



FROM THE FATHERS

“IT SEEMS that self-knowledge is the most important of all things. For not only does the eye that is taken up with outward things fail to turn its glance inwards, but even our very mind, while swift to note another’s fault, is slow at seeing its own defects.”

SAINT BASIL THE GREAT, + 379 A.D.

“IT IS THEN that the hypocrite calls upon God, when the wretchedness of earthly circumstances wrongs him hard. For when in this world he has obtained the carrying out of the good fortune sought for, his Maker, Who granted him this same good fortune, he asks not for.”

SAINT GREGORY THE GREAT, POPE OF ROME, + 603 A.D.

“IF YOU would have a true and unfeigned righteousness, what you propose in words make up also in deeds, for the hypocrite who does evil things, though he pretends to be good, is not good; and the innocent who does good deeds, though he be blamed, is not therefore evil.”

VENERABLE BEDE OF JARROW + 735 A.D.

“WE CANNOT KNOW ourselves other than through association with our neighbours, receiving from them reproaches and vexation as a cure for our spiritual wounds, while reproaching ourselves for impatience, but not them; instead we must thank them, for through them we come to know our spiritual infirmity by God's providence.”

VENERABLE MACARIUS OF OPTINA, + 1860 A.D.



A Guide and Admonition Regarding the Good Conduct of those Praying in the Holy Church

THE EVER-MEMORABLE ARCHBISHOP VITALY
(MAXIMENKO), + 1960 A.D.

ORTHODOX CHRISTIANS, brothers and sisters!

In our sin-laden country, the holy church is the one place where we can be sheltered from the storms and adverse weathers of life, from the moral grubbiness of daily life. The church is like heaven upon earth; with us in church the heavenly powers minister with us unseen. Remember and bear in mind that the holy church is the House of God, in which God Himself invisibly abides, and for this reason our conduct in church must correspond to its holiness and majesty.

1. Enter into the holy church with spiritual joy. Remember that the Saviour Himself promised to comfort you when in afflictions: *Come unto Me, all ye that labour and are heavy laden, and I will give you rest* (Matt. 11:18).

2. Enter into the holy church with humility and meekness, because it is by going thus into the church, like the humble publican in the Gospel entering the Temple, that you will be justified.

3. When you go into the holy church and see the holy icons, consider that the Lord Himself and all the Saints are also looking upon you; at such a time be particularly reverent and hold fast the fear of God.

4. When you enter the holy church, cross yourself, bow down before the holy icons and pray: *O God, cleanse me, a sinner, and have mercy on me. O God, be merciful unto me, a sinner. All-holy Theotokos, pray unto God for me, a sinner. All the Saints, pray unto God for me, a sinner.*

5. When walking in church to your place, go quietly, peacefully and unobtrusively, and as you cross in front of the Royal Gates, stop for a moment and reverently cross yourself.

6. Always come to church **before the beginning of the Divine Service**. If for some particularly important reason you are late, then be very careful that you do not disturb the prayers of others, who have come earlier. If you happen to come into the holy church during the reading of the Gospel, stay by the entrance doors until the end of the reading from the Gospel, and then when it has ended go quietly to your place.

7. When you come to your place in church and others are standing round you nearby, bow slightly and in silence to them to greet them, but NEVER, even with the people closest to you, shake hands with them or embrace in church and never ask them anything; in church be especially unpretentious.

8. In church one should stand and not sit down [except during the kathismas and sermon], and only those in ill-health and those extremely fatigued are given a dispensation to sit and rest a little. When you are standing in church, do not keep an eye on those around you, but pray with sincere feeling, paying insightful attention to the order and composition of the service.

9. If you come to church with children, stay alongside them to ensure that they conduct themselves in an orderly way, unobtrusively, and without making a disturbance. Teach them to understand and to know how they should behave in church; **instruct them in prayer.** If the children need to go out of the church, tell them first to cross themselves and then to go out quietly, or go out with them yourself.

10. If small children start wailing in church, immediately take them or carry them out of the church.

11. Never permit a child to eat anything in church except the blessed bread which the priest distributes.

12. When praying in church, participate in the Divine Service yourself in such a way that you are not merely attending, and so that those prayers and hymns, which are being read or chanted, also proceed from your own heart. Attentively follow the holy service, so that you can pray with everyone and more particularly so that you are praying with the whole Holy Church.

13. When you are going to church, at home, before you leave, have money ready for the candles, prosphoras and for the collection; it is not fitting to be changing money when you are taking the candles, and perhaps starting a conversation, and thus disturbing the Divine Service and those who are praying there and those who are serving. [This, of course, applies to the general custom in many Russian churches of buying candles for a fixed price, buying small prosphoras, and having a collection during the service. Here, at Brookwood, we simply have an alms box at the back of the church in which people can put offerings if they wish and as much as they wish. However we still find that sometimes people come late and clank in coins, making a disturbance! We might also add that it is a good idea to give your children some money to put into the alms box before you leave home, so that they learn that they have to support the work of the church.]

15. Never, before the end of the service, leave the church, unless it be for the utmost necessity, for this shows disrespect to

the sanctity of the church and is a sin before God. If it happens that you have to leave early, then mention this in your next confession to the priest.

16. Approach Holy Communion humbly and reverently, crossing your hands across your chest; partake of the Holy Mysteries of God with faith and love. Do not cross yourself when you kiss the Chalice, because you might unintentionally knock It. Return to your place in an orderly way, and do not leave the church until you have listened to the thanksgiving prayers, addressed to the Lord God after communion.

Translated from the book, "Motives of My Life" by Archbishop Vitaly, published in Russian by the Holy Trinity Monastery, Jordanville, in 1955. The present piece was headed "From the Letter of a Pastor."

WE MIGHT ADD to the above a couple of practical hints which would aid good conduct in church. First regarding noise: it is well nigh impossible to keep small children still and quiet throughout the service, but you can make sure that they do not bring things that they can bang and clash with them into church, and can make sure that they do not wear shoes which make a noise. Also for small children, holding them as is natural, rather than depositing them and strapping into those torturous push chairs, as if they were unwanted, will make them feel more comfortable and cared for, and this will quiet them. For women, wearing sensible shoes rather than high heels, which clop across wooden floors as if the cavalry were invading with intent to kill, is a small thing which will cause less disturbance, will probably be more comfortable and will certainly be much more appropriate in a place of worship, where our intention is to beg mercy for our sins rather than to look smart or stylish. Men, women and children should avoid wearing clothes, usually synthetic materials or anoraks and the like, which make a noise every time you move. These little things can make a difference.

Teaching on the Divine Services of the Orthodox Church

BY ARCHPRIEST ALEXANDER RUDAKOV

PUBLISHED IN 1890 IN SAINT PETERSBURG

THE DIVINE SERVICES OF THE ORTHODOX CHURCH

The Sunday and Festal Services

§ 21. Understanding the Various Cycles of Services.

The prayers of the Church are linked to the various times of the day, so that every day they begin and end in a cycle corresponding to the twenty-four hour day. Other services are similarly appointed for the various days of the week or of the year, forming weekly cycles of services and annual ones.

§ 22. The Daily Services. In addition to the Divine Liturgy, the daily services are the following: Vespers, Compline, Nocturns, Matins, and the First, Third, Sixth and Ninth hours. The church cycle of services begins with Vespers, because in ancient times the day began in the evening (Gen. 1:5). As a condescension to the faithful who are occupied with worldly concerns and obligations in society, these services cannot usually be served separately, and the Church bunches them together at three different periods of the day, evening, morning and as midday approaches. In the evening we have the Ninth Hour, Vespers and Compline; in the morning Nocturns, Matins and the First Hour, and towards noon the Third and Sixth Hours and the Liturgy.

§ 23. Understanding the Aspects of the Daily Services and their General Significance. *Vespers* is the name of that service which is held at the end of the day in the evening, to

give thanks for the day that has passed and to hallow the coming night. It begins with the reading of Psalm 103, in which the wisdom of the Creator of the universe is glorified, and it further consists of supplications for all the members of the Church, of readings from the psalms and of the chanting of verses composed to call upon God to hear us, and glorifying the Lord Jesus Christ, the Mother of God and the Saints, also of petitions for various spiritual good things, and it draws to a close with the prayer of Saint Simeon the God-Receiver, *Now lettest Thou Thy servant depart in peace*, and *O Theotokos and Virgin, rejoice*. In this way, in the way it is composed, Vespers recalls the time of the Old Testament, beginning with the creation of the world and ending with the salutation of the Archangel Gabriel to the All-Holy Virgin Mary.

Compline comes in two forms, either Great or Little. **Great Compline** is normally used only in Great Lent, on the Wednesday and Friday of Cheesefare Week, and in Passion Week. It is also chanted for the feasts of the Nativity and the Baptism of the Lord and on Annunciation. **Little Compline** is read on other days of the year after the evening meal. This service is a shortened version of the former one, and consists for the most part of three psalms (50, 69 and 142), in which we beseech God for the forgiveness of our sins, for help and defence against our foes, who seek to affect our souls and who are an especial danger during the time of sleep. Then we have the Great Doxology, the Symbol of Faith (Creed), prayers to the Theotokos (*O spotless, undefiled ...*) for her intercessions during our life and after death, and at the very end the prayer at the going down of the sun.

Nocturns is a service appointed for the middle of the night. Because Jesus Christ likened Himself in the parable of the ten virgins to a bridegroom coming in the middle of the night, the early Christians set aside this time for prayer, so that they might meet the Lord, as did the wise virgins, while keeping vigil. In addition to this, the middle of the night is sacred to Christians, who recall that it was at that time that the Lord was sorrowful and

grieved even to the extent of sweating blood in the Garden of Gethsemane, when He was betrayed by perfidious Judas, and was subjected to bitter offense before the judgment seat of the high priest Annas. Nocturns consists of the reading of the penitential psalm (50), Psalm 118, which depicts the blessedness of the people that are blameless, the Symbol of Faith, the hymn, *Behold the Bridegroom cometh in the middle of the night*, and supplications for the departed. Thus the service of Nocturns, through these readings, disposes us to repentance, to constantly keep the law of the Lord, and to spiritual courage in awaiting the sudden coming of Christ.

Matins is the name of the service which is appointed to be chanted before the rising of the sun. It moves the people praying to be thankful to the Lord for the peace of the past night and for the gift of the day which is beginning, and it also recalls both the appearance of the Saviour in the world and the Resurrection of Christ. It begins with petitions for the authorities, and then the Six Psalms are read, which portray the conversation of the soul of man with God, then petitions for the good estate of the Churches of God and all their members (the Great Litany or Litany of Peace); readings of the kathismas; the glorification of God and the saints in the canon; the psalms of praise (Lauds), and the Great Doxology, ending with petitions for various spiritual good things. [Matins is the daily service with the most variations in structure, depending on the day of the week or the feasts celebrated, but it is undoubtedly the one which gives us, the faithful, the fullest exposition of the commemorations being made on that day and their significance.]

The Hours, First, Third, Sixth and Ninth, are short prayer services, appointed by the Church for these particular times of day, which correspond to seven in the morning, nine o'clock, noon, and three in the afternoon. Each begins with the introductory prayers,* then three psalms, which are appointed because of their reference to the time being observed, to which *troparia* are added which also bear reference to the same. At the First Hour, we remember and we glorify God for the gift of the physical light, because this

Hour should fall at the time of the rising of the sun. At the Third, we commemorate the descent of the Holy Spirit upon the Apostles on the Day of Pentecost (Acts 2:15), at the Sixth the crucifixion of Jesus Christ (Jn 19:14), and at the Ninth His death (Lk. 23:44-46).

*** Footnote:**

The introductory prayers are: The exclamation of the priest, which begins the service, and which for the Hours is: *Blessed is our God, always, now and ever, and unto the ages of ages.* Then the *Amen*, and the prayers: *Glory to Thee, our God, glory to Thee, Heavenly King...*, the Trisagion, *Glory to the Father, and to the Son, and to the Holy Spirit..., All-holy Trinity..., Glory, both now..., the Our Father, Lord, have mercy (12), Glory, both now..., O, come let us worship...* Then the appointed psalms. At the end of the prayers appointed for each Hour, we add: 1) the prayer to the Lord Jesus Christ, beseeching that He *receive our prayers and guide our life toward His commandments, that He sanctify our souls, make chaste our bodies, correct our thoughts, purify our intentions, and deliver us from every sorrow, evil and pain, that He compass us about with His holy Angels, that, guided and guarded by their array, we may attain to the unity of faith, and the knowledge of His unapproachable glory.* This prayer begins with the words, *Thou Who at all times and at every hour, in heaven and on earth, art worshipped and glorified, O Christ God.* Then we have *More honourable than the Cherubim.* [When the Hours are read one after another, most of the introductory prayers are omitted after the first Hour read, and we begin the subsequent ones with *O come, let us worship.*]

... to be continued.

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“IF ONE PUTS UP with his neighbour in a difficult situation, this is equivalent to the martyrdom of the Three Youths in the furnace.”

FROM “THE EVERGETINOS”

THE COMING MONTH

THIS YEAR there were no Great Feasts celebrated in June, because Pentecost fell earlier, in May according to the Church calendar. July and October share the distinction of never having a Great Feast. However in July we have many of the most beloved Saints of the Orthodox: the Holy Unmercenary Healers Cosmas and Damian of Rome, the New Royal Martyrs of Russia, the Great Martyr Procopius, the Great Martyr Marina, the Venerable Seraphim of Sarov the Wonderworker, the holy Prophet Elias (Elijah), and the Great Martyr and Healer Panteleimon. We also have the Sunday of the Fathers of the Seven Œcumenical Councils, and the feast of the Dormition of St Anne, the mother of the All-holy Theotokos and grandmother of our Saviour.

Whereas for the greater part of June we were keeping the fast of the Holy Apostles, in July we only have the regular Wednesday and Friday fast days, with the addition of Mondays for the monastics and for those who have been granted a blessing also to fast on these days.

In July (28th July / 10th August) we celebrate the feast of our **Venerable Mother Eirene, the Abbess of the Monastery of Chrysovalantou**. We have a large icon of this blessed one in our church above the reliquary containing the vestments of Saint John of Shanghai. She was the scion of a patrician family from Cappadocia. When the impious Emperor Theophilus the iconoclast died, his widow, the Empress Theodora, took over the reins of government acting as regent for her son, the Emperor Michael, then just a young boy. She is commemorated as a saint and as the restorer of the holy icons. When Michael was twelve years of age, St Theodora sent messengers throughout the Empire to find a suitably virtuous and refined girl to be his wife. Eirene was one of those chosen as a possible consort for the Emperor. En route to the

Imperial City, her entourage passed close to Mount Olympus in Asia Minor. Eirene made a detour in order to receive the blessing of St Joannicius the Great (4th / 17th November), who lived there in asceticism. This holy Father would show himself only to the most worthy pilgrims, but he welcomed the young maiden, gave her spiritual counsel and told her that the women's monastery of Chrysovalantou in Constantinople had need of her. In the event, the Emperor Michael chose to marry another and, taking to heart the words of St Joannicius, Eirene went to the Monastery of Chrysovalantou. She freed her slaves and distributed her wealth to the poor. She exchanged her fine clothing for the simple garb of a nun, and served the sisters with great humility and obedience. The abbess was impressed with the way that Eirene performed the most menial and disagreeable tasks without complaint. She often stood in prayer all night with her hands raised like Moses on Mt. Sinai, and she spent her life in spiritual struggles defeating the assaults of the demons, and bringing forth the fruits of the Holy Spirit. When the abbess sensed the approach of death, she told the other nuns that they should not accept anyone but Eirene as the new abbess. Eirene was not told of the abbess's instructions, and when she died the community sent representatives to go and seek the advice of the Patriarch, St Methodius. Ignorant of the late abbess's instruction, he asked if there was a humble nun by the name of Eirene in their monastery and if there were they should choose her. The Saint displayed great wisdom in leading the nuns, and received many revelations from God to assist her in carrying out her duties and was granted the gift of clairvoyance. She became renowned as a spiritual Eldress and many flocked to her for spiritual counsel. The demons used to taunt her and attack her and on one occasion contrived to set her clothes on fire. When a sister came running to her aid, the Saint asked her: "My child, why did you do such a bad thing and interrupt the good that was taking place? We shouldn't think about the human things, but rather about the divine. An angel was standing in front of me weaving a wreath of various marvellous and fragrant flowers and he stretched out his hand to place

this wreath on my head.” She used to keep vigil in the monastery courtyard under the starry skies. Once, a nun who was unable to sleep left her cell and went into the courtyard. There she saw Abbess Eirene standing in the air a few feet above the ground, and that two cypress trees had bowed their heads to the ground to reverence her. When she had finished her prayer, Eirene blessed the trees and they returned to their upright position. Afraid she might have been deceived, the nun returned the next night. Again she saw Eirene levitating as she prayed, and the cypress trees bowing down. The nun tied handkerchiefs to the tops of the two trees before they went back to their places. She who had witnessed these strange events revealed to the others what she had seen and showed them the handkerchiefs. This is the scene depicted in our large icon of the saint. One day a sailor visited and told the Saint that he had come from Patmos, where he had boarded a ship. As the ship set sail, he noticed an old man on the shore calling for them to stop. In spite of a good wind, the ship came to a sudden halt. Then the old man walked across the water and entered the ship. He gave the sailor three apples which God was sending to the Patriarch “from His beloved disciple John.” Then the old man gave the sailor three more apples for the abbess of Chrysovalantou. St Eirene fasted for a week, giving thanks to God for this wonderful gift. For forty days, she ate small pieces of the first apple every day. During this time she had nothing else to eat or drink. On Holy Thursday, she told the nuns to receive the Holy Mysteries, then gave each one a piece of the second apple. They noticed an unusual sweetness, and felt as if their very souls were being nourished. An angel informed St Eirene that she would be called to the Lord on the day after St Panteleimon’s feast, so St Eirene prepared by fasting for a week beforehand. She took only a little water and small pieces of the third apple sent to her by St John. The whole monastery was filled with a heavenly fragrance, and all discord disappeared. On 28th July, St Eirene called the nuns together in order to bid them farewell. After entreating God to protect her flock from the power of the devil, she saw the angels

who had been sent to receive her soul, and closed her eyes and surrendered her soul to God. This righteous Mother was more than 101 years old when she reposed, yet her face appeared young and beautiful, as she had been when she first arrived in the Imperial City. Many miracles have taken place through her intercessions.



BOOK REVIEW

EVERYDAY SAINTS and Other Stories

By Archimandrite Tikhon (Shevkunov)

Translated by Julian Henry Lowenfeld

Pokrov Publications 2012; ISBN 978-0-9842848-3-2

THIS hefty tome, which runs to 490 pages, is published in softback, and is a translation of the original Russian, *Nesvatye Svyatie*, published in 2011. I cannot comment on the standard of the translation, having not seen the original, but the English is felicitous, and the book is an enjoyable read. In the Russian original, it has become immensely popular in the Russian Federation.

The book comprises a fascinating and at times very edifying series of stories of recent events and reminiscences of church personages in Russia, most of them known to the author. It is a delight to read.

Proceeds from its sale are, we are told in a note, to be used to build a memorial church in Moscow dedicated “to the victims of communist repression in Russia.” The lion is known by its claw, and

this note itself informs us, as is indeed the case, that the book is the work of a clergyman of the Moscow Patriarchate; he is quite an illustrious one. Father Tikhon has since 1993 been the abbot of the renowned Sretensky Monastery in Moscow. The title of the monastery refers to the feast of the Meeting of the Miraculous Icon of the Vladimir Mother of God, to which festival its main church is dedicated. In the note quoted above, the fiercest and cruellest persecution that the Church has endured for centuries is referred to as a “repression,” those who suffered are “victims,” not martyrs. Do the “victims” also include political opponents of the regime? If so, why would a church be dedicated to them? Thus throughout the book the author very discreetly follows a very guarded path, always staying within safe parameters - parameters which, considering his relative eminence within the Patriarchal administration, he may himself have helped to set in place.

The present reviewer is very much in two minds about the work, and this not at all because of the Patriarchal line toed, as mentioned in the paragraph above. What worries him much more is that the author always seems to be at the centre of the most amazing incidents. More often than not he appears to be the untier of Gordian knots. One supposes that to some extent this is only to be expected, as it is his stories that he is telling, and indeed, to give him his due, on the last page of the book, he makes a moving apology for this very thing.

A second worry is that very often, almost as in a fairy tale, each story appears to have a clear denouement, sometimes surprising and sometimes expected. Perhaps your reviewer is a particularly confused person, but in his experience things in life seem to leave stains and worries, and unresolved remains. Nothing seems to him ever to end so cleanly, concisely and clearly.

Having mentioned three negative impressions, it is vital that I also say that in many ways this book would be an excellent read for many who are converts to Holy Orthodoxy. Experience

tells me that many converts come understandably expecting everything in church life to be orderly, perfect and tickety-boo. The clergy and monastics in particular, but in general everyone else is expected to be saintly, decorous, right in all their words and actions at least - the thoughts cannot generally be discerned. They find something very different. They are often scandalized, and sometimes even fall away, because they forget that though the Church is perfect and holy, her members here on earth are sinners. They forget also that an action or a word may appear sinful or wrong, and perhaps especially so in our culture of “political correctness,” but may have a good or even a holy intent. Fr Tikhon, having been blessed to live in a culture much more deeply imbued with an Orthodox understanding than our own, is able to take these things in his stride and indeed appears to rejoice in them. In this he is an excellent instructor for the Western convert. Despite misgivings one comes to the conclusion that this book should be a “must read” for converts and for those who, though they might be cradle Orthodox, have grown up in a culture where their church life has been unstructured, minimal and oftentimes lacking a basis in the fundamental teachings of the Church.

S.F.A.



POINTS FROM CORRESPONDENCE

“I WOULD LIKE to have an Orthodox Bible and an Orthodox prayer book in English, and wondered if you could recommend a Bible and a prayer book that are both affordable and available for personal use. I have come across the Orthodox Study Bible and Johanna Manley’s The Bible and the Holy Fathers. For a prayer book, I have come across the prayer books prepared by the Holy Transfiguration Monastery and by the Holy Trin-

ity Monastery in the States (HTM and Jordanville). But it is extremely difficult to know which one to use, since there are conflicting opinions about certain titles. I would be grateful for any help!” **J.D. by email.**

I AM NO EXPERT on these things-I have only been Orthodox for 46 years! However the Johanna Manley editions do seem quite good for study. Another very good source are the Commentaries of St Theophylact of Ochid. Commentaries on the four Gospels have been published by Chrysostom Press, House Springs, Missouri, and now they have added his commentaries on Galatians and Ephesians.

The Orthodox Study Bible has received almost universally bad reviews. I may be a curmudgeon but I think the most apposite was by Fr XX, a priest of the New Calendar Greek Church in this country, who wrote that putting an onion dome on a Methodist Chapel does not make it Orthodox! I think that sums it up.

Regarding the Prayer Books, here we use the Boston version, because their English seems to flow better and because their original translations were more faithful to the originals. (There has been some doubt lately, but since the Prayer Book was published, that they are now introducing emphasis on the worship of the name of God). The Jordanville Prayer Book, first translated by our countryman, Fr Lazarus (Moore) took some quite striking liberties with the text at times. This was later corrected by the fathers at Jordanville, but the subsequent editions lost something of the flow of the English. Also, of course, that translation is one from Slavonic and therefore for the vast majority of the hymns and prayers it is from a secondary source. Most of the prayers were first written in Greek.

I hope this helps a little, though I fear I may simply have stirred the waters and muddied them.



News Section

ECUMENICAL PATRIARCH ENGAGES IN INTER-FAITH PRAYERS

FROM NEW YORK, the Press Office of the **Greek Orthodox Archdiocese of America** (Ecumenical Patriarchate) issued the following statement on 8th June: “With a renewed commitment to Christian unity and an enduring desire to include people of all faiths in dialogue, His All-Holiness Ecumenical Patriarch Bartholomew, spiritual leader of over 300 million Orthodox Christians worldwide, and his brother Pope Francis joined hands at the Vatican during an Invocation for Peace. Together with the Pope and the Ecumenical Patriarch, the Israeli President Shimon Peres and Palestinian President Mahmoud Abbas participated in the interfaith service of Jews, Christians and Muslims. The leaders read passages from the scriptures and offered prayers of thanksgiving for God’s creation and asked for God’s forgiveness and peace in the Middle East. Reading from the Book of Isaiah, His All-Holiness reminded the people of the region that God had not abandoned them, and that He would answer before they call, and hear while they yet speak (65: 24). The Ecumenical Patriarch also called upon God’s blessings upon the Jewish, Christian and Muslim children of the Holy Land and prayed that their shared thanksgiving for all of God’s blessings may remind them that they are brothers and sisters. Following the prayer service, Pope Francis and Ecumenical Patriarch Bartholomew shook hands with Presidents Peres and Abbas. As a clear sign of their desire for mutual reconciliation and an equitable and sustainable solution to the conflict in the Middle East, the four leaders planted an olive tree in the Vatican gardens.”

The press release contains the now mandatory statement that the Ecumenical Patriarch is “spiritual leader of over 300 million Orthodox Christians worldwide,” when of course he is not. It

states that the participants read from the scriptures, while avoiding mention that these readings included ones from the Jewish scriptures and from the Koran. And it presents this event as though it were a laudable act for an Orthodox churchman, when the Fathers and the fundamental teachings of our Church instruct us to refrain from joint prayers even with the heterodox, let alone those who deny that our Saviour is the Son of God, One of the Most Holy Trinity—who indeed deny the very existence of the Trinity, our true God. Though any right-minded person would hope and pray for peace in the Middle East, the Patriarch’s participation in this charade, rather than being something to laud, is something to be deplored and a cause of the greatest distress to any Orthodox Christian, in that to the world at large he does appear to represent our Church. And yet we still wait for even one of the leaders of the autocephalous or autonomous churches of World Orthodoxy to raise a voice in protest or dissociate themselves from the Patriarch’s action.

IMPORTANT NOTICE: On a related subject the Holy Synod of the (Old Calendar) Church of the True Orthodox Christians of Greece, under **His Beatitude, Archbishop Kallinikos**, has issued a Communiqué regarding the recent ecumenical meeting in Jerusalem between Pope Francis of Rome and Patriarch Bartholomew of Constantinople. It can be found at <<http://www.hsir.org/pdfs/2014/06/13/E20140613aSynantisiP&P14%20Folder/E20140613aSynantisiP&P14.pdf>>. For any who do not have internet access, we will willingly send you a print-out by post.

CHURCHES DESTROYED IN SYRIA

MILITANTS in Syria have destroyed over sixty Christian churches and monasteries, and more than seventy thousand Orthodox residents of Homs, and more than half the Christians of Aleppo have left their homes, reports ***Interfax***, according to a posting on ***pravoslavie.ru***. The report continues: “These statistics were given by the ambassador of Syria to Russia, Riad Had-

dad, at the meeting of the inter-factional deputy group in defence of Christian values, held by the State Duma in Moscow. According to R. Haddad, in recent days the Damascus quarters of Kasaa and Bab Touma, both inhabited mainly by Christians, have been subjected to regular bombardments by the terrorists: over fifty shells have been fired in all. He has thanked Russia for its aid to the Syrian people, collected in dioceses of the Russian Orthodox Church as well as by the Imperial Orthodox Palestine Society.”

REPOSE OF ARCHPRIEST JOHN LEE

FATHER JOHN LEE, of the Deanery of Great Britain and Ireland, Exarchate of Orthodox Parishes of Russian Tradition in Western Europe, reposed on 5th / 18th June in the late evening. From 2004 to 2006, Fr John had been the incumbent of the London **Russian Orthodox Cathedral, at Ennismore Gardens, Knightsbridge**. When the then **Bishop Basil of Sergievo** transferred to the Exarchate, Fr John was one of the priests who went with him. For many years, when he was still with the Moscow Patriarchate, Fr John had a parishioner who lived in the Woking area, and as often as he brought Holy Communion to this person, he would call in and visit Saint Edward’s. ***May his Memory be Eternal***. Our condolences in their bereavement to his family, loved ones and parishioners.



“WORLDLY CARES do not leave a man time to take care of himself. With them there is one business in hand and dozens in the head. That is why worldly cares drive a man on and on all the time, leaving him no opportunity to reflect on his situation. So put aside for a time all worldly cares without exception.”

SAINT THEOPHAN THE RECLUSE, +1894 A.D.

NEWS from the communities in the **UK.**
of the **True Orthodox Church of Greece,**
under the care of **Bishop Ambrose.**

TWO BAPTISMS AT SAINT EDWARD'S

HIEROMONK IUSTIN from Romania baptized **Luca**, the infant son of **Dimitru and Sorina Ifimut of Colindale, North London**, on Saturday 18th / 31st May. **Aliona Tudor** was Luca's sponsor at the Mysterion, and his name saint is the holy Apostle and Evangelist Luke.

On the next day, the Sunday of the Holy Fathers of the First Œcumenical Council, with the blessing of **Mother Vikentia**, Fr Iustin celebrated the **Divine Liturgy in Romanian** for the Traditionalist Romanian faithful in London at the **Convent of the Annunciation in Willesden.**

On the Monday, Fr Iustin returned to Brookwood and officiated at the Baptism of **Nectarie**, the son of **Nicolae and Daniela Costin of Edgware.** The godparents were **Petru and Claudia Grigoras**, and the baby was named after Saint Nectarius of Pentapolis the Wonderworker. After both Baptisms, Luca's and Nectarie's, the participants were treated to refreshments by the families.

MINI-PILGRIMAGE TO SAINT BONIFACE

ON THE SATURDAY (21st June n.s.) nearest to the feast day of **St Boniface of Crediton**, the two monastic clergy from Saint Edward's travelled to the Isle of Wight, and with a group of the faithful resident on the island chanted a *moleben* to the **Saint at Bonchurch**, in the ancient church there which reputedly stands on the spot where the saint had earlier preached. We are grateful to the incumbent and parishioners of that church for allowing us to use their church on this occasion. After the *moleben* we went on to Newport, where the home of **Benjamin and Elaine Waterhouse** was blessed, and they afterwards treated all the

participants to a fasting meal. We also thank **Martin Smith** for arranging the visit and for taxiing us from the pier head at Ryde to Bonchurch, and to Elaine for transporting us to Newport and then back to the ferry.

NEW BOOKLET PUBLISHED

THE **King Edward Orthodox Trust** has just published a new booklet, entitled ***Young Children and the Church***. It was written by a member of our Brotherhood and runs to eighty pages, divided into eleven chapters with an appendix of recommended bookstores and websites, and a glossary of church terms. **His Grace, Bishop Ambrose of Methoni** read through the text and blessed its publication. The book is soft-bound, and the cover has an icon of the holy Child Martyr Cyricus and his mother, St Julitta. Inside there are two further colour plates and one in black-and-white. The blurb says: “In this book we have tried to help parents improve their knowledge of both the Orthodox Faith and the psychology of young children. Throughout the text we have quoted extensively from the Fathers, and issues are discussed from a spiritual point of view. The techniques used to deal with, and prevent, bad behaviour are based on increasing both the child and the parent’s knowledge of the Orthodox Faith. To this end, a large part of this book is devoted to helping parents develop an Orthodox theological vocabulary so they can explain more about the services of the Church and the Orthodox Faith to their children.” The book is now available from the Brotherhood book-stall, price £7.50.

TWO BURIALS AT BROOKWOOD

ON HOLY SPIRIT DAY, Monday 27th May/ 9th June, **Arch-priest Maxim Nikolsky** of the **London Russian Orthodox Cathedral, Ennismore Gardens**, officiated at the laying to rest of **Ganna Stogniy** in the Orthodox cemetery alongside our Brotherhood. After the service, her family provided a mercy meal in the old Mortuary building for those who had participated.

ON MONDAY, 10th/23rd June, **George (Robin) Amis**, of Clifton, Bristol, was laid to rest in the Saint Edward's Cemetery. The funeral had been served earlier in the day in his parish church in Bristol and five priests had officiated. Two faithfully journeyed to Brookwood for the interment itself, **Archimandrite Kyril of the Church of the Nativity of the Mother of God in Bristol**, and **Father Asterios Karabatakis of the Cathedral Church of Holy Great Martyr Demetrius in Thessalonica**, who had come to England especially for George's funeral, bringing his son, **George**, with him to help in speaking English. After the burial, the mourners were offered refreshments in the old Mortuary. George Amis was a frequent pilgrim to the **Holy Mountain Athos** and published a number of works on Orthodoxy, particularly on the guarding of the heart and the Jesus Prayer. On Athos he became spiritually close to **Archimandrite George**, the abbot of the **Sacred Monastery of Grigoriou**, who pre-deceased him by just over a week. Father Asterios generously gave our Brotherhood some myron from the sacred relics of Saint Demetrius, some beeswax candles, crosses, numerous icon prints, laminated cards and some books in English, published in Greece.

NEW BABY NAMED

ON THE FEAST DAY of **Saint Glycherie of Romania**, Saturday, 15th / 28th June, the infant son of **Daniel and Andrea Migra** was named. The monastic clergy from Brookwood journeyed to the family home in Foots Cray, Dartford, and read the prayers for the First and Eighth Days after the birth. The baby was named **Ioan** in honour of **Saint John the Baptist**, whose principal feast in the Church Year was to fall about a week later.

VISITORS

ON THE GREAT FEAST of the Ascension of our Saviour, Thursday, 16th / 29th May, **Archimandrite Ambrose** unexpectedly arrived for the Divine Liturgy at Brookwood. Fr Ambrose, who was accompanied by a group of the traditionalist Romanian faithful from London,

lives in **Valea Uzului**, a skete of the **Sacred Monastery of Cucova**. He prayed within the altar during the Divine Liturgy and later joined our parishioners at the festal meal.

ON Saturday, 1st / 14th June, **Hieromonk Evfimy** and **Mother Evfrosinia** of the **Convent of the Lesna Icon of the Mother of God in Provemont, Normandy**, briefly visited us, bringing with them a hamper of provisions, some cheese for Fr Niphon to consume before the fast, and (perhaps a hint?) some shower gel.

ON Saturday, 21st and Sunday 22nd June, **Fr Gabriel Lawani** and his **Presbytera Helena**, from the **Joy of all Who Sorrow Parish, Droylsden, Manchester**, were at Brookwood. Father served Vespers at Saint Edward's on Saturday evening, and stayed with us overnight. **Mrs Justina Trollope** kindly offered hospitality to Presbytera. In the morning, **Father Ekonomos Stephen Fretwell** and Fr Gabriel concelebrated at the parish Liturgy. We are grateful for this help and support that, because of the union of the traditionalist Synods of the Church of Greece and the subsequent incorporation of the communities in the United Kingdom into one diocese, they are now able to afford us.

AFTER VESPERS on Wednesday 12th / 25th June, the **Windleham and Camberley Camera Club**, led by **Mike Reed**, visited our church. The group of about 28 people were being taken on a Cemetery Walk by **Margaret Hobbs**, and they spent just under half-an-hour in the church before continuing their walk. They showed a lively interest in the church and at the end of their visit kindly presented us with a very generous donation towards our Mortuary Re-roofing Fund.

MORTUARY RE-ROOFING FUND

THE MONEY collected for the re-roofing of the Old Mortuary Building, the original Anglican chapel in the Cemetery, now stands at **£24,480.49**, and thus we have reached approximately 40% of our target figure. We thank all of those of you who are contributing, especially those who gift-aid their donations and those who contribute regularly by bankers' order. God bless you all and reward you with things heavenly for things earthly.

AGM OF THE BCS

THE TWENTY-SECOND AGM of the **Brookwood Cemetery Society** was held in the Old Mortuary Hall at Saint Edward's on Wednesday, 11th June, in the evening. Unfortunately, because of the necessity to visit the sick in hospital, only one member of our Brotherhood, Fr Niphon, could be there. After the formal part of the proceedings, the participants were offered refreshments and then **a talk on Cremation** was given by **Dr Hilary Grainger**. The talk centred on crematoria and their architecture, and how this reflected changing perceptions of the practice. Dr Grainger mentioned that until recently Roman Catholics had forbidden cremation, and that the Orthodox Church still does not permit it, and she also drew attention to the fact that the practice was originally promoted through masonic interests.



PRACTICAL TIP

WHEN bringing small babies up to receive the Holy Mysteries, lay them back in the crook of your right arm, so that they are in a lying position, rather than positioning them so that they are almost upright or face-on to the celebrant. When they are older and aware of what is happening then they can be held in a more upright position, but again it should be on your right arm. And if toddlers are very short, left them up to the level of the chalice; don't make the priest bow down to administer the Gifts, because then there is more likelihood of an accident. The old grannies used to know these things, but modern parents and godparents seem to have far fewer skills in child-raising and care!



“THOSE who want to be saved scrutinize not the shortcomings of their neighbour but always their own, and they set about eliminating them.”

VEN. DOROTHEUS OF GAZA, SIXTH CENTURY