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**CHURCH NEWS
639 Center Street
Oradell, NJ, 07679-2003 USA
Tel: 201-967-7684**

FROM THE LIFE OF THE RUSSIAN ORTHODOX CHURCH OUTSIDE OF RUSSIA

The First Hierarch of the ROCOR, who in November of the last year suffered a fall and broke his hand and collar bone, on the Sunday before the Exaltation of the Cross resumed presiding at the Divine Services and preaching.

The health of His Eminence the Metropolitan evidently has significantly improved and he has resumed his regular schedule.

According to reliable information, the rector of Holy Virgin Protection Church in Ottawa (Ont., Canada) Archpriest Dimitri Sever, who built this outstanding memorial church, **has left ROCOR for the Moscow Patriarchate.**

Unfortunately, in spite of long standing serious accusations against Fr. Sever of dishonest actions while building an old age home (this story was even covered on the Canadian version of the TV program "60 minutes") and also other various acts of dishonesty, the Metropolitan refused to believe doubtless facts and against did everything to protect this unworthy clergyman.

At present, the parish is busy with legal problems, since there is a good reason to believe that Sever had transferred the ownership title to his own name.

His Grace Bishop Gabriel of Manhattan and Deputy Secretary to the Synod of Bishops of the ROCOR sent through the Internet an instruction addressed to the clergy and laity of the Eastern-American and New York Diocese which he started to govern on request of the First Hierarch during the latter's illness.

The instruction dated October 1st states: "It was with considerable dismay that I have recently learned that a priest of our Church has invited a member of the hierarchy of the Orthodox Church in America to the formal banquet concluding this year's Annual Russian Orthodox Music Conference, in Los Angeles, California

The annual Choir Conference is organized by the Russian Orthodox Church Musicians Committee, which functions under the aegis of the Synod of Bishops of the Russian Orthodox Church Outside of Russia. In the past, members of other Orthodox Churches have been permitted to participate in the conferences. Still, I found it wholly unacceptable that a bishop of the Orthodox Church in America has been invited to attend an official banquet, where it is doubtless intended that he occupy a place of honor at the table.

The hierarch in question has not shown himself to be a friend of the Church Abroad. He has on number of occasions seen fit to attack our Church on the internet, characterizing it as ultra-conservative and even accusing it of fanaticism. Furthermore, he is a bishop of an ecclesiastical group which formally broke away from our Church in 1946. His fellow hierarchs avail themselves of every opportunity to characterize us as uncanonical and schismatic because we refuse to acknowledge the spiritual authority of the "Mother Church," which is, in their opinion, the Moscow Patriarchate. More importantly, the OCA continues to compromise Holy Orthodoxy, as do almost all of the "official" Orthodox Churches, by actively propagating in the ecumenical movement. I am unaware that the hierarch in question has personally renounced the ongoing betrayal of the Orthodox Faith inherent in participation in this movement, or better to say, this pan-heresy. Nor am I aware that he in any way admits that from the time of the lamentable schism of the Cleveland Sobor of 1946, the Metropolia (later known as OCA) has systematically misled its flock, and continues to lead it toward the spiritual abyss by the way of countless deviations from the truth and traditions of Holy Orthodoxy.

Multitudes of Orthodox Christians, seeking the purity of Orthodoxy, have abandoned the modernist jurisdictions (the OCA among them) in recent years and joined themselves to our Church Abroad. How then can one justify inviting one of the very bishops they fled to participate in an official banquet at which members of all our dioceses will be represented? What sort of message would we be sending? That the differences which separate us no longer matter?

Accordingly, though I cannot issue directives binding on the clergy and faithful of dioceses other than my own, I hereby stipulate that the clergy of the Diocese of Eastern America and New York instruct those of their parishioners who will participate in the Conference in Los Angeles, that they absent themselves from the banquet if any OCA hierarch attends. And if, during the vigil or Divine Liturgy such a hierarch enters the sanctuary (altar), those who are members of our diocese are hereby instructed to leave the service immediately

When this topic was discussed at the recent session of the Synod of Bishops, His Eminence, the Metropolitan noted that although the inviting of such a bishop may seem to be a matter of no grave significance, we should not forget that in the early Church the Eucharist was followed immediately by a common meal, known as agape meal, which was, as it were, an extension of the Eucharist, further stressing the mystical unity of the communicants.

It has been a long time since we were in spiritual union with the OCA. It is therefore especially inappropriate that one of their hierarchy partake with us of a formal meal provided by one of our organizations, for our faithful, following the divine liturgy at one of our cathedrals.

In Christ, Bishop Gabriel"

This excellent instruction from His Grace Bishop Gabriel deserves much attention and it is to be hoped that those whom it does concern would diligently follow it. His Grace Bishop Gabriel does not mention in his instruction a Los Angeles clergyman who invited to a banquet a bishop of OCA, but to those, who have a chance to follow the internet polemics, there remains very little doubt that the invitation was made by the rector of Transfiguration parish, Archpriest Alexander Lebedev.

On August 12th the orphanage in Chile which was established more than 30 years ago by Abbess Juliana suffered a fire. It was started by a spark from a short circuit. Fortunately, it happened during the daytime and all the children were led from the burning building to safety. Unfortunately this large wooden building was not insured while at present its value was estimated to be \$777,000.

Metropolitan Vitaly issued an order to have collections made through out all the parishes of the ROCOR.

FROM THE LIFE OF THE RUSSIAN ORTHODOX CHURCH

An Anathema

The magazine "Suzdal Diocesan Herald" in # 7 of 1999 published the following information entitled "In the Synod of Bishops of the Russian Orthodox Church."

"During the first days of the Great and Holy Lent there was a meeting of the Synod of Bishops of the Russian Orthodox Church [MP] at which, in part it was decided regarding those communities and brotherhoods and clergymen who although they have received documents stating their dependence to the Russian Orthodox Church, they live according their own regulations and own means, and do not have any communion either with their ruling bishop, nor with their fellow church members.

1. Clergymen who have no contact with their bishops are suspended until they repent.
2. The communities and brotherhoods are to be excluded from the diocese of the Russian Orthodox Church and are deprived of the right to function as an ecclesiastical community within the Russian Orthodox Church.

Also a decision was made about hierarchs and representatives of clergy in the Moscow Patriarchate, who received their rank through intervention of the secular organs of the state and who so far have never repented before the Church. Regarding them, it was decided to annually to proclaim ANATHEMA on the Feast of Orthodoxy by adopting the following text:

"If any bishops, using the secular authorities, through them seized authority in the Church of God, and enslaved her, may they and all those who support them and are in communion with them and who do not listen to Lord's Law, be ANATHEMA."

This regulation, accepted by the Synod of Bishops of the Russian Orthodox Church (only slightly rephrased) almost fully cites the 30th Apostolic canon.

It is a shame that the Synod of Bishops of the Russian Orthodox Church Outside of Russia never issued a similar regulation. If this were done by the Church Abroad, probably a number of her bishops, clergymen and lay people would think twice before working towards communion with the Moscow Patriarchate!

The Repose of a Confessor of the Faith

On Sunday, August 8th in the age of 82 years the Schema-Abbess Joanna reposed, known in the world as Lydia A. Sanina. She was born in the Kherson Region in the village of Novaya Mayachka.

A professional middle school teacher, she could teach Russian language and literature, but she left this job, because it involved the requirement to include also anti-religious propaganda.

In September 1998 the Schema-Abbess Joanna (the tonsure name given her in 1960 was Seraphim) dictated her last will. Considering it to be very edifying, we have decided to publish the complete text of the last directions of one of confessors of faith in the contemporary Russia:

Being of sober mind and of sound memory but physically handicapped, I asked my cell attendant Helen (Novosilova) to write down my verbal spiritual testament.

I, the unworthy Schema-Abbess Joanna (Sanina) testify to the ineffable blessings of God which were manifested upon me through His graciousness. I realize that my life is coming to an end and it is hard to say of which there was more on my life's path: joys or sorrows.

I can only testify that the Lord was always with me and I may repeat again the words of St. John Chrysostom: "Glory to God for all things," because the Lord supported me when I was confined and during the days I was free of imprisonment. The Lord surrounded me with the care of those who served Him with all their heart and carried their heavy cross with Christian patience. They directed me to the path of Christian and monastic good works.

In the first place are my pious parents, Athanassy and Anastasia (the nun Agnia), who taught me the first steps of Christian piety, opened the child's heart to Christ, and led into the fold of the Holy Orthodox Church.

My parents suffered at the hands of the godless government for their devotion to the Holy Orthodoxy. My father, Athanassy, was jailed and required to make a choice: to recognize the apostate declaration [of Sergius] or not. Christian conscience and human decency did not permit him to betray the Church and Orthodoxy. He was not released from prison and he reposed in the Lord from the sufferings and horrors of prison confinement. My mother (the nun Agnia) was jailed for 25 years. She walked out spiritually unbroken and without ever submitting to those who wanted to force her to betray the Holy Church and Holy Orthodoxy.

May the Lord grant His heavenly Kingdom to all of those who suffered for Christ's name.

Nor did I, Schema-Abbess Joanna, avoid the judgement of the godless and the horrors of inquisitions, in which investigators not only undermined one's human dignity, but also oppressed one's personality, disfiguring a person, draining out the soul. Only the Lord's help, deep faith and heartfelt prayers sustained the weak will of a human being.

"Execution!" - a word pronounced in court ushered in the joy of the end of suffering for Christ and the acquisition of a martyr's crown. And how strong was the desire to gain it! But the Lord willed otherwise. Execution was replaced with 25 years of confinement.

Wearisome days of exhausting hard labor. Horrible nights of investigations, the grind of unlocking doors, the rumble of bolts and the dread of saying a word that might cast a shadow upon a neighbor or a faraway one, be it relatives, acquaintances or even totally unknown persons, the fear to speak.

Today, all of this is left behind - a long, very long life.

Our community, led by confessor Priest Monk Seraphim (Goloshchanov) who was previously a resident of the Drandsky Monastery, faithfully preserved the traditions and testaments of His Holiness Patriarch Tikhon. We did not join the Sergius Patriarchate, we did not bend our necks under the spiritual yoke of leaders of this organization. The Truth of Orthodoxy -- that was the main thing for us.

It is very sad that so many did not happen to notice in the Sergius Church the ferment of the Renovationist heresy, a subtle spiritual *prelest*, related to the similar one which at one time fell St. Nikita of Novgorod and the righteous Isaakii, a recluse of Kievo-Pecherskaya Lavra. The fruits of this prelest brought the faithful to a state of spiritual loss of feeling, the state of luke-warmness [apathetic indifference]. One can get warm and dry his clothing only at the bright, burning campfire. But at the one which only smolders, there is nothing but a stink from the smoke which irritates the eyes. The Moscow Patriarchate established by Stalin and Metropolitan Sergius spiritually disfigures only, while presenting lawlessness as a law. It happens imperceptibly, drop by drop a spiritual poison is poured into the consciousness of Orthodox people. After all, it is psychologically necessary to break their Orthodox spiritual immune system in order to prepare them for the acceptance of Antichrist. The inward is replaced by the external. Do remember: the faith unto Truth does save and faith in a lie and demonic prelest destroys (Bishop Ignaty Brianchaninov). As much as you can, do remember the words of the Holy Apostle Paul written in his Epistle to the Thessalonians: "Because they received not the love of truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe in a lie." (Thess. II: 10-11). May these words not be fulfilled in us! May the Lord enlighten the mind and heart with the knowledge of spiritual understanding by the love for the truth of our Holy Faith.

Eternal memory to our spiritual teachers who reposed in Lord, Priestmonk Seraphim, Priestmonk Tikhon, Monk Mark, Priest Michael, my fellow Abbess Lavrentia with her sisterhood; they willed to me their convictions and devotion to the truths of the Faith. Our community consisted of some 200 members and how unbearably hard it was after the repose of Priestmonk Seraphim to find true pastors, but the Lord did send them to us. Verily, the Lord's words were fulfilled in us: seek and ye shall find, knock and it will be opened unto you.

I will not conceal from you that with the great caution and care I arrived in Suzdal looking for a confessor for our community. Then there were coming sisters and those, who were of the same mind with us. These were the first unforgettable hours of the full value prayers in the church, decorated with holy icons, at iconostasis, at sarcophaguses of saints and miracle workers of Suzdal. What happiness at the end of earthly life did the Lord send me and to our community. For 67 long years we did not dare to cross the threshold of a church, being afraid to unite with the Sergianists' deception. And now, the merciful Lord not only willed that I visit Suzdal, the God-saved city and pray in St. Tsar Constantine Church, but also that I stay here and fulfill the obedience laid upon my shoulders: to be an abbess in our convent of St. John Maximovich the Miracle-worker. With great fear and qualms I entered upon this walk of life, trying always to justify the confidence which was placed in me. There were many errors, indeed, voluntary and involuntary. I was insolent and irritating, but I sincerely loved and love God and the truth of our holy Orthodox Faith. I was always zealous and I am zealous for the glory of God, about the well-being of our holy convent of the saintly miracle worker John Maximovich.

I beg the pardon and blessing of the builder of our community, His Eminence Archbishop Valentine, their graces the bishops, our clergy and of all those with whom I had connections.

I am grateful to all the faithful residents of Suzdal for their love and attention. May the Lord bestow His grace upon all of you and may He arrange your lives in every piety and chastity: may your hearts be strengthened in the truth of our holy Orthodoxy.

Do not abandon the prayer rule; be zealous for Orthodoxy; keep the memory of our saints the New Martyrs; take care of our convent. Do not lean either to right, nor to left, walk only the path which was willed to us by the Lord. This path will bring you to eternal life in the Kingdom promised to us by the Lord.

The schema-Abbess Joanna Sanina (Lydia)

September 14th 1998

An Ecclesiastical School for Clergy and Laity in Suzdal

With the blessing of His Eminence Valentine, Archbishop of Suzdal and Vladimir, in this city is being organized an ecclesiastical school for clergy and lay people, based on the St. Petersburg's Orthodox Enlightenment Center (former St. Petersburg Diocesan School of the MP). As much as possible, the program will approximate the seminary course. The students will learn Church Slavonic, history of the ancient and the Russian Church, the Old and New Testaments, dogmatic and comparative theology, liturgics, canonical law and iconography.

St. Petersburg's Enlightenment Center is renown for their zeal for pure Orthodoxy and this is why the majority of teachers in this Center entered the jurisdiction of the Free Russian Orthodox Church while others, unfortunately happened to land in the jurisdiction of the Greek Synod of Metropolitan Chrysostom. Sadly, according to existing information, at present there are in Russia several Greek Old Calendar groups, each of which does not recognize the other and they create more confusion among the Russian people who are not knowledgeable in matters of canonical rules regarding the borders of any local Church.

St. Petersburg Ecclesiastical School was opened in 1989 with the blessing of Metropolitan John (Snychev) and operated until his repose. Metropolitan Vladimir, who replaced him in the St. Petersburg Diocese, appointed a priest to the school's parish church to oversee these courses. But he did everything possible to see to it that the school was closed.

However this Center of Orthodox Enlightenment nevertheless established branches in Riga (Latvia), Mariupol and now in Suzdal. For information call the Administrator, Natalia D. Nedashkovskaya, 19527 St. Petersburg, ul. Zamshina 27-4-121.

THE MOSCOW PATRIARCHATE AND ITS ECUMENICAL ACTIVITIES

From time to time the Moscow Patriarchate asserts that she has left the World Council of Churches, yet her Ecumenist activities have yet to cease. A large number of her hierarchs, as much as before, maintain close relationships with Catholics and the Director of the Foreign Relations Department of this Patriarchate, Metropolitan Kyrill of Smolensk goes out of his way to find a reasons to indulge them.

A very non-Ecumenist newspaper "Radonezh" in the issue # 9-10 (91) for the current year reports that on May 21 there was a meeting of the "Council of the Interconfessional Consultative Committee" chaired by Metropolitan Kyrill and the Catholic Archbishop for Russia, Tadeusz Kondrusiewicz. The reason for this meeting was a preparation of a scientific theological conference for 2nd millennium of Christ's Nativity. A conference, set for November 23-25, is to be held in Moscow. The theme of this particular conference will be the Apostolic words, "Jesus Christ, the same yesterday, and today, and for ever." (Heb. 13: 8)

The newspaper stresses that these assemblies are still held despite the obvious and strong opposition of Orthodox Church going people to this kind of meeting.

At the same time, in connection with events in Kosovo, the very same Kyrill of Smolensk offered to establish a peace committee, with the participation of Orthodox, Catholics and Protestants. This traitor to Orthodoxy just recently met with a Catholic Kondrusiewicz at a conference of Catholic Bishops in Russia. Kondrusiewicz personally informed the "Orthodox" Metropolitan of the establishment of a Conference of Catholic Bishops in Russia and introduced to him a secretary for this Catholic group, a Jesuit, Stanislaw Opel.

On this occasion Kondrusiewicz declared: "I am pleased that Metropolitan Kyrill reacted to the formation of this canonical structure with such understanding. Even more, the Metropolitan expressed hope that this Conference will permit us to continue our dialogue more effectively."

In these words one can see the doubtless agreement of the most important activist of the Moscow Patriarchate to a spread of unlimited Catholic propaganda in Russia.

No less important is the story about Archimandrite Zenon, an outstanding iconographer. In 1996 he was suspended from performing services by Archbishop Yevsey of Pskov because during a Catholic mass in the monastery of Mirozh he received communion from the same chalice with a Catholic Priest Scalfi. For almost 4 years Archimandrite Zenon refused to give the media any kind of interviews, but just recently as an exception his interview to an ecumenist agency Keston News Service was published on the Internet. From this it is obvious that a Catholic priest in an effort to shield Archimandrite Zenon from any reprimands made a sort of excuse to Alexis Ridiger. Scalfi informed him that while

... serving a mass in an Orthodox monastery, "He did not have in mind to violate the canonical rules," but he had in view "to get over the painful separations, which are existing even up to current days in our Churches."

Archimandrite Zenon himself confirmed to a reporter that the Ecumenist services were conducted with the blessing of the Moscow Patriarchate. When speaking to the editor of the magazine "Continent," Igor Vinogradov, Fr. Zenon stated that "in the Holy Trinity Lavra, when I lived there during the time of Patriarch Pimen, a Smolensk church was specially assigned for Catholic services... In the Pskov Pechersky monastery, before my very eyes during Great Lent of 1997 a Benedictine monk together with Fr. John Krestyankin, his deputy and the venerable fathers communed from the same one chalice and no one ever made an issue out of this."

John Krestyankin is one of the most popular "startsy" (elders) in the Moscow Patriarchate.

To Fr. Zenon's great displeasure, some tourist, who happened to be a member of the ROCOR, who witnessed this outrage and sounded the alarm. A bit further in the same interview, Archimandrite Zenon declared that "our Church recognizes the Catholic mysteries, because mysteries are not accomplished outside of the Church and this means, that she recognizes Catholic Church as such. One can not participate in the mysteries without having faith in them. I am being pressed to publicly repent, but repent of what? That I partook in Christ's Body and Blood? I cannot repent of this, because it would be a blatant blasphemy and mockery of Christ."

To the question of a reporter how does he evaluate the present stand of the Russian Church, Zenon answered that the Moscow Patriarchate in a sense tries to please both the right and left sides. She is troubled by a sectarian spirit "and is in a kind of isolation with the Russian Church Abroad, but self-isolation is death."

The reporter also was interested if Archim. Zenon is planning to convert to Catholicism, to which he answered, that he is a monk of the Russian Orthodox Church and "I will not join any Catholic Church or any Orthodox jurisdiction. I know that the Moscow Patriarchate never forgives anything and anybody, but I know how to wait. I will sit and wait."

This story of Archimandrite Zenon is a clear result of the long lasting ecumenical, and especially pro-Catholic, training of clergy and laity within the Moscow Patriarchate which was started by the secret Catholic Metropolitan Nikodim Rotov, of sorry memory, which continues even to the present.

Maybe, an even worse situation is occurring in the Novgorod Diocese, governed by Archbishop Leo (Tserpitsky). A letter from a group of lay people to Alexis Ridiger published in the newspaper "Rus Pravoslavnyaya" (Orthodox Rus) in #5 (21) makes it clear that the Novgorod Archbishop Leo on major holidays (such as Christmas or Pascha) openly **"conducts blasphemous and uncanonical services** in one of the most ancient churches of the Russian Church -- the Cathedral of St. Sophia in Novgorod -- **together with the rector of a Catholic church in Novgorod, the Catholic priest Mirosлав Danielski."**

The Orthodox authors of this letter state that they are stepping forward in defense of Orthodoxy, because "our clergy is silent" and complain that this Catholic is not only present in his vestments during the service, but in the full meaning of the word CONCELEBRATES with their Archbishop. Not without a good reason do they believe that in their cathedral Uniate services are held which are presided over by the diocesan bishop.

Before this lay letter outraged by the actions of a heretical hierarch, a similar protest, which also included a photograph, was forwarded to Ridiger by a group of Novgorod's clergy. At that time, the newspaper published their letter, but the editorial board withheld their names in order to shield these Orthodox priests from unjust reprimands.

A note which the editors published following the lay letter says that the paper's representatives last year did a check upon this information and it was completely verified. The newspaper also states that a sad situation in the Novgorod Diocese is threatening the diocese with "interchurch confusion" while the "authorities" of the Moscow Patriarchate pretend that nothing has happened nor is happening and take no measures against the heretical archbishop.

This letter of the Novgorod clergy complaining about the Uniate archbishop with slight abbreviations was reprinted by us from the "Rus Pravoslavnyaya" in our # 1 (77), 1999.

THE CHURCH SITUATION IN UKRAINE

Newspaper "Russkaya Mysl" ("Russian Mind") in issue # 4267 of July 1-7 published an extended article by Nicholas Mitrokhin about the very sad situation of church affairs in Ukraine.

At present there are several church formations: the most numerous is the Ukrainian Orthodox Church of the Moscow Patriarchate, having 7911 parishes and 6568 priests with 105 monasteries.

Then there is a "Ukrainian Orthodox Church of the Kievan Patriarchate" an illegal formation headed by the former Metropolitan Philaret Denisenko, who declared himself a "patriarch" after finally (past many years) the Moscow Patriarchate defrocked him. As we have stated previously, he had a mistress and from her 2 sons and a daughter. In the jurisdiction of this "patriarch" there are 2178 parishes, 1743 priests and 17 monasteries.

A third equally illegal group, named "The Ukrainian Autocephalous Orthodox Church" has 1022 parishes, 543 priests and 2 monasteries. This Autocephalous Ukrainian Church split away from Denisenko and established its own

"Patriarchate" which is under Dimitry Yarema! According to Mitrokhin, this "Patriarchate" has a very pitiful future and barely survives.

One pities the unfortunate Orthodox souls who are being pursued by so many adventurers!

To these one has to add the Uniate parishes, which are called "The Ukrainian Greek-Catholic Church." These Uniates have 3198 parishes, 2161 priests and 73 monasteries. At the same time, also the regular (Western) Roman Catholics, who have already 335 parishes, is in operation quite successfully.

The south eastern part the Moscow Patriarchate has advantage over others, but a strong influence of Western Protestants can also be seen. For some reason, this part of Ukraine was more strongly brain washed by the Communists than others and as a result even people who claim to be Orthodox are known to be at a very low level of Church culture in comparison with other regions. Unfortunately, people are not used to going to church and a lot of effort must be made in order to re-educate them. Besides, even the clergy of the Moscow Patriarchate has a very low educational level, because the insufficient number of clergymen forced it to ordain candidates with very little training.

In the central Ukraine the position of the Moscow Patriarchate is rather strong, but it is constantly pressed by the illegal Ukrainian groups who demand to have their own local church.

From Mitrokhin's report it is obvious that the unfortunate souls of these Orthodox people are hunted not only by all sorts of heretics, but also the graceless self appointed adventurers, who are not recognized even by the heretical Ecumenical Patriarch. Denisenko went to Constantinople with expensive gifts, but even Bartholomew did not dare to recognize him. A second "patriarch" happens to have a character with fewer ambitions and did not attempt to gain recognition from the Ecumenical Patriarch.

THE SCANDAL OF BISHOP NIKON OF EKATERINBURG CONTINUES

The newspapers (including the foreign ones) do not cease to discuss a disgraceful story for the Orthodox Church of the homosexual adventures of Bishop Nikon of Ekaterinburg. A Russian language Catholic newspaper "Rysskaya Mysl" ("Russian Mind") in issue # 4277 of July 8-14 reports that the scandal in Ekaterinburg not only does not quiet down, but gets even more heated. Since the famous "church authorities" of Moscow Patriarchate took no measures against Nikon while all those who complained about him are the ones who suffered the consequences, the upset clergy started in May to gather on Sundays the faithful of Ekaterinburg to attend molebens at place where the Royal Family was murdered. These molebens about regularizing the situation in the diocese began to attract 300 to 500 Orthodox people.

Nikon hastily organized a self-defense. Priests who were close to him (because of similar crimes?) started to gather signatures in his defense and all those, who complained about Nikon were accused by this group of slander and "the creation of a schism" within the diocese. Nikon himself for a time being declared himself to be "sick" and discontinued his participation in any public events. It is worthwhile to mention that the Ekaterinburg Governor Edward Russell, who personally congratulated him on the occasion of his birthday and who hugged him in front of TV cameras, vigorously defended this pervert.

One of the former students of the Ekaterinburg ecclesiastical schools, who suffered from Nikon's solicitations filed a legal complaint, but it is already clear that there will be no court hearings, even though an investigation been initiated, but there has been no calling of witnesses whatsoever or it has been called off.

On June 23rd, 18 clergy, this time in the form of an open letter, again sent an appeal to Ridiger and his Synod, complaining about their non-involvement, and called their position "erroneous" and demanded an ecclesiastical court investigation in presence of all the numerous witnesses. The very same clergy also wrote that from now on 11 parishes no longer consider Nikon to be their diocesan bishop, but "for the sake of mystical unity of the Holy Mother Church" they will not cease to commemorate him during the church services. However, they no longer consider themselves to be in administrative obedience to him "until this question is straightened out by the ecclesiastical court." Poor people, who have lost their way among canonical concepts. Their acts can be compared to that of a child, who would tell a father: for the sake of family unity, I recognize you are my father, but I refuse to obey you!

As a result of these clergymen's actions two of the most active of them were summoned to Moscow to meet with the Administrator of the Patriarchate, Metropolitan Sergius. Nothing is known of the outcome of this meeting held on July 1, which lasted for 6 hours, but Fr. Thomas Abel said that he and Fr. Gennady Vedernikov are ready to offer their repentance in that the publicized Nikon's story, yet under the condition that the further remaining of Nikon on the Ekaterinburg diocese will be settled according to the canonical procedures.

According to the "New York Times" of July 22nd, the Moscow Patriarchate finally had to act: Nikon was retired, but not in response to the accusations by more than 50 of being a homosexual, unreasonable demands for funds from the parishes and drunkenness, but because "he created a discord among clergy and lay people." Now, one just has to watch and see to which diocese Moscow Patriarchate will appoint this pervert!

Nikon is to be replaced by a 45 year old Bishop Vincent from Moldava. He is described as a theologically educated person with no ambitions and a truly monastic attitude.

A HUSHED UP CHURCH PROCESSION

A newspaper "Zavtra" ("Tomorrow") reported that on July 17th, the date of the murder of the Imperial Family, a church procession in Moscow at that date was held in the main streets of the capitol. It went through the Kremlin to the Christ the Saviour Cathedral. On the way countless people carried church banners, a huge portrait of the Tsar Martyr and various icons. On their way the procession sang the akathist to the Tsar and the Russian national anthem: "God Save the Tsar." According to newspaper reports, the Moscow residents looked inspired and the amount of participants constantly grew. Police estimated that, in spite of its being a working day, there were no less than 20,000 people who altogether walked about 7 km.

Yet all those who happened to see this huge procession were very much astonished when it was realized that not a single TV station reported this event. Such processions on days of commemoration of the Imperial New Martyrs with each year gather more and more participants. But, no doubt, TV activists do not approve of a demonstration of such Russian folk feelings and they made everything possible to hush up this event. It was noted that the latest procession had so many participants that even the organizers were astonished.

THE HEAD OF THE EPISCOPAL DENOMINATION IN RUSSIA

A Russian language newspaper "Novoye Russkoye Slovo" ("The New Russian Word") on July 6th reported that a just recently elected head of the Episcopalian Church in the USA, Frank Grisswald, for the first time visited Russia and, according to his own words, was greatly impressed with the spirituality of the Russian people.

The aim of his trip was to "demonstrate our solidarity with Russian Church, support our brothers and sisters in Russia and assist them in their practical matters."

It is not known if this Episcopalian came to Russia invited by the Moscow Patriarchate, but it beyond doubt that there are very few Episcopalians in Russia, probably some staff in American Embassies in Moscow and some businessmen, who also mainly belong to various Western denominations. Grisswald decided to demonstrate his support to his "brothers and sisters" in Russia and the Moscow Patriarchate responded with the words: "The experience of the Episcopal Church is very important to us, since many forms of church ministry are being revived." and at the same time "it is useful for Americans to find out how the Russian Orthodox Church managed to survive and preserve her liturgical life and withstand persecution."

Ridiger also expressed a belief that this visit of the leader of Episcopalians in America "will become an important step in development of inter-church relations."

ALARMING STATEMENT MADE BY THE ATTORNEY GENERAL

The US Attorney General, Janet Reno, on June 26th gave an interview to the TV program "60 Minutes" at which she said: "A cultist is one who has a strong belief in the Bible and the Second Coming of Christ, who frequently attends Bible studies, who has a high level of financial giving to a Christian cause; who home-schools for their children, who has accumulated survival foods and has strong belief in the Second Amendment; and who distrusts big government. Any of these may qualify a person as a cultist, but certainly more than one of these would cause us to look at this person as a threat and his family as being in risk situation that qualifies for government interference."

This is a very significant declaration by the Attorney General of the most "democratic" country in the world! Reno is widely known as a lesbian and she supports all kinds of perversion, including abortions.

NEW FALSIFICATIONS OF THE HOLY BIBLE

A Protestant newspaper "The Christian News" of July 5-12 rings an alarm because of new falsifications of the Holy Bible, which are presented as merely "new translations." Starting with mid 60's there appeared a whole multitude of these "translations" which are meant to satisfy every taste of the contemporary "Christian" person: starting with transformation of the Holy Scripture into romantic stories and ending with pseudo-scientific denial of all God's miracles.

The current year was "enriched" with three more new versions of the Holy Bible, published by the Bible Society and some other publishing companies. As a base they take the already badly distorted text of the so-called "King James Bible," which is known as the "Standard English Version." One such translation is made by Baptists; another by Evangelicals the "Revised Standard Bible" and a third is published by Broadman and Hollman, which stresses the necessity to avoid alcohol! Therefore, in this third example of a "translation" of Holy Scripture, it states that when the Lord performed the miracle at the wedding in Cana of Galilee and transformed water into wine, He actually made it into "grape juice"! In a footnote it is explained that the Greek text actually means "wine," but it is intended to be "neutral as to alcoholic content" and that Christ, when performing this miracle, in no way would break the rule given in Solomon's

Proverbs: "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright" (23:31). Some "translations" especially promote so-called "inclusive language" and therefore in the Biblical texts there is no mention of the male or female sexes.

The new attractions of these falsifications are that they use an extremely literal manner of translation, some are easy to read and remember and others have many scientific footnotes.

During this current year there is expected one more publication which is to be called "The Nazarene Scriptures." This composition is to be published by the "Society for Advancement of Nazarene Judaism" and will concentrate on observance by Jews of the Mosaic Law. They claim that the New Testament was written not in Greek, but in Hebrew! In expectation of a mass psychosis connected with the end of 2nd millennium and therefore appearance of more and more falsified versions of the Holy Bible, the Moscow Patriarchate has become concerned. New "translations" of Holy Scripture made in the West are flooding not only the West, but are seen in Russia too.

According to the official Serbian Church newspaper "Pravoslavlje" ("Orthodoxy") of September 1st in the administrative center of Moscow Patriarchate in Danilov Monastery in Moscow there was summoned the Biblical Committee. The aim of this Committee is to coordinate and check upon these translations. The Moscow Patriarch reminded, that the Committee has to have in mind that her aim is to spread the Scripture among his multi-lingual flock. This calls for such publication of the Bible, which would from point of view of theology, history and philology be distinguished by the accuracy of language and at the same time would not damage customary deep reverence for Holy Scripture by the Orthodox people. According to Ridiger, it concerns in the first place the people who live within the borders of jurisdiction of the Moscow Patriarchate. The first efforts of such translations were made in the pre-Revolutionary times. Some translation may be used in our times, but they have to be edited and reworked. For example, there exists only one copy of translation made in the Yakut language.

The members of the Committee include also metropolitans: Philaret of Minsk and Slutsk, Kyrill of Smolensk and several others.

THE ECUMENICAL PATRIARCH BARTHOLOMEW ON A MEMORIAL SERVICE FOR ARMENIAN CATHOLICOS

"Orthodox News" on July 8th reported on the Internet that Ecumenical Patriarch Bartholomew attended a memorial service for Catholicos Karekin I, who for number of years headed the Armenian Monophysite Church. From this report it is not clear if the Patriarch himself presided over this service or just attended, but in any case, on July 1st he expressed his sympathies in addressing his letter to "Holy Mother of God Armenian Patriarchal Church, Kumkapi, Istanbul."

In his letter written due to the repose of a heretical Monophysite, the "Orthodox" Patriarch Bartholomew called Catholicos Kerakin his "beloved brother and friend in Christ." He also said, "We had a great opportunity to know and to meet him personally at several occasions a long time ago, first as Catholicos in Cilicia and later as Supreme Patriarch and Catholicos of All Armenia."

"Karekin was a very distinguished ecumenical pioneer and guided by God's Spirit, offered us a considerable number of ecumenical writings and contributions. Several of them addressed the Orthodox dilemma directly, others dealt with related issues, but all illustrate the way in which an ancient Christian tradition -- in this case the Armenian Apostolic Church -- can offer wisdom and guidance to the ecumenical movement at large."

Bartholomew concluded this speech about a heretic Monophysite with those outrageous words: "We wholeheartedly pray to our common Lord and true God who rose from the dead and as an immortal King has authority over living and the dead, to establish the soul of His servant Patriarch Catholicos Karekin, departed from us, in the dwelling place of the saints, and give rest to him in the bosom of Abraham and to count him among the righteous!"

The Ecumenist blasphemy of Ecumenical Patriarch Bartholomew truly has no limits whatsoever!

RETIREMENT OF THE GREEK ARCHBISHOP SPYRIDON IN AMERICA

The appointment by the Ecumenical Patriarchate three years ago of Bishop Spyridon as the Exarch in America after the forced retirement of Archbishop Iakovos, very soon provoked a lot of criticism. A first major displeasure with the new Archbishop was with his strict reforms ordered in the educational system of the Hellenic College of Holy Cross in Brookline, near Boston. Then displeasure became more and more public and was reported in several secular American newspapers.

Archbishop Spyridon was accused of poor handling of finances, inability to cooperate with a number of distinguished clergy and even of excessive conservatism: in America, he demanded that clergy wears cassocks and not cut beards and hair.

As a result of persistent numerous complaints of American Greeks about their Archpastor, he was forced to go for consultation to Istanbul and meet there with the Ecumenical Patriarch. Bartholomew requested from Archbishop Spyridon a letter of resignation.

In his last epistle to the Greek-American flock, Archbishop Spyridon stated that on August 30th he wrote a letter of resignation and asked to be retired. In it he made also a short evaluation of his work during the previous three years. Amongst his accomplishments he included "an unprecedented ministry to interfaith marriage partners." Then he declared that: "Guided by a love for all God's children, we have together reached out through dialogue as far as our Jewish friends and as close as our Old Calendarist brethren, whose reception into the bosom of our Mother Church."

While speaking about the Greek heritage in America, the Archbishop didn't remain silent regarding his reforms of the theological educational system. He said, "Knowing that theology cannot exist in a vacuum, it was necessary that the theology we teach be aligned with the traditional 'praxis' of the Church, in order for the fullness of the faith to come alive in personal experience. This fullness of faith has been the central mission and vision of my ministry."

Yet, hardly had Archbishop Spyridon left the country, when the dean of the Hellenic College he appointed Archpriest Damaskinos Ganas resigned and the Dean Alkiviadis, who was previously retired from this post, immediately was re-appointed.

Bartholomew offered to the disgraced Archbishop a new post with the title of Metropolitan of Chaldia (by the Greeks, a Metropolitan is a grade lower than the Archbishop). This appointment was refused by Spyridon in a telegram in which he said that: "I received the August 19th telegram sent by your Holiness, wherein you advise me of my election by the Mother Church as Metropolitan of Chaldia. I submit to the Mother Church my sincere thanks for this affectionate gesture and call to duty. Unfortunately, as I expressed in my views to the Mother Church during my last visit to the Phanar, I find myself unable to accept, in view of the recent happenings and have decided to totally withdraw from active ecclesiastical ministry. With this reverently issued statement to the Mother Church, I remain, in Pennsylvania this 19th day of September 1999. The least of the Bishops, Spyridon."

To replace the retired Archbishop Spyridon, Bishop Demetrios Trakatellis was appointed and has been enthroned, born in 1928 in Greece. He completed his studies in Athens and was teaching in Harvard University, where he obtained his doctorate. He also taught in Hellenic Holy Cross College. The New Archbishop is author of several books on biblical issues. He speaks fluent English, French, and German, but also knows Hebrew, Latin, Aramaic and Coptic languages.

DALAI LAMA IN SWITZERLAND AND ISRAEL

The newspaper "Christian News" reported on July 12th, that on August 8th in the cathedral of St. Peter in Geneva a pagan, the Dalai Lama, would preach. In the 16th century this was the parish church of John Calvin. The rector of this church at present is Dr. William McCornish. He informed the reporters that the cathedral has an inter-confessional Committee which worked out all the details of Dalai Lama's visit.

According to McCornish "His Holiness, the Dalai Lama, will be welcomed to Geneva by a non-political committee chaired by Prince Sadruiddin Aga Khan. The committee includes representatives of the major religions."

According to Tibetan beliefs, this Dalai Lama is the 14th incarnation of Buddha and enjoys a deep respect within all circles of the contemporary "religious" world.

Since 1950, Tibet has been occupied by Communist China and hopes to be delivered from this and restore its former independence. Therefore, the Chinese government watches with hostility the popularity of the Dalai Lama, living abroad. In 1959 he had to flee from Tibet to India and since that time he could not return home. In view of this, the reporters asked McCornish if the Chinese government approached him with their displeasure and he denied it, saying "we have invited him as a spiritual figure, not as a political leader."

Reporters were also interested to find out how was it possible to invite to preach in a Christian church a leader of a religion, which rejects a personal God. The rector replied that for a long period of time he has relationships with Geneva's Buddhists and, "We recognize the spirituality of the Dalai Lama, and we consider it part of Reformed and Presbyterian liberty to enter into spirit of his convictions in hope that our meeting with him and worshipping with him will increase our understanding of our own Christianity" !

McCornish stressed that his cathedral in Geneva has excellent relations with the Roman Catholics, liberal Jews, Buddhists and other groups. At the same time he lamented that he is under constant pressure from extremist movements or conservatives or fundamentalists, including Orthodox Jewish groups from Israel and extremists from North Ireland. "But," he said, "we invite people as they are, we do not invite them under 'certain conditions'."

According to the newspaper "Russkaya Mysl" ("Russian Mind") of June 24-30 # 4275, just recently, in a private plane, the Dalai Lama visited Israel from India. His very first visit was in 1994. Several dozens of Buddhist monks arrived with the Dalai Lama in order... to establish a dialogue with representatives of 'three religions' - Buddhism, Christianity and Judaism.

From the article written by a very renown journalist Symen Chertok, we find out that the Dalai Lama met with the Chief Rabbis of Israel I.M. Lutz and E. Bakshi-Doron. He also went to the Wailing Wall and visited the Holy Sepulchre in Jerusalem. He had a press conference in the King David Hotel. At it he stressed the general similarities of Judaism and Buddhism, because dispersion of Buddhists after the Chinese occupation let the West be acquainted with the treasures of Buddhist philosophy, while the dispersion of Jews helped to spread Biblical culture into the world.

Probably, if the Dalai Lama wanted it, he could find even more generalities between Buddhism and Judaism as two religions that believe in the transmigration of souls. The problem is, that during the so-called "Babylonian Captivity" the spiritual leaders of Israel became infected with demonic pagan teaching of the transmigration of the souls and at their return they secretly brought this new religion from Babylon to Jerusalem. As we see from the Gospels, Christ constantly accuses the Pharisees of hypocrisy. They did not dare to announce to the people that they had replaced the teaching of ancient prophets with the pagan "wisdom," but at the same time they very scrupulously observed all the external Mosaic rites and laws. The Pharisees deeply despised their own people for lack of knowledge of their secret teachings. They spoke of it: "But this people, who knoweth not the law are cursed." (Jn. 7:49) The ancient pagan teaching about transmigration a while ago was given wide dissemination among the contemporary Jews and is know under the name of Kabbalah. This is obvious from a variety of new books published in Russian. Just recently there was published an eight volume work by the Kabbalist F. Berg with the general title "About the secret Jewish teaching - Kabbala." All this is based upon higher mathematics and astronomy. Teaching of the transmigration of souls from time to time appears in the English language Jewish newspapers.

According to the bulletin "Ecumenical News International" of August 18th, the appearance of the Dalai Lama in the Geneva cathedral was very successful. In a church, filled to capacity, there were 2,000 people and some 3,000 more gathered outside listening to the pagan preacher through loudspeakers. The Dalai Lama preached in the spirit of contemporary Ecumenist indifference to the Truth and insistence that all religions are worthy of respect, if they live according to principles of mutual love and peace. According to the bulletin **"Geneva's Roman Catholics, Old Catholic and Orthodox communities, as well as Muslim, Jewish and Baha'i faiths were all officially represented by senior officials at the service."** Unfortunately, the bulletin does not inform us of the names of the "senior officials" at the blasphemy who represented "the Orthodox."

The rector of Geneva's cathedral McCornish said with great satisfaction that "It was the first time I have seen people fighting to get into a church. It was like the sales in January. But once the service began, there was a great sense of calm."

The Dalai Lama recently became very popular also in America and now, after a decade in this country has 1,100 Buddhist's meditation centers.

Chertok thinks that the Dalai Lama's trip to Israel and America was mainly made in order to secure support in the matter of the liberation of Tibet from Communist China.

A CATHOLIC CARDINAL CONGRATULATES JEWS

The newspaper "The Christian News" of October 9th published the congratulations of New York's Cardinal O'Connor on the occasion of the Jewish New Year of September 8th in which he said: "The Jewish High Holiday came once again, reminding our world of who created it, who blesses it with life and who judges it in his merciful Justice. G-d (sic) who gives all humanity the dignity of being made in his image, has chosen Israel as his particular people that they may be an example of faithfulness for all the nations of the earth. With sincere love and true admiration for your fidelity to the Covenant, I am happy again to send my greetings for the blessed New Year.

The Sabbath evening, as the celebration of Rosh Hashanah commences, a new decade will begin. During the year 5760 we Christians will start a new era of the year 2000, the turn of another millennium in our history. Our Holy Father, Pope John Paul II, has asked all Christians to enter this millennium in the spirit of Jubilee. Part of their process of Jubilee is a call for teshuva, or repentance. Ash Wednesday, March 8, has been specially set aside as a day for Catholics to reflect upon the pain inflicted on the Jewish people by many of our members over the past millennium. We must sincerely want to start a new era.

I pray that as you begin a new decade, and as we begin another millennium in our Jewish Christian relationship, we will refresh our encounter with a new respect and even love for one another as children of G-d. Working in our own ways, but also working together, let us both remain committed to the fulfillment of G-d's reign. I ask this Yom Kippur that you understand my own abject sorrow for any member of the Catholic Church, high or low, including myself, who may have harmed you or your forebears in any way.

Be assured of my prayers and friendship. L'shnah tovah tikotevu! [the meaning of these words is known only to the Jews and a Catholic Cardinal].

Faithfully, John Cardinal O'Connor, Archbishop of New York.

Indeed, what a degrading composition by a "Christian" is here addressed to haters of Christ the Saviour!

DESTRUCTION OF CHURCHES AND MONASTERIES IN KOSOVO TOLERATED BY WESTERNERS

Despite the guarantees given by the NATO forces in the Kosovo region that the Serbian monasteries and churches would be guarded, the Rashko-Prizren Diocese ruled by Bishop Artemije published a list of recently damaged and destroyed Orthodox churches in this region.

It lists Holy Trinity Monastery in Musutushte (near Suva Reka) as burned in June (of 14th century) was leveled by explosions. In the same place the Dormition Church was destroyed, built in 1315. Near Prizren is also destroyed St. Mark's Monastery (A. D. 1467).

In addition to these churches, more than 30 churches were burned or blown up, while under the occupation of the Western forces.

Some churches which were restored by the faithful over the few last years and even recently consecrated, but nevertheless they were still blown up by the Albanians. In August, there was an explosion in the Christ the Saviour Church in Prishtina (under British "protection") which damaged the church. Inside more undetonated explosives were found.

On August 19 a church in Dokavice (the western part of Kosovo) was attacked, but was stopped by Italian troops, while on August 27th, from a 200 meters distance another Orthodox church was attacked not far from the Monastery of Grachanica. This 14th century church was considered worthy of UNESCO protection.

On September 4th several bombs were thrown into the historic monastery of the Serbian Patriarchate, Pech, which did not destroy the churches, but badly damaged the surrounding buildings.

On September 13th, according information provided by the Patriarchate, by dynamite explosions made by Albanian extremists there was destroyed 14th century St. Kosmas and Damian Church in Zochishte. This church was famous for its extraordinary frescos. The monks living there were harassed and had to leave this place, yet Bishop Artemije was promised that this monastery and churches in the neighborhood will be protected by the Westerners.

Experience has shown that all these promises were a "hollow sound."

THEORIES OF EVOLUTION AND CREATIONISM IN THE AMERICAN SCHOOLS

For several decades there has been forcibly introduced into all American schools Darwin's theory that human beings descended from the lower order of apes and then through an evolutionary process over many millions of years (here the scientist argue: was it several millions or several tens of millions) and then, finally, there appeared contemporary human being. A theory, rather, the Biblical teaching, about the creation of the world was in no form permitted in American schools, even not in the sense that there exists alternative theory, which is now called "creationism."

Yet, just recently in the bulletin "Ecumenical News International" of September 29th it was reported that quite unexpectedly a Board of Education in Kansas decided to abolish the Darwin's theory of evolution and started to promote the Biblical teaching on the creation of the world. In a vote regarding this matter 4 were for the old evolution system and 6 against. It resulted in a resolution that those teachers who would defend the former evolution theory in their classes will not be reprimanded, but a recommendation was made that they evaluate this theory. This decision was heard by Americans as if it were news about a bomb explosion. It was reported in all the media in the USA as well as abroad.

Sensitivities about this matter are so "touchy" that some presidential candidates (Bush and Gore) said regarding this matter that it is Kansas' local decision and they refused to express their views.

A correspondent of the English newspaper "The Guardian" wrote that "in any Western country other than the United States, it would seem inconceivable that Charles Darwin's theory of evolution could remain so controversial that it might be pushed off a school science curriculum in the final year of the 20th century."

William Wagon, a member of the Board of Education, who voted against this resolution, said that at the very next meeting he will raise the question again, because this resolution damaged the good reputation of Kansas schools said that, "The image we're reaped because of this is very unfortunate. Kansas has an excellent school system."

"The New York Times" of August 13th starts its editorial it with the sentence: "Deep sadness is the most sensible response to this week's decision by the Kansas Board of Education to downgrade the teaching of evolution in the state's public schools."

The newspaper is very much concerned that the students who will graduate from Kansas schools and will later enter schools in other states might be well behind in matters of existence of the world and will not be able to adopt to contemporary idea of creation of the world!

It is amazing how contemporary man has such a longing to descend from apes instead of having as his forebear the immortal, regal Adam whom the Lord entrusted with authority over the whole world He created!