20TH CENTURY REFORMATION HOUR
Collingswood, N. J.

Gordon Hall

En route to Stockholm
July 7, 1968

Paris Match
"Doesn't want to play the great veto man."

My dear Radio Friends:

I am on my way to Stockholm to report the Fourth Assembly of the World Council of Churches. God in His providence has given us what I consider to be the most spectacular and astounding developments in all our years of dealing with the Communist penetration and use of the church. July 3, 4, 5, and 6 will go down in history as no other dates of this century in the great, long fight in dealing with Communism. God has done a glorious thing for us all. When this story broke, I went immediately to the microphone to tell you, to tell the whole world. Here are the dates:

July 4, 1968, the New York Times, of all the papers in the world, which has done so much to help Communism, Castro, and which has studiedly kept from its columns news concerning the world-wide opposition to Metropolitan Nikodim, published a story datelined July 3 from London. The London papers broke the story. Documents from laymen of the Russian Orthodox Church itself had arrived in London from Russia, believed to be genuine, which revealed the underground and open opposition developing against the Russian Orthodox Church and Nikodim in particular. Boris Vladimirovich Talantov, 530 miles north of Moscow, was the leader in the protest. The Times says, "He excoriates Metropolitan Nikodim, head of the Foreign Affairs Department of the Orthodox Church, as an atheist, a liar and a betrayer of his fellow Christians. The 47-year-old Metropolitan is a delegate to the Fourth Assembly of the World Council of Churches, which opens in Uppsala, Sweden, tomorrow. 'Instead of defending the truth, the faith, and his fellow Christians, Metropolitan Nikodim is lying and slandering his fellow Christians,' Mr. Talantov wrote on March 19, 1967." I am photographically reproducing the full story here. Here for the first time is a detailed exposure coming from Russia that Nikodim is an atheist. He is exactly what we have been calling him these many years, a Communist, a spokesman for the whole Communist conspiracy. He repeatedly has been in the United States. He was here as a guest of the National Council of Churches in 1963. Dr. Blake escorted him around the country. Blake is now General Secretary of the World Council of Churches in Geneva, Switzerland. Nikodim was here again in 1967 as a guest of the Church of the Brethren.

This report appeared July 4, the day the World Council of Churches was having its opening in Uppsala, Sweden. Why should it break just at this moment, at this time? Why should the New York Times publish it? Well, the story had been broken in London. The Times could do little else. It was a big story. Frankly, I have not gotten over the shock that such a thing would be reported, since the New York Times has carefully protected and promoted the whole ecumenical cause—the National Council of Churches, the World Council of Churches, and the Roman Catholic Church. Little of anything has been reported concerning the International Council of Christian Churches and its world-wide opposition and exposure to the Communist use of religion and its infiltration into the high places of the World Council of Churches.

July 5, the New York Times carried a four-column picture with the caption, "The Most Rev. Michael Ramsey, second from left, the Archbishop of Canterbury, and Archbishop Iakovos of the Greek Orthodox Church at the opening of the World Council of Churches Assembly." Clearly identified in the fourth row is Metropolitan Nikodim with his white hat." Thus, the liar, the betrayer of Christians, the atheist, as he is called by Russian Orthodox laymen, is on hand in the front ranks to carry on his fraud and his deception. The New York Times did not plan this. Providence did it. And as the world waited for news from the World Council of Churches, Nikodim is clearly visible with the charges of the previous day fresh in the minds of the public. Only God set this dramatic stage.

July 6, the New York Times gave a personal study of Boris Nikodim, two columns, entitled, "Ecumenical Russian," in which reference is made to the documents in London. Again the story is datelined Uppsala and was written for the New York Times by its correspondent. Just how astounding can this whole thing become? Could it be possible that we could read the following, "While recognizing that the Russian Church provides a conspicuous voice for Soviet foreign policy at international gatherings, however, most leading ecumenical figures are privately convinced of the sincerity of the Metropolitan's Christian commitment." But why this admission?