



In February we celebrate the Triumph of Orthodoxy, and the pre-lenten and lenten services turn our spiritual gaze towards Pascha, the Resurrection of Christ, and so we include here an Address given two years ago by one of our Bishops which embraces both of these subjects. It is itself “from the Fathers.”

The Light of Orthodoxy and the Darkness of Ecumenism¹

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Right Reverend Holy Hierarchs;
Reverend Fathers and Mothers;
Beloved brothers and sisters in Christ:

I

“There is no communion between light and darkness”

WITH the blessing of our ailing Metropolitan and Father Cyprian, and at the behest of our Standing Holy Synod, I enter with devout fear into the light of pristine Orthodoxy on the day of its splendid triumph over heresies. The Light of Orthodoxy is none other than the Light of Christ, which—as we exclaim at the Divine Liturgy of the Presanctified Gifts—“shineth upon all”! In the Hymns of Light (Φωταγωγικά) we seek Divine illumination from the Source of Light: “As Thou art the Light, O Christ, illumine me in Thee, by the intercessions of the Theotokos, and save me.”²

“God is light, and in Him is no darkness at all.”³ This is Divine Light, true and uncreated, joyous Light, Grace and Truth, which came and manifested itself in Christ, in order to clothe us in the primal raiment of incorruptibility. It is the Light of the Transfiguration, the Resurrection, and Pentecost, the eschatological Light of Life that knows no evening. Communion with the Divine Light presupposes that our eyes are open to faith and virtue. The soul of a man should not be apportioned or divided between Truth and error, between virtue and sin. At a moral level, we cannot perform at the same time deeds of light and deeds of darkness, nor can we serve “two masters.”⁴ Conversely, at the level of faith, it is not possible for us to become “unequally yoked,”⁵ that is, to form close bonds with heretics—at an ecclesiastical level, of course, not at a social level. Dialogue in good faith is not forbidden, but confusion and admixture are to be rejected.

“What communion hath light with darkness?”⁶ asks the Holy Apostle Paul. And Theodore the Studite, the Holy Confessor of the Light of Truth, responds decisively: “There is no communion between light and darkness!”⁷

It is in Holy Orthodoxy that the “marvellous” light of God⁸ resides and is poured forth and diffused, and those who are truly baptized and illumined in an Orthodox manner become “the light of the world”⁹ and “sons of light,”¹⁰ and walk in truth and love “as children of light.”¹¹ And when these same people fall, or when they call others into “the inheritance of the saints in light,”¹² they realize that there is no other path [forward] than repentance. “For repentance,” says St. Symeon, the New Theologian of the Divine Light, “is a door that leads out of darkness and into the light. Therefore, he who has not entered into the light has not properly passed through the door of repentance; for, if he had passed through it, he would have come into the light.”¹³

Faithful and prudent servants of Christ keep the flame of the Grace of Christ alight in their souls, in love and thanksgiving, and await the Bridegroom of the Church with vigilance and attention. This immaterial and Divine Fire enlightens souls, but it also tests them. It is truly “the power of resurrection and the effectual working of immortality,” according to St. Macarios of Egypt,¹⁴ but it is also “the banishment of demons and the destruction of sin.” Those who are illumined in Orthodox fashion it attracts, warms, and strengthens, whereas those impenitently held captive in the “darkening”¹⁵ of sin, error, and heresy it repudiates,

puts to shame, and dismisses.

On the night of Holy Pascha, in our compunctiously darkened Churches, shortly before the proclamation of the Resurrectional acclamation, “Christ is Risen; Indeed, He is Risen!” the serving Priest comes out of the Altar with his lit torch, in order to impart the Divine Light, chanting majestically and joyously: “Come, receive the Light, from the unwaning light and glorify Christ, Who is risen from the dead!” An inexpressible joy and emotion then permeates the entire being of the worshippers of Christ’s glorious Resurrection. And, as we all know, every year the Conqueror of death and the Destroyer of Hades, our Lord and God, works the most radiant miracle of the manifestation of the Holy Fire as early as noon on Great Saturday, at the All-Holy Sepulchre in the Church of the Resurrection in the Holy City of Jerusalem. All who have been present at this sacred rite know from experience the indescribable culmination of their prayerful anticipation, as well as the fulfilment of this Divine Mystery, which astounds and wondrously transforms the participant. It has always constituted not only the triumph of the Resurrection of our Lord, but also the boast of the Orthodox and the glory of our Faith against unbelievers, those of other religions, and the herodox. The Lord gives the Holy Light to the Orthodox, because they alone uphold and behold, liturgically and spiritually, the True Light, and not to the misbelievers, who have distorted the Truth of the revealed Faith that has been handed down to us and who are trapped on gloomy paths that lead nowhere.

It appears, however, that the heretical Latins have not taken this into serious consideration, though they have learned from events not to tempt the Lord! We pray sincerely that the ecumenists of our day might learn and understand this, so as to emerge from their befuddlement and return in repentance to the Divine Light of the Truth, in order that we might verily celebrate a new Victory of Orthodoxy!

II

The Holy Light did not appear when the Latins controlled the Holy Sepulchre

We find ourselves in June of 1099, when some thousands of the Pope’s Crusaders, during their First Crusade for the liberation, as they alleged, of the Holy Places from the Muslim infidels, arrived outside the

walls of Jerusalem. After a siege of forty days, on July 15, they entered the Holy City and indulged in savage slaughter of the Muslims. As for the Jews, they burned them alive in their synagogue.¹⁶ After three days of appalling bloodshed, in which the blood reached as far as the bridles of their horses, the Crusaders remembered to go to the Church of the Resurrection—oh, the tragic irony!—to thank the Lord of love and charity for their success! So great was the benightedness and such was the blindness of those men, who, although they bore on their persons the emblem of the Cross, put everyone to the ruthless terror of the sword. In reality, however, they were “enemies of the Cross,”¹⁷ crude and idolatrous lackeys of a heretical man, the haughty Pope of Rome, who had deviated from Orthodoxy and who desired to set his throne “above the stars.”¹⁸

These new and cruel conquerors had not, in essence, come to liberate the Holy Places and to entrust them to the true and untrammelled worship of God; they had invaded Jerusalem in order to impose their heresy, hateful to God, upon the Holy Land. Thus, although the canonical Patriarch of Jerusalem, Symeon II, who was in exile in Cyprus,¹⁹ was still alive, they proceeded wholly uncanonically and unlawfully to the election and installation of a Latin pseudo-patriarch of Jerusalem, Arnulf of Chocques, something which truly caused a shock (!), since this polemarch of the Crusader army was not even a subdeacon and led such a prodigal life that vulgar songs were sung about him!

A public outcry forced the administration of the then newly established Latin Kingdom to replace Arnulf with the Papal legate, Archbishop Daimbert of Pisa, who had arrived in December of 1099. He arrived in the Holy Land with a fleet of one hundred and twenty ships, having previously passed through the Ionian Islands and wrought dreadful acts of pillage. Daimbert, who had in reality been elected Archbishop by simony and had even received confirmation from the Pope of Rome,²⁰ immediately imposed restrictions on the Orthodox guardians of the Holy Shrines.²¹

Thus it was that, on Great Saturday of 1100, Daimbert was the first Latin Patriarch of Jerusalem to preside over the traditional ceremony of the Holy Light. However, for the first time in history the Holy Light did not appear, despite the fact that the ceremony went on for many hours. The Latin clergy then urged the Crusaders to repent

and confess their misdeeds. It was finally after nightfall, as one historian relates, that the Holy Light appeared. The following year, 1101, the Holy Light did not appear at all as long as the Latins were present.²²

But before we see what happened in 1101, we wish to emphasize that the failure of the Holy Light to appear on Great Saturday in 1100 was not due simply to the moral unworthiness of the Crusaders, or at least was not due solely and primarily to this. For the appearance of the Holy Light—as is the case, moreover, with every Mystery and rite—does not depend on the moral quality and worthiness or unworthiness of the celebrant. The Mystery is celebrated objectively, whereas the subjectively unworthy celebrant is chastised. The non-appearance of the Light was due first and foremost to the falling away of the Papists from the right Faith. The fact that the Holy Light appeared only at night, and absent [from] any specific account of a liturgical context for its appearance, demonstrates the Divine condescension of the Thrice-Radiant Godhead in assurance of the light-bearing Resurrection, and not in validation and confirmation of the faith of the Latin conquerors. The problem was not rectified by the confession of the sinful Crusaders but by the repentance of the heretical Latins, or at least by their departure from the site where the miracle occurred.

On Great Saturday of 1101, therefore, as seven non-Orthodox chroniclers (four French, one German, one English, and one Armenian) unerringly describe it for us,²³ the Latin Patriarch Daimbert, with an innumerable crowd, again presided over the ceremony for the appearance and distribution of the Holy Light at the All-Holy Sepulchre. However, the hour of its manifestation passed by and the blessing of Heaven did not descend. The Latins redoubled their prayers, night fell, and yet the Holy Light failed to materialize, and thus their souls were overcome by the darkness of despair. The All-Holy Sepulchre was locked, and the following day, the morning of Pascha, after Daimbert had gone to the All-Holy Sepulchre and ascertained that the Holy Light had not appeared, he addressed the despairing people, in the presence of the envoy of the Roman Curia, Cardinal Maurice of Porto. In his speech, he attempted to console his flock with the artless excuse that they should not be distressed over the non-fulfilment of the miracle, but should, on the contrary, rejoice: for the miracle occurred when the Holy City was in the hands of the infidels, whereas, now that it was in the hands of the Christians, it was no longer needed!²⁴ Daimbert then headed a procession of

Latins to the shrine of the Dome of the Rock, on the site of the former Temple of Solomon, which the Crusaders had turned into a Christian Church.

At that time, before the locked Edicule (Κουβούκλιον) of the All-Holy Sepulchre, the keys of which Daimbert alone possessed, the Greek and Syrian Orthodox began to process around it with ardent prayers, accompanied by dirges and lamentations. While this was going on, one of the Syrians observed through an aperture that a vigil lamp had been miraculously lit inside the All-Holy Sepulchre, and the lamentation was then transformed into cries of joy and thanksgiving. They immediately hastened to notify the Latin Patriarch to come and open the All-Holy Sepulchre for the distribution of the Holy Light. In the meantime, however, all present with awe and astonishment saw the vigil lamps that hung outside the Sepulchre lighting spontaneously and miraculously, one after the other in succession! Sixteen lamps were lit, or fifty, according to some, or all of them, according to others.²⁵

This Divine event filled the Orthodox with joy and enthusiasm and put to shame the misbelievers, who came and endeavoured to show their satisfaction, even though the downfall of their prestige and the ignominy of their corrupt régime were obvious and indisputable to all.

For this reason, several months later the Latin authorities dismissed and banished Daimbert, as the supposed cause of the fiasco, and installed Evremar in his place. But the most important point was that the Latins seriously took “into consideration the lesson”²⁶ of what had happened and, unable to endure any new public disgrace, handed the keys of the All-Holy Sepulchre over to the Greek Orthodox, decreeing that the Abbot of the Lavra of St. Sabbas the Sanctified preside over the rite of the Holy Fire each year. The Abbot at that time was the Locum Tenens of the exiled canonical Orthodox Patriarch of Jerusalem.

III

The Anti-Papist Tradition in the Holy Land

About six years later, in 1107, the Russian Abbot Daniel, who was present at the ceremony of the Holy Light, confirmed that, when the Holy Light made its majestic appearance, it miraculously lighted the lamps of the Orthodox Greeks and Russians, which were on the tomb-

stone of the All-Holy Sepulchre, but not those of the Latins, which were hanging above or outside it!²⁷

The Papists, unable to endure the shame of God's turning away from them, instead of coming "to themselves"²⁸ and repenting, so as not to walk "in darkness" but to have "the light of life,"²⁹ became so hardened and benighted that, through a bull issued by Pope Gregory IX in 1238, they disavowed the validity of the miracle of the Holy Light and strictly forbade their flock to participate in or attend the ceremony!³⁰

A little earlier, however, that same Pope did something equally dreadful and blasphemous. Emperor Frederick II of Germany, who had led the Fifth Crusade, succeeded, through a treaty concluded in 1229 with Sultan al-Kāmil of Egypt, in gaining suzerainty over Jerusalem, where he crowned himself and then returned to his own country. However, Pope Gregory IX, who was a mortal enemy of Frederick, was so enraged by this act that he unleashed the terrible punishment of interdict against the Holy City of Jerusalem and against the All-Holy Sepulchre! "Thus, Papal arrogance reached even as far as excommunicating the Holy Sepulchre,"³¹ notes one Church historian in amazement.

As one might have expected, there was a resplendent tradition of anti-Latinism in the Holy Land in the ensuing centuries, and all the more because the aggressiveness and rapacity of the Papists was always demonstrable and baleful.

Thus, in the period after the false union of Lyon in 1274, the confessional stand of the illustrious Patriarch Gregory I is worthy of especial mention. In 1281, the Patriarch of the Holy City issued a refutation, composed in his name by the distinguished Orthodox theologian George Moschabar, entitled: "Refutatory Chapters Against the Doctrines and Writings of Bekkos." Therein "the spurious and corrupt doctrines and writings of the present-day heretics [Latins and the Latin-minded]" are refuted, "lest the souls of those who are more naïve be deceived through such distorted doctrines and writings and be seduced into impiety."³² Just one year later, in 1282, the Latin-minded Emperor Michael VIII Palaiologos died, the heretical Patriarch John Bekkos was deposed, and the false union was condemned.

Also noteworthy is the dissolution of the Latin Patriarchate of Jerusalem, which the Crusaders had established—with Papal approval,

of course. When the Saracens recaptured the Holy Places, in May of 1291 they entered Acre (Ptolemaïs) in Palestine, and the few Crusaders who remained there with the Latin Patriarch Nicholas set out on the sea in a skiff in order to save themselves. However, the skiff capsized owing to the haste of its eminent passengers, and the Latin Patriarch drowned together with the rest.³³

The Crusades began, supposedly, with a good purpose, but one which was accomplished in barbarous manner, and thus they turned out to be a veritable scourge for the East and proved “most detrimental” to the Orthodox Church and people. The warfare waged by the Crusaders, as the great Patriarch Dositheos of Jerusalem observes, “was called ‘sacred’ in the way that leprosy is called the ‘sacred disease.’”³⁴ It is certain that, had the Crusaders prevailed, Orthodoxy would have disappeared in the cradle of Christianity.

During those terrible years, the Church of Jerusalem remained in the vanguard of the struggle for Orthodoxy. Thus, a Synod in Jerusalem in 1443, in the presence of Patriarchs Joachim of the Holy City, Philotheos of Alexandria, and Dorotheos II of Antioch, condemned the treacherous unionist Council of Ferrara-Florence (1438-1439), at which, as we well know, St. Mark Evgenikos of Ephesus, the “Atlas of Orthodoxy,” worthily represented the three aforementioned Eastern Thrones. The Synod of Jerusalem denounced the proceedings at Ferrara-Florence as “abominable,” because its decisions were in favour of Papism: that is, the addition to the Symbol of Faith (the *Filioque* clause), the use of unleavened bread in the Eucharist, the commemoration of the Pope, and all of the other violations of the Canons. Likewise, the Synod of Jerusalem turned against the “vile metropolises” and “loathsome episcopacies” promoted and imposed by the Latin-minded Patriarch Metrophanes II of Constantinople for the error, corruption, and scandals that they spread. The verdict against those “corruptors” was that they be “suspended and disbarred” from every sacerdotal function and ecclesiastical standing “until the true Faith be examined in common and universally”; in the event that they were defiant, the Synod judged that they be “excommunicated, sundered, and estranged from the Holy Trinity.”³⁵

Another miracle involving the repudiation of heretics occurred in 1579, when the Armenians bribed the Ottomans to ensure that it was they who would bring forth the Holy Light. The banished Orthodox had assembled outside, in the courtyard of the Church of the Resurrection

before the Holy Portal. Even as the Armenians were processing inside the Church in order to attain their desire, the Orthodox, with the then Patriarch Sophronios IV, were weeping and praying for consolation from on high. At that moment a loud noise was heard, there was a violent gust of wind, and the middle column of the left door post of the Holy Portal was split, and from it the Holy Light issued forth for the Orthodox—a miracle which is attested to this day!³⁶

In this brief treatment of the Confession of the Faith, it would be an omission for us not to mention the illustrious and heroic Patriarch Dositheos of Jerusalem (1669-1707), who “on account of his theological activity was described as the ‘teacher and wise leader of the whole body of the Orthodox,’ surpassing all of his contemporaries in the breadth of his learning, his boundless zeal for Orthodoxy, and his fervent faith in God. He had in his hands, so to speak, the direction of the life of the entire Orthodox Church,” since, *inter alia*, he tirelessly “warred against Latin and Protestant influence and strove to preserve the integrity of Orthodoxy.”³⁷

When, for example, in 1689 the Ottoman Empire was compelled, for political reasons, under pressure from Austria and France, to cede a significant number of the Shrines in the All-Holy Church of the Resurrection in Jerusalem, and also in Bethlehem, to the Latins, the latter committed acts of vandalism and sacrilege and persecuted the Orthodox; in particular, in order to intimidate the Orthodox, they disseminated the rumour that Patriarch Dositheos, who was at that time in Constantinople, had been hanged. When he heard of all these tragic events, the holy Dositheos hastened first of all to deny the malicious rumour concerning his alleged hanging and severely censured the ridiculous notion of the Latins that they had acquired the Shrines by reason of the correctness of their faith. The holy Confessor Dositheos affirmed that the Latins had always been “schismatics and chief among the heretics” and openly and fearlessly proclaimed: “As for the Latins, we hold, as did our fathers, that in every time, in every person, and in every place they are heretics and outcasts from the Holy Orthodox Church. The Latins are deranged in supposing that they are Orthodox because they have seized some walls.”³⁸

Also worthy of note is the fact that Patriarch Parthenios of Jerusalem took part, in 1755, in a Synod in Constantinople comprising

the Orthodox Patriarchs of Constantinople, Alexandria, and Jerusalem (the Patriarch of Antioch was away in Russia on a fund-raising mission), which decided that the Latins and the other heretics should be baptized in a canonical and Orthodox manner when coming to Orthodoxy, being viewed, according to exactitude, as “unhallowed and unbaptized.”³⁹

The same Patriarch Parthenios also took part in repulsing the Uniatism that had at that period been propagated in Syria, “aiding Patriarch Sylvester of Antioch and condemning the Papist ‘antipatriarchs’ of Antioch.”⁴⁰

Our discussion of the Resurrectional Holy Light of the All-Holy Sepulchre and of the confutation of the Papists, who in their heretical madness reached the unbelievably blasphemous point of denying the miracle itself, brings us directly to the connection between this issue and [the] deviation of the Latins from the Festal Calendar. Their alienation from the Illuminating and Life-Creating Holy Spirit, from the Body of the Church, and also from the Life-Giving and All-Holy Sepulchre of our Lord, led them to a new method of calculating the Feast of Pascha, supposedly for the sake of achieving astronomical accuracy, through the innovation of their notorious calendar reform in 1582, under Pope Gregory XIII. In this way, of their own accord they became visibly estranged from the Feast of Pascha with regard to the Festal Calendar, since they could no longer celebrate together with the Orthodox on the actual day of Pascha. Thus, they exiled themselves to a “far country,” sitting in the shadow of death, not allowing the Light of the Resurrection to approach them or the Risen Christ to shine upon them with the radiance of His Divine Glory,⁴¹ that they might awake from the sleep of heresy and apostasy. However, repentance and resurrection from the dead are required for the heroic and salvific act of arising, in order that there might be “joy”⁴² in Heaven and on earth. Persistence in heresy is a sin: “He who is unrepentant sins, since he does not repent.”⁴³

IV

Falling away from the Truth means falling away from Grace

The Holy Light, which appears miraculously at the All-Holy Sepulchre and lights the vigil lamps and the candles, being diffused through-

out that sacred place at noon on Great Saturday every year, undoubtedly has its provenance in the Uncreated Grace and Energy of God. However, since it is a perceptible and created product of Grace, we cannot call it Uncreated, even though it is accompanied by miraculous spiritual phenomena (it does not burn during the initial moments, does not start any fire, and brings about changes in people's souls, etc.). For the Uncreated Light is not something perceptible or circumscribed, but is noetic and beyond comprehension; it is beginningless, changeless, and endless; it illumines the mind of man by the power of the Holy Spirit,⁴⁴ and consequently transcends the senses and the intellect. "It is immaterial and is not apprehended by the senses."⁴⁵

If, however, the Latins were not, and are not, vouchsafed the miracle of the created Holy Light of the All-Holy Sepulchre, all the more are they, and do they remain, of their own will without a share in the Uncreated Light of Grace. For their philosophical scholasticism is incompatible with any acknowledgment that the Divine Energies of the Trihypostatic Godhead are Uncreated, and in essence they reject the possibility of conscious communion with God.⁴⁶ For this reason they have formed different conceptions of man's ultimate destiny and of his blessedness, salvation, and deification. If man does not truly commune with the eternal and supratemporal Light of God, which shone at the Divine Transfiguration and was given in the form of fiery tongues at Pentecost, then he remains truly unredeemed within a created and closed this-worldly reality; or he thinks, erroneously, that he can see, albeit in the future, the absolutely inaccessible and imparticipable Essence of God! These errors and false teachings constitute blasphemies, and heresies have a direct impact on salvation. Falling away from the right Faith of the Church and the distortion of revealed Truth lead to a falling away from the Church and from sanctifying Divine Grace.⁴⁷ Papiism became a dead body, and the pure in heart among the Orthodox recognized experientially that in its churches "there was no descent of the fire of the Holy Spirit; that is to say, that in the Latin Church the bread was not transformed into the Body of Christ nor the wine into [the] Blood" of Christ.⁴⁸

In a more practical vein, let us mention two relevant and almost contemporary examples, which demonstrate the spiritual deadness of the Latins.

...to be completed in our March issue.

**The above was an Address given at
the Nineteenth Gathering for Orthodox Awareness
Sunday of Orthodoxy: 20th February / 4th March, 2012**

FOOTNOTES:

1 A presentation on the occasion of the celebration of the Sunday of Orthodoxy, 2012, by the Holy Synod in Resistance at the Holy Convent of St. Paraskeve, Archarnai, Attica. The text here is published in its entirety, expanded and with footnotes.

2 Great Horologion, Service of Orthros, Hymn of Light in the Plagal of the Fourth Tone.

3 i St. John 1:5. 4 St. Matthew 6:24. 5 ii Corinthians 6:14. 6 ii Corinthians 6:14.

7 “Epistles,” Bk. ii.197, *Patrologia Græca*, Vol. xcix, col. 1597b. 8 i St. Peter 2:9.

9 St. Matthew 5:14. 10 St. Luke 16:8; St. John 12:36. 11 Ephesians 5:8; i Thess. 5:5. 12 Colossians 1:12.

13 “Catechesis xxviii,” §7, in Symeon le Nouveau Théologien, *Catéchèses* 23-34 (Paris: Les Éditions du Cerf, 1965), p. 138.

14 “Spiritual Homily xxv,” §10, *Patrologia Græca*, Vol. xxxiv, col. 673d.

15 Niketas Stethatos, “Concerning the Heavenly and Ecclesiastical Hierarchy,” §30, in *Mystical Writings*, ed. Panagiotes Chrestou (Thessalonike: 1957), p. 75.

16 Chrysostomos Papadopoulos, Archbishop of Athens and All Greece, *History of the Church of Jerusalem* (Thessalonike: Ekdoseis P. Pournara, 2010), pp. 415-416. See also the lengthy and analytical presentation, fully documented, in the excellent study by Charis K. Skarlakides, *The Holy Light: The Miracle of Great Saturday at the Sepulchre of Christ: Forty-Two Historical Testimonies [9th-16th Centuries]* (n.p.: Ekdoseis “Elaiia,” 2010), pp. 107-110. 17 Cf. Philippians 3:18.

18 St. Nicodemos the Hagiorite, *Service of Our Holy Father Mark Eugenikos, Archbishop of Ephesus*, third Sticheron at the Praises (Thessalonike: Ekdoseis “Orthodoxos Kypsele,” 2010), p. 34.

19 Various Western historians assert, without any evidence, that Patriarch Symeon II reposed in 1099, shortly before the Crusaders captured Jerusalem (see Steven Runciman, *The Eastern Schism* [Oxford: Clarendon Press, 1955], p. 87), in order to justify the election of a Latin pseudo-Patriarch, but this is completely untrue (see the well-documented rebuttal in Papadopoulos, *History of the Church of Jerusalem*, pp. 417-418). In fact, Patriarch Symeon died only in 1106. The aforementioned work by the renowned Byzantinist Steven Runciman, apart from some erroneous comments and appraisals regarding the Latin Patriarchate of Jerusalem, is an insightful and interesting presentation of the relations between East and West, as these developed during the period of the Crusades. 20 Papadopoulos, *History of the Church of Jerusalem*, p. 418.

21 Runciman, *The Eastern Schism*, pp. 87-88. 22 Skarlakides, *Holy Light*, pp. 111-112.

23 For an extended discussion of the testimonies and the seven chroniclers, see Skarlakides, *The Holy Light*, pp. 112-150. 24 *Ibid.*, pp. 129-130.

25 *Ibid.*, pp. 131-132; Papadopoulos, *History of the Church of Jerusalem*, pp. 426-427; Ioanna Tsekoura, *The Holy Light in Jerusalem* (Lamia: 1987), pp. 85-86.

Skarlakides, *The Holy Light*, p. 152; cf. Steven Runciman, *A History of the Crusades* (Cambridge: Cambridge University Press, 1952), Vol. ii, p. 85.

27 Skarlakides, *The Holy Light*, p. 155; Papadopoulos, *History...*, pp. 428-429.

28 Cf. St. Luke 15:17. 29 St. John 8:12. 30 Skarlakides, *The Holy Light*, p. 203.

31 Papadopoulos, *History of the Church of Jerusalem*, p. 456.

32 *Ibid.*, pp. 452-453. George Moschabar, a staunch opponent of Church union, flourished in the second half of the thirteenth century. In addition to the refutation of Bekkos cited in the body of this lecture, he wrote a “Dialogue with a Dominican on the Procession of the Holy Spirit.” An extract from the former was printed by Andronikos Demetrapoulos in his *Orthodox Greece* (Leipzig: Typois Metzger kai Wittig, 1872), pp. 60-62. The latter, unfortunately, remains unpublished—trans. 33 *Ibid.*, p. 458.

34 Dositheos, Patriarch of Jerusalem, Δωδεκάβιβλος (Bucharest: 1715), p. 788.

35 Papadopoulos, *History of the Church of Jerusalem*, pp. 483-485. The Synod in question, we might add, characterized Patriarch Metrophanes, in a play on words, as “Μητροφόνος” (“Mother-slayer”), on ground that he had uncanonically seized the throne of Constantinople! See Meletios, Metropolitan of Athens, *Church History* (Vienna: Jozef Baumeister, 1784), Vol. iii, p. 300—trans.

36 Andreas Papamoyses Zakos, *Great Guide to the Venerable Christian Shrines in the Holy Land* (Cyprus: Astromerites, 1970), p. 283; Archimandrite Panteleimon D. Poulos, *A Pious Pilgrimage to the Holy Land and Mount Sinai, Where God Walked* (Athens: 2008), p. 34; Tsekoura, *The Holy Light in Jerusalem*, pp. 86-87.

37 Papadopoulos, *History...*, pp. 598-599. 38 *Ibid.*, pp. 628-630.

39 For the text of this decree, see *Sacrorum Conciliorum Nova et Amplissima Collectio*, ed. J.-B. Martin and L. Petit, Vol. xxxviii (Paris: Expensis Huberti Welter, 1907), cols. 617c-621a. For an English translation, see *I Confess One Baptism...*, by Protopresbyter George Metallinos, trans. Priestmonk Seraphim (Holy Mountain: St. Paul’s Monastery, 1994), pp. 133-136—trans.

40 Papadopoulos, *History of the Church of Jerusalem*, p. 695. 41 Cf. Ephesians 5:14.

42 Luke 15:7, 10. 43 St. Symeon the New Theologian, “Catechesis xxviii,” §7, p. 138.

44 Metropolitan Hierotheos of Navpaktos and Hagios Blasios, *The Holy Light and the Mother of the Churches*, No. 63 (April 2001). Regarding the non-perceptible nature of Uncreated Light, see Iakovos Potamianos, *Light in the Byzantine Church* (Thessalonike: University Studio Press, 2000), pp. 62, 70.

• According to the great theologian of the Uncreated Light, St. Gregory Palamas, all such things that occur in the ontological realm are not products of nature, nor do they arise from some deficiency, but on account of their superiority; they are all spiritual, but not uncreated: “Therefore, the Resurrection of the Lord is spiritual, as the Golden-mouthed Father says, but resurrection is not uncreated, nor is the very act of resurrecting; for it is the resurrection of a fallen creature, which is the same as to say a recreation and a re-fashioning. Such are the new creation, the new man, and the new and pure heart.... [Everything] that is ineffably accomplished by God is spiritual, but not everything [that He brings about] is uncreated.” Spiritual things are expressed “perceptibly” and are subject to the “perceptual faculty,” which is unable to apprehend not only things that transcend the mind, but even things that transcend the senses, that is, noetic realities. “Uncreated things are beyond the mind, and those who are united to these things are united to a higher power which surpasses the nature of the mind, according to the great Dionysios” *Fifth Refutatory Discourse Against Akindynos*, ch. 23, §§87, 88, 89, Thessalonike: Paterikai Ekdoseis Gregorios ho Palamas, 1987, pp. 252, 254, 256). See St. Dionysios the Areopagite, *On the Divine Names*, ch. vii.1, *Patrologia Græca*, Vol. iii, col. 865c—trans.

45 Vladimir Lossky, *The Mystical Theology of the Eastern Church* (Crestwood, NY: St. Vladimir’s Seminary Press, 1976), p. 221.

46 See, for example, Archimandrite George Kapsanes, *Orthodox Tradition and Papism*, Ορθόδοξος Τύπος, No. 332 (November 10, 1978).

47 For an analysis of what it means to fall away from the Body of the Church, see “On the Status of Uncondemned Heretics,” <http://hsir.org/p/th>.

48 “The Orthodox Views of His Grace, Bishop Daniel of Budapest,” *Orthodox Tradition*, Vol. xv, Nos. 2-3 (1998), p. 13.



Teaching on the Divine Services of the Orthodox Church

BY ARCHPRIEST ALEXANDER RUDAKOV

PUBLISHED IN 1890 IN SAINT PETERSBURG

§ 14. **The Holy Vessels and Other Appurtenances**, among which we can include the following:

1) The **Diskos** or **Paten**, is a small plate mounted on a short central stem. On it there is usually a depiction of the Nativity of Christ or of the Mother of God holding the Christ Child. During the Divine Liturgy, the Lamb is prepared on it, consecrated on it, and subsequently divided into portions for Communion on it. Thus, at various points in the Liturgy, it represents the manger or the tomb of the Saviour.

2) The **Chalice** or **Cup**, into which, during the *Proskomidi*, the wine and water are poured, which will later be consecrated as the Blood of Christ.

3) The **Asterisk** or **Star** is made of two metal strips pivoted in the middle but either curved or bent so that, when opened, it can be placed crosswise over the prosphora on the diskos and

hold the veils off the offerings. It is so called because it represents the star which appeared at the Nativity of the Saviour.

4) The **Lance** is a small knife used to cut out the Lamb and the other portions of prosphora, and it recalls the lance with which the Saviour's side was pierced at His Crucifixion.

5) The **Spoon** is used in imparting the Holy Mysteries to the lay people. Its use was introduced by Saint John Chrysostom.

6) The **Sponge** is used by the priestly ministers to wipe the vessels and to gather the portions of prosphora on the diskos when they are to be tipped into the chalice.

These holy vessels, after being blessed for church use with the appointed rite, are not to be touched by lay people, nor by clergymen below the order of subdeacon.

7) The **Dikeri** and **Trikeri** are used by the Bishops in blessing the people. They are portable candle sticks, the one holding two candles and the other three. The dikeri represents the two natures of Christ: Divine and human; and the trikeri signifies the Three Persons of the Most Holy Trinity.

8) The **Fans** are used by a newly ordained deacon, who fans the gifts during their consecration. This recalls their ancient usage to keep flies and other insects away from the gifts. At the present time, they are usually circular in form and made of metal, with a depiction of a Cherub. They, being held above the holy Gifts and other sacred things, represent the presence of the Heavenly Hosts at the celebration of the Eucharist and their desire to participate in this Divine mystery.

9) The **Censer** is used for censuring with the incense. (This will be explained more fully later.)

.... to be continued with "The Service Books"



THE COMING MONTH

IN February (2nd/15th) we have the **Great Feast of the Meeting of the Lord in the Temple**, an event which we also commemorate when, in imitation of the All-holy Virgin, every Orthodox mother brings her 40-day-old baby to the church for the churching prayers to be read for themselves and their newborn infant, and for the infant to be taken into the “temple” which is the church. The feast itself celebrates the event recorded in St Luke’s Gospel, chapter 2, verses 22-40. Usually, the leavetaking of the feast is on 9th/22nd, but this year that will coincide with the **Soul Sabbath**, the day on which, before Judgment Sunday, we pray for the repose of the faithful departed, and so this year, the leavetaking will be brought forward to the Friday.

Just as the rite is still performed in our churches, as explained above, so the “mystery” of the feast continues in the life of the Church. Reflecting on the prophecy of the Righteous Simeon, saying that our Saviour would be *a sign which shall be spoken against*, St John Chrysostom says: *This sign shall be exposed to contradictions, that they may be refuted and confounded who, incited solely by malice and evil, stand up against it. For if truth be not exposed to contradiction among men, virtue would receive no fitting confirmation, but the contest that is permitted makes clear the light of truth to the soul that perseveres.* He continues: *For how else were the Martyrs proved during the persecutions?* Without transgressing the bounds of fair interpretation, we might add: How else were the confessors proved? How else is every truly believing Orthodox Christian proved?

To train us for that contest, for our life as a Christian must needs be a contest, we have the training ground of **Great Lent**, which this year begins on 18th February / 3rd March with **Clean**

Monday. This fast prepares us for the celebration of the greatest feast of the Church Year, **Pascha** (Easter), the celebration of the Saviour's victory over the powers of darkness and over death. But this should not simply be a ritual observance or something we mark with outward jollity and some relief that the fast has ended. It should be a **participation in** that victory of our Saviour, and thus our resurrection from sin, and thus our liberation from the spiritual death and hades in which we habitually loiter.

Among the Saints in February, we have:-

Our **Holy Father Parthenius, the Bishop of Lampsacus** (7th/20th), was a native of the city of Melitoupolis in Asia Minor, where his father Christopher served as deacon. Because of their poverty the young Parthenius did not receive adequate schooling, but he learned the Holy Scripture by attending church services. He had a good heart, and distributed to the poor the money he earned working as a fisherman. Such was the grace granted him, despite his lowly calling, from age eighteen he began to heal the sick in the name of Christ, to cast out demons and work miracles. Learning of the young man's virtuous life, Bishop Philetus of Melitoupolis educated him and ordained him presbyter. In A.D. 325, during the reign of Constantine the Great, Archbishop Achilles of Cyzicus made him bishop of the city of Lampsacus on the Hellespont. He is the first named Bishop of that city, and during his time the inhabitants were largely pagan. The Saint fervently began to spread the faith in Christ, confirming it through many miracles and by healing the sick. The people began to turn from their pagan beliefs, and Saint Parthenius petitioned the Emperor, Saint Constantine the Great, for permission to tear down the pagan temple and build a Christian church. Saint Constantine not only authorized the destruction of the pagan temple but provided the means to build a church. The holy Bishop found a large marble slab in the remains of the temple which he thought to use as an altar. Through the malice of the devil, a cart, carrying this slab, overturned and killed the driver Eutychian. St Parthenius restored him to life by his prayer and shamed the evil one. Saint

Parthenius was so kind that he refused healing to no one, whether he suffered from bodily illnesses or was spiritually afflicted. With the great power of the name of Christ, the Saint banished a host of demons from people, from their homes, and from the waters of the sea. Once, the Saint prepared to cast out a devil from a certain man, who had been possessed by it since childhood. The demon began to implore the holy Hierarch not to do so. St Parthenius promised to give the evil spirit another man in whom he could dwell. The demon asked, "Who is that man?" The saint, pointing to his own open mouth, replied, "You may dwell in me, if you will." The demon fled as if stung by fire, crying out, "If the mere sight of you is a torment to me, how can I dare to enter into you?" Having shown people the great power of faith in Christ, the Saint converted a multitude of idol-worshippers to the true God, and he died peacefully, probably in or around A.D. 421, and was solemnly buried beside the church of Lampsacus, which he had built.

Our **Venerable Father Titus the Presbyter of the Kivan Caves** (27th February / 12 March) lived in close friendship with the deacon Evagrius, a friendship which later turned into a strong dislike and hostility. Although Saint Titus tried several times to make peace with his former friend, the deacon refused to be reconciled. When Titus fell grievously ill and began to prepare himself for death, he asked for Evagrius to be brought to him in order to ask his forgiveness. The brethren brought Evagrius to the sickbed but had to do so by force. St Titus tearfully begged him for forgiveness, but Evagrius remained obdurate. He declared that he would not forgive Titus in this world, nor in the age to come. As he said this, he fell dead, struck down by an angel. At that very instant, St Titus was completely healed, and got up from his bed. He revealed that the demons had been all around him until he forgave Evagrius. When he had done so, the demons left him and attacked Evagrius, while radiant angels had surrounded him. Thereafter the Saint increased his ascetic struggles, and received from God the gift of working miracles. He was also known for his great humility, and he reposed around A.D. 1190.

POINTS FROM CORRESPONDENCE

“I WOULD be interested to know your opinion, and that of the SiR, on the recent pronouncement of the Holy Synod of the MP: that “repentance is necessary before baptism of infants born of a surrogate mother”. - J.H., Swindon

AT LAST I have waded through the Christmas things and am free to reply to the question you sent at a time when only a Moonraker would!

I cannot find, and have not seen, a SiR response to the statement of the Moscow Patriarchate on surrogacy. Having looked through the MP sources, it appears (at least to me) that there is a rather sober statement by the Patriarchal Synod about requiring the repentance of the parents before the Baptism of infants brought into the world by this method, and another rather inflammatory statement by an unnamed “senior representative” of the MP which was in a very different spirit. As this man is unnamed, I think we can discount his statement.

Whether demanding repentance before the baby is baptized is the right course, I really do not know, and presumably is a matter of pastoral conscience for the priest or Bishop concerned. After all, the baby is not guilty of the way it was conceived.

However surrogacy itself is something which the MP was right to speak out against. As far as I am aware, there are two methods of surrogacy, one involves artificial insemination, which is surely tantamount to adultery, especially if one of the biological parents will be someone other than the ostensible parents, as in the case when a woman cannot provide eggs of her own or when the sperm is donated by a third party. Remember also that the Church considers masturbation a sin, and such a method would presumably involve that. The other form of surrogacy involves IVF, which itself involves the destruction of viable embryos and

thus is an early form of abortion, a sin which the Fathers equate with murder. So the Patriarchate has doubtless spoken wisely in condemning the practice, but whether, as I said above, their way of dealing with it is the best is perhaps only a matter about which they can speak, knowing their flock better than we can in the West.

The other issue which touches upon this is, of course, the fact that there are very many orphans, especially in the former Soviet Union, and for those unable to have babies by natural means, adoption would be a choice and one that would show a charitable concern for others and an outgoing rather than a self-satisfying love.

Having written this, please bear in mind, I am no expert on these matters. I may well have expressed something wrongly or given a wrong impression. If so, forgive me.

[This was not mentioned in our reply to our correspondent, but it may also be the case that the Moscow Hierarchs imposed their sanction regarding Baptism because they did not consider the ostensible parents the true parents of the child. However, this is something only they could clarify.]



SIR-UK NEWS

CHRISTMAS AND THEOPHANY CELEBRATIONS

FOR ORTHODOX CHRISTIANS Christmas Day fell on a Tuesday this year, which meant it followed hard on the weekend. The Christmas Eve Royal Hours, Vespers and Liturgy were celebrated at the Convent of the Annunciation. The Vigil for the Feast itself was chanted here at Saint Edward's, and the Liturgy on the day of the feast was celebrated here. We then had our usual Par-

ish Breakfast in the **Lord Pirbright Hall** in the neighbouring village of Pirbright, being unable to accommodate everyone at the Brotherhood itself. On the **Synaxis of the Mother of God**, the Wednesday, we returned to the Convent for the Liturgy, and on the next day we celebrated again at Brookwood, for the feast of the holy Proto-Martyr Stephen, the Name Day of **Fr Stephen Fretwell**. So, in all, there was rather a lot of commuting between venues.

Theophany was rather kinder to us as the Royal Hours were appointed for the Friday. On Saturday, for the services of the eve, we were again at the Convent, and then chanted the Vigil at Saint Edward's, and celebrated the Liturgy of St Basil on the day of the feast here as well. Afterwards, we made our way in car convoy to the site of the seventh century Monastery at Chertsey, where at the invitation of **Robin and Mary Haigh of Abbey Bridge Farmhouse**, we served the Great Blessing of Waters at the Abbey River. Although a week earlier the region around Chertsey had been heavily flooded, by the feast the waters had receded and were nicely positioned just an inch or so below the level of the Haigh's patio. The weather also was sunny and warm. Probably because it was a Sunday, many more of our parishioners joined us at Chertsey this year, and their numbers were augmented by the local townsfolk. The Haighs, to whom we owe a debt of gratitude both for offering the hospitality of their home for this occasion year after year and for providing tea, coffee and refreshments in the medieval barn that stands on their property afterwards for all who attended, are great animal lovers, and had encouraged the neighbours to bring their dogs along so that they too could be sprinkled with the blessed water.

MORTUARY ROOF FUNDING

AT the time of going to press, the **Mortuary Roofing Fund** stands at **£15,273.28**. So we are about quarter of the way to our target. Please keep giving as generously as you can.

THREE CHURCHINGS AT THE CONVENT

THREE INFANTS, **Luke, Emmanuel and Isabella-Elizabeth**, had the forty-day churching prayers read for them and their mothers, **Sorina, Elizabeth and Ariana**, at the Convent of the Annunciation, all on Sunday, 29th December, n.s.

BAPTISM AT BROOKWOOD

HIEROMONK IUSTIN of the **Monastery of the Transfiguration at Slatioara in Romania** celebrated the Baptism of **Sophia**, the infant daughter of **Stefan Olteanu and Roxana Axidoni of Northolt, Middlesex**, at Saint Edward's Church on Monday, 20th January, n.s. The Godparents were **Constantin and Ana Maria Rata**. Some years ago, when he was still a deacon, Fr Iustin had also visited our church. On the day before the Baptism, the Sunday, Fr Iustin had celebrated the Divine Liturgy at the Convent of the Annunciation in London for the Romanian Traditionalist Orthodox in the area.

MAYORAL INVITATION

FR ALEXIS was invited to morning coffee with **the Mayor of Woking, Cllr. Anne Roberts** on Tuesday 21st January at the Civic Offices in the town centre. Cllr. Roberts, who has travelled extensively, including several visits to Greece and to Russia, greeted him first in Greek and then in Russian, but finding that he came from Somerset, they settled down to speak in English! The Mayor herself is a Westcountry woman, having come originally from Devon. They were joined by the Mayoral and Civic Support Officer, **Pauline Jackson**, and their talk about various matters of mutual interest lasted for the greater part of two hours.

VISITORS

Monday, 20th January: The Farnborough branch of the **University of the Third Age** visited Saint Edward's Church, a visit arranged by **Rachel Watts**. There were about fifteen people in the group, who asked numerous questions about the icons and our worship and stayed about an hour. Very kindly, after their visit, they sent a donation by post for our Mortuary Roofing Fund.

WEEKLY FREEWILL OFFERINGS

THE WEEKLY AVERAGE of the freewill offerings left in the almsbox at the back of the church for the last six months of 2013, were as follows: July £462.30; August £335.31; September £375.22; October £286.05; November £329.19; December £320.95. Our thanks to all who have helped support us in this way.



PRACTICAL TIP

IT SEEMS to be an art that is being lost, but it is a good idea if you learn prayers and the hymns of the Church by heart. In the worst case scenario you may one day find yourself deprived of prayer books and other spiritual reading, as many people did only a couple generations ago in Soviet countries. More likely, you may find that you are deprived of your books, being admitted unexpectedly to hospital, losing your luggage at the airport, etc, or you may have to suddenly act as the reader or choir at a service, and you should be able to cope with at least the basic prayers: *Holy God to Our Father, Psalm 50, the Creed, It is Truly Meet*, etc. But to know more than this will enrich you spiritually. If you are able to chant then, of course, you have an advantage, because it is easier to mem-

orise both words and chant together. I remember two remarkable cases when, now over 30 years ago, I was serving in London. In one case, I was asked to bless the flat of a Greek lady and her two teenage children. Being used to the Russian practice, I took along holy water and thought to do the short blessing of a home. I realized when I arrived that they expected me to serve the whole Lesser Blessing of Waters. I explained that I did not have the service to do this, which they kindly accepted, but to give some more “content” I suggested that they chant the *troparia* to their name saints. Mother then took control; she would name a saint and they would chant the *troparion* by heart, then another saint, then another - this continued for at least twenty minutes - all by heart. On another occasion, another Greek lady phoned me and wanted a service of Unction served at her home. I explained that I could not do it in Greek and that I could not chant. She had the answer to that! I was to do the priestly parts in English and she would chant the rest in Greek. I arrived and found everything ready, but just as we were about to begin, I noticed that she did not have a service book. She assured me that was all right, and we started. She chanted and recited the whole Unction service (choir and reader parts) by heart. Perhaps few of our people will be able to equal these accomplishments, and it must be admitted that Greek-speaking people have a certain advantage over those of us who are barbarians, because the original texts fit the chants like a hand in a glove, - this can never quite be replicated in translation, but even we, the barbarians, can and should make an effort.



“IT PAYS to cut off the passions in the beginning while they are young, for they are like small barking pups; frighten them and they run away. But let them build up strength and enter into you, and they will stand up against you like lions. You won’t have the strength to fight them.”

VEN. ELDER JOSEPH OF OPTINA, + 1911 A.D.