

2) Consider also the text of the "Letter of Metropolitan Anthony to Metropolitan Sergius", written on May 6, 1933, i.e., AFTER the ROCA Synodal reply to Metr. Sergius:

Russian: <http://www.listok.com/document11.htm>

English excerpt:

"We the free bishops of the Russian Church, do not want a truce with Satan, although you are trying to obscure the question by calling our hostile relationships only a policy, while we believe that in the struggle with them "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places". We have no intercourse with the Orthodox archpastors, pastors and laymen who are imprisoned in Russia, except that we pray for them and know that they suffer only for the faith, though the persecutors charge them with State crimes which are alien to them, as the enemies of the Christians loved to do in ancient times.

"You direct all your energies to living in the world with the revilers of Christ, the persecutors of His Church, and you even help them by demanding from them a statement of loyalty and placing the stamp of counter-revolutionaries on those who commit no wrong against the Soviet government other than steadfastness in the faith.

I implore you, as my former pupil and friend, free yourself from this temptation, renounce publicly every lie which Tuchkov and other enemies of the Church have put into your mouth, do not yield in the face of probable tortures. If you are counted worthy of a martyr's crown, the earthly and heavenly Churches will combine in glorification of your courage and of the Lord Who strengthened you; but if you stay on this wide path leading you to perdition (Matthew 7.13), on which you stand now, you will be ignominiously led to the pit of hell and until the end of its earthly existence the Church will not forget your betrayal.

"I always think of this when I look at the panagia of the Vladimir Mother of God with the engraved inscription which you presented to me twenty years ago: "To a dear teacher and friend.¹ Your further words in this inscription are: 'give us some of your oil, for our lamps are going out'."

"Here we offer you the salvific oil of faith and loyalty in the Holy Church. Do not refuse it, but reunite with it as in 1922 when you solemnly declared to Patriarch Tikhon your repentance for your former wavering loyalty. Do not refuse the friendly appeal of one who tenderly loved you and continues to love you. Metropolitan Anthony."

3) Elsewhere in his article, "It Is Time to Know Our History", Fr.

Alexander writes:

"Now, I am holding in my hands another book, also published in a Monastery, only not by the Sretensky Monastery in Moscow, but by Holy Trinity Monastery in Jordanville: 'Motives of My Life', by the ever-memorable 'Avva' of the Church Abroad, Archbishop Vitaly (Maximenko).

"In this book there is an essay by Archbishop Vitaly, entitled 'Our Debt [Responsibility] Before the Mother Church.'

"In it we read the following:

'We wish to point out our direct responsibility [debt], our great responsibility [debt] before the Mother-Russian Church and we will speak of this with all our love and devotion to Her, with deep prostration before the podvig of Patriarch Sergius, ('s glubokim prekloneniem pred podvigom Patriarkha Sergiia'), but with full obedience also to the Truth of Christ and the Church, deeply believing, that 'the Truth is great and can do all.' (Motives of My Life, p. 71.)

'. . . with deep prostration before the podvig of Patriarch Sergius. .
.!!!

"Truly, what could be more "Sergianist" than that?

"Yet this statement appears in a book that was not only printed, but reprinted in a second edition by our monastery in Jordanville, under Archbishop Averky, during the time of Metropolitan Anastassy< a book which contains the Imprimatur of Protopresbyter Michael Pomazansky, the Spiritual Censor of the Church Abroad."

True, but earlier in the same book, VI. Vitaly Maximenko had also declared:

"The patriarchate has destroyed the essential dogma of the Church of Christ, and has rejected Her essential mission to serve the regeneration of men, and has replaced it by the service of the godless aims of Communism, which is unnatural for the Church. This falling away is more bitter than all the previous Arianisms, Nestorianisms, Iconoclasm, etc. And this is not the personal sin of one or another hierarch, but the root sin of the Moscow Patriarchate, confirmed, proclaimed and bound by an oath in front of the world. It is, so to speak, dogmatized apostasy."

So, you see, it's not all quite as simple as the pro-union advocates make it sound at times.

God bless!

----- End of Forwarded Message