

Report of His Beatitude  
THE MOST BLESSED IRENEY  
Archbishop of New York,  
Metropolitan of All America and Canada

Given at  
The First All-American Council of the Orthodox Church in America  
St. Tikhon's Monastery, South Canaan, Pennsylvania  
October 20-22, 1970

59 East Second Street, New York, New York 10003

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REPORT of  
His Beatitude, The Most Blessed IRENEY  
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Your Eminences, Your Graces, Dear Fathers and Brethren,  
Fellow-Laborers in the vineyard of Christ!

"I will sing to the Lord who has dealt lovingly with me! I  
will praise the name of the Lord Most High!"

It befits me to open this report with the words of the Psalmist,  
at this most significant of all the Councils of our Church in  
America. Indeed, we have never experienced so intensely that  
the Holy Spirit Himself guides and leads the Church, that the  
Lord Jesus Christ -- and not we, unworthy sinners -- builds  
the Church, and that the mercy and grace of God are not lost  
to her.

I shall begin with the main event which marked the three years  
since our last Council -- the proclamation of autocephaly of  
the Orthodox Church in America. At the All-American Council  
in 1967 it became evident to all of us that our Church had  
drawn near to a last stage, and that her further growth required  
a final clarification of her canonical foundations and our  
common consciousness of our own churchness. In the wonderful  
and memorable "straw-vote" on the question of renaming our  
Church, the direction was clearly indicated. Our Church -- such  
was the meaning of this vote -- truly realized her own maturing  
into a local, permanent American Church, bound for all time  
with this land and with this people, ready to take on herself  
the full responsibility of the Church.

This fact, which revealed the sobornal maturity of our Church,  
prompted us, the Bishops, to seek ways of implementing it in  
canonical forms, true both to the universal church tradition  
and to the needs and particularities of our life in America.  
Everyone is aware of the fact that one massive and contaminating  
obstruction stood in the way, for almost fifty years: our  
involuntary, yet necessary, break with our Mother Russian Church,  
a break which for years poisoned church life with animosity,  
court cases, mutual accusations -- and all this served only to

hinder Orthodoxy's primary calling -- spiritual and missionary-- in America. Sad and terrible it is to ponder how much energy, how much time, and how much money was "used" in these sinful and awful dissensions.

I repeat -- this break was necessitated by tragic events, which befell the suffering and martyred Russian Church. But along the unfathomable ways of God, where "the power of Christ is made perfect in weakness", this break -- despite its tragic character -- was possibly beneficial. For it taught us, almost against our will, the hard gift of freedom, of common responsibility for the Church -- it taught us "to bear each other's burdens", and having deprived us of material help from the Mother Church, it taught sacrificial and active participation of all in the life of the Church. When we see to what a degree the other ecclesiastical persuasions in America are bound to far-away centers overseas, we can only thank God for those experiences, by which He enlightened and edified us. And I think that especially on this day, at the very beginning of our Council, we must "with one mouth and one heart" acknowledge the Church's debt in memory and gratitude to those hierarchs, pastors, and laymen, who in the most difficult period of our history guided the ship of the Church unharmed through the turbulent seas. Memory Eternal to them!

Truly unfathomable are the ways of God! For at the same moment when the sobornal consciousness of our Church felt the necessity of a decisive step in the direction of canonical clarification and the freedom of the Church, we encountered understanding on the part of the Russian Church's leaders. For me, as for all of us I'm sure, the main proof that what has been accomplished was the work of the Holy Spirit -- is that both sides simultaneously and from the beginning professed their desire to speak not of the past, but of the present and the future, to cover this past with love, to seek not the victory of one side over the other, but to seek instead only the good of the Church, following the words of Apostle Paul: "Forgetting what lies behind and straining forward to what lies ahead" (Phil. 3:13). In the sad reality of church affairs, so poisoned by suspicion and doubt that it seemed that many had already forsaken belief in the All-victorious power of the Holy Spirit and the love of Christ -- a sign was given to us that "what is impossible to men, is possible to God".

The talks with the Russian Church in January of 1967 began precisely in this spirit, and these were crowned with the

signing on March 31, 1970 of the agreement you are all aware of. Here there is no need to expound the history -- often difficult -- of these talks. But, one thing I must say. In view of the fact that there are people ready to spread all sorts of lies and slander in order to sow doubt and dissension, I want to witness with my episcopal and primal conscience -- before God, and before this Sacred Council of our whole Church -- that at no time during these talks, from either side, was an "offer" or "condition" set forth which would in the least limit our freedom and conscience, such being incompatible with our condition and life in America. We turn over to the righteous and just judgment of God those who, imprisoned by human and political passions and blinded by hate, find it possible to mock the work of God. I want also to state, that from the very beginning to the very end, these talks were conducted under the direction and constant and immediate control of the entire Council of Bishops -- upon which lies, according to the doctrine of the Church, the full responsibility for the canonical structure of the Church. That which was accomplished "seemed good to the Holy Spirit and to us" (Acts 15:28). I am happy to express before the entire Council our sincere gratitude to all those who, fulfilling our requests, conducted these talks in unshakable faithfulness to the Church, unspoken obedience to the hierarchy, patience, wisdom, and broadmindedness.

And so, on April 10, 1970, the day on which the entire Orthodox Church sang a joyous song of praise to the Most Holy Theotokos, on the eve of death and the threshold of eternity, preparing to stand before the Judgment of God, the Primate of the Russian Church, the Most Holy Patriarch Alexis signed the act which, we believe and we confess, shall remain in the memory of the Church as the act which inaugurated a new era in the history of the Church -- filled with difficulties and temptations and deceptions, but also with the miracle of God's grace -- in her earthly journey towards the Day of the Kingdom of God which knows no evening.

For this act is an act of freedom and creativity, an act of faith and trust, a sign that the Church of God "never grows older, but forever younger" and that new channels of life can flow through her ancient arteries. This is an act blessing the young Orthodoxy in America, calling it to grow to the measure of grace bestowed upon it, and to bring its fruit also to the one treasury of Universal Orthodoxy. Undoubtedly, years shall pass before the waves of small human passions and misunderstandings raised by it finally subside. But we, witnesses of this act, can even now -- with the eyes of faith, hope, and

love -- foresee the magnitude and the joy of the one Holy Orthodox Church in America, inheritors of all the gifts, all the riches, all the traditions of Universal Orthodoxy, glorifying God with one mouth and one heart in this great and free country. May this be! May this be!

That work, which was begun 175 years ago in Alaska by a band of monks from Valaam Monastery in Russian, is now fulfilled. And almost as "proof" of this, during the past summer we were blessed with the glorification of the first American Saint, our venerable and God-bearing Father Herman of Alaska, Wonderworker of All America. There, at his tomb, during those unforgettable days of his canonization, it was granted us to foretaste that joy, to commune with that light, to experience the power of oneness in the Holy Spirit, to all of which the Holy Orthodox Church in America is called. Venerable Father Herman, pray to God for us! Help us in serving and building that Church, whose spiritual beauty and joy you are!

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We receive the gift of God's mercy with gratitude, which was sent down upon us, we clearly recognize, together with a new responsibility for the fate of Orthodoxy in America. One of the main tasks facing this Council consists precisely in defining this responsibility, and in explaining it to our brethren in the faith.

Let us not delude ourselves: the proclamation of the Orthodox Church in America's autocephaly has brought forth not only joy, but also doubts, questions, and criticisms. Alas, Orthodox are so accustomed to living in their little isolated ethnic worlds, treating each other with suspicion -- that the storm raised by the autocephaly was not unexpected. This requires of us patience, love, sincerity, and uprightness. If some of these criticisms are so base and ignoble that it is senseless even to refute them, to certain others we promise to give positive answers.

We are most upset, naturally, by the negative position on the autocephaly taken by the Most Holy Patriarch Athenagoras of Constantinople. Upset, first of all, because with the entire Orthodox Church we honor the Ecumenical Throne as the center of unity and love, and the Most Holy Patriarch of Constantinople as the Hierarch first in honor of the Orthodox. Upset, secondly, because precisely from him rather than from many others, we were

entitled to expect an understanding of the ecclesiastical situation in America, together with a unique concern for its welfare. But, we see instead with sadness that in his encyclicals on the autocephaly much is said of the rights and privileges of the Churches, and almost nothing of the spiritual plight and ecclesiastical drama of hundreds of thousands of Orthodox Americans.

The Most Holy Patriarch Athenagoras knows, of course, that the jurisdictional and anti-canonical chaos in the New World did not appear yesterday, and was not born because of the autocephaly -- but arose rather due to the prolonged lack of concern or else simply inability on the part of many Churches to admit the FACT of American Orthodoxy, to see in it nothing more than a chaotic mesh of ethnic ecclesiastical "colonies"! Patriarch Athenagoras likewise knows of the numerous and constant attempts on the part of our Church specifically to raise the question of Orthodoxy in America on an international Orthodox scale. In order not to sound inconclusive, I will permit myself to set down certain facts.

First fact: Almost immediately after my selection as Metropolitan in 1965, I appealed to the Heads of all the Churches with a long encyclical in which I entreated them to devote themselves in council to canonical order in America. I also requested a private audience with Patriarch Athenagoras so that we might discuss this problem in a brotherly setting. Patriarch Athenagoras not only did not reply at that time, but even put off my visit on the grounds that we should first normalize our relations with the Moscow Patriarchate.

Second Fact: A number of years ago a special commission of the Standing Conference of Canonical Orthodox Bishops in America suggested that a temporary pan-Orthodox Synod be formed in America, under the mantle of the Ecumenical Throne. This suggestion was not accepted by any of the autocephalous Churches having their diocese here, which obviously means that they saw no reasons to replace their own jurisdiction in America with the Ecumenical Patriarch's, and they recognized no special "Constantinopolitan" rights on American soil. Even then it became quite clear that the choice facing Orthodoxy in America was between full canonical independence, that is, autocephaly --and the preservation of the depressing status quo, that is, a multiplication of national and disjointed "jurisdictions".

Why now, when the Russian Church -- indisputably the eldest in her jurisdiction in America, and which always included in her

American branch Orthodox not only of Russian background, following in this both the spirit and the letter of church tradition -- acknowledges the ecclesiastical maturity of her branch and grants her independence and the possibility of guiding her own life; when the first step has been taken towards dissipating that "philetism" (i.e. subordination of the Church to nationalism) which was relatively recently so solemnly condemned by the Ecumenical Throne itself; why is all this condemned and proclaimed as uncanonical?

If this action has been condemned as being allegedly "unilateral" then why did the Ecumenical Throne not condemn the truly "unilateral" creation in America by various Orthodox Churches of their dioceses, missions, and metropolitanates? If, as is proven by all the politics of the Ecumenical Throne vis a vis the situation in America, he recognizes that here all have the right of acting as they will -- then why is this right denied to the Church which planted Orthodoxy here and is indisputably the eldest in her jurisdiction and canonical rights? And, finally, what disrupts the unity of the Church more: A multitude of self-serving ethnic jurisdictions -- or the application in America, long-due, of that LOCAL PRINCIPLE by which the structure of the Orthodox Church was determined, everywhere and always?

Fully canonical is that which corresponds to the age-old apostolic doctrine of the Church, which serves her in realizing her eternal and timeless ordination: witnessing Christ and the new life in Him before the entire world.

The Autocephaly of our Church is canonical, because it corresponds perfectly to this age-old and universal doctrine of the Church. It confirms and realizes the growth in America of a local Orthodox Church -- founded not on the earthly, the temporal, the transitory -- but on Christ and on unity in Him.

The Autocephaly of our Church is canonical, because it was rightly received from the Church which planted Orthodoxy in America and which is the Mother Church of America.

The Autocephaly of our Church is canonical, because her faith is the faith of the Universal Church. Her structure is the structure of the Universal Church. The primacy of the hierarchy in her is the apostolic primacy of the Universal Church. Her tradition is the tradition of the Universal Church.

Canonicity is not determined by recognition or non-recognition, for recognition alone does not make canonicity canonical -- but rather its correspondence to the canonical tradition of the Church. Those who do not "recognize" our canonicity are only those, who -- not for churchly reasons, but for earthly, temporal, and human ones -- do not desire the unity of Orthodoxy in America, who do not believe in it, and who by this attitude break themselves off from the Universal Tradition of the Church. We cannot wait patiently for the clarification of churchly consciousness and realization in America of the eternal truth of the Church.

We confess the Autocephalous Orthodox Church in America as being the unshakeable foundation of ecclesiastical unity on this continent. We are ready, together with all those who thirst for unity, to seek the best possible ways of building our common life in love. This life -- I repeat again and again -- cannot be founded on the supremacy of one group over another. We are ready to review our Statutes, so that inside the one Church all might feel at home. In our unity there must be room for all that is permanent, eternal, and good in all the traditions of the one Orthodoxy. May our Church be the inheritor of all the Orthodox riches accumulated by natives of various lands.

After my report, Archbishop Valerian, the chairman of our Canonical Department, will share with you some practical steps and measures. Autocephaly is not for us alone, but for all. God has given this gift to all, all are called to benefit by it. We call all our brethren in the faith to follow us on this joyous path!

But, of course, the success of our calling depends on each one of us -- every parish, every priest, every layman! It is up to us to show not only in words, but also in deeds: our maturity, love, understanding. We must broaden our hearts, driving from them every narrowness, provincialism, and impatience!

Let us enter with prayer on this fruitful fulfillment of the Church.

#### ON RELATIONS WITH THE WORLD COUNCIL OF CHURCHES (WCC):

The Council of Bishops deemed it necessary to state in a special



epistle (March 11, 1970) that our Church prays daily FOR THE UNION OF ALL, that all who believe in Christ might form ONE BODY, and visibly united might testify of Him before the entire world. A majority of participants in the Ecumenical Movement is sincerely troubled by the divisions within Christianity and seeks ways of overcoming the discords. All local Orthodox Churches therefore take part in the work of the Ecumenical Movement.

However, the Orthodox Church firmly confesses that authentic unity is a unity of faith and eucharistic communion of all Christians. But in the Ecumenical Movement a new understanding of unity has appeared, in which dogmas and canons of the Orthodox Church are considered as being relative, not obligatory for all. A "general unity" among all Christians is thought to exist already; it remains only to express and cement it in various services and manifestations. At this point, we must openly and courageously witness to the TRUTH of the Orthodox Church in the unity of faith, hope, and love.

Authentic love is not compatible with any hypocrisy, with any lies to oneself or to others. We cannot accept any "relativism" in this matter. Therefore, any concelebration -- that is, any participation in churchly prayer, and especially in the sacraments, together with those who do not belong to the Orthodox Church -- is PROHIBITED, for it expresses a unity which in fact does not exist. Orthodox priests at such religious ceremonies must not appear in vestments, and they also must not permit non-Orthodox clerics to concelebrate with them in any church services: weddings, funerals, requiems, moliebens, etc.

After hearing the report of Professor S. S. Verhovskoy, the Council of Bishops confirmed for the second time (March 27, 1970) that the holy sacraments belong to the very essence of the Orthodox Church life and that participation in them is not possible under any circumstances to those who do not belong to the Orthodox Church. This is a doctrine of Universal Orthodoxy, one which no Local Church may discard.

The Most Reverend Archbishop John of San Francisco and Prof. Archpriest John Meyendorff reported to the Council of Bishops concerning the WCC Assembly of 1968 in Uppsala, Sweden, recounting both the positive and the negative actions of the Council -- and also recommended that the Metropolia utilize the full number of delegates entitled to us by the WCC.

ON RELATIONS WITH THE NATIONAL COUNCIL OF CHURCHES (NCC):

In our greeting to the NCC on the occasion of a luncheon in our honor on June 16, 1969, we remarked that even as far back as the 1920's Orthodox theologians played active roles in the unification of the Christian world, and that this work was taking place at a time when the largest of the local Orthodox Churches -- The Church in Russia -- entered an era of fiercest persecution and active suppression of theological thought. Our responsibility of witnessing to the Truth and our brotherly love made it necessary for Us to evaluate the activities of the NCC.

In the past few decades, the direction of the pan-Christian movement has changed. This can be seen also in the activities of the NCC. The search for TRUTH, in obedience to which the only authentic unity of Christianity can be found -- has been replaced by concerns of a humanitarian, social, and even political character. The leaders of the Christian world often forget that they have been called to be ministers of the Word -- but they more frequently "serve at tables" (Acts 6:2).

We must affirm with complete clarity that in all ages, and especially at the present time -- the world's demagogues, opponents of Christianity and destroyers of true democratic social order, always hid and do hide behind "love of mankind" rhetoric. We assert that in attempting to perfect our society we must look for comrades among those who profess Christian principles of culture -- not among those who strive to "dialogue with Marxists".

At the same time, we noted the courageous defense of Christian principles by our old and true friend Paul F. Anderson, who edits a special bulletin of the NCC. The Council of Bishops honored his deeds with a blessed Gramota.

THE COUNCIL OF BISHOPS:

During the past three years, the Council of Bishops has been convened 18 times.

In deciding ecclesiastical matters, we have sought to preserve the principle of collegiality to which we archpastors are bound by the 34th Apostolic Canon, which calls for unanimity. We believe that corporate decisions on church matters offsets the shortcomings of human nature and manifests a common mind.

The number of bishops has grown. Two episcopal consecrations were performed: Bishop Joasaph of Edmonton, vicar of the

Canadian Diocese; and Bishop Dmitri of Berkeley, vicar of the San Francisco Diocese.

We concerned ourselves so that regular services might be performed in all churches of our Metropolia. I served conscientiously in the Holy Virgin's Protection Cathedral on Sundays and Feast Days and sometimes on weekdays -- except when I had to serve elsewhere. In the above mentioned period I served 67 times in parish churches.

We recommended that the Izvestiye Uchit'el'noye (Section on Instructions) printed in Slavonic Service Books be translated into English. Our clergy must remember the demands of the Typikon in preparing for the celebration of the Great Mystery in the Divine Liturgy. Also, we requested the Translations Commission to submit to the Council of Bishops a possible English text of the New Testament.

We would like to rejuvenate the work of the Committee on Architecture, so that it could help in designing new churches along the line of the finest in Orthodox styles.

By decision of the Council of Bishops, every priest who works in a secular capacity must receive the blessing of his Diocesan Bishop for this outside activity.

#### INDIVIDUAL ACTIVITIES OF THE ARCHPASTORS:

Bishop Theodosius of Sitka and Alaska was our representative at the funeral of the Most Holy Patriarch of Moscow and All Russia, Alexis (April 21, 1970), and he also headed the delegation which received the Tomos on Autocephaly from the Moscow Patriarchate (May 18, 1970). As a representative of our Church, Bishop Theodosius took part in the episcopal consecration of the Syrian Archimandrite Gibran Ramlan (Cleveland, Ohio). In addition, His Grace was the Chairman of the Alaska Canonization Commission in preparation for the canonization of the Venerable Herman of Alaska.

Archbishop John of San Francisco and Western America took part in 1969 in Tokyo in the consecration of the vicar hierarch of the Japanese Orthodox Church, Bishop Theodosius (Nagashima) of Kyoto; and he also reported to the Council of Bishops concerning his travels: to the regular session of the Committee of World Churches in Crete (1967); to the WCC Assembly in Uppsala (1968); and to an administrative meeting of the NCC in San Diego (1968). In addition, he visited the director of Military Chaplains concerning our chaplains.

Archbishop Sylvester of Montreal and Canada was the Chairman of the Main Pre-Sobor Commission for this All-American Council, and also the chairman of the Organizational Commission for the Canonization of Venerable Herman of Alaska. The Commission met in New York City. A book edited by Archbishop Sylvester was published: The Life and Labors of Metropolitan Leonty.

Archbishop Valerian of Detroit and Michigan presented to the Council of Bishops a tentative new Statute for the Romanian Diocese, which after examination was passed on to the Canonical Commission. Archbishop Valerian also presented a report to the Council of Bishops in which he enumerated principles which could unite all Orthodox in America. The Council of Bishops gratefully accepted this report, for its own information. Archbishop Valerian, as a representative of our Church, was selected a member of the Central Committee of the WCC.

Archbishop Kiprian of Philadelphia and Pennsylvania has been appointed by the Council of Bishops as Chairman of the Department of External Affairs (October 6, 1968), and conducted meetings as head of a special commission on the autocephaly of our Church. In addition, he headed the Liturgical Commission for the canonization of Venerable Herman of Alaska.

Bishop Dmitri of Berkeley informed us that the Orthodox Faith most perfectly corresponds to the spiritual searchings of the American people. For various reasons, Orthodoxy has not as yet been revealed to the majority of the nation. Bishop Dmitri consecrates himself to the new ministry of making known Orthodox teachings to the American people, and he clearly sees the forms preaching must take in his ecclesiastical ministry.

The Council of Bishops granted the privilege of bearing the cross on the Klobuk to Archbishop John of San Francisco and Archbishop Nikon of Brooklyn, and elevated the following to the rank of Archbishop: The Bishops Amvrossy, Valerian, Kiprian, and Vladimir.

#### THE JAPANESE ORTHODOX CHURCH

The situation of the Japanese Orthodox Church presented many difficulties in the past, but now, with the help of God, they have ended.

On November 2, 1969 at the Cathedral of the Holy Resurrection in Tokyo, Theodosius (Nagashima) was consecrated Vicar Bishop of Kyoto. After a series of discussions, the Japanese Church

together with her primate Archbishop Vladimir asked to be canonically released, in connection with the request to the Moscow Patriarchate of granting autonomy to the Japanese Church.

The Great Council of Bishops (March 26-27; 1970) released the Japanese Orthodox Church from canonical care and blessed her to receive autonomy from the Russian Orthodox Church.

Simultaneously, with granting autonomy, the Russian Church canonized the great champion of the Orthodox Mission to Japan, Archbishop Nicholas (Kasatkin), equal to the Apostles. Selected by the Japanese Church as primate of the Autonomous Church, Archbishop Vladimir was elevated by the Moscow Patriarchate to the rank of Metropolitan.

But ties between the Japanese Orthodox Church and the Orthodox Church in America have not been out. Fulfilling the request of Metropolitan Vladimir, and Orthodox Japanese, our Church will continue to provide material assistance (\$9,000 annually) as a gesture of fraternal support until such a time as when the Japanese Orthodox Church can manage on its own support.

#### THE SPIRITUAL COURT:

In view of the fact that in our Statute the judicial department is expounded only briefly, without developing the procedures of forming the spiritual court in all three instances, the Council of Bishops rarely resorted to the spiritual court.

A meeting of the General Church Court was held (April 8, 1969) chaired by the Metropolitan and consisting of four member archpastors. The suspension from serving of Protodeacon Alexander Bakalinsky (now deceased) was discussed.

In view of the age and health of Fr. Bakalinsky, and taking new developments into consideration, the General Church Court lifted the suspension from Protodeacon Alexander Bakalinsky, which was placed upon him on June 16-18, 1954, and permitted him to serve in churches of the Metropolia. Simultaneously, the Court instructed Protodeacon A. Bakalinsky not to seek ordination to the presbytery.

#### ON THEOLOGICAL EDUCATION:

On the occasion of the 30th anniversary of our theological schools

the Council of Bishops expressed profound gratitude to the administrators and faculties of St. Vladimir's Academy and St. Tikhon's Seminary for their efforts in continuing theological education.

At St. Vladimir's Academy the annual "Feast of Theology" has been set for the Day of the Three Hierarchs (February 12) with episcopal celebration and ordination of Seminary students. The Academy has received the further privilege of awarding degrees. At the Commencement Exercises on May 28, 1970, the first degrees of Master of Theology were granted to Priest George Afonsky (Syossett), and to Archimandrite Ioannis Malouris of the Church of Cyprus.

The Council of Bishops confirmed the incorporation of St. Tikon's Seminary, extended the term of study to five years, and offered the administration to begin deliberations on presenting graduates the diploma of Candidate in Theology. The Seminary was enriched with the addition of a spacious building, which was blessed by us on September 14, 1968.

On the occasion of their 30th anniversaries, the Holy Trinity parish of Yonkers, New York donated \$3,000 to each school.

#### PENSION FUND:

The Council of Bishops, on recommendation of the Pension Fund Commission, increased the pension for clergy by twenty dollars, beginning with December 1, 1967. Those who formerly received \$30 monthly now receive \$50, those who received \$50 now receive \$70.

The council of Bishops decreed that Cathedral clergy also participate in the Pension Fund by submitting 2% of their salaries beginning January 1, 1966.

Archpriest Stephen Kachur was appointed to incorporate the Pension Fund.

#### PERPETUATING THE MEMORY OF METROPOLITAN LEONTY:

As was announced to us at the last All-American Council in 1967, the Committee for Perpetuating the Memory of Metropolitan Leonty set two tasks for itself: the erection of a monument on the Primate's grave at St. Tikhon's Monastery, and the publishing of a book on the life and labors of the ever-memorable Metropolitan Leonty.

The monument was placed on the grave on May 14, 1967, and was consecrated by us on May 30, 1967. And in 1969 a monograph was published in Russian, The Life and Labors of Metropolitan Leonty, edited by Archbishop Sylvester of Montreal and Canada.

We express our profound gratitude to all the benefactors and workers of the Committee for Perpetuating the Memory of the departed Metropolitan Leonty, who -- as can be seen in the book -- was an exceptional advocate of ecclesiastical self-sufficiency and independence for our Metropolia.

The Lord did not will to have him live to see the autocephaly of the Orthodox Church in America, but a living link with the departed Metropolitan has been preserved in the person of his son, Archpriest John Turkevich, Professor at Princeton University, who was in our delegation when we received in Moscow the Tomos on the autocephaly of the Orthodox Church in America.

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IRENEY, Archbishop of New York  
Metropolitan of All America and Canada

October 1, 1970  
Holy Protection Cathedral  
New York City