



Old Calendar Orthodox Church of Greece
Holy Synod in Resistance

ANNOUNCEMENT

The Repose of His Eminence, Metropolitan Cyprian of Oropos and Phyle

We wish to announce that, after a long illness, His Eminence, Metropolitan Cyprian of Oropos and Phyle, President of the Holy Synod in Resistance of the Old Calendar Orthodox Church of Greece and Abbot of the Holy Monastery of Sts. Cyprian and Justina, reposed peacefully in the Lord today, Thursday, May 17/30, 2013, at 78 years of age and at rest in his monastic cell.

May the Lord God give him rest among the Righteous in the Land of the Living.

The funeral Service will take place at the headquarters of the Metropolis of Oropos and Phyle, in the Cathedral Church of the Holy Monastery of Sts. Cyprian and Justina, Phyle, Attica, Greece, on Saturday, May 19 (Old Style)/June 1 (New Style), 2013, 10:00 a.m., at the conclusion of the Divine Liturgy.

On behalf of the Holy Synod,

† His Grace, Bishop Cyprian of Oreoi
Acting President of the Holy Synod

† His Grace, Bishop Klemes of Gardikion
Secretary of the Holy Synod

FROM THE FATHERS

“CONCERNING this super-essential and hidden Deity we must not presume to speak, nor even to think, beyond that which has been Divinely revealed to us in the sacred Scriptures, for, as Itself has, in Its Goodness, taught us concerning Itself, the knowledge and contemplation of Its essential Nature is beyond the reach of all things.”

HIEROMARTYR DIONYSIUS THE AREOPAGITE, + 96 A.D.

“WE CRY in faith: *Holy God*, that is the Father; *Holy Mighty*, that is the Son and Word, for he has bound the mighty devil and made him who had dominion over death powerless through the Cross and He has given us life by trampling on him; *Holy Immortal*, that is the Holy Spirit, the Giver of life, through Whom all creation is made alive and cries out, *Have mercy on us.*”

SAINT GERMANUS OF CONSTANTINOPLE, + 733 A.D.

“IT IS the Holy Trinity that is the treasure (see 2 Cor. 4:7) we possess, as has been said, by the exact keeping of all the commandments, and Who possesses us completely through His love for mankind, His power and His grace. He guards and protects us on every side inviolate, stable and unshaken. Even though we are weak and unsteady and briefly fail or fall, yet He Who is our treasure holds us and unites us to Himself and makes us cleave to Himself. He fills up all that is lacking in us, and makes us firmer and more solid.”

VEN. SIMEON THE NEW THEOLOGIAN, + 1022 A.D.

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THE NEW CALENDARISTS - WITH NO ST PETER'S FAST!

By the Ever-Memorable Archbishop Averky of Jordanville

ACCORDING to an ancient precept of our Holy Church, which derives from the Apostolic times themselves, on the Monday after the Sunday of All Saints, which follows that of Pentecost, a fast begins, which bears the name the Apostles' Fast, or St Peter's Fast, because it serves as a preparation for the great feast celebrated in honour of the Pre-eminent Apostles Peter and Paul, kept on 29th June. When it starts depends on the day that Holy Pascha is celebrated, and its duration varies from year to year; when Pascha is early it lasts six weeks; when it is as late as can be only a week and a day.

This year [*He was evidently speaking in 1956, when Pascha fell on St George's day - transl.*], with its comparatively late Pascha, the Local Orthodox Churches which shortly after the First World War adopted the new style calendar, are completely deprived of this fast, because on the new calendar the day of the commemoration of the Holy Chiefs of the Apostles Peter and Paul falls on the Friday **before** the Sunday of All Saints, and so, in this way, this fast is completely obliterated. The same thing always occurs when Pascha falls on 20th April or later; then for the new calendarists the St Peter fast disappears.

Is such a thing tolerable?

In no way! The Church's establishment of a fast in honour of the Holy Apostles, who themselves by fasting and prayer prepared themselves for the preaching of the Gospel to the whole world, is mentioned in the Apostolic Constitutions themselves: "After Pentecost, keep one week more festival, and after that fast, for it is reasonable to rejoice for the gift of God, and to fast after that relaxation for the flesh" (Book 5, chapter 19 or 20). Beginning in the fourth century, we find a whole raft of patristic references which emphasise the great importance which this

fast enjoyed among the Christians of that time. Saints Athanasius the Great, Ambrose of Milan, Leo the Great and Theodoretus of Cyrillus make mention of it. St Leo the Great speaks of the meaning and significance of the Apostles' Fast in a particularly thorough and intelligent way: "After the prolonged festival of Pentecost [*i.e. the fifty days from Pascha to Pentecost Sunday and the week after - transl.*], the fast is especially necessary, so that by struggling therein we may cleanse our mind and be deemed worthy to receive the gifts of the Holy Spirit" (Homily 76). "The present festival, beloved," he says in another homily, "which the Holy Spirit hallowed by His descent, is routinely followed by a fast for all the people, which has been beneficially instituted for the healing of soul and body, and which we are required to observe with due reverence. For we must be in no doubt that, after the Apostles were filled with power from on high according to the promise and the Spirit of Truth abode in their hearts, this teaching of spiritual restraint was, along with other mysteries of the heavenly doctrine, granted unto them, so that the heart purified by fasting, should be deemed worthy to receive the gifts of Grace. The Almighty, by His aid, was present with the disciples of Christ and the leaders of the emerging Church, established by God the Father, the Son and the Holy Spirit, but it was still impossible for them to contend against the persecutors' forces and the furious threats of the dishonourable ones with their exhausted bodies and pampered flesh, because that which pleases the outer man harms the inner man, and on the contrary the reasoning soul is the more purified the more the flesh is kept in subjection. So, for the enlightenment of all the children of the Church, both by their example and by their precepts, they defined holy fasting as the very beginning of the struggle for Christ, that having to fight against spiritual wickedness, we might each have the armour of abstinence with which we might slay sinful desires.... For this reason an *unchanging* and salutary practice was established, that after the holy and joyous days which we celebrate in honour of the Lord, risen from the dead and then ascended into the Heavens, and after the reception of the gifts of the Holy Spirit, there comes an *appointed fast*. This *practice must be kept assiduously*, so that those gifts which are now bestowed by God upon the Church might remain ours" (Homily 74).

“Fasting is enjoined,” St Leo explains, “so that we be kept from carelessness, into which it extremely easy to fall when for a long period we are given allowance with regard to the foods we use, because then the field of our flesh is not being constantly tilled. It then easily brings forth tares and thistles, and it will yield such fruit, as would not be gathered into the granary, but would be committed to the flames” (Homily 4).

And this is what the Blessed Simeon of Thessalonica has to say about the Apostolic precept: “The fast of the Apostles was established in their honour so that through them we might be deemed worthy of many good things, and they are manifest to us as practicers and teachers of fasting, even unto death itself persevering in restraint. To this even the Latins bear witness against their will, honouring the Apostles on the days of their memorials with fasting; but we, in adhering to the Apostolic Constitutions compiled by Clement, after the Descent of the Holy Spirit keep one week as a feast and then, following after them, by fasting we honour the Apostles who enjoining fasting upon us” (Answers to Various Questions).

All that has been said above, as we see, the new calendarists disdain, disregarding even the anathema which was pronounced by the twelfth century Patriarch of Antioch, Theodore Balsamon, who in one of his epistles to the Antiochian flock writes: “From this day and thereafter until the feast of Peter and Paul, *all the faithful*, that is the lay people and the monastics, *are required to fast*, and let those who do not keep the fast be *excommunicated* from the assembly of the Orthodox Christians.”

For all genuinely believing Christians, for whom “Christianity” is not just an empty name devoid of inner content, but is an active following of the teaching of the Gospel, one which demands a struggle, it is indispensable that they bear in mind that the introduction of the new calendar into the Orthodox Church was only one of a whole raft of reforms dreamed up by Meletius IV, the Patriarch of Constantinople, of sorry memory. Along with the new calendar among these reforms, the modernists, who breathe the same spirit as our Living Churchmen and Renovationists,* have in mind and cherish hopes to introduce a married episcopate, second marriage for clergymen, the abolition of monasticism,

the abolition of the fasts, the shortening of the Divine services, permitting the clergy to wear secular clothes and have the appearance of lay people,** and so on.

Is it not manifest to each and every Christian who soberly regards these issues that all these reforms, including the new calendar which has in fact done away with one of the fasts, are only necessary so that within Christianity the commandments of Christ the Saviour Himself might be brought to nought, for He said that the way is straight and narrow, and He certified that the broad and wide way leads to destruction (Matt. 7:13)?

Who then is revealed as the inspirer of these reforms?

***Translated from the Homilies and Speeches (1951-1960)
of the Ever-Memorable Archbishop Averky.***

* The Living Church movement in Post-Revolutionary Russia was backed by the atheistic regime, because it helped cause division and confusion in the Church. For a time it gained some ascendancy but was defeated by the piety of the people and the steadfastness of the confessing hierarchs.

** This refers to clergymen trimming their beards and hair to look like laymen, and presumably, at least on occasion, hide their calling.



"GOD showed the holy Apostle Peter that he should not consider anyone as common or unclean (Acts 10:28). Since his heart was sanctified, everyone has been sanctified. For the person whose heart lies in the passions, however, no one has been sanctified, but rather that person considers everyone as in accordance with the passions of his own heart. Even if someone were to say that such and such is a good person, he would immediately become angry in his heart. Therefore, guard yourselves against blaming anyone either by word of mouth or in your heart."

ABBA ESAIAS OF SCETIS, FIFTH CENTURY

*IN THE EARLY DAYS of publishing this magazine, we serialized a translation of the book, **Novaya Skrizhal'**, which explained the church services and rites. The translation was somewhat free, and sections which did not seem necessary in present-day circumstances we omitted. We find that, with a new influx of people, even today many have little idea of the meaning of the rites of the Church, and so we are now going to begin a similar series, translating a book which was published in Imperial Russia for use in grammar schools, which we hope will help our faithful. Of course there may be slight differences in usage in the various national Churches, but we hope that this endeavour will give some basic instruction.*

Teaching on the Divine Services of the Orthodox Church

by Archpriest Alexander Rudakov

Published in 1890 in Saint Petersburg

Introductory Concepts

§ 1. Understanding of the Divine Services. The Divine Services of the Orthodox Church are comprised of all those prayers and sacred rites, through which Orthodox Christians convey to God their feelings of faith, hope and love, and by means of which they approach Him in a mystical communion and by which they receive from Him grace-endowed power to live a holy life.

There are *particular* Divine Services, which are served for one or several persons for some particular reason, and there are *communal* services which are served for all the peoples of the Church, for the requirements of all those people. The communal services may be further distinguished as those that are *constant*, which are served for all Chris-

tians at the appropriate times, such as: the Liturgy, Vespers, Mattins, etc; and those that are *periodic*, which are served at the request of, or for the requirements of, the separate members of the Church. These are called *Needs*, such as: the funeral service, blessing of waters, and so on.

§ 2. The Origin of the Divine Services. Man began to serve God from the very moment that he recognized Him. And he recognized God even when God appeared to him in Paradise and gave him the commandment not to eat of the tree of the Knowledge of Good and Evil, and that of resting on the seventh day, and when He blessed his marital union with Eve. The Divine worship of the first people in Paradise was in no way essentially different from present-day church services, in that it was the free outpouring of their reverent feelings before God. Furthermore, the Divine commandment about the seventh day and the forbidden tree already laid the foundation for the appointed ordinances regarding the Divine services. After the fall of man, a new institution was added, that of offering sacrifice. These were made on all festive occasions, when it was fitting to thank God for the benefactions received from Him, or in order to ask Him for help, or to be merciful for sins that had been committed.

The joining of sacrifice with prayers suggested to the people that God could only accept their prayers because of the sacrifice, which indeed in time to come the promised Seed of the woman (see Gen. 3:15, i.e. Christ) would offer. During the time of the Patriarchs, from Adam to Moses, when the Church consisted of just one or several families, the Divine services were led by the heads of those families, that is the Patriarchs, where and when they determined. At the time of Moses, however, when the descendents of Israel had become a whole people, the Divine services began to be conducted by persons from among the whole race, and then too their celebration was set in order and was conducted at designated places and times by consecrated persons, and it took on its own form.

Jesus Christ, in commanding the Apostles to celebrate the Mysteries instituted by Him, to preach the Gospel to the whole world, and to lead the particular and community prayers, thus laid the foundation of the New Testament Divine services. Its composition and character

were more fully determined by the Apostles. Already during their time, as is evident from the book of the Acts of the Apostles, there were special places for the assembly of the faithful, which we now call churches; the Divine services were conducted by Bishops, presbyters and deacons who had been appointed by them through ordination; the day of the Resurrection was the time for the Divine services; the Divine services were made up of prayer, chanting, reading the word of God, preaching and celebration of the Mysteries (sacraments), and particularly the Mysterion of the Eucharist. The final composition of the Christian Divine service was achieved by the successors of the Apostles, in accordance with the precept given them: *Let all things be done decently and in order* (1 Cor. 14:40).

... to be continued with "On the Church"



THE COMING MONTH

PENTECOST - TRINITY SUNDAY falls in the middle of the month this year, on 10th / 23rd. It is one of the most important festivals of the Church Year. Although for fifty days we have by then been celebrating Pascha and the Ascension of our Saviour into the Heavens, the Gospel for the Liturgy on this day starts with the proclamation, "On the last day, **that great day of the feast....**" Saint John Chrysostom says of this festival: "Today we have reached the very summit, the capital itself of the feasts," yet sadly in practice it is not celebrated by contemporary Orthodox Christians with the same spiritual zeal as Pascha. The feast celebrates the Descent of the Holy Spirit upon the Apostles on the fiftieth day after the resurrection of Christ from the dead, as recorded in the Book of the Acts of the Apostles, chapter 2. It, like Pascha, therefore always falls on a Sunday. The day before Pentecost Sunday is kept as a **Soul Sabbath**, so that the faithful departed might be sharers with us,

still struggling in this life, in the gifts of the Holy Spirit. And the second day of the feast, the Monday, is observed as a special feast for the **Holy Spirit** Himself. The whole celebration is kept for a week, with the leave-taking falling on the Saturday, and throughout that week no fasting is enjoined. That this is a practice held from the earliest times is clearly evident from the citations made in the article above, translated from the works of the Ever-Memorable Archbishop Averky of Jordanville.

Speaking of the **Day of Pentecost**, Saint Leo the Great, the Pope of Rome, says: “From that day forth the trumpet of the preaching of the Gospel has sounded. From that day the rain of spiritual graces, the streams of blessings, have watered every desert, and the whole parched world; for *the Spirit of God moved over the waters* (Gen. 1:2) to renew the face of the earth, and the brightness of new light began to flash forth to scatter the old darkness, when, in the splendour of those ardent tongues, the shining word, the burning eloquence of the Lord was received, which holds within it both the power of making light, to give understanding, and the power of fire, to burn away all sin.”

On the day of the feast, our churches are decorated with branches of greenery and the faithful hold bunches of flowers during the Divine Service. This refers back to the injunction in Leviticus (23:40) concerning the feast of the seventh month. The greenery also reminds us of the revelation to the Patriarch Abraham at the Oak of Mamre, when the Saviour appeared to him as an Angel accompanied by two other Angels, signifying the Trinity. This revelation was made under a green tree and so on the feast of the All-holy Trinity we recall this by decorating our churches with greenery. The greenery and the flowers we hold, of course, also represent the freshness which is granted us by the outpouring of the grace of the Holy Spirit.

On the day of Pentecost, in most churches, Vespers is chanted immediately after the Divine Liturgy, this is because it includes three prayers, during the reading of which the faithful prostrate on the floor (the first time prostration have been made in church since Pascha). These prayers call the blessings of the Three Persons of the Trinity upon the whole Church, both those still struggling in this life and the faithful de-

parted. It is because it is so spiritually essential for the faithful to participate in this blessing that the services are conjoined, so that as many as possible may be there, and for their part every conscientious Orthodox Christian should take pains to attend.

On the eighth day after Pentecost, as we have seen above, we begin the **Apostles' Fast**. This year, as Pascha was very late (22nd April), it will last only eleven days. During it we are permitted fish on Saturdays (the Sabbath) and Sundays (the Lord's Day) and on the feast of the **Birth of St John the Baptist** (24th June, which this year will fall on a Sunday in any case) which always falls within this fast. On Tuesdays and Thursdays we are permitted wine and oil. Though the fast is short and not as strict as Great Lent or the Dormition Fast, it is important that we keep it. Like the other fasts, it should not only be a dietary exercise, but married couples are enjoined to refrain from marital intercourse, and we should all devote ourselves more assiduously during this time to spiritual pursuits rather than worldly ones.

Among the Saints, we celebrate in June, we have:-

Our **Holy Father Tikhon, Bishop of Amathus in Cyprus** (16th /29th June) was born in that city and his parents raised their son in Christian piety, and taught him the reading of sacred books. His father was the owner of a bakery, and whenever he left his son alone in the shop, the holy youth would give bread freely to those in need. Learning of this, his father became angry, but the son said that he had read in the Scriptures, that in giving to God one receives back a hundredfold. "I," said the youth, "gave to God the bread which was taken," and he persuaded his father to go to the place where the grain was stored. With astonishment the father saw that the granary, which formerly was empty, was now filled to overflowing with wheat. From that time the father did not hinder his son from distributing bread to the poor. After the death of his father, the youth gave always all his possessions, and placed himself in the service of Mnemonius, the Bishop of Amathus. In time because of his evident piety, he was accepted into the ranks of the clergy, and made him a reader. Later, Mnemonius ordained him a deacon, and after the death of the Bishop, St Tikhon was unanimously chosen as Bishop of Amathus.

Saint Epiphanius, Bishop of Cyprus (12th / 25th May), presided at his consecration. The saint laboured zealously to eradicate the remnants of paganism on Cyprus. He once entered the temple of a group of obdurate pagans and cast down the idol there. The temple priestess first cursed him but later, seeing the helplessness of their gods, converted to Christianity and was baptized with the name, Evanthia. The holy bishop was generous, his doors were open to all, and he listened to and lovingly fulfilled the request of each person who came to him. Fearing neither threats nor tortures, he firmly and fearlessly confessed his faith before pagans. Once a certain gardener threw out the dried prunings of vines from the vineyard. St Tikhon gathered them, planted them in his garden and besought the Lord that these branches might take root and yield fruit for the health of people. The Lord granted him this blessing. The branches took root, and their fruit had a particular and very pleasant taste. It was used during the lifetime of the saint and after his death for making wine for the Mystery of the Holy Eucharist. Three days before his death he visited the labourers in the fields during the barley harvest, and heard a voice from heaven calling their Bishop to his heavenly abode. Three days later, he, who had healed so many, fell sick. His mother was among those who gathered at his deathbed, and whom he consoled with words of spiritual solace. Three days later he gave up his soul peacefully, and during his funeral the body of the saint was seen to shine with a heavenly light and to give forth an unearthly fragrance. Not only during his earthly life but since his repose, a host of miracles and healings have been worked through his intercession.

Our **Venerable Father Paisius the Great** (19th June / 2nd July) shares his feast day with the Holy Apostle Jude and with Saint John of Shanghai the Wonderworker. He lived in Egypt, and his parents, Christians, were generous in distributing alms to all the needy. After the death of her husband, his mother, on the suggestion of an angel, gave her young son Paisius to the clergy of the church. As a youth, Paisius grew to love the monastic life and visited the Egyptian sketes. Renouncing his own will, he placed himself under the spiritual guidance of Abba Pambo (18th / 31st July). The Elder said that a new monk in particular needs to guard

his eyes, in order to avoid temptation. Paisius, heeding the instruction, went for three years with his eyes cast downwards. The young ascetic read spiritual books, and he became renowned for his fasting and prayer. At first he did not eat any food for a week, then two weeks. Sometimes, after partaking of the Holy Mysteries of Christ, he survived without food for seventy days. Subsequently he went into the Nitrian desert in search of solitude. There he lived in a cave dug out by his own hands. The saint was granted a wondrous vision: the Lord Jesus Christ revealed to him that through his labours the Nitrian wilderness would become inhabited by ascetics. He asked the Lord where the monks would obtain the necessities of life in the desert. The Lord said that if they would fulfil all His commandments, He Himself would provide all their necessities, and would deliver them from demonic temptations and deceit. In time, a number of monks and laymen gathered around St Paisius and a monastery was established. The most important rule of St Paisius was that no one would do anything by his own will, but in all things would fulfil the will of his elders. Since his tranquility was being disturbed by so many people, the saint withdrew to another cave farther away. Once, he was transported to a paradisiacal monastery and partook of the immaterial divine food. After his ascetic labours for salvation, the Lord granted His saint the gift of prescience and healing the souls of men. One of his disciples, with the saint's blessing, went to sell his handicrafts in Egypt. On the way he encountered a Jew, who told the simple-minded monk that Christ the Saviour was not the Messiah, and that another Messiah will come. Confused and wishing to avoid confrontation, the monk said, "Maybe what you say is true," but he did not attribute any particular significance to his words. When he returned, he saw that St Paisius would not accept him back, and he asked the reason for his anger. The saint said, "My disciple was a Christian. You are not a Christian, for the grace of Baptism has departed from you." The monk repented with tears, and begged to have his sin forgiven. Only then did the holy Elder pray and ask the Lord to forgive the monk. A certain monk on his own initiative left the desert and moved near a city. There he had encounters with a woman, who hated and blasphemed Christ. Under her influence, he not only left the monastery, but also scorned faith in Christ, and finally he reached a state of total

disbelief. Once, through the blessed Providence of God, Nitrian monks came by his home. Seeing them, the sinner remembered his own former life and he asked the monks to ask St Paisius to pray for him to the Lord. On hearing the request, the saint prayed fervently, and his prayer was heard. The Lord, appearing to His saint, promised to forgive the sinner. Soon the seduced monk's woman companion died, and he returned to the desert where, weeping and distressed for his sins, he began to labour at deeds of repentance. He distinguished himself by his great humility, and performed ascetic deeds of fasting and prayer, but he concealed them from others as far as possible. When the monks asked which virtue is the highest of all, the saint replied, "Those which are done in secret, and about which no one knows." St Paisius died in the fifth century at a great old age, and he was buried by the monks. After some time his relics were transferred by St Isidore of Pelusium (4th / 17th February) to his own monastery and placed beside the relics of his friend Abba Paul, with whom St Paisius was particularly close during his life.

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POINTS FROM CORRESPONDENCE

"THE MORE I learn about the Orthodox Church, the more I seem to find it seems divided, yet is it? The Greece Orthodox Church, The Russian Orthodox Church Outside of Russia, The Moscow Patriarchate, The Orthodox Church of Bulgaria, and the Western Rite, I expect there are more divisions. Are they just names for the Orthodox Church in different parts of the world?" - Rev'd M.C., Devon.

OH YES, many more divisions! I am reminded of an occasion way back when I lived in London. I used to go to a shop run by a Muslim couple, and one day the wife told me that Muslims were divided into two groups, Sunni and Shiite, and she added with evident pride: "Our part is divided into 72 different sects!" The thought went through my mind then that perhaps we Orthodox ought to adopt the same technique rather than always being so apologetic about our divisions.

But more seriously, the apparent divisions within Orthodoxy have various causes and consequently some are more serious than others. First of all, after the schism of Rome from Orthodoxy, there were four Patriarchates left, Constantinople, Alexandria, Antioch and Jerusalem, and some smaller autocephalous Churches, Cyprus, Georgia, etc. Then, with the spread of Orthodoxy into regions hitherto not evangelized, new territories were added.

For centuries now, in these new territories, the Orthodox Church has been administered very largely with separate, autocephalous, hierarchies for each nation state. Thus there was a Russian Church, a Greek Church, a Bulgarian Church, a Serbian Church, a Romanian Church, and so on. This is in fact very similar to the situation within the Anglican Communion. Naturally, over the centuries, with various political changes, the borders of these National (or, as they are properly called, Local) Churches varied and indeed for periods some of them disappear. All these Churches shared the same Faith and, with the exception of some local and temporary difficulties, were in full communion with each other. Their divisions were purely administrative.

With the Bolshevik Revolution in Russia and the consequent enslavement of the administration of the Church in what is by far the largest of the Orthodox Local Churches, a second and much more serious type of division occurred. Metropolitan (later Patriarch) Sergius subjected the Church administration to the Soviet and atheistic rulers of the state, and thus compromised her integrity. Within Russia, many clergy and lay people did not accept this compromise and went underground, forming a Catacomb Church. Outside Russia, the clergy and laity divided. The Russian Church Abroad was formed which stood in resistance to the Sergianist compromise until it largely capitulated in 2007. Sadly two other jurisdictions were also formed. One in Western Europe placed itself under the Patriarchate of Constantinople; and in the United States the American Metropolia followed an independent course, for a time re-joining the Church Abroad, and then separating again, and in the 1970s receiving an irregular recognition from Moscow as the Orthodox Church

in America. The original divisions in this sad history, the separation of the Church Abroad administratively from Moscow and the separation of the Catacomb Church were soundly based acts of resistance to the enslavement of the Church to a theomachist state.

A third set of divisions has occurred over the past decades as a reaction to the espousal by the official Local Churches of the heresy of ecumenism, the adoption of the new calendar, and the concurrent abandonment of traditional Orthodox piety and the encroachment of modernism. (In many of the Local Churches, in the first instance this move was in fact imposed upon them by their Soviet rulers, as it suited their purposes.) So in Greece, Romania and Bulgaria in particular, old calendarist Synods have been established. Sadly, particularly in Greece, this movement has fragmented into a number of Synods of varying authenticity, some holding extremist views and some striving to follow the consensus of the Fathers. I suppose, from your point of view, that to an extent one may liken this last set of divisions to the break-away traditionalist manifestation in the Roman Catholic confession.

The Western Rite as such is not a “division,” because it is practised only in the Antiochian Church and the Russian Orthodox Church Abroad-Moscow Patriarchate (ROCA-MP), and is fully and wholly within their jurisdictions. However, it seems to me that though the idea of it might have stemmed from good intentions it is a flawed concept, but that is a much wider question, although I think I do not stray far from a fair assessment of the facts if I say that the history of this experiment within Orthodoxy bears out my opinion.

I think that it is fair to say that there has hardly been a time in history when the Orthodox Church has been in a worse state than it is now. Perhaps at other times it has been weaker, but always there seem to have been spiritual giants who remained faithful. Quite obviously there are such today, or the promise of our Saviour would have proved false, which is unthinkable, but it is perhaps for history to judge, and not for us to boast who they are in any other way than by adhering to them and to their confession. However, I believe, that we can unnecessarily depress ourselves by regarding the Church only in administrative terms and thus

concentrating on all these divisions and contentions. This can lead to distraction, both internally and externally. Our part is rather to remain faithful, and to have a regard for the inner integrity and faithfulness of the Church.

I remember one of our parishioners asking St Philaret the New Confessor, when he visited England in, I believe, the late seventies, how in this day and age one can remain faithful to Orthodoxy. He replied that we should be like a little child fearful of losing its mother in a crowd and holding tightly to her skirt. That is why we placed ourselves under the omophorion of Metropolitan Cyprian.

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SIR-UK NEWS

REPOSE OF METROPOLITAN CYPRIAN

WE OPENED this issue with the Announcement on the Synod in Resistance website of the repose of **Metropolitan Cyprian of Oropos and Fili** (Phyle). Our communities, sheltered under his omophorion in this country, owe him an immense debt of gratitude for adopting us as his spiritual children and receiving us into his archpastoral care, when our former hierarchs had resolved to abandon their traditionalist confession. May his rest be with the Saints and his Memory Eternal, and may his prayers, now offered from the mansions of Paradise, still avail to help, guide and support us.

NAMING OF CASSIANE

ON MONDAY 7th /20th MAY, the day of the feast of the Appearance of the Honourable Cross over Jerusalem, the infant daughter of **Christian and Nina Toma, Cassiane**, the sister of **Constantine and Elena**, was named at their home in Queensbury. The first day and eighth

day prayers were read by the Brotherhood clergy for her mother and for her, and she is named for **St Cassiane the Hymnographer**. After the prayers the family treated us to a meal, kindly prepared by Cassiane's aunt. God grant that in due time she be granted the grace of Holy Baptism.

BISHOP'S VISIT OVER PASCHA

WITH exemplary pastoral care, **His Grace Bishop Ambrose of Methoni** came to England for Pascha, because of the shortage of clergy here, and stayed for the greater part of Great Week and over the feast itself. He arrived at Heathrow on Great Tuesday and was met there by parishioner **Valentina Alexandrova**, who kindly brought him to Saint Edward's. He arrived near the completion of the Royal Hours on that day and prayed in the altar during the celebration of the Liturgy of the Presanctified Gifts, and later in the day at Great Compline. On the next day, at Mattins, he himself chanted **the beautiful hymn of St Cassiane**, and after the Royal Hours led the celebration of the Presanctified Liturgy, after which he gave a short sermon about the life of St Cassiane and the hymn composed by her and sung on this day in our churches. In the evening he presided at the celebration of the **Mysterion of Holy Unction** and, when the faithful had been anointed, gave an explanation of the significance of this Mysterion. After the service, now late in the evening, **Wim and Anne van der Lee** took His Grace to the Convent, where he served for the remainder of Great Week and on Pascha night. On the day of Pascha, after lunching with **Mother Vikentia and her sisters at the Convent**, he was collected by **Ivan Nenov** and brought back to Brookwood, where he joined us for the **Agape Vespers service**, during which the Gospel was read in twelve languages: English, Greek, Slavonic, Romanian, Spanish, Italian, French, Russian, German, Swedish, Dutch, and Welsh. At the end of the service, we made a procession around the church, and then held an informal reception in the Old Mortuary Chapel, during which time Bishop Ambrose was able to mingle with our people and guests and to meet them. The following day was not only

Bright Monday but also the festival of the **Great Martyr George the Trophy-Bearer**, and His Grace stayed overnight to celebrate on that day with us, at the end of the Liturgy preaching about St George and starting his sermon with Shakespeare's *Cry God for Harry, England, and Saint George!* After the Divine services, we had our usual buffet style Parish Breakfast, during which His Grace again took the opportunity to talk with groups of our people individually. **Dimitri Mihai** then took His Grace back to London, to prepare for leaving England and, later in the week, visiting Russia and South Ossetia. Bishop Ambrose is due to visit our churches in this country again over the weekend of 20th & 21st July (n.s.) - we will circulate details as widely as possible as soon as we have them.

PALM SUNDAY COLLECTION

WE DO NOT have collections during the Divine Services at Saint Edward's Church, believing that they cause an unpleasant and unnecessary intrusion during the time of prayer, and that offerings given freely, without a plate being thrust at you, are of more worth than those thus forced from you. We simply leave people to put donations in the box at the candle desk at the back of the church, if they wish to. However, over the past few years we have made one exception to this rule. On Palm Sundays, we have had a retiring collection to raise funds to buy flowers for the decoration of the *Epitaphios* and for the church decoration at Pascha. This year, with the blessing of Bishop Ambrose, we decided to limit our spending on flowers to £100, and to send the monies collected to help our Church in Greece to provide meals in the **soup kitchens** for the people there in need during the present economic down-turn and period of austerity. We sent round an email to this effect to our people, and announced it during the Divine Liturgy on Palm Sunday. In the event, on the day we collected **£1,146.00** (in addition to that in the regular freewill offering box), and with donations given by others who we not able to be at church here on that day, we were able to give Bishop Ambrose **£1,720** for this cause, before he left to return to Greece. Since then, in fact, some more donations have come in, including one given by **the Nicolaou fam-**

ily in memory of the recently departed **Andreas**. These and any other monies we collect we will keep to hand over to Bishop Ambrose during his next visit to England in July. Several kind persons have also been making donations for the missionary work that Bishop Ambrose does in Africa, and these gifts we give him as and when he visits us.

***LETTER FROM BISHOP CYPRIAN OF OREOI,
DEPUTY PRESIDENT OF THE HOLY SYNOD***

AN ACKNOWLEDGEMENT of **Palm Sunday Collection** was received at Brookwood on Tuesday, 28th May. On the Tuesday of Myrrh-Bearers, **His Grace, Bishop Cyprian of Oreoi, the Deputy President of the Holy Synod in Resistance**, had written:-

Dear Father Alexis and faithful, Christ is Risen!

I would like through this letter to thank all of you who contributed to the sum of 1,900 Euros which was brought by Bishop Ambrose and handed to me for buying supplies for the food-distribution programme run by the philanthropic organisations of our Metropolis. In helping in this effort, you fulfil the exhortation which the Apostle Paul addressed to the newly-founded Churches to aid the poor of the mother-church, in his case, Jerusalem, in yours, Greece. You also demonstrate that you recognise that the Church is one body, the body of Christ, and each member must strive to help each other. It is true that our soup-kitchens also feed many who are not members of the Church, but are hungry Muslim immigrants who arrive hoping to find a better life, but find one worse than they had in their own countries; however, that is also part of our outreach, and the fulfilment of Christ's commandment to give to each who asks.

May our risen Lord richly reward your generosity to your brethren in need!

+ Cyprian, Bishop of Oreoi, Deputy President of the Holy Synod.

BEREZOVSKY'S BURIAL

ON 8th May, **Boris Berezovsky**, the Russian oligarch, was buried in Brookwood Cemetery. Almost inevitably, reports were spread that his funeral was held in our church and that we conducted the services, even though it appears that he took his own life. These reports were not correct. In fact, on Great Wednesday, while we were having our meal, the son of the present owner of the main cemetery, **Kevin Holliday**, brought a Russian lady to see us, asking if her grandfather's funeral could be held here. She was introduced only as **Liza**, and told us that a priest was coming from Moscow, a family friend, to conduct the service. As Bishop Ambrose was with us at the time we asked him, and on the information given, he gave his blessing. After the meal we went out and found Liza was still here and spoke to her. Fr Niphon asked the name of her "grandfather" (it turns out, he was her father) and she gave it as **Platon Elenin**, which had no particular significance for us. The funeral was to be held on Bright Monday. Later in the week, Liza returned and spoke to Fr Niphon, telling him that the funeral had to be postponed because the priest had not been given permission to leave the Russian Federation, and then she told him her surname was Berezovskaya. We checked and found that Platon Elenin was a pseudonym used by Boris Berezovsky and so immediately contacted Bishop Ambrose, who told us that such being the case, we could not permit his funeral to be held in our church, and we informed the cemetery administration. On Holy and Great Saturday three floral arrangements for the funeral arrived at the church, but as the funeral was not being held there, we sent them to the cemetery offices. Apparently, Liza was asked what to do about them and said, as the funeral was now indefinitely postponed, she would like them to be given to our church. Thus, though we bought fewer flowers to decorate the church for Pascha (see Palm Sunday Collection item below), providentially we had these additional beautiful displays. On Bright Monday, the day that the press has suspected the funeral would be held, we found that after the Liturgy there were numerous press and TV journalists here. They stayed around all day, but there was no funeral. The burial eventually took place on the Wednesday, and on that day the cemetery was closed. From photographic evidence, it appears that the service was held in the

former Roman Catholic chapel on the north side of the cemetery, because the hearse is seen entering and leaving that side of the cemetery. Whether or not a priest came from the Russian Federation we do not know. Berezovsky was buried about 30 feet outside the border of our property, near the line of the old Necropolis railway. Naturally again the cemetery was surrounded by TV and press men. Except for catching the cortege as it crossed from the north to the south side of the cemetery, the only way that they were able to obtain pictures was by filming over our boundary wall on the Bagshot Road. By doing this they obtained shots of the mourners near the west end of our church, crossing St Cyprian's Avenue, to approach the grave. This apparently gave rise to the speculation that the funeral had been held in our church. To her credit, **Anna Baldina** of the Russian TV channel, *Vesti*, contacted us by email to ask whether this was the case, and then broadcast a translation of a statement we had given them, saying that the funeral had not been held in our church, that our clergy did not participate, and that Berezovsky had not been buried in the Orthodox cemetery here. We are indebted to **Mr Gregory Wolcough**, a trustee of the **Russian Orthodox Church of the Dormition on Harvard Road, West London**, for putting *Vesti* in touch with us. Unfortunately, a church propagandist in Bulgaria chose not only to ignore these facts and accuse us of lying, but to use the "fact" that we had buried Berezovsky to demonstrate our corruption and that of the whole Traditionalist Orthodox movement. Even in this she was, of course, completely wrong, because even had we conducted the funeral that would in no way reflect on the Traditionalist resistance within Orthodoxy, but would only demonstrate that we had been disobedient to our Bishop and had sinned grievously. In fact, in this instance, we had not.

VOLUNTEERS

OUR THANKS to **Ivan Nenov** for coming and mending and restoring the old church pews that we have in the garden for people to sit on, and to **André Henderson Stewart** for spending the Bank Holiday weekend with us so that he could help with work in the garden.

SPECIAL GIFTS FROM ETHIOPIA

THE FIRST SECRETARY of the Consular Section of the Embassy of the **Kingdom of the Netherlands** in Addis Ababa, Ethiopia, **Jan-Pieter Ohler**, recently visited our Brotherhood. Mr Ohler, who used to live in England and, being an Orthodox Christian, often attended church at Brookwood, is known to us by his Orthodox Christian name of **Sergei**, and being in Britain again he came to see us on the afternoon of the day of Pascha, and so was also able to meet **Bishop Ambrose**. He kindly brought three special gifts for us, one was a short letter written by the **Royal Martyrs, Russian Grand Duchesses Maria and Anastasia** to their mother, the **Empress Alexandra**, about a month before their martyrdom in Ekaterinburg. The letter is written in English, the language the Imperial family often used in correspondence between themselves, with a short prayerful expression in Russian at the end. Sergei also brought us a beautiful Ethiopian antique wooden bowl for the antidoron, which is decorated with figures of the holy Angels, and a photograph of the holy **Tsarevich Martyr Alexis** with one of his cousins. May he receive blessing for his kindness.

PRINCESS KATARINA AT THE CONVENT

H.R.H. **Princess Katarina of Yugoslavia**, the daughter of Prince Tomislav, the brother of the last reigning King of Yugoslavia, Peter II, and Princess Margarita, whose obituary we carried in our February issue, attended the Divine Liturgy at the **Convent of the Annunciation** of Myrrh-bearers' Sunday, 6th /19th May, and afterwards joined **Mother Vikentia** and her sisters at their *trapeza*, greatly enlivening the conversation there, and reminiscing about her mother.

VISITORS

21st April: **Nicholas Williams** brought a group of about fifteen people from the **Railway Group** to see the church.

27th April: **Rollo Crookshank** of the **West Surrey Historical Association** brought about 25 members to see the church and they spent about 40 minutes with us asking many questions.

15th May: **Archpriest Andrei Rybin** from Moscow, his matushka, **Nadezhda**, and their son, **Nikita**, visited Saint Edward's Church. Fr Andrei had been in Paris for Pascha, serving at **Fr Veniamin Joukoff's parish**, and he came to Brookwood to serve a *pannikhida* at the grave of **Baron Sergei von Bennigsen**, at the request of his brother, Pavel, who is a member of the parish in Paris. Fr Andrei gave us a small icon of the Royal Martyrs of Russia and a number of icon cards, and several books, gifts from **Fr Stephan Krasovitsky** in Russia. After seeing the church the family were offered hospitality in the Exhibition Room.

17th May: A group of about forty people from Womersley, members of the **University of the Third Age**, visited Saint Edward's led by **Jan Cooper**.

18th May: **Carol Gartrell**, the President and Representative of the **Deepcut W.I.**, brought fifteen members and friends to visit our church.

PRACTICAL TIP

I DO NOT KNOW if this is a problem in other parishes or only our own rather inadequate one, but if one has a difficulty in church or family life or a decision to be made, it is advisable **in the first instance** to discuss it with the priest you confess to or the parish priest. Several times in the last few weeks we have heard at second or third hand that so-and-so is worried about this or that, and has talked to others about it (in every case to women, one could note!), and the matter has become the subject of gossip and opinion long before it can be dealt with properly and discreetly. Also we hear cases of people being advised by others on certain courses, when these "others" are ill-equipped to give advice to anyone. "So and so told me I should do it," one hears, even when "so-and-so" is not even Orthodox. The people most hurt in these cases are, of course, the people who have the difficulties and most need help and guidance. This does not mean at all that the clergy are infallible, or that they are always right, far from it, but they have a ministry and therefore a blessing to help and guide, and by trusting in that God's blessing will also aid you. Also at a very practical level, it is much more difficult to help situations when they have become the subject of gossip and opinion, and everyone has thrown in, as my mother would have said, their two-penny worth.