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MAY 20. 1986

TO THE SYNOD OF BISHOPS  
OF THE RUSSIAN ORTHODOX CHURCH  
OUTSIDE OF RUSSIA.

T E S T I M O N Y

IN THE FIRST PLACE LET ME INTRODUCE MYSELF AS A LONG TIME MEMBER OF THE ORTHODOX PALESTINE SOCIETY SINCE 1956. SINCE 1958, I HAVE BEEN A MEMBER OF THE COUNCIL OF THE O.P.S. IN THE HOLY LAND DURING WHICH I HAVE HAD THE PRIVILEGE TO RENDER THE NECESSARY SERVICES NOT ONLY TO THE SOCIETY, BUT ALSO THE RUSSIAN ECCLESIASTICAL MISSION, IN THE WAY OF TRANSLATIONS, AS A VOLUNTARY RELATIONS SPOKESMAN TO MINISTRICE DURING JORDAN AND ALSO TO MUNICIPAL BODIES. AT THAT TIME, I HELD SOMEWHAT INFLUENTIAL POSITION AND DO NOT WITH TO BOAST ABOUT THEM.

MY FATHER WAS A MEMBER OF THE COUNCIL WHICH WAS APPOINTED BY THE COLONIAL OFFICE TO BE ON THE BOARD OF ADMINISTRATORS FOR THE ORTHODOX PALESTINE PROPERTIES AND WAS ACTIVE WITH MR.V. ANTIPOFF UNTIL 1951. WHEN THE LATTER LEFT FOR THE STATES, MY FATHER BECAME THE REPRESENTATIVE OF THE BOARD, AND REMAINED IN THAT CAPACITY TILL 1961 WHEN HE DIED. HE WAS MADE A MEMBER OF THE O.P.S. IN 1955 AND I STILL CHERISH A CERTIFICATE OF HIS NOMINATION SIGNED BY THE LATE DUCHESS ELIZAVETA FEODOROVNA.

IN 1968 WHEN ARCHIMANDRITE ANTHONY WAS APPOINTED CHIEF OF THE R.E.M. , I WAS ASKED TO HELP AND I VENTORED TO DO THAT BECAUSE OF OUR LONG CONNECTIONS WITH THE RUSSIAN ORTHODOX CAUSE IN THE HOLY LAND.

HAVING IMMersed MYSELF LITERALLY IN THE WORK OF BOTH THE R.E.M. AND O.P.S. FOR ALL THESE LONG YEARS, I HAVE BEEN DULY INSPIRED BY ARCHIMANDRITE ANTHONY DREAM OF ACHIEVING THE OBJEC-TIONS FOR WHICH BOTH INSTITUTIONS WERE FOUNDED AND STOOD FOR IN THE HOLY LAND. HIS MESSAGE AND LEADERSHIP - MEANT WORKING HARD AND WITH FAITH AND DEDICATION - NEVER TO TIRE OR BE BAFFLED BY DIFFICULTIES THAT WERE SO NUMEROUS AT A VERY DIFFICULT TIME OF OUR HISTORY NAMELY, THE CLAIM OF THE SOVIETS TO BE THE SOLE SUCCESSORS OF ALL THAT BELONGED TO CHURCH AND ORTHODOX INSTI-TUTIONS IN THE HOLY LAND. IF IT WERE NOT FOR ARCHIMANDRITE ANTHONY MAY BE WEAKER HEADS WOULD HAVE GIVEN IN. HE DECIDED TO FIGHT FOR THE RIGHTS OF BOTH THESE INSTITUTIONS, FOR THEIR UPKEEP AND MAINTENANCE, FOR RENOVATIONS IN THE CHURCHES AND CONVENTS. AND FOR THE CONTINUITY OF THEIR EXISTENCE AS LIVING INSTITUTIONS AND NOT JUST AS SOMETHING EXTINCT OF THE PAST.

I CAN TRULY SAY THAT DURING MY EIGHTEEN YEARS OF WORK UNDER THE GUIDANCE OF ARCHIMANDRITE ANTHONY GRABBE, I HAVE ONLY SEEN A SPI-RITUAL AND MOST DEDICATED CHIEF WHO GAVE HOURS AND HOURS OF PERSISTENT EFFORT, DAY AND NIGHT AND IN TIME OF GREATEST RISK

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AND DANGER TO HIS LIFE TO WORK FOR THE WELFARE OF BOTH INSTITUTIONS. THERE WERE TIMES WHEN HE WOULD NOT STAY IN BED ALTHOUGH HE WAS SUFFERING FROM TOIL AND ILL HEALTH. HE MADE US WORK HARD AND WE DID THAT BELIEVING IN THE CAUSE FOR WHICH HE FOUGHT.

WHEN THE GOVERNMENT OF ISRAEL PROPOSED TO HIM TO STOP THE FIGHT AND ADVISED HIM TO REVERT TO A SETTLEMENT WITH THE ISRAELI AUTHORITIES. HE REPORTED THE SAME TO THE SYNOD AND THEY BLESSED HIS FUTURE STEP. HE WORKED FOR THE PAST FEW YEARS AND MADE MANY SUCCESSFUL AND FRUITFUL CONTACTS AND LAST YEAR, HIS WORK WAS RECOGNIZED BY THE SYNOD AND WAS GIVEN OVATION AND THANKFUL RECOGNITION BY THE PRIMATE OF THE ORTHODOX CHURCH THE HEAD OF THE SYNOD VLADIKA PHILARET.

THIS YEAR TO OUR SURPRISE AND CONSTERNATION SOME EVIL DOERS STARTED SPREADING UNFOUNDED AND DEFAMATORY ALLEGATIONS AGAINST ARCHIMANDRITE ANTHONY'S PERSON. WHO KNOWS ARCHIMANDRITE ANTHONY BETTER THAN WE DO -- THOSE WHO HAVE BEEN WITH HIM AT WORK AND IN COURTS AND IN MEETINGS WITH AUTHRITIES AND IN CHURCH SERVICES AND AT VARIOUS CEREMONIES. WE KNOW HE WAS ALWAYS MET WITH GREAT RESPECT AND WITH SINCEREST GREETINGS OF WELCOME WHEREVER HE WENT.

ALL CHURCH AUTHORITIES IN THE LAND, ALL DIGNITARIES, ALL THOSE IN POSITION RESPECTED HIS VIEWS. HE WAS TACTFUL, HELD HIMSELF VERY GRANDLY AND WAS A TRUE REPRESENTATIVE OF A CULTURED SCION OF A VERY GOOD RUSSIAN FAMILY. HE HAD ALWAYS TRIED TO STICK UP FOR HIS CANNONICAL VIEWS AND UPHELD THE NAME OF THE RUSSIAN ORTHODOX CHURCH OUTSIDE OF RUSSIA IN THE BEST MANNER. PEOPLE IN THE LAND CAME TO KNOW WHAT TRUE FAITHFUL RUSSIANS AND RUSSIA WITH A SACRED MESSAGE MEANT BY THEIR PRESENCE IN THE LAND. IF ANYONE HAD ESTABLISHED A PROPER RUSSIAN PRESENCE IN THE FULL MEANING OF THE WORD AS YOU RUSSIANS IN U.S.A. AND ELSEWHERE OUTSIDE OF RUSSIA. SHOULD UNDERSTAND IT -- IT WAS ARCHIMANDRITE ANTHONY GRABBE WHO REALIZED ALL THAT. HE COMBINED THE LOVE OF THE CHURCH, HIS COUNTRY, FULFILLING THE MESSAGE FOR WHICH RUSSIANS OF THE LAST CENTURY ESTABLISHED THEIR INSTITUTIONS STRENGTHENING THEIR TIES WITH THE PEOPLE OF THE LAND BY RELIGIOUS, SOCIAL AND CULTURAL METHODS. HE ATTENDED ALL TEACHERS MEETINGS AT THE ORTHODOX BETHANY SCHOOL, ALSO THE END OF TERM FUNCTIONS AND OFFICIATED IN CHURCH CEREMONIES. HIS WORK WAS VERY VERY HARD IT WAS NOT ONLY THAT OF A RELIGIOUS HEAD BUT ALSO IN AN ADMINIST-RATIVE WAY AND HE REALLY WORKED THROUGH EVALANCHES OF WORK AND CORRESPONDANCE WITHOUT A STOP. THIS IS A TRUE PICTURE OF THE CHIEF OF THE RUSSIAN ECCLESIASTICAL MISSION AND PRESIDENT OF THE ORTHODOX PALESTINE SOCIETY AS WE WHO WORKED WITH HIM KNEW HIM. IS IT NOT RIGHT AND FAIR THAT OUR OPINION SHOULD COUNT AND HIS FRIENDS AND ACQUAINTANCES ARE SO MANY. ALL OF THEM ARE SHOCKED TO HEAR THAT THERE ARE OTHERS TRYING TO UNDERMINE HIS WORK AND DEDICATION AND SINCERITY TO THE CHURCH AND TO THE COMMON CAUSE.

FOR THE SAKE OF T R U T H AND F A I T H IN ALL THOSE WHO LOVE JUSTICE I T E S T I F Y TO THIS.

I AM YOURS SINCERELY

OLGA WAHBE  
PRESIDENT OF THE ORTHODOX PALESTINE  
SOCIETY IN THE HOLY LAND



GREEK ORTHODOX METROPOLIS G.O.C.  
OF NORTH AND SOUTH AMERICA

36-04 23rd AVENUE  
ASTORIA, N. Y. 11105

*Archimandrite Anthony Grabbe*

1/14 Августа, 1986 г.

ЕГО ПРЕОСВЯЩЕНСТВУ  
ПРЕОСВЯЩЕННѢЙШЕМУ  
ЕПИСКОПУ И Л А Р І О Н У

Ваше Преосвященство  
ПреосвященнѢйшій Владыко!

Письмо Ваше отъ 22 Юля/4 Августа с.г. я получилъ вчера только, съ десятидневнымъ опозданіемъ. Вы извѣщаете меня объ рѣшеніи Синода назначить засѣданіе Духовнаго Суда по моему дѣлу на 22 Авг./4 Сентября и сообщаете составъ моихъ будущихъ судей.

Поль года тому назадъ, а именно 30 Янв./12 Февр. с.г. я просилъ, въ представленномъ мною официальномъ рапортѣ, объ судебномъ разслѣдованіи моего дѣла и считалъ, что обвиненія, представленныя мнѣ въ Синодальной резолюціи отъ 14/27 Марта с.г. являются результатомъ работы Слѣдственной Комиссіи и были дискуссированы на засѣданіи Синода 16/29 Мая. Къ этому засѣданію я представилъ подробные отвѣты по каждому пункту предъявленныхъ мнѣ обвиненій, съ приложеніемъ всѣхъ доступныхъ мнѣ оправдательныхъ документовъ /см. мой отвѣтъ отъ 9/22 Мая с.г., копію котораго я при семъ прилагаю/. Что касается обвиненій предъявленныхъ мнѣ еще въ началѣ этого года, то я и по нимъ, 4/17 Января представилъ свой обстоятельный рапортъ, также со всѣми доступными для меня оправдательными документами /копію этого рапорта также при семъ прилагаю/. А какія еще предъявляются мнѣ обвиненія, для которыхъ созывается Судъ 4 Сентября, я до сего времени не знаю, тогда какъ одно изъ первыхъ требованій судопроизводства, сообщеніе обвиняемому заранее /мѣсячный срокъ/, по какимъ проступкамъ его судятъ, чтобы онъ имѣлъ достаточно времени для подготовки своей защиты.

А ко всему этому, позвольте напомнить, что съ 21 Юня с.г., я нахожусь въ административномъ, юрисдикціонномъ вѣдѣніи и духовномъ послушаніи у Владыки Митрополита Паисія /см. приложение - копію его письма за No.118/ объ чемъ я соотвѣтствующимъ рапортомъ извѣстилъ Владыку Митрополита Виталія /см. копію моего письма ему отъ 9/22 Юня с.г./, изложивъ ему причины и обстоятельства дѣла. Въ связи съ этимъ, извѣщеніе меня объ Духовномъ Судѣ, во избѣжаніе осложненій въ дѣлѣ, которое и безъ того уже достаточно запутанное, слѣдовало бы сообщить "по начальству" моему Архіерею - Владыкѣ Митрополиту Паисію. Владыка, по дѣламъ своей епархіи на нѣсколько дней отбылъ изъ Нью Йорка, а Владыка Викентій сейчасъ также по церковнымъ дѣламъ въ Асинахъ. Я, со своей стороны неофициально, сообщу Владыкѣ Паисію о полученномъ мною извѣщеніи, какъ скоро онъ вернется въ Нью Йоркъ, а отъ Васъ Владыка, хотѣлъ бы получить какъ можно скорѣе списокъ добавочныхъ обвиненій, еще мнѣ не извѣстныхъ, которыя будутъ разсматриваться на Судѣ и къ которымъ я долженъ имѣть время /законное время - мѣсяць!/ подготовиться.

Испрашивая благословенія Вашего Преосвященства, остаюсь въ ожиданіи Вашего благосклоннаго отвѣта

*под. Архим. Антоній*  
Архимандритъ Антоній

# THOMAS HART & ASSOCIATES

Attorneys at Law  
1625 Massachusetts Avenue, NW, Suite 402  
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Lena S. Zezulin

August 5, 1986

Metropolitan Vitaly  
8011 Champagne Avenue  
Montreal, Quebec H3N 2K4  
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Archbishop Laurus, Secretary  
Synod of Bishops of the Russian  
Orthodox Church Outside of Russia  
Holy Trinity Monastery  
Jordanville, NY 13361

Bishop Hilarion, Deputy Secretary  
Synod of Bishops of the Russian  
Orthodox Church Outside of Russia  
75 East 93rd Street  
New York, NY 10128

Re: Recognition of ROCOR by Israel and  
Related Public Relations Issues

Your Eminence and Your Excellencies:

I am writing to advise you of information I recently received from David Martin, our local counsel in Israel, concerning the related issues of Israeli recognition of the Russian Orthodox Church Outside of Russia ("ROCOR" or "Church") and ROCOR's public relations in Israel. Public relations may not appear to be relevant to ROCOR's legal status; however, in Israel, the issue of ROCOR's recognition is intimately tied to the Church's public image.

## I. Recognition of ROCOR by Israel

According to documents reviewed by David in Israel, the Ministry of Justice takes the position that it will recognize ROCOR if two conditions are met: (1) if the Greek Orthodox Patriarch (as head of the senior Church in Israel) will recognize ROCOR; and (2) if ROCOR will be recognized in the United States. As David and I both know, there is simply no procedure in the United

## THOMAS HART &amp; ASSOCIATES

Metropolitan Vitaly, Archbishop Laurus, Bishop Hilarion  
August 5, 1986  
Page 2

States for "recognizing" Churches. At an appropriate time, he will convey this to Mrs. Albeck and offer to provide her with evidence of ROCOR's incorporation or with correspondence from government entities that have dealt with ROCOR as proof of ROCOR's activities in the U.S.

As to recognition by the Patriarch, this is clearly a diplomatic and political matter that will require great care and tact. I believe that it will have to be initially pursued by ROCOR clergy directly and that it will be better to pursue the matter after the current difficulties with the OPS are resolved. As Bishop Hilarion has told me, Father Anthony's resignation as Chief of the Mission will have a beneficial effect on this endeavor, since the Patriarch viewed his activities with disfavor.

In the meantime, I believe that we should focus more practically on what ROCOR views as the advantages of recognition and on how to achieve these needs in the interim. As I understand it, the purpose of recognition is primarily to secure ROCOR's religious properties in Israel. David proposes to accomplish this purpose by registering the Mission (and, when possible, the OPS) as religious corporations. (Apparently, he is well acquainted with the Registrar responsible for such corporations.) Once REM (and, eventually, OPS) are thus registered, the properties they own can be registered in their names.

At the present time, the State of Israel does not accept ROCOR's ownership of properties. This is so because Israel does not recognize the Church's legal personality. However, Israel does recognize the Church's possession of properties. Indeed, it is public knowledge in Israel that Father Anthony has sold the right of "possession" to a number of REM properties in recent years. Thus, the properties are not in immediate danger of seizure. However, they would be more secure if properly registered as suggested above. Once registration (on a very low-key basis) is accomplished, ROCOR can concentrate on improving relations with the Patriarch and on official recognition by Israel. As you know, Israel maintains a list of religions whose laws it enforces with respect to members of each faith in matters of marriage, divorce, inheritance, etc. I believe that, ultimately, our Church should be officially listed as an established religion whose laws are followed (where applicable) with respect to members of the Church.

## THOMAS HART &amp; ASSOCIATES

Metropolitan Vitaly, Archbishop Laurus, Bishop Hilarion  
August 5, 1986  
Page 3

## II. Public Relations Issues

The process of obtaining recognition for ROCOR and of interim registration of properties will, of course, be greatly facilitated by a good public relations program in Israel. In this regard, I need to set forth, in very direct terms, two issues that David has brought to my attention: (1) the perception of Father Anthony by Israeli officials; and (2) the widespread Israeli view that all Russians (Red and White) are anti-semitic.

As we all know, Father Anthony administered Church properties without proper authorization from Church authorities and, almost certainly, sold some properties for his own profit. As I have told you before, his legal improprieties with respect to the Church include fraud, conversion, fiduciary breach, failure to provide an accounting, etc. Israeli officials are, as you know, well aware of these matters. However, while Father Anthony was viewed by Israeli officials as dishonest, he was nonetheless regarded with some respect because of his maneuvering to secure a settlement with Israel (through Raymak) and because of his hospitality.

As you know, I have brought this issue to your attention before. It seems that Father Anthony's receptions, while inappropriate for a monastic clergyman, created the image of ROCOR as an institution with diplomatic presence in Israel. For this reason, Father Valery Lukianov's more modest (and, no doubt, more religious) personal style has created a kind of vacuum in the Church's public relations with Israeli officials.

I am, by no means, suggesting that anyone associated with ROCOR resume Father Anthony's lifestyle in Jerusalem. I realize that the Patriarch found his behavior (and that of his associates) unacceptable in a religious community, and that for this reason relations with the Patriarch were strained. However, I think that it is very important for ROCOR clergy to reestablish contacts with Israeli officials on a dignified note and to assume a level of hospitality and diplomatic meetings that is consistent with the dignity of our clergy. In this regard, I believe that we should rely not only on Father Valery, but also on members of the clergy who travel to Jerusalem with pilgrims. For instance, Archbishop Laurus is, I believe, conducting a pilgrimage this summer. As Secretary of the Synod, he is perfectly placed for resuming contacts with Israeli officials and for letting them know that, while no clergyman will resume the dishonest and flamboyant behavior of Father Anthony, ROCOR will continue and strengthen its contacts in Israel.

## THOMAS HART &amp; ASSOCIATES

Metropolitan Vitaly, Archbishop Laurus, Bishop Hilarion  
August 5, 1986  
Page 4

I believe that a high profile in Israel is important for our Church in order to dispel the impression (which, unfortunately, has arisen in recent years) that our Church consists of a few clergymen with no flock and no substantial diplomatic strength. I know that Mrs. Xenia Woyevodsky, the Secretary of OPS, USA Section, who has lived for several years in Jerusalem, also agrees with these views. I have asked her to set forth her impressions and suggestions as well, so that you may have the benefit of her perspective also, in addition to David Martin's opinion. It is important that the Israelis know that we are an American organization, with a large flock of laity, and that we will maintain and protect our properties.

The final public relations issue that I need to mention is that David Martin has told me, quite frankly, that Israeli officials continue to perceive ROCOR (as well as the Soviet church) as anti-semitic. David finds that puzzling. As he put it, "if Israelis can come to terms with Germans, why can't they come to terms with Russians?" David's suggestion in this regard is to increase the visibility of ROCOR clergy in Israel. He believes that, the more frequently our clergy appear in Israel, the more likely it will be that Israelis will view us correctly, i.e. as a devout Christian community intent on maintaining its places of religious worship. In addition, a high profile for our clergy will emphasize the current status of cooperation between the Church and Israeli authorities and will diminish historical prejudices.

### III. Summary of Suggested Actions

In summary, I would like to list the actions that I believe ROCOR can take at present to both advance the issue of recognition and to improve and maintain favorable public relations in Israel.

- A. Continue and, when possible, intensify contact between ROCOR clergy and the Patriarch, making it clear that, ultimately, he should recognize ROCOR.
- B. Register REM (and eventually OPS) as religious corporations in Israel and register their property rights accordingly.
- C. Maintain contacts between Israeli officials and ROCOR clergy, both through visits and through appropriate occasions of hospitality. I believe that David Martin can be extremely useful in this regard, both by

## THOMAS HART &amp; ASSOCIATES

Metropolitan Vitaly, Archbishop Laurus, Bishop Hilarion

August 5, 1986

Page 5

advising us as to the appropriate officials to approach and in making contacts with some officials.

- D. Rely on the OPS, USA Section to maintain a list of all pilgrims to Jerusalem, and arrange for meetings between ROCOR clergy and the officials of the Patriarchate and of appropriate Israeli ministries. Each ROCOR pilgrimage can, and should, serve as a reinforcement of ROCOR's status in Israel.
- E. Plan a diplomatic-political REM reception for Christmas; I believe that both Mrs. Woyevodsky and David Martin could assist us in compiling a list of invitees.

I will be happy to discuss any of these items with you further. As you know, there is an infusion of new interest and energy into ROCOR's activities in Jerusalem since the departure of Father Anthony. I believe that we can, and must, benefit from every person who is willing to travel to Jerusalem and to advance our goals there. It is important that Israeli officials know that we are a committed, large group, with an extensive American network.

Sincerely,

  
Lena S. Zezulin

LSZ:lf



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OUR REF.:

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7 August 1986

Lena S. Zezulin, Esq.  
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BY FACSIMILE

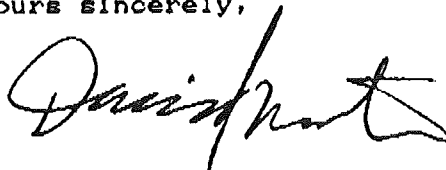
Dear Lena:

The following is the text of the statement which I made last night to UPI and which I intend to use in response to any other press enquiries.

Please advise me urgently of the status of the letters, particularly as Archbishop Laurus is scheduled to arrive in a few days.

Regards.

Yours sincerely,



David Martin  
MICHAEL SHINE & CO.

*Also sent to A.P.  
in response to  
request.*

Statement of the Russian Orthodox Church Outside of Russia concerning the recently announced talks between the Soviet Union and the State of Israel with regard to Russian Church Properties in the Holy Land.

The Russian Orthodox Church outside of Russia, the Free Russian Church, has held properties in the Holy Land since long before the creation of the State of Israel. The Church's claim to these properties is not only legal but also reflects the long-standing historical connection between the Church and these Holy sites much as the claim of Israel itself to its territory. We have received assurances over the years from the Government of Israel that no action will be taken to prejudice our rights or to alter the status quo. We believe any such action would, in any event, be unlawful and we believe that Israel is governed by the rule of law not by political caprice. We do not believe that the Government of Israel will breach its undertakings to us. We do not believe that the Free Russian Church will be the sacrificial lamb even if the consideration would be the establishment of diplomatic relations between the Soviet Union and Israel or the release of Jews from the Soviet Union. We are also concerned with the restrictions against emigration of Soviet Jews but we do not believe that violating our property rights will bring about their freedom. We are confident that the Government of Israel

will not sacrifice our Church nor violate its legal obligations in order to curry favour with the Soviets. We have requested further assurances on this matter from the Israeli Government. The Secretary of our Synod of Bishops will be visiting Israel shortly and we have asked for an urgent meeting between him and Israeli government officials on this matter.



ЕГО ВЫСОКОПРЕОСВЯЩЕНСТВУ  
 ВЫСОКОПРЕОСВЯЩЕННЬИШЕМУ  
 АРХІЕПИСКОПУ А Н Т О Н І Ю  
 Санъ Франциско, Калиф.

7/20 Августа, 1986 г.

Ваше Высокопреосвященство и  
 Дорогой Владыко!

Захотѣлось мнѣ Вамъ написать и подѣлиться съ Вами своими мыслями, возможно что п.ч. Вы отозвались раньше своимъ добрымъ чувствомъ на "обдержаша мя скорби".

У насъ часто говорятъ - "а что скажетъ русская общественность", и говоритъ она сейчасъ много, и много нехорошего, смущая общецерковную жизнь и .... мою немощь. У насъ на Воляни говорили "пустили петуха" - зажгли огонь... Вотъ зажгли огонь и горитъ онъ не на пользу дѣла и остановить его трудно, если не невозможно. Враги зарубежья и церковнаго единства его раздуваютъ, какъ въ самой общественности "изъ усть въ уста", такъ и въ печати, а не сознательная среда послушно повторяетъ и раздуваетъ былицы и небылицы.

Я ушелъ, чтобы все успокоилось, въ надеждѣ, что съ моимъ "исчезновеніемъ" какъ выразился Вл. Виталій, все придетъ въ мирное состояніе, но что-то этого мира не видно. Изъ стороннего сообщенія отъ Архіерейскаго Синода /жаль что его помѣстили въ печати, ибо это только подольетъ больше масла въ огонь/ вижу, что высказывается опасеніе или даже увѣренность, что я собираюсь устраивать "раскольничій приходъ" - провоцировать расколъ въ Церкви. О Господи! Неужели же считаютъ меня такимъ извергомъ враномъ Церкви и это мое, хотя и бывшее, но по духу МОЕ высшее Церковное управленіе. Причина все та же - официальная реакція на слухи, вмѣсто того, чтобы просто позвонить мнѣ и спросить такъ ли это. На самомъ же дѣлѣ, Владыка Паисій предоставилъ мнѣ возможность самому служить въ соборѣ Св. Нектарія. Среди грековъ есть много приѣхавшихъ изъ Россіи, вродѣ нашего бывшего синодальнаго работника Герасима, которые были бы рады русскому богослуженію на церковно-славянскомъ языкѣ. Никакой акціи, вродѣ организациі раскольничьяго движенія я и въ мысляхъ не имѣлъ и не имѣю.

У меня на квартирѣ, я себѣ устроилъ маленькую часовенку-моленную, гдѣ вычитываю свое правило и богослуженія, на которыхъ /когда не удается/ не могу присутствовать. Въ особенности сейчасъ близки моему сердцу 3-й и 37-й псалмы. Не скрою, мнѣ трудно привыкать къ грекамъ, трудно безъ своего мнѣ такъ привычнаго богослуженія, обряда, но вѣрю что Господь меня слышитъ, слышитъ мою молитву и когда Ему угодно будетъ, дастъ миръ душѣ моей и направитъ мой трудный жизненный путь во спасеніе по Своей Ему волѣ.

Не забывайте меня въ своихъ молитвахъ и благословите!

Вашего Высокопреосвященства

*нед. посл. Архим. Антоний*

Ваше Высокопреосвященство, глубокоуважаемый Владыко!

Спасибо за письмо. То что Вы подчеркнули, какъ грубость Антонія – не совсѣмъ соотвѣтствуетъ дѣйствительности. Антоній только приложилъ то письмо, которое было написано Нью Йоркскимъ отдѣломъ Палестинскаго Общества.

А что касается положенія сейчасъ, то только можно кричать : ГОРИМЬ!

Какъ видно изъ разныхъ газетъ, радіо передачъ и телевизионныхъ программъ – мы фактически потеряли Миссію въ Иерусалимѣ. Большевики за жидовъ въ СССР требуютъ отъ Израиля нашего миссійскаго имущества. Если вспомните, Вл. Григорій на Соборѣ 85 г. говорилъ, что Миссія заплатитъ своимъ имуществомъ за Щаранскаго компанію, а Вл. Антоній Женевскій только и зналъ, что твердилъ : "Вл. Григорій только и дѣлаетъ, что пугаетъ насъ совѣтами". Какой ужасъ, что не запугалъ никого! Повидимому, въ первую очередь отдадутъ Елеонъ, что можетъ случиться уже въ сентябрѣ или октябрѣ. Я не говорю, что при сложной политической обстановкѣ Антоній несомнѣнно отстоялъ бы Св. Мѣста, – но во всякомъ случаѣ, если былъ на свѣтѣ человекъ, который могъ бы пытаться, – то это только Антоній и никто больше. Нашъ Синодъ даже адвокатовъ Антонія замѣнилъ другими, которые въ самомъ лучшемъ случаѣ только только начнутъ знакомиться съ дѣлами наканунѣ сдачи всего имущества. Когда папа спросилъ Вл. Иларіона, что онъ думаетъ по поводу Св. Мѣстъ, то тотъ спокойненько отвѣтилъ, что разговаривалъ съ адвокатомъ и тотъ ему сказалъ, что вопросъ касается только имущества которое уже находится въ рукахъ совѣтчиковъ. А газеты въ то время писали совершенно ясно, что вопросъ идетъ объ имуществѣ въ "старомъ городѣ", т. е. нашемъ. Или Вл. Иларіонъ самъ очень наивный человекъ, или рѣшилъ что Вл. Григорій ничего не понимаетъ и ему можно сказать какую угодно чепуху!

Валерій въ Иерусалимѣ приказалъ монахинямъ имѣть документы на готовѣ для отъѣзда, а потомъ черезъ нѣсколько дней забралъ у нихъ всѣ паспорта. Видимо испугался, что кое кто можетъ уѣхать раньше времени.

Сегодня случайно узнала, что друзья однихъ знакомыхъ, бывшихъ по службѣ въ Москвѣ встрѣтили тамъ Павлика Лукьянова. Онъ уже и раньше былъ тамъ и признался тогда Вл. Григорію, что былъ арестованъ и его сильно напугали. Побѣдка туда послѣ имѣвшаго мѣсто ареста очень подозрительна и непонятна. А вѣдь Павликъ секретарь теперешняго Секретаря Синода! Благо, у него самага папаша былъ председателемъ коммунистической партіи и самъ сюда прѣѣзжалъ, да и Вл. Лавръ къ нему ѣздилъ!

То, что убрали Антонія какъ разъ тогда, когда у него на мази были почти законченные договоры съ Израилемъ о признаніи за нами юридическихъ правъ, а папу, знавшаго всѣ дѣла Синода съ ихъ перваго дня – было только наруку совѣтамъ. Вѣдь хотъ бы одинъ архіерей хотъ разъ его спросилъ о чемъ нибудь : мы попросту "сдавали" дѣла папками подъ расписку и никакихъ при этомъ объясненій!

Наши Владыки попались на совѣтскую провокацію и въ усъ себѣ не дуютъ. Думаю, что тѣ изъ нихъ, которые сидятъ на другихъ континентахъ даже и не подозрѣваютъ, что Миссію вотъ вотъ у насъ заберутъ. А Валерію быть щедрымъ съ монахинями очень легко, вѣдь Антоній сдавая дѣла передалъ Синоду для Миссии и 200 тысячъ долларовъ. Легко при этомъ давать монашкамъ по 20 дол. въ мѣсяцъ. Когда Антоній Миссію принялъ – въ кассѣ было меньше полутора тысячи долларовъ!

Митрополитъ ведетъ себя какъ маніакъ. Все и вся вокругъ разгоняетъ и ломаетъ. Совсѣмъ по украинской пословицѣ: "нехай гише, абы инше". То, что онъ взялъ себѣ совѣтниками Никиту и Зноско ничего добраго для дѣла не предвѣщаетъ.

Антонія надо было сокращать, это внѣ всякихъ сомнѣній и папа даже думалъ, что его придется со временемъ замѣнить, но убирать его въ тотъ моментъ, когда нужна была интенсивная и дружная защита св. Мѣстъ – было непростительнымъ промахомъ. Поэтому то папа такъ и умолялъ архіереевъ не торопиться и не шумѣть, а они принимали всѣ предупрежденія какъ будто это была защита сына, а не польза общаго дѣла. Вотъ теперь пусть и несутъ отвѣтственность и передъ Богомъ и передъ всею Церковью. Въ Церкви не принято дѣйствовать по злобѣ и вопреки канонамъ, а когда это дѣлается, какъ сдѣлали съ Антоніемъ, – то и натворили, боюсь что уже непоправимыхъ бѣдъ.

Сейчасъ, Владыко надо не Синодъ или отдѣльныхъ епископовъ защищать, а на всю эмиграцію вопить что пожаръ и какъ его тушить. Вѣдь большевики мѣтятъ и на всѣ наши храмы за границей. Во всякомъ случаѣ тѣ, которые были построены до революціи. Все это мы очень легко можемъ потерять потому что Синодъ положился только на адвокатшу, которая изъ очень лѣвой семьи, а сестра ея только что вышла замужъ за очень крупнаго совѣтника въ СССР и туда переѣзжаетъ.

Повидимому, прот.Потаповъ сдѣлалъ каиново дѣло и теперь снохался съ Митрополіей. Его уже вчера видѣли на ихнемъ соборѣ въ Вашингтонѣ въ рясѣ и съ крестомъ. Ходятъ слухи, что онъ перешелъ въ Митрополію. Тогда и вся его акція получаетъ совсѣмъ другую окраску.

Боюсь, что въ средѣ нашего епископата оказалось 2-3 сознательныхъ измѣнника, а остальные потянулись за ними просто подъ вліяніемъ эмоцій. Но отъ этого все положеніе нашей Церкви не лучше. Сможемъ ли выкарапкаться и когда - Богъ вѣстъ, а только нашъ Соборъ очень попался на совѣтскую провокацію и теперь это становится замѣтнымъ уже даже и постороннимъ, которые прежде такъ радовались "перемѣнамъ".

Какъ то Вы себя чувствуете? Засѣданіе Синода, конечно опять будетъ въ Канадѣ. Митрополитъ сознательно губить все здѣсь, чтобы безболѣзненно перевести центръ къ себѣ. Еще на Соборѣ Вл. Григорій очень беспокоился, что наши Архіереи не поставили Митрополиту условія, что онъ обязанъ будетъ жить въ Нью Йоркѣ. Онъ считалъ, что это очень большая опасность для существованія нашего центра. Но всѣ тогда такъ были рады, что выбрали новаго Митрополита, что о такомъ "пустякѣ" какъ церковный центръ думалъ одинъ только Вл.Григорій. Мой отецъ такъ всегда радовался, что Вы были единственнымъ архіересемъ, который тоже понималъ все значеніе живого и крѣпкаго центра. Раньше у насъ было столько звонковъ со стороны, что иной разъ мнѣ приходилось говорить одновременно по тремъ линіямъ, а теперь за цѣлый день въ Синодѣ бываетъ не больше десятка звонковъ! Это показатель, что нашъ центръ фактически умеръ.

Какъ тяжело видѣть весь этотъ развалъ нашей Зарубежной Церкви. Особенно, конечно Вл.Григоріи. Я тоже помогала ему съ 16-лѣтняго возраста и мнѣ тоже все это очень больно и тяжело. Бѣда еще и въ томъ, что наши архіереи не знаютъ почему надѣются, что молъ "все образуется" и "все уладится" а какъ и съ какими людьми - это ихъ не интересуеть. Когда въ центрѣ велась работа - это никого не интересовало, такъ и теперь, когда ничего не дѣлается, то тоже никого не интересуеть.

Синодъ ведетъ себя какъ унтер-офицерская вдова, которая сама себя выпорола.

Нѣкій Маркъ Шинь, бывшій у васъ въ епархіи, потомъ перешедшій въ Восточно-Американскую былъ Синодомъ лишень сана за то что бросилъ свой послѣдній приходъ въ Вайнландѣ и перешелъ въ Митрополію, потому что тамъ лучше платили. Теперь мнѣ сказали, что его хотятъ взять какъ священника обратно, потому что онъ хочетъ вернуться, а Вл.Григорій его засудилъ несправедливо!

Прот.Александръ Лебедевъ бросилъ епархіальную Канцелярію въ Нью Йоркѣ и приходъ въ Си Клиффъ. да еще во время Великаго Поста. Ушелъ безъ разрѣшенія, не сдавъ дѣлъ и не имѣя замѣстителя. Его наказали за это остановкой награды на 10 лѣтъ. Теперь же наградили палицей за особо усердное служеніе Церкви: онъ былъ въ Иерусалимѣ и написалъ доносъ на Антонія, который игуменія Θεодосія сразу же опровергла своимъ собственноручнымъ письмомъ на 4-хъ стран.! Чудесва да и только! И куда всѣ каноны подѣвались а также и чувство собственного достоинства. Вѣдь рѣшенія о лишеніи сана или наказаніи были мотивированны и всѣми членами Синода подписаны!

Прошу Вашихъ святыхъ молитвъ и Благословенія и остаюсь преданная Вамъ

7/20 августа 86

Нася

П О В Ъ С Т К А

161

Засѣданія Архіерейскаго Синода Русской Православной Церкви Заграницей  
20 авг./2 сент. 1906 г. въ Св.-Троицкомъ м-рѣ.

- I. Утвержденіе повѣстки и подписи протоколовъ.
2. Уходъ архим. Антонія (Граббе) изъ Русской Зарубежной Церкви.
3. Положеніе со Св.-Сергіевской гимназіей.
4. Дѣло архим. Пантелеимона.
5. Избраніе двухъ Замѣстителей Предсѣдателя Архіерейскаго Синода.
6. Докладъ и.о. Начальника Русской Духовной Миссіи въ Іерусалимѣ.
7. Докладъ адвоката Архіерейскаго Синода Е.С. Зезюлиной.
8. О созданіи юридическаго, ученаго и финансоваго комитетовъ при Арх. Синодѣ.
9. Докладъ о Римскомъ приходѣ.
10. Архіеп. Серафимъ (бывш. Каракасскій).
- II. Награды.
12. Текущіе дѣла.

13 Арх. Антоній С.Фр

14 Кушнин

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ОПРЕДЕЛЕНИЕ АРХИЕРЕЙСКОГО СИНОДА РУССКОЙ ПРАВОСЛАВНОЙ  
ЦЕРКВИ ЗАГРАНИЦЕЙ -- 22 авг./4 сент. 1986 г.

Архидерейский Соборъ Русской Православной Церкви Заграницей въ сентябрь 1985 г. назначилъ особую Комиссію по дѣлу архимандрита Антонія /Граббе/. Въ январѣ 1986 г. Комиссія сдѣлала докладъ Архидерейскому Собору, на основаніи котораго архим. Антоній 26 апр./9 мая с.г. былъ запрещенъ въ священнослуженіи. Основаніемъ запрещенія послужили обвиненія въ слѣдующихъ проступкахъ: безответственная трата церковныхъ средствъ, отсутствіе отчетности въ Русской Духовной Миссіи въ Иерусалимѣ, нарушеніе законовъ объ управленіи чужимъ имуществомъ, соблазнительный образъ жизни въ нравственномъ отношеніи, и непослушаніе своей высшей церковной власти. Если бы любое изъ этихъ обвиненій было подтверждено судомъ, то оно имѣло бы послѣдствіемъ лишеніе его сана на основаніи каноническихъ правилъ, указанныхъ въ каждомъ случаѣ.

Будучи запрещеннымъ впредь до урегулированія всѣхъ вышеуказанныхъ нарушеній, архим. Антоній, не имѣя каноническаго отпуска отъ своего архидерея, самовольно отдѣлился отъ общенія со своей Церковью и примкнулъ къ греческой старостильной Церкви, съ которой Русская Православная Церковь Заграницей не имѣетъ молитвеннаго общенія въ настоящее время.

Причиной ухода архим. Антонія послужили, по его собственнымъ словамъ, "длительный и болѣзненный процессъ" и "сознаніе, что я въ своей Церкви справедливаго суда не получилъ и не получу" /письмо Митрополиту Виталію отъ 9/22 іюня 1986 г./.

Уходъ отъ своей духовной власти и попытка избѣжать ответственности нигдѣ не одобряется церковными канонами или святыми отцами. Напротивъ, любую дѣйствительную или только воображаемую несправедливость должно терпѣливо переносить, полагаясь на милость Божию. Примеръ святыхъ отцовъ указываетъ на необходимость, въ такихъ случаяхъ, терпѣнія и подчиненія своей церковной власти. Уходъ отъ нея и служеніе вопреки ея запрещенію, отлучаетъ священнослужителя отъ единства съ Церковью Христовой.

Незаконнымъ уходомъ отъ своей церковной власти, архим. Антоній хотя бы косвенно подтверждаетъ справедливость обвиненій противъ него.

38-е правило Кареагенскаго Собора гласитъ: "Угодно всему Собору, чтобы отлученный за свое небреженіе отъ общенія, епископъ ли, или



кто бы то ни былъ изъ клира, во время отлученія своего, прежде выслушанія оправданія его, дерзающій приступити къ общенію, признаваемъ былъ произнесшимъ самъ на себя приговоръ осужденія".

Такимъ образомъ, архим. Антоній самъ себя лишилъ сана, нарушая также 12-е, 15-е и 16-е Апостольскія правила.

Въ виду того, что архим. Антоній отдѣлилъ себя отъ Церкви и черезъ свои дѣйствія пересталъ быть сосудомъ благодати Божіей, получаемой въ таинствѣ рукоположенія, Архіерейскій Синодъ Русской Православной Церкви Заграницей п р и з н а е т ь печальный фактъ "произнесенія /архим. Антоніемъ/ самого на себя приговоръ осужденія" /см. также Апост. пр. 12-е/.

Вслѣдствіе его неканоническихъ дѣйствій, которыя архим. Антоній продолжаетъ, несмотря на братскія увѣщанія въ духѣ любви Церковной власти, Архіерейскій Синодъ, ради огражденія своихъ вѣрующихъ, чтобы они "не дѣлались участниками въ чужихъ грѣхахъ" /1 Тим. 5, 22/, вынужденъ объявить, что всякія священнодѣйствія, совершаемыя бывшимъ архимандритомъ Антоніемъ, безблагодатны и недѣйствительны.

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AFFIDAVIT OF METROPOLITAN VITALY

Metropolitan Vitaly, being duly sworn, deposes and says:

1. I am the President of the Council of Bishops ("the Council") of the Russian Orthodox Church Outside of Russia ("the Church"). I was elected to that position in January 1986. The Council is the highest governing body of the church.

2. I am also the President of the Synod of Bishops of the Church ("the Synod"). The Synod is the governing executive body of the Church. It has, customarily, five members.

3. The Church was incorporated in New York State in 1952. A copy of the certificate of incorporation is attached as Exhibit A hereto.

4. The trustees of the corporation are the members of the Synod, who are elected to their position by the Council.

5. The Synod is the managing board of the corporation and is the custodian of the title to all property owned by the Church. See Articles VIII and IX of the certificate of incorporation.

6. Prior to my investiture as Metropolitan and as President of the Council and the Synod, I was Archbishop of Montreal and a member of the Synod. I have held that position since 1960.

7. The Church owns the property located at 75 East 93rd Street, New York, NY 10128, and at 1190 Park Avenue, New York, NY 10128 ("the property"). The Synod is the custodian of the property.

8. Exhibit B is purportedly a lease between the Church and St. Sergius High School ("the school") for that portion of the property which is at 1190 Park Avenue, as is more fully set forth in Exhibit B.

9. Exhibit B is dated April 4, 1977. It appears to have been signed by Metropolitan Philaret on behalf of the Church and by Archimandrite Anthony Grabbe and Archpriest George Grabbe on behalf of the school.

10. Metropolitan Philaret was my immediate predecessor as President of the Synod and the Council. He held that position from his investiture in 1964 to his death in 1985. To the best of my knowledge, he did not have a command of the English language sufficient to understand complicated legal documents such as Exhibit B.

11. Metropolitan Philaret, as President of the Synod, did not have the authority to sign Exhibit B without the authorization of the Synod. This is so because, according to Article IX of the certificate of incorporation, the Synod is the managing board of the Church. Furthermore, the canon law, rules and customs of the Church, which are binding upon the Church when not in conflict with the laws of New York State and the United States of America, provide that the Synod must act as a body, only after all of its members have expressed their views and after a consensus has been reached. The Metropolitan cannot dispose of Church property without the Synod. **[quote appropriate Canon]** Likewise, the other members of the Synod cannot act without the Metropolitan.

12. I attended the two 1977 meetings of the Synod which are closest in time to the date of Exhibit B. The first meeting was held on March 1, 2 and 3, 1977. The meeting was attended by all five members of the Synod: Metropolitan Philaret, Archbishop Seraphim of Chicago, Archbishop Anthony of San Francisco, Bishop Laurus of Syracuse, the Secretary of the Synod, and myself, as Archbishop of Montreal. Archbishop Seraphim of Caracas also attended the first day of the meeting. The second meeting took place on May 3 and 4, 1977. It was attended by the above-named five members of the Synod.

13. Neither the Metropolitan nor any other member of the Synod raised the issue of a lease for the school at either of the above meetings. There was no discussion of the school's status as a long-term tenant of the Church. However, in all prior years, the members of the Synod always indicated the need for the School to find another suitable location. Thus, a long-term lease would have been totally contrary to prior decisions of the Synod.

14. In signing Exhibit B, Metropolitan Philaret acted without the consultation and consent of the Synod. He, therefore, did not have the authority to dispose of Church property.

15. It is my belief that Metropolitan Philaret did not know the nature of Exhibit B when he signed it. I believe that he did not intend to dispose of Church property in violation of Church rules and in total contradiction of prior Synod decisions.

16. Archpriest George Grabbe (now Bishop Gregory) has been intimately involved in the internal affairs of the Synod since 1931. While still a layman, in 1931, he became Chancellor of the Synod of Bishops. He held that position continuously from 1931 to 1980. He first served under Metropolitan Anthony and then under Metropolitan Anastasy, who headed the Church from 1936 to 1964. Upon Rev. Grabbe's ordination as priest in 1945 he continued in that position. When Metropolitan Philaret became the head of the Church in 1964, he continued to serve as Chancellor. Part of his duties in 1977 included the taking of minutes during Synod meetings, as assistant to the Secretary of the Synod. He was also vice-principal of the school. He was intimately familiar with the canons, rules, laws and customs of the Church as well as with the Church's certificate of incorporation. Indeed, he is regarded by many as one of the Church's foremost authorities on canon law. He was well aware that the Metropolitan cannot dispose of Church property without the Synod. In 1980, when his wife died, Archpriest George took monastic vows and was then ordained Bishop Gregory of Washington and Florida.

17. Archimandrite Anthony Grabbe is the son of Archpriest George (Bishop Gregory). He is the principal of the school. He took monastic vows in 1948. He spent the bulk of his Church career either at the Synod or on assignment to the Church's mission in Jerusalem. Like his father, he is intimately familiar with the canons, rules and customs of the Church. Thus, in

1977, he knew that the Metropolitan could not act alone with respect to Church property.

18. Archimandrite Anthony became principal of the school at its inception in 1959. The Church provided the school with premises for operations. The intention of the Church was to support and sponsor a religious, bilingual school (instruction was to be conducted in both Russian and English). The Church believed that the school would serve this purpose if it was headed by a responsible clergyman in good standing within the Church.

19. For many years, Archimandrite Anthony was in good standing within the Church both in his role as principal at the school and in his position at the Church's Mission in Jerusalem. However, during the summer of 1985, the Council received complaints about his conduct of the financial affairs of the Church agencies in Jerusalem. As a result of the complaints, the Council appointed a Commission of three bishops to review the matter. After the commission reviewed Archimandrite Anthony's books and reported to the Synod in January 1986, the Synod asked Father Anthony to relinquish his positions in Jerusalem and asked the Commission to continue its inquiry. After meeting again on March 27, 1986 and discussing the matter further, the Synod formally advised him of the charges pending against him and demanded that he respond to the charges. The Synod also asked me, as Archimandrite Anthony's direct supervisor, to suspend him from serving until such time as all questions raised by the Synod had been resolved.

20. Also in the summer of 1985, the Council received complaints about Archimandrite Anthony's personal life and about his conduct of school affairs. Upon reviewing the matter, the Council decided, on September 13, 1985, that the school's overall direction and that Archimandrite Anthony's conduct were such that it was no longer appropriate to have the school located on Church premises. The Council issued a resolution to that effect, an English translation is attached hereto as Exhibit C.

21. While charges against him were still pending and had not yet been ruled upon by the Church authorities, Archimandrite Anthony sought to leave the Church. He first sought acceptance into the Serbian Orthodox Church, which rejected him because our Church would not release him until such time as the charges against him have been resolved.

22. Archimandrite Anthony next sought acceptance into the Greek Orthodox Metropolis of North and South America ("GOC"), an old-style Greek Orthodox Church that has clergy in Astoria, New York and is headquartered in Athens, Greece. The church official in Astoria, Metropolitan Paisii, accepted Archimandrite Anthony without a release from our Church. This action violated Church canon law. We protested it to the Greek Church's headquarters in Athens. The church headquarters in Athens advised Metropolitan Paisii that his action was improper.

23. Even though Archimandrite Anthony has been suspended from serving, he is continuing to serve under the jurisdiction of Metropolitan Paisii. In the view of the Church, any services he now performs are without grace and sacreligious. The Church

has, therefore, advised its faithful to have no sacramental or prayerful association with him.

24. The Synod of the Church has, furthermore, directed that a Church Court be convened to address Archimandrite Anthony's unauthorized departure to another Church and his performance of sacreligious services while under suspension.

25. Archimandrite Anthony has declared his intention to have the school function as a bilingual Greek and English school within the GOC, thereby violating the school's original intent.

26. In light of the foregoing, a religious school headed by Archimandrite Anthony cannot possibly be in conformity with the Church's canons, laws, rules and customs. It is contrary to the religious beliefs and interests of the Church to have the school located on its premises.

\_\_\_\_\_  
Metropolitan Vitaly

Subscribed and sworn to before me this \_\_\_\_\_ day of \_\_\_\_\_, 1986.

\_\_\_\_\_  
Notary Public

My Commission expires:  
\_\_\_\_\_



# THOMAS HART & ASSOCIATES

151

Attorneys at Law  
1625 Massachusetts Avenue, NW, Suite 402  
Washington, DC 20036  
(202) 797-8700 ▼

Lena S. Zezulin

August 28, 1986

Archimandrite Anthony Grabbe

Dear Archimandrite Grabbe:

This firm represents the Synod of Bishops of the Russian Orthodox Church Outside of Russia ("the Synod"). We are writing to you on behalf of the Synod to demand that you account for and return Church property that was entrusted to you in your previous position as Chief of the Russian Ecclesiastical Mission in Jerusalem ("the Mission") and as President of the Orthodox Palestine Society, Holy Land Section ("the Society"), two agencies of the Church. At present, the information available to the Church both from its internal inquiries and from the State of Israel indicates that you have failed to adequately account for substantial Church funds and have also appropriated property belonging to the Church.

I. Misappropriation of Funds Payable Pursuant to the May, 1984 Agreement with Israel

In September, 1985 the Council and Synod of Bishops learned, for the first time, of the full terms of the agreement you signed on behalf of the Mission, the Society, and the Synod with the State

Archimandrite Anthony Grabbe  
August 28, 1986  
Page 2

of Israel. Notwithstanding your contrary representations, you had not obtained the Synod's consent prior to the signing of the agreement. Thus, you appear to have signed it fraudulently, under false pretenses, misrepresenting to the then aging and infirm Metropolitan Philaret and to the aging Bishop Gregory the real substance of what they were signing. Moreover, the agreement provides for payments to be made to the Church agencies through the Republic National Bank of New York, Account No. 281011729. The Church learned in January, 1986, that this account was personally yours, under the name Anthony Alexis Grabbe, and that you were fraudulently receiving funds payable to Church agencies. You have, since May of 1984, received payments totalling \$2,500,000.00 to that account. Pursuant to the agreement with Israel, these funds belonged to two Church agencies, the Society and the Mission. When asked about this matter by Church officials you failed to provide an accounting for these funds. As a fiduciary entrusted with Church property you are obligated to account for all funds and to return all funds spent personally. We hereby demand that you provide us with a full accounting for those funds as well as reimburse the Church for all funds spent willfully by you without proper Church authorization.

Archimandrite Anthony Grabbe  
August 28, 1986  
Page 3

II. Sales of Church Real Estate

The Commission of three bishops investigating your activities in your long-term, responsible positions at the Society and the Mission has discovered that a number of Society and Mission properties were sold by you, but that the proceeds of the sales were not recorded as receipts on the books of the Society and the Mission. Indeed, the funds realized from these sales seem to have virtually disappeared. Furthermore, a number of the sales were not, apparently, authorized by Church authorities. This is a most serious matter. Accordingly, on behalf of the Church, we demand that you advise us immediately, and document, as to the following properties, of the (a) date of sale; (b) sale price; (c) the purchaser; (d) disposition of the proceeds realized from the sale; and (e) authorization, if any, for the sale:

[List of properties to be obtained from Bishop Hilarion]

In addition we demand that you provide us with similar information for all sales of Church real estate in Israel since 1968.

Archimandrite Anthony Grabbe  
August 28, 1986  
Page 4

### III. Other Sales of Church Property

It has also come to the Church's attention that, while you were the custodian of the Mission and the Society properties, you sold a number of precious items belonging to the Church. These items included antiquities, Church vessels, icons, gospels and similar treasures. Again, proceeds of these sales do not appear in any of the records reviewed by the Commission. A number of the sales were, apparently, not only unauthorized but secret from the lawful Church authorities. Accordingly, on behalf of the Church, we demand that you advise us, and document, as to the following items, of the (a) date of sale; (b) sale price; (c) purchaser; (d) disposition of proceeds realized from the sale; and (e) authorization, if any, for the sale:

1. Egyptian statue of Amenhotep, currently in the Brooklyn Museum.
  
2. Contents of the Treasure House on Gethsemane:
  - (a) Large Gospel, with Christ and 4 apostles;
  
  - (b) Large Gospel, with Christ on the front side and a cross on the back;
  
  - (c) Plate for holding five breads to be blessed;

Archimandrite Anthony Grabbe  
August 28, 1986  
Page 5

- (d) Silver gilded chalice;
- (e) Silver gilded diskos;
- (f) Silver gilded zvezditsa;
- (g) Basin and sprinkler for Holy water;
- (h) Spoon;
- (i) Spear;
- (j) Drinking Bowl;
- (k) Censor.

[Other items to be added after consultation with  
Bishop Hilarion]

In addition, we demand that you provide us with similar information for all other sales of Church antiquities, icons, books, vessels and similar treasures that you have made since 1968.

#### IV. Misappropriation of Other Church Property

You have misappropriated the funds of the Mission and of the Society. You have massively abused the fiduciary responsibility entrusted to you by the Church. By so doing, you have betrayed the trust placed in you by non-profit organizations organized for the spiritual welfare of all Orthodox Christians. The

Archimandrite Anthony Grabbe  
August 28, 1986  
Page 6

Church is aware that you have bribed the allegiance of the Society and Mission employees and associated with large sums of money from Church, Mission and Society funds without any authorization and without any reasonable explanation. The amounts and payees known to the Church are listed as follows:

[complete list - to be verified]

You have further transferred funds to St. Sergius High School and to yourself and the school's employees, using the name of the late Metropolitan Philaret. We demand that you provide a full accounting of such payments and that you return funds that you have misappropriated.

We have reviewed your previous response to the Metropolitan's questions with respect to the items listed in (2) above. It is entirely unsatisfactory, given your position of responsibility and authority, and your fiduciary trust of Church property. Such evasive responses only serve to confirm the worst suspicions about your conduct of Church affairs.

I must also advise you that, if you do not provide the Church with an adequate accounting and return Church property as outlined above, your legal position will be extremely serious.

Archimandrite Anthony Grabbe  
August 28, 1986  
Page 7

The Church will be forced to take strong legal action against you for (1) violating your fiduciary duties; (2) fraud and (3) theft. Other charges may also be applicable. The Church has, thus far, refrained from taking legal measures available to it, hoping that you will understand the gravity of your position and that you will remedy your mistakes in a spirit of repentance and cooperation. However, you have taken no steps to do so. Instead, you have persistently continued your activities and have attempted to profit from your misappropriation of Church funds by illegally separating the Mission and the Society from the Church. You have publicly distorted the circumstances of your departure from the Mission and the Society. You have spread false and defamatory statements about the Synod, the Council of Bishops, and the Metropolitan, thereby causing confusion and distress among the faithful of the Church. Accordingly, the Church may be forced to bring down upon you the full weight of legal sanctions that are applicable to your actions.

If you have questions about the foregoing, please feel free to contact me.

158

Archimandrite Anthony Grabbe  
August 28, 1986  
Page 8

Sincerely,

Lena S. Zezulin

LSZ:deb



# THOMAS HART & ASSOCIATES

Attorneys at Law  
1625 Massachusetts Avenue, NW, Suite 402  
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(202) 797-8700 ▼

Lena S. Zezulin

## MEMORANDUM

To: Synod of Bishops  
Russian Orthodox Church Outside of Russia

From: Lena S. Zezulin

Date: August 28, 1986 *gpb*

Re: Status Report on Legal Matters

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The purpose of the report is to provide you with an overview of the legal matters that we have worked on since the Synod's meeting in May. As you know, the Church has encountered numerous legal problems in the last three months as a result of Archimandrite Anthony Grabbe's continuing activities in opposition to Church authority. Our office is currently working on the following problems: (1) the eviction of St. Sergius High School from the Church's headquarters; (2) the possibility of a civil suit against Archimandrite Grabbe; (3) Soviet-Israeli consular talks; (4) payments owed to Church agencies pursuant to the 1984 agreement with Israel; (5) arbitration between the Church and the Orthodox Palestine Society, Holy Land Section; and (6) revision of Church judicial procedure.

### I. St. Sergius High School

As you know, the Council of the Russian Orthodox Church Outside of Russia decided, on September 13, 1985, that the overall direction of the School and that Archimandrite Anthony's conduct are such that it is no longer possible to have the School located on Church premises. The Council issued a resolution to that effect, informing the School that it must vacate the premises by the end of the 85-86 school year. The Council also decided that the School's rent for use of the space for 85-86 should be \$50,000.00, \$25,000.00 per semester. All members of the Council believed that there were no other pre-existing written understandings between the Church and the School.

Shortly after I was first consulted about legal matters pertaining to the Church, I was asked if there are any legal

## THOMAS HART &amp; ASSOCIATES

impediments to the removal of the School from the Church premises. I asked to see any existing lease and was advised that, to the knowledge of the Synod, there was none. Under those circumstances, I believed that removal of the School would not pose a major problem. In order to best protect the Church's interests, I suggested that the Synod contact a New York City law firm for this purpose. Real estate law differs widely from state to state, and New York expertise was necessary.

Bishop Hilarion and I both contacted James Manning and William Dealy of the law firm Manning, Raab, Dealy and Sturm. My firm has frequently worked with them; they have expertise in complex civil litigation as well as in real estate. Mr. Manning wrote to the school and demanded its departure from the premises at the end of the 85-86 school year.

After this initial demand, the School's attorney (who is with the same law firm as the attorneys retained by OPS) advised us that the School would not leave the premises because it had a 99 year lease with rent of \$1 a year. When a copy of the lease was produced, we found that it had been signed on April 4, 1977 on behalf of the Church by Metropolitan Philaret and by Archimandrite Anthony Grabbe and Archpriest George Grabbe on behalf of the School. It appears that Metropolitan Philaret did not consult with the Synod in this matter and therefore did not have the authority to sign the lease. In the eyes of the Church, therefore, the lease is invalid. Bishop Gregory Grabbe, as signatory to the lease, confirms that it is not a valid document because it did not have the approval of the Synod.

However, the lease presents a substantial legal obstacle to the eviction of the School. There are sound legal grounds for evicting the School and for having the lease declared void by a Court, but the formal eviction process will require litigation in the New York Landlord-Tenant Court to declare the lease invalid. The reasons for declaring the lease invalid include the following:

- (1) Metropolitan Philaret did not have the authority to sign the lease;
- (2) the Church and the School never actually implemented the lease;
- (3) the purpose of the School - bilingual Russian-English education - is no longer being met, due to Archimandrite Anthony's affiliation with a Greek Church; and

- (4) the School cannot serve its religious purposes while headed by a clergyman who is suspended from serving, but continues to serve in violation of Church canons.

I believe that these arguments may very well prove to be successful. However, it is always a struggle to convince a Court that a signed document is invalid. As a preliminary step, I have drafted the enclosed affidavit for Metropolitan Vitaly to serve as proof of the lease's invalidity. Similar documents will need to be prepared for the other members of the Synod in 1977 as well as for Bishop Gregory.

In order to try to save time and resources, William Dealy has contacted the School's attorneys and has advised them of the Church's position that the lease is invalid. He suggested that they reach an agreement and leave without litigation. At the moment, we are awaiting a response. Bishop Gregory's support of the Church's position has been communicated to the School as well.

This subject is further complicated by the fact that a copy of the School's bylaws (or charter) cannot be located. It is possible that this document may contain helpful language. Mr. Dealy is obtaining it from the State Department in Albany.

Mr. Dealy has also suggested that the Synod contact members of the School Board to advise them of the situation and to seek their support. I do not know if this is a practical suggestion - once we determine who the Board members are, we can see if an approach to them might be worth trying.

Finally, in closing this subject, I want to apprise you of the terms of Manning, Raab, Dealy & Sturm's services to the Church. Their regular hourly rates are quite high - \$150 for senior attorneys. In light of the Church's non-profit status and of their relationship with our firm, they have reduced all rates by 1/3, to \$100 per hour and below. In light of the cost of New York attorneys, I think that this rate is reasonable, and I have, pending your final approval, advised the firm that these rates are acceptable.

## II. Civil Claims Against Archimandrite Grabbe

As you know from my prior reports, Archimandrite Grabbe's misappropriation and mismanagement of Church property exposes him to substantial liability. The Church has grounds to file suit against him for the following specific actions: (1)

appropriation of Church funds by the use of his personal bank account for receipt of payments from the State of Israel; (2) sales of real estate without entry of proceeds into Church records and consequent appropriation of sale proceeds; and (3) sales of other Church property.

If an action of this sort were to be initiated, it should be filed in New York State. Thus, I would like to rely on William Dealy as New York co-counsel. The suit should be preceded by a demand letter. I have drafted one for your review and consideration.

### III. Soviet-Israeli Consular Talks

A major portion of my time in August was taken up by disturbing news reports from Israel. V. Rev. Valer Lukianov, Chief of the Russian Ecclesiastical Mission in Jerusalem, reported that the Israeli government's Russian-language radio program announced the beginning of Soviet-Israeli consular talks. According to the news reports, one of the issues to be discussed was the property of the "Russian Orthodox Church" in Israel. Similar news reports also appeared in the United States.

Through the Synod's Israeli counsel, David Martin, the Synod made initial inquiries to appropriate ministries in Israel and determined that no immediate seizure of our Church's properties was contemplated. Indeed, it appears that, to the extent any religious properties were to be discussed, they were properties within the pre-1967 borders of Israel, where our Church no longer has property. The Soviet Union does not recognize Israel's annexation of properties in 1967. This fact also makes it extremely unlikely that Israel would discuss any properties in that territory with the Soviet Union. However, in light of the previous seizure of Church property (in 1948) it appeared prudent not to rely on initial verbal communications with the Israeli ministers, but, instead, to seek formal written clarification. Accordingly, Metropolitan Vitaly requested formal clarification of the matter from the Prime Minister, the Foreign Minister, the Minister of Religions, the Minister of Interior, and the Minister of Justice.

As you know, the talks between Israel and the Soviet Union have broken off. Thus, this matter has become less urgent, but I believe that it is still important to obtain clarification from the government of Israel.

David Martin has pursued the matter most energetically. He has been in frequent contact with the Ministry of Justice and will be meeting with the Minister of Religions. It is preferable that a clerical representative of the Church also attend. I understand that, during his recent trip in Israel, Archbishop Laurus was unable to schedule the meeting and that Rev. Lukianov was also unavailable. I expect that in the future a meeting will be arranged further in advance and that a representative of the Church will attend.

In connection with the Soviet-Israeli consular talks, the Chief of the Mission in Jerusalem was contacted by the press. I understand that both David Martin and Bishop Laurus had extensive meetings with the press in Israel. A copy of the initial press statement is attached for your reference.

In connection with the public relations aspect of the talks, I want to remind you again of the need for strengthening the Church's public relations position in Israel. I attach a copy of a letter I wrote recently to Metropolitan Vitaly on the subject.

#### IV. Payments by Israel

The May 1984 agreement with Israel requires Israel to make annual payments to two Church agencies, the Mission and the Orthodox Palestine Society. As you know, Archimandrite Grabbe's collaborators have complicated the situation enormously by claiming that the Society is not a Church agency and by pressing a competing claim to Israel. In order to avoid litigation in Israel, the Church agreed to arbitration with the Society. Pending arbitration, only half of the payments were to be made to the Church. However, no payments have been made thus far.

The Ministry of Justice has withheld payment on the pretext that the Church's legitimate inquiry about the meaning of paragraph 9 of the agreement with Israel was a breach of the agreement. After a clarifying letter from the Metropolitan and after numerous meetings between David Martin and Pleia Albeck, it was resolved that the agreement was not in fact breached by the Church. David Martin also learned that the difficulty was, in part, caused by Archimandrite Grabbe. Archimandrite Grabbe had, apparently, assured the Ministry of Justice at the time that the agreement was signed that the Church would make no further statements, inquiries or requests to Israel and would not criticize Israel. The Ministry believed that it had "paid for the Church's silence." Obviously, Archimandrite Anthony had no

## THOMAS HART &amp; ASSOCIATES

authorization to make this statement. Furthermore, an oral statement cannot modify a written contract. Thus, the Church is not under any legal obligation to keep silent. However, the statement made by Archimandrite Grabbe does pose a substantial difficulty because it created an impression that the Church must now correct.

It appeared that, after this matter had been resolved, payment would be forthcoming. However, the Ministry of Justice again delayed, this time on the pretext of the Church's inquiries about the Soviet-Israeli talks. After further discussions between David Martin and Pleia Albeck, this matter appears to be also resolved. She should now apply to the Court for pro forma approval of the payment schedule pending arbitration. We expect that this formal action will take place within the next two weeks. However, should there be further delays, we will have to consider more forceful action and contact other officials in the government. I regularly keep Bishop Hilarion advised of the details of this matter and will continue to do so until the payment is finally made.

#### V. Arbitration

At your May meeting, you approved arbitration as a means for resolving the dispute concerning the authority of the Church over the Orthodox Palestine Society. With the assistance of Bishop Hilarion, I have contacted several potential arbitrators within the fold of the Church. We have exchanged names with the OPS attorney. I am confident that, even if we cannot agree on a name, we will obtain an impartial arbitrator from the Israeli Chamber of Advocates. In the meantime, we are preparing the evidence for the arbitration.

#### VI. Revision of the Proposed Judicial Code

With the assistance of Father Theodosius, I have prepared an edited version of the proposed Judicial Code. This matter became less urgent as it became clear that a full fact-finding trial of Father Anthony would not take place. However, I hope that, jointly with Father Theodosius, I will be able to submit a revised version for the consideration of the Church Council.

COUNCIL  
OF THE  
ORTHODOX PALESTINE SOCIETY

To: The Chief of the Russian Ecclesiastical  
Mission in Jerusalem

From: The Headquarters Office of the Orthodox Palestine Society

LIST

of the Files which belong to the R.E.M.  
and which were in the Office of the O.P.S. Headquarters Office  
at Dabbagha 25, and now to be transferred to  
the New Administration of the R.E.M. in Jerusalem  
on Dec. 7/20, 1986.

A. Large thick files.

1. Receipts 1956-1965
2. Receipts 1956-1967
3. Receipts 1960
4. Receipts 1960-1961
5. Receipts 1962
6. Receipts 1962-1967
7. Receipts 1965-1966

B.

Brown Files.

1. Mount of Olives Convent
2. Land containing Church Chapel Clock Tower etc. Mt. of Olives
3. Land known as Karm al Harb, Mt. of Olives
4. Kallistrat Place
5. Prophets Caves
6. Bethany Community
7. Repairs of Bethany Property, started in 1964
8. Russian Mission's Property at Bethany
9. Plot of Land and Cistern - Jerusalem - Jericho Rd. Kilometre 14
10. Kushan of Plot near kilometre 14
11. Property of Mission in Jericho, old contracts, correspondence.

- B.
12. Agreement of Lease in Jericho Bl. 33000 Parc. 176 UNRWA
  13. Russian Property - Jericho closed May 1943
  14. Jericho Property - Big House, Garden, Chapel
  15. Russian Property at Jericho
  16. Garden in Jericho, Eviction of Dr. Sam'an Nuweiser
  
  18. Jordan Plot of Land, Leased Land
  19. Caves, Land in Kedron Valley (Silwan)
  20. Two Plots of Land, Silwan
  21. Plot of Land in Anata
  22. The Society of St. Khariton
  23. Beit-Jala, Rent of Plot to Military Authorities
  24. Land, Two Houses etc. at Ras Beit-Jala
  25. Beit Sahour, Shepherds' Fields
  26. Cistern near 14 Km.
  27. Beit Zachar, Block 2, Parcel 58
  28. Land - Two Hostels, Two Rooms, Chapel and 5 cisterns at Beit Zachare
  29. Khirbet Nassara - Hebron
  30. Khirbet Nassara Hebron
  31. Kushan of Khirbet Nassara
  32. Confirmation of Contracts - Khirbet Nassara
  33. Hebron
  35. Hakker Tax for property of Mission - Khirbet Nassara Sibta Hebron
  36. Land of R.E.M. in Jenin
  37. Garden in Jenin
  38. Digging for treasure in Jenin
  39. Russian Cathedral, Russian Compound - Jerusalem
  40. Confirmation of Contracts, Cathedral of Trinity and Mission Chapel
  41. Wooden Barrack in Russian Compound, Jerusalem
  42. Specification Estimates, plan of additional buildings of law courts
  43. Arbitration in connection with additional Building to law courts
  44. Application to build on land opposite law courts
  45. Public shelter at law court - Jerusalem
  46. Law courts building
  50. Lease of Land of R.E.M. to National Bus Co. for car park
  51. Lease of Russian Property - Slihut Building - R.E.M. O.P.S.
  52. Signed Agreement of Lease Elyachar's Buildings R.E.M. Jaffa Road.
  53. Lease of Cisterns, Russian Compound
  55. Confirmation of contracts R.E.M. property. Sileva House St. Tombs of Prophets
  56. Land, Church, Two Hostels, Several buildings in Ain Karem
  57. Ain Karem Agreement of Lease with Delegate of Polish Ministry



58. Agreement of Lease with M.R.P. Hubbard
59. Exchange of Plots of Land between R.E.M. and custodian of Terra Santa Ain Karem
60. Land at Ain Karem
61. Ain Karem - Agreement of Lease with Hanna Teries
62. Ain Karem Agreement of Lease with Miss Thompson
63. Ain Kare, - Agreement of Lease with Miss M. Carey
65. Garden near fountain of St. Mary at Nazareth
66. Proposed Long Lease of Land situated at Jaffa ( on loan Sharff)
67. Land, Large Hostel, church etc, at Jaffa
68. Russian Property, Abu Kebir Cherter in Jaffa (on loan to Sharff)
69. Lease of Land at Mt. Carmel to Palestine Electric Corporation
70. Land disputé property of R.E.N. in Haifa
71. Land, Church Two Small Houses at Haifa
72. Russian Property at Kafr Kana in Galilee
73. A Garden and a small house at Magdala near Tiberias
74. Hostel at Tiberias
75. Atooman Bank
76. Current Account in Ottoman Bank
77. Money Accounts for Past Years
78. Account Reports for 1925 - 1929
79. Accounts of R.E.M. 1946-1948
80. Additional Relief, Accounts
81. Receipts Jan. - Dec. 1952 Part I
82. Receipts Jan - Dec. 1952 Part II
83. Receipts Jan. - Oct. 1953 1-257
84. Receipts Nov. - Dec. 1953 258-309
85. Receipts Sept. - Dec. 1954 No. 218-308
86. Additional Relief Accounts 1959
87. Additional Relief Accounts 1961-1963
88. Exemption of Taxes during Hashemite Kingdom of Jordan
89. Repairs Part I
90. Additional Relief, Repairs Part II
91. Lists of Debts of R.E.M.
92. 1. Account of Money and correspondance  
2. Acknowledgements of donations
93. A Receipts for 1968 Expenditures
93. Synod of Bishops. Instructions and Correspondance 1946-1954
94. Synod of Bishops Instructions and Correspondance for 1953-1963
95. Synod of Bishops Instructions and Correspondance for 1964
96. Additional Relief from the Synod of Bishops Accounts 64-65
97. Additional Relief from the Synod of Bishops Accounts 1966
98. List of Properties of R.E.M.
99. Receipts and Recommendations
99. A. R.E.M. in Jerusalem, Receipts and Recommendations 11/10/1965
100. Committee of Relief for R. Orthodox Institutions in the Holy Land
101. Greetings and other correspondance
102. Correspondance of Archim. Dimitry with various individuals
103. Correspondance of Archim. Dimitry with different personages
104. Charity
105. Simultaneous
106. Simultaneous
107. Correspondance, Accounts, Receipts
108. Instructions to the Head of the R.E.M. in Jerusalem

109. Pilgrimages of some special jurisdictions
  110. Cuttings from Gazette, 1968
  111. Tithes Due on Russian Properties
  112. R.E.M. Improvement Schemes
  113. Russian Affairs. Water Supply to R.E.M.
  114. Sanitation Works, Russian Properties
  115. Installation of Telephone in R.E.M.
  116. Budgets for 1946-1947 ( Budget for R.E.M.)
  117. Material for Reading from Shalfus
  118. Services in Gethemane on Holy Thursday
  119. Communications with R.E.M.
  120. Monthly Allowences to Russian Nuns of Bethany Community
  121. Meeting of Committee for Maintenane of Russian Nuns
  122. List of Occupants of the Properties belonging to R.E.M.
  123. Foud Staffs in Ain Karem (Dead File)
  124. Case of Dimitry Splet Application for relief
  125. Correspondance with Beirut Community
  126. Jubilee of the Mission 1958
  127. Correspondance of Archdeacon Benjamin with Union of Invalides (Dead File)
  128. Will of the Late George Popoff ( Dead File)
  129. Archdeacon Benjamin (Dead File)
  130. Mt. of Olives - Abbott Afanasy Magaliff (Dead File)
  131. Will of Bishop Pavel (Dead File)
  132. Estate, of Theodosia Zodroleva (Dead File)
  133. Belongings of Deceased Russians (Dead File)
  134. Desposal of personal belongings of Deceased Russian persons (Dead File)
  135. Claim versus Mme Alexeieff (Dead File)
  136. Claim by Messrs John el Anker and Abdin Nour Salem v R.E.M. (Dead File)
  137. Claim of Archdeacon Benjamin (Dead File)
  138. Claim versus R.E.M. Messrs A.E. Blum and Co. (Dead File)
  139. Claim by Mr. Bourlakoff of Odessa Against R.E.M. (Dead File)
  140. Claim by Mrs. Grousinsly against R.E.M. (Dead File)
  141. Claim of Mr. G. N. Halabi versus R.E.M. (Dead File)
  142. Claim versus R.E.M. by Nun Maria Makorikhina (Dead File)
  143. Claim versus R.E.M. by Rima Pereverseva (Dead File)
  144. Claim of Anastasia Nesterova against R.E.M. (Dead File)
  145. Claim Versus R.E.M. Miss Helaneh Rumman )Dead File)
  146. Claim of Mr. Nicolai Shmidt v.s. R.E.M. (Dead File)
  147. Claim V.S. R.E.M. by Mr. Stephen Z. Shtakleff (Dead File)
  148. Claim by Hanna Jerius Youssef V.S. R.E.M. (Dead File)
  149. Claim of Heirs of Ibrahim Abu Zayyad V.S. R.E.M. (Dead File)
  150. Correspondance in Arabic.- odd papers - Kherbet Nassara.
  151. Correspondance Files Will of Mikhalitsina re-building in Talbiyeh
- C.
- R.E.M. Properties
  - Mt. of Olives
  - Bethany School
  - Hebron Monastery
  - Clergy of the Mission

- D. Large Block Files
- 14. Bethany School
- 15. Bethany School
- 15 B Bethany School financial Documents
- 26. USSR files a case against R.E.M. - Jaffa Case and press Correspondance regarding same
- 39. Mission's Museum
- 43. Khariton
- 52. Concert of Synodal Choir in the Holy Land, and concerts by the Mission
- 52 A Concert of Synodal Choir in the Holy Land, and concerts by Mission
- 52 B Concerts of Synodal Choir in the Holy Land, and concerts by Mission
- 59. Chiefs of the Mission
- 60. Mission Properties
- 78. Repairs and construction Work in Eleon
- 79. Repairs and construction Work in Hebron
- 82. Representation of R.E.M. in New York and its Activities
- 94. Appeals and by the Mission for assistance
- 105. Situation of R.E.M. in Jerusalem and monastic regulations of the Mission
- 106. Publications and various prints by and about the Mission
- 111. A.B.C. Pilgrimages
- 117. Documents on Mission's Properties
- 119. Missions Employees

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## Национальная Организация Витязей (НОВ).<sup>8</sup>

*Мы Витязи славной России.  
За Веру и Русь мы идем.  
И полные веры и силы,  
Мы всех за собою зовем.*

НОВ этими словами своего гимна, зовет русских юношей и девушек к духовной, идейной борьбе за православные русские идеалы. Это борьба за преемственность переходящую от отцов и дедов воспитывавшихся Русской Церковью в течение более тысячелетия. НОВ готовит молодежь быть достойной к наследству, которое она со временем должна принять, хранить и передать следующим поколениям. НОВ борется за сохранение молодежи находящейся далеко от своей Родины, дабы она не стала блудными сынами, а чувствовала свою принадлежность к родной Церкви и культуре. В основу передачи преемственности НОВ, ставит на первое место воспитание подрастающего поколения на солидных основах, на которых создавалось и крепло духовно Русское Государство. Корни этих основ уходят в историческое прошлое к Св. Кн. Ольге, Св. Кн. Владимиру и Св. Кн. Александру Невскому, бывших с твердой верой на Бога, искания и защиты правды. Историческое прошлое Русского Народа составляет неразрывную связь с настоящим, указывая путь к светлому будущему.

Девиз НОВ – «За Русь и за Веру» показывает стремление организации объединить под своим руководством русскую молодежь в эмиграции для ее воспитания в любви и преданности Русской Православной Церкви и России. Знак НОВ – Крест. У каждой дружины НОВ, имеется знамя, которое хранится в штабе или месте сбора Витязей и сопутствует в лагерь. Знамя напоминает постоянно Витязям об их обязанностях, как напр. на знамени Парижской дружины Св. Вел. Кн. Александра Невского написаны слова Спасителя из Евангелия от Иоанна: «Да не смущается сердце ваше, веруйте в Бога и в Мя веруйте, в дому Отца Моего обители многи суть». А на другом Парижском знамени Вожатых Вел. Кн. Ольги, написаны слова Спасителя: «Если любите Меня соблюдайте заповеди Мои». Эти слова на знаменах Витязей указывают путь и смысл жизни и жизненной борьбы, т.е. к чему мы готовимся, сами и к чему готовим других. Слова Спасителя становятся, для всех в дружине НОВ руководящими в жизни, а знамя стало символом борьбы, т.е. оно для Витязей боевое.

Устройство НОВ, построено на специально разработанной для успеха программе занятий, с молодежью. Традиции организации воспитывают будущее поколение молодежи в духе ответственных граждан. Организация имеет опыт многих десятилетий воспитания, которое проводится целый год, не ограничиваясь только работой с молодежью во время проведения летних и зимних лагерей. Дружины и

<sup>8</sup> Доклад о НОВ не был доставлен на Собор Архиереев в 1985 г., когда читались доклады, о других русских молодежных организациях и был приложен к архивам Собора 1986 г. Неизвестно кто его писал и читал на Соборе. На мои запросы участникам Собора мне было сказано, что это было так давно, что они уже не помнят. В этом докладе НОВ, представлена как бы единственной русской молодежной организацией при Церкви, игнорируя к примеру такую организацию как ОРПР, руководимую в течение десятилетий Архиеп. Серафимом. В докладе также выпущены заслуги НОРР, ОРЮР и других молодежных организаций.

отряды Витязей делятся на более мелкие группы. Эти отделения состоят из детей подходящих по возрасту друг к другу. С взрослыми Витязями и Друзьями занятия проводятся отдельно на более серьезном уровне.

Летом Витязи едут в лагеря, носящие обычно общее название «Русь». Это название лагерей полностью подтверждается проводящейся в лагере работе. Лагеря представляют собой как бы миниатюру Родины, несмотря на то, что они находятся в разных странах мира.

Работа НОВ, ведется во Франции, Аргентине, Австралии, Бельгии и Германии. В Северной Америке, работу НОВ, трудно наладить в связи с государственной и общественной поддержкой организациям скаутского интернационального построения. В те страны, где НОВ, проводит лагеря, приезжает молодежь также из других стран и с ними ведется работа при помощи высылки им учебных пособий, издаваемых НОВ журналов, и книг из библиотек дружин. Руководители НОВ, по крайней мере, ежемесячно и чаще письменно сносятся с этими находящимися вдалеке от центров работы, детьми, заботясь о прогрессе их занятий по православной религии и истории России.

НОВ, издает периодические издания на нескольких континентах мира. Общее количество журналов каждый год колеблется от 1250 до 1500 экземпляров. В журналах обязательно находится религиозный отдел, в котором помещается объяснение Евангельских чтений, объяснение молитв, статьи известных духовных лиц как, например прот. Константинова, Архим. Иова и др. Духовной работой ввиду того, что в НОВ молодежь из юрисдикции РПЦЗ и Константинопольского Экзархата, руководят духовные лица в зависимости от церковной принадлежности местного духовенства и верующих.

Владыка Сиднейский и Австралийско-Новозеландский Архиепископ Павел и Преосвященный Владыка Нафанаил, Епископ<sup>9</sup> Венский и Австрийский помогают НОВ, давая советы, проверяя литературу и направляя духовенство в лагеря для служб, а в течение года для занятий с Витязями и руководителями.

НОВ помогают различные духовные и светские организации. Церковное Содружество помогает в лагерях во Франции. В Суворовском летнем лагере построена церковь на 150 человек, помимо материальной помощи это Содружество помогает в лагерях воспитанием молодежи. Перед входом в лагерь построены каменные ворота, на стене которых воздвигнут крест, обозначающий что в лагере храм и лагерь христианский. В построенном в 1961 г. храме, под престолом, «на вечные времена», похоронена грамота, на которой надпись о том что храм построен по благословию Архиепископа Георгия, Экзарха Патриарха Константинопольского и Его Высокопреосвященства Архиепископа Иоанна Брюссельского и Западно-Европейского РПЦЗ.

В Австралии помогают Братство Св. Креста, духовенство Св. Петропавловского кафедрального собора, Св. Иоанно-Предтеческого прихода в Канберре и другие. В 1965 г. с благословения Преосвященнейшего Архиепископа Саввы, Нач. Австралийского Округа НОВ А. Закрочимского в монастыре Кентлина был проведен первый съезд Русской Православной Молодежи. Члены Свято Владимирской молодежи приняли активную роль в координации транспорта, встречи делегатов и другой помощи. На съезде присутствовали Владыки Савва и Антоний и духовенство

<sup>9</sup> Титул Владыки Нафанаила был в 1986 г. Архиепископ Венский и Австрийский».

Австралийской Епархии. На съезде было около 60 человек. Было постановлено ежегодное проведение съездов в Австралии. Следующий съезд был в Мельбурне затем в Сиднее и других городах страны. Наладить работу НОВ в Австралии было не легко, но нач. Округа были преодолены трудности как напр. было достигнуто, чтобы налоги не взимались за место для лагеря в Голубых Горах и т.д.

Инструкторский отдел НОВ проводит подготовку молодых руководителей. Занятия ведутся круглый год. Кандидатам в руководители предлагаются учебные пособия и тем из них, которые уже руководят, помогают вести отряды или дружины, дают инструкции для помощи ведения работы на местах. На съездах и собраниях руководителей разбираются планы работы, результаты работы и обсуждения местных затруднений.

Отделы НОВ проводят паломничества, участвуют в организации «Дней русской культуры», оркестровых выступлениях, организации спортивных выступлений и состязаний, помогают в работе местных русских клубов, устраивают выставки ручных работ Витязей, конкурсы, и лекции.

Во многих русских приходах Витязи прислуживают духовенству на богослужениях, а девушки помогают в сестричествах. Прислуживающим в церкви Витязям выдается почетная специальная награда на форму. Каждый отряд НОВ, должен быть прикреплен к православному приходу и этим со времени основания была создана тесная связь организации с Церковью.

Большая заслуга НОВ в том, что в разных странах мира можно встретить русскую молодежь знающую Православие, русскую историю, поющую русские национальные и Добровольческих армий песни. В результате работы НОВ, в эмиграции видно сохранение и воспитание молодежи верной Православию и Родине.

НОВ была основана во Франции в 1934 г. Николаем Феодоровичем Федоровым, к которому обратились организовать юношеский отдел РСХД. Этим отделом он руководил в течение 8 лет, но, разочаровавшись методами работы этой организации, решил основать молодежь, которая будет более основательно участвовать в религиозной и культурной жизни русской эмиграции во Франции. Вскоре общеизвестными в русской эмиграции стали Алексеевский лагерь на море, посвященный памяти Царственного мученика, зимний лагерь у Нанкруа и Суворовский лагерь в Альпах в Лаффрет близ Гренобля. Кроме этих лагерей для Витязей был основан лагерь для взрослых и членов общества друзей Витязей в Агей-Булурис на Средиземном море.

До второй мировой войны отряды и дружины НОВ были не только во Франции, но и в Чехословакии, Болгарии, Германии и в Прибалтийских странах. Во время мировой войны почти весь руководительский состав НОВ был призван в войска тех стран, где они жили. Многие из них погибли, были ранены, заключены в фашистские концлагеря или увезены на страшные мучения в СССР. После окончания войны остались только немногочисленные руководители и старшие Витязи, и по этой причине, работа организации прекратилась. В Западной Европе и даже во Франции пришлось работу НОВ, начинать сначала, с организации курсов для руководителей. С переездом многих русских эмигрантов в Южную Америку, Северную Африку и в Австралию там организовались отряды и дружины НОВ.

В организации работы НОВ, после войны, во многом помогли в Бельгии Высокопреосвященнейший Архиепископ Иоанн Брюссельский и Западно-Европей-

ский, а во Франции Архимандрит Иов. В Бельгии лагерями НОВ руководил прот. Димитрий Хвостов, бывший одновременно также духовным руководителем Витязей в стране. Лагерь устраивался одновременно НОВ, русской школой и Кружком Русской Молодежи. Материально лагерю оказывали помощь Толстовский Фонд, Общество помощи русскому ребенку, Совет Церквей в Женеве и Русский Красный Крест.

В Аргентине лагеря НОВ, руководились прот. М. Донецким, духовным руководителем отдела. Помогали Общество помощи русским детям из Нью Йорка и В.В. Сергиевский.

Организация управляется Центром НОВ состоящего из Главного Начальника, Штаба Организации и отделов при штабе, члены этих учреждений составляют Центр. При штабе след. отделы: Церковное Содружество, Издательский, Педагогический, Финансово-хозяйственный и Центральная Ревизионная Комиссия.

Там, где начиналась работа НОВ, духовенство, родители и общественность сразу же деятельно оказывали организации помощь. НОВ, не стремится конкурировать с другими русскими юношескими организациями, но она даже без конкуренции привлекает к себе членов других молодежных организаций ввиду отличия своей духовной и национальной работы. Многие незнакомые с русскими молодежными организациями часто принимают НОВ за организацию скаутов, но наша организация не имеет ничего общего с целями и методами работы с интернациональными молодежными организациями. Религиозно-просветительная работа в НОВ, поставлена на гораздо высшем уровне, по сравнению с другими организациями в виду основ воспитания. Верующий человек, а у русских вера всегда была на первом месте, должен знать основы христианского вероучения. Витязей учат, как нужно стремиться жить по православному и это стремление должно иметь влияние при всех поступках в его жизни. Витязь должен стремиться к подъему своей духовной жизни, к культурному повышению своих знаний и их употреблению на благо Церкви и Родины. Поэтому руководители НОВ, всегда советуют молодежи участвовать в церковной жизни, посещать богослужения, развивать свои знания, стремиться в учебных учреждениях отличаться от других, становясь лучшими учениками и студентами.

Падение народа происходило как следствие отхода от веры в Бога, от посещения богослужений и невнимания к проповедям духовенства. Возрождение всегда происходило с возвращением народа на его исторический церковный путь. Поэтому нам русским в особенности необходимо осознать свой грех перед Богом, понять и почувствовать нашу родную и близкую нам Православную Церковь.

Конечно, НОВ, не может дать молодежи всего необходимого в своей программе обучения т.к. она затрагивает только основы, но все главное Витязи получают от своих духовных наставников. НОВ, учит Витязей работать над собой, в выполнении правил православной жизни, в искреннем служении ближним и своему русскому народу стремясь быть завтра лучше, чем сегодня<sup>10</sup>.

В словах гимна НОВ, высказывается вся идеология и цель организации.

Не страшен нам путь тот суровый,  
Надеждою он осенен  
И пламенем веры Христовой

<sup>10</sup> В лагерях ОРЮР каждый день после вечерней молитвы произносилось: «Боже дай, чтобы мы были завтра лучше, чем сегодня».

Наш огненный меч освящен.  
Работать на благо России,  
Жить дружной и тесной семьей,  
Заветы хранить дорогие  
Стремимся мы всею душой.

Н.О. Витязей



## Оглавление.

|                                       |   |
|---------------------------------------|---|
| Список сокращенных наименований ..... | 6 |
| Предисловие .....                     | 7 |

### Протоколы Архиерейского Собора 1986 г.

|                                       |    |
|---------------------------------------|----|
| Протокол № 1, 8/21 янв. ....          | 9  |
| Протокол № 2, 9/22 янв. ....          | 11 |
| Протокол № 3, 10/23 янв. ....         | 13 |
| Протокол № 4, 11/24 янв. ....         | 15 |
| Протокол № 5, 14/27 янв. ....         | 19 |
| Протокол № 6, 17/30 янв. ....         | 21 |
| Приложение №1 и № 2 к протоколу ..... | 24 |
| Протокол № 7, 18/31 янв. ....         | 26 |
| Протокол № 8, 19 янв./1 февр. ....    | 29 |
| Протокол № 9, 21 янв. /3 февр. ....   | 31 |

### Приложения к протоколам Архиерейского Собора РПЦЗ.

|   |        |
|---|--------|
| Секретарь Архиерейского Синода о доносе прот. Виктора Потапова 4/17 янв. 1986 г. ....                           | 35     |
| Письмо о. Антонию (Граббе) от о. Архим. Нектария 14 янв. 1986 г. ....   | 38     |
| Доклад Архиерейскому Собору Епископа Григория 16/29 янв. 1986 .....   | 40     |
| Заявление Архиерейскому Собору Епископа Григория 21 янв./3 февр. 1986 г. ....                                   | 43     |
| Archimandrite Anthony Grabbe. Memorandum about OPS January 31, 1986 .....                                       | 44     |
| Письмо Архиепископа Серафима к Епископу Григорию 3 марта 1986 г. ....   | 48     |
| Письмо Архиепископа Серафима к Митрополиту Виталию 27 марта 1986 г. ....  | 49     |
| Указ из Архиерейского Синода РПЦЗ Архимандриту Антонию 11/24 марта 1969 г. ..                                   | 50     |
| Судьба ИПО Мнение Анатолия Дарова .....   | 51     |
| Advise given by Baron Nolde on juridical status of the OPS Oct. 1, 1923 .....                                   | 56     |
| Gregory, Bishop of Washington and Florida , Архиерейскому Синоду РПЦЗ Доклад .                                  | 62     |
| К принятию во внимание важные причины атаки против Архим. Антония .....   | 65     |
| Письмо Архимандрита Антония к Митрополиту Виталию, 13/26 февр. 1986 г. ....                                     | 66     |
| Письмо Архимандрита Антония к Митрополиту Виталию 18 февр./3 марта 1986 г. ..                                   | 67     |
| Письмо в редакцию «Русской Жизни» 31 марта, 1986 (опубл. 9 апр. 1986 г.) .....                                  | 68     |
| Письмо Митрополита Виталия Архиепископу Серафиму 27 марта/9 апр. 1986 г. ....                                   | 69     |
| Одно к одному, Анатолий Даров о деле архим. Антония .....   | 70     |
| Письмо Митрополита Виталия Архиепископу Серафиму 25/12 апр. 1986 г. ....  | 78     |
| Письмо о. Виктора Потапова к Архиепископу Серафиму 2/15 мая 1986 г. ....  | 79     |
| Feit & Ahrens Attorneys at Law to Archimandrite Victor Potapov May 1, 1986 .....                                | 80     |
| Thomas Hart & Associates Attorney at Law, Lena S. Zezulin to Feit&Ahrens, May 14, 1986                          | 81     |
| Письмо Архимандрита Антония к Митрополиту Виталию, 9/22 мая 1986 г. ....  | 84     |
| Письмо Архим. Антония к Митрополиту Виталию с объяснениями, 9/22 мая 1986 г.                                    | 86     |
| Сообщения в газетах об ограблении архим. Антония .....  | 98-109 |
| «Русская Жизнь о положении РДМ и ППО, 10 июля 1971 г. ....  | 110    |
| Письмо Епископа Григория к Митрополиту Виталию об уходе из РПЦЗ архимандрита<br>Антония 13/26 июня 1986 г. .... | 113    |
| Письмо Архимандрита Антония к Митрополиту Виталию, 9/22 июля 1986 г. ....                                       | 114    |
| Сообщение Митрополита Паисия в НРС, 8 сент. 1986 г. об Архим. Антонии .....                                     | 116    |

### Сообщения в газетах о намерении СССР захватить церковное имущество

|   |     |
|---|-----|
| The New York Times, Aug. 5, 1986 .....  | 118 |
| The Jerusalem Post, Aug. 5, 1986 .....  | 119 |
| Al Quds, Aug. 9, 1986 .....             | 120 |
| Перевод статьи на английский язык ..... | 121 |
| Die Welt, Aug. 25, 1986 .....           | 122 |
| The Jewish Press, Aug. 8-14, 1986 ..... | 124 |
| Daily News, Aug. 18, 1986 .....         | 125 |
| The New York Times, Aug. 18, 1986 ..... | 126 |

### Имущественные и судебные дела

|   |     |
|---|-----|
| Телекс сообщения о имуществе в Израиле .....  | 127 |
| Письмо Епископу Илариону от архим. Антония 1/14 авг. 1986 г. ....   | 129 |
| Thomas Hart & Associates Attorney at Law, Lena S. Zezulin to Metropolitan Vitaly,<br>Aug. 5, 1986 .....       | 130 |
| Michael Shine & Co. Advocates and notaries to Lena S. Zezulin, Esc. 7 Aug. 1986 .....                         | 135 |
| Письмо Архиепископу Антонию от архимандрита Антония 7/20 авг. 1986 г. ....                                    | 138 |
| Письмо Анастасии Шатиловой Архиепископу Серафиму 7/20 августа 1986 г. ....                                    | 139 |
| Повестка Заседания Архиерейского Синода РПЦЗ 20 авг./2 сент. 1986 г. ....                                     | 141 |
| Определение Архиерейского Синода РПЦЗ от 22 авг./4 сент. 1986 г. ....   | 142 |
| Draft Affidavit of Metropolitan Vitaly .....  | 144 |
| Thomas Hart & Associates Attorney at Law, Lena S. Zezulin to Archimandrite A. Grabbe<br>Aug. 28, 1986 .....   | 151 |
| Thomas Hart & Associates Attorney at Law, Lena S. Zezulin Memorandum to<br>Synod of ROCOR, Aug. 5, 1986 ..... | 159 |
| Council of the OPS. List of the Files that belongs to REM, Dec. 7/20, 1986 .....                              | 165 |
| Доклад о НОВ .....  | 170 |
| Оглавление .....  | 175 |

### Список иллюстраций.

|  |   |
|--|---|
| 1. Высокопреосвященнейший Митрополит Виталий ..... | 5 |
|--|---|



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