Rumania is the last place in the world which Archbishop Valerian would agree to go to.

THE VATICAN & MOSLEMS

In connection with the observation of the end of the Islamic fast of Ramadan (July 13-August 11), Archbishop Jean Jadot, head of the Vatican's Secretariat for Non-Christians, read his first public message to the Moslems, in which he spoke of his "sentiments of brotherhood" for the Moslem world.

"Faith in God remains our common ideal for the building of a society in which all men recognize each other as brothers walking toward good in the light of God," said Jadot.

"Is this not a pressing reason for Moslems and Christians to engage in frank and open collaboration for the progress of man and the extension of peace and fraternity in the free profession of the religion proper to each?" continued the archbishop.

In its August 24 issue, the newspaper National Catholic Register stressed that this was the first official statement by Jadot in his new role as head of that division of the Vatican's Secretariat.

It is noteworthy that greetings are being sent to the Moslems by the Vatican just when the persecution of Christians is being intensified in the Moslem world.

ANGLICAN DISSIDENTS & THE ROMAN CATHOLICS

The press has reported a sensational resolution by the Vatican in regard to 75 Anglican priests and somewhat more than a thousand laymen who have submitted a petition to be received into the bosom of the Roman Catholic Church in their orders and with permission to retain certain of their own ritual peculiarities.

The Vatican has consented to receive the Anglicans who broke away from the Episcopalian Church over their refusal to accept the ordination of women and a number of innovations in their liturgy. Of the 75 concerned, half are married. In view of the special, exceptional circumstances and setting thereby a new and important precedent, the Catholics have decided that married Episcopalian priests may remain married, on condition that they be ordained by Catholic bishops. It was also decided that they could keep a portion of the peculiar practices of the Anglican ritual and use the so-called Anglican Book of Common Prayer. All the minute details must be negotiated through the National Conference of Catholic Bishops in America, thanks to whose initiative the Vatican consented to study the problem. It is understood that the Episcopalians must acknowledge all the Catholic dogmas and, first and foremost, accept the infallibility of the pope. In accordance with the agreement, if the wife of any one of these Anglican priests dies after he has received Catholic ordination, he may not remarry; likewise, such a priest may not be elevated to the rank of bishop in the future.

All of these details were announced by Archbishop John R. Quinn of San Francisco, president of the National Conference of Catholic Bishops.

The Catholic priest Miles Riley, a spokesman for Archbishop Quinn, said: "A lot of people are going to see this as a foot in the door...A precedent-shattering breakthrough like this has got to have enormous implications."

According to a report in the September 1 issue of Newsweek magazine, the Vatican's Congregation for the Doctrine of the Faith was extremely upset by Archbishop Quinn's publicizing of the details of the agreement. When asked by journalists to spell out the ramifications of the Catholic Church's new policy, a spokesman for the Congregation replied testily: "We know nothing about it. Ask Archbishop Quinn—he has all the answers!"

As the reporter correctly surmises, the Vatican, of course, knows a lot more than it cares to say, but, apparently, had not assessed the tremendous consequences of this resolution for those who have long dreamed of a Catholic married clergy, and there are many such.

The Jesuit John Coleman, attempting to explain that this decision is not so significant after all, said that "the ruling is simply an exception made to accommodate this particular group. It appears to be a haven for the group until the married element in its priesthood dies out. It is a dead-end dinosaur."

Hereafter, all Anglicans who wish to convert to Catholicism will be in the same position as all Catholics if they desire to become clergymen.

As the newspaper Catholic News reports in its August 28 issue, in the past there have been cases of the Vatican making such exceptions. Thus, in Brazil, during the reign of Pius XII, a married former Presbyterian minister by the name of Solomon Ferraz, who had been initially received, ordained and consecrated bishop by a schismatic Catholic bishop, was, after the latter's death, received into communion by the pope, who formally acknowledged the "validity of his orders" and appointed him titular bishop of Eleuterna. Bishop Ferraz even took part in the Second Vatican Council. When he died in 1969, L'Osservatore Romano, the official mouthpiece of the Vatican, published the usual front-page obituary, but without biographical data.

The Catholics' doctrine of the "indelibility of priestly ordination" (if performed using the proper formula) continually leads to such absurdities as the case of Solomon Ferraz and a number of others.

The Vatican fears that Archbishop Lefebvre, who is in schism from it, can, whenever it suits him, ordain a bishop for his group and, according to Roman practice, the pope will have to acknowledge the efficacy of such an ordination, just as he has accepted all the ordinations of conservative Catholics performed hitherto by Archbishop Lefebvre.

A MEETING BETWEEN THE POPE OF ROME & THE CATHOLICOS OF GEORGIA

In its August issue, the Orthodox Church, official mouthpiece of the "O.C.A.", reports that on June 6 a fraternal personal meeting between the Pope of Rome and Catholicos of Georgia took place.

Before the Revolution in Russia, the Church of Georgia was headed by an exarch, but soon after the Revolution, without prior arrangement, it declared itself to be autocephalous; its status as such was not recognized by all, and what recognition it did receive was not immediately forthcoming.

Catholicos Iliya took part in the negotiations with the Catholics on the Island of Rhodes and is one of the six current presidents of the W.C.C.

The Pope, greeting his guest, said that he was glad to see him directly after the sessions of the joint Orthodox-Catholic Commission, for "the long course of our history has led to sad, and sometimes bitter divisions which have led us to lose sight of our brotherhood in Christ... Our progress towards unity in faith must be matched by constant growth in knowledge and understanding of each other, and by an ever-deepening love."

A NEW GAME DEVISED BY AN ORTHODOX PRIEST

The Orthodox Observer, a newspaper published by the Patriarchate of Constantinople's exarchate in America, in its August 13 issue printed a family column authored by the priest Demetrios Kavadas, in which he describes a game which he invites all the newspaper's readers to participate in.

The priest Kavadas asks the reader, who is resting comfortably in front of the television screen, to imagine that the Savior appears unexpectedly in the room. What would one's reaction be? What would one do for Him?

The game then requires that the whole family gather together, set an icon of the Savior in its midst and, over a period of about twenty minutes, write all that comes to mind, directing one's thoughts and requests to Him. These letters should then be sent to the editor of the paper and, from time to time, excerpts from them will be printed in the column without reference to the name or address of the author.

To help start people off, eleven model "prayers" are provided in the column. With but one exception, that calling for the opening of one's spiritual eyes, they are all decidedly materialistic.

RETIREMENT OF THE JESUITS' SUPERIOR GENERAL?

In its August 17 issue, the National Catholic Reporter reports that Pedro Arrupe, the 72-year old head of the Jesuits, submitted his resignation to Pope John Paul II, but the latter, "in view of the good of the Church and of the Society of Jesus," has asked him to remain at his post. "With ready and filial obedience," Pedro Arrupe has bowed to the papal will and withdrawn his resignation.

This report contradicts rumors which circulated throughout Rome last June. It was then reported that the Pope had demanded Arrupe's resignation, to which the latter, though very reluctantly, was forced to submit.

There are so many dark pages in the History of the Society of Jesus that it is not always possible to place any credence in what is written of it in the press. It is certain that over the last few months the Pope has several times expressed his displeasure to the Society's General that his subordinates have become worldly, modernistic and have gotten out of hand. Citations from the Pope's letter to the Jesuits were published in a number of newspapers. Arrupe then issued a new instruction for the Jesuits who were to pull themselves together and become more obedient and spiritual. It is quite possible that he himself managed to talk the disgruntled pope into not forcing his to submit his resignation. As Jesuit practice shows, one of the most important vows taken by members of the Society (i.e., unconditional obedience to the pope) is far from universally observed. A number of popes have striven unsuccessfully by means of various decrees to suppress their "obedient" Society, but quite without effect, and at times even with sorry consequences for themselves, such as premature death.

INCREASED INCIDENCE OF THEFT OF SKULLS FROM CEMETERIES

In its August 22 issue, the New York Daily News reports that the Cemetery of St. Michael in Queens, one of New York City's five boroughs, has been burglarized.

The cemetery's watchman noticed that one of the mausolea and two underground vaults, located near the intersection of the Grand Central Parkway and the Brooklyn-Queens Expressway, had been broken into. To gain access to one of the vaults, the thieves had to remove a 2,000-pound stone lid. On entering, they pulled the coffins from their shelves, completely demolishing at least twelve.

The police have not yet found the criminals, but Detective David Katz said that three years ago in the same cemetery four persons were arrested, including a self-professed witch, who were stealing human skulls to sell them to various occult cults. It is said that at that time a human skull could be sold for about \$500; the price has doubtless risen over the intervening period.

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AVAILABLE FROM THE SYNOD BOOKSTORE:

An 8x10 color photograph of His Eminence, Metropolitan Philaret, in a folding cardboard jacket of good quality. Price: \$10.00 each.