



FROM THE FATHERS

“PEOPLE are generally called intelligent through a wrong use of this word. The intelligent are not those who have studied the sayings and writings of the wise men of old, but those whose soul is intelligent, who can judge what is good and what evil; they avoid what is evil and harms the soul and intelligently care for and practise what is good and profits the soul, greatly thanking God. It is these alone who should properly be called intelligent.”

VEN. ANTONY THE GREAT OF EGYPT, + 356 A.D.

“A WISE MAN recognises the gleam of truth, whoever utters it.”

VEN. GILDAS THE WISE, + 570 A.D.

“THE HOLY SPIRIT kindles in everyone, in whom He dwells, the desire of things invisible. And since worldly minds love only things visible, this world receives Him not, because it does not rise to the love of things invisible. In proportion as secular minds enlarge themselves by the spread of their desires, to that extent they narrow themselves with respect to admitting Christ.”

SAINT GREGORY THE GREAT, + 604 A.D.

“IT IS BETTER for you if you are not ignorant; but let your learning be Orthodox.”

VEN. CARTHAGE THE YOUNGER, + 636 A.D.

A Message

of Vigilance and of Allegiance
to the “Right Confession of Faith”
of the Genuine Orthodox Christians

Sunday of the Samaritan Woman, 16th May, 2016 (Old Style)

THE “SOUND DOCTRINE”

**of the Holy Apostles, the Fathers, and the Synods,
and the So-Called Great Synod of the Ecumenists**

Genuine Orthodoxy

Versus the Heresy of Syncretistic Ecumenism*

A. Introduction: A Critical Stance and Preparedness

Beloved Brethren and Concelebrants in Christ;

beloved children in the Lord and in Genuine Orthodoxy:

1. We who have been vouchsafed, by the mercy and love for mankind of our Saviour Jesus Christ, to serve the small flock of the Genuine Church pray from the bottom of our hearts for your stalwartness in the “sound doctrine” of the Holy Apostles, the Fathers, and the Synods, and we embrace you in the Light of the Resurrection and of our blameless Faith.

2. During these days, by the Grace and help of the Theotokos, we, Greek, Russian, and Romanian Shepherds and representatives of Genuine Orthodox Christians throughout the world, have

come together in order to participate in the truly extraordinary event of the inclusion of the Confessor-Hierarch Chrysostomos (Kabourides, †1955), former Metropolitan of Phlorina, in the Orthodox Calendar of Saints, and, on this occasion of our joint consultation, to address to you some words of peace, consolation, fortification, and information.

3. We deem this necessary in view of the impending convocation, three weeks from now, by the ecumenists, namely the so-called official Churches, of what they call the “Holy and Great Synod,” which has been in preparation for decades. Its authority is already very forcefully disputed even by New Calendarist theologians and experts, clergy, and laity, who are now fully aware that ecumenism is an ecclesiological pan-heresy in both practice and theory.

4. To be sure, prior to the convocation of this Synod of the ecumenists, and prior to the completion of its final resolutions, we cannot issue any definitive and decisive statement about it; however, we can maintain a critical attitude toward this Synod and prepare for its aftermath, since its starting-point, its evolution, its phases and permutations, and its foundations and structural elements are well known and thoroughly documented, as are the persons who have worked methodically for more than a century, now, to bring about this Synod, though without the observance of genuine Patristic and synodal preconditions.

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B. In Form and Substance, Not a “Holy and Great Synod”

Beloved Brethren and Concelebrants in Christ;

beloved children in the Lord and in Genuine Orthodoxy:

1. In the first place, this Synod of the ecumenists can neither be called nor considered holy, because there is no prospect of its ratifying the Holy Œcumenical and Pan-Orthodox Synods

that preceded it; rather, it has been predetermined that it will legislate in a manner contrary to these Synods, since, as is well known, various appeals for it to recognize the Eighth and Ninth Œcumenical Synods have been rejected, in order not to displease the heterodox of the West, and in this way the Ecumenists deny in practice the continuity of Sacred Tradition and the Golden Rule of St. Vincent of Lérins: “ Id teneamus quod ubique, quod semper, quod ab omnibus creditum est ”; i.e., “Let us hold that which has been believed everywhere, always, and by all.”

2. Furthermore, on the basis of the agendum and the draft documents for final approval by this Synod of errant ecumenists, it is evident that this so-called Great Synod will not be, and cannot be, considered great, whether in form or in substance; quite to the contrary, it will be small and insignificant, in the words of our Saviour (*cf.* Matt. 5:19), and will assuredly be discounted by the conscience of genuine Orthodoxy.

3. In form, this Synod will not be truly great, as regards the number of its participants, since, on the basis of its procedural rules, it will ultimately be, broadly speaking, a Synod of Primates, founded on a principle of representation according to which each local Church will have only one vote, something inconceivable for a genuine Church Synod in our Holy Tradition.

4. Therefore, this Synod of the innovating ecumenists does not fulfil the conditions of a truly traditional Synod, since the authentic synodal ethos of Orthodoxy, which expresses the essence of the Church, requires that the entirety of the Bishops, in the name of Christian people of each diocese, bear witness to the experience of the Church, inasmuch as, according to Orthodox ecclesiology, the Bishop represents the local Church under him at a Synod, and the genuineness of his threefold ministry (the ministry of the Mysteries, of teaching, and of administration) promotes and affirms the unshakable allegiance both of himself and of his clergy and people to the Truth of the Gospel, that is, to the Orthodoxy of truth and life.

5. This representative system is in essence an anti-synodal system, since it excludes from participation in the Synod those Bishops who would express their disagreement with the theory and practice of ecumenism, which is detrimental to the Church, and at the same time manifestly aims at exalting the opinion of a very small number of delegates, suitably pre-selected, as an expression, supposedly, of pan-Orthodox agreement.

6. In substance, this Synod of ecumenist false teachers will not be truly great, since the topics with which it will be occupied are neither great nor timely nor salvific, but are veritably small and insignificant, inessential, and unquestionably this-worldly in outlook, with no relevance whatsoever, on the one hand, to a living Church that is navigating through the diverse challenges of contemporary life, or, on other hand, to a world that is mortally wounded by the lust for power, avarice, and hedonism, and foundering more and more in confusion and in the absence of any meaning in life.

7. It would behoove a truly Great and Holy Synod of Genuine Orthodoxy, today, to concern itself scrupulously not with matters that are self-evident and have already been resolved adequately and decisively by the Evangelic and Canonical Tradition (e.g., marriage, fasting, peace and reconciliation between peoples, and the like), but with very serious and timely issues of faith and dogma and of life and ethos, especially with regard to the exceedingly dangerous heresies of our times, multifaceted delusions, and ideological currents which are gradually eroding, steadfastly and at times imperceptibly, the Christian community in particular, such as

- to annul the Gospel of salvation (the heresy of inter-Christian and interfaith ecumenism in its many forms, the relativization of the truth, ecclesiological comprehensiveness [inclusivity], secularization, and the syncretistic “New Age” movements);
- to overturn the ethos of the Gospel (via bioethics, a distorted anthropology, and socio-economic theories); and in the end,

- to preach “a Gospel other than that which was preached unto us and that we received” (i.e., academic, speculative, philosophical and ecumenist theology, et al.).

8. This Synod is all the more small and insignificant, in that it betrays the hope of the world and the expectations of well-intentioned seekers after truth and life by virtue of its anti-Orthodox teaching about the Church, according to which the multifarious heretical religious communities of East and West, which have in divers ways adulterated the message of the Gospel, are supposedly included within the canonical and charismatic boundaries of the One, Holy, Catholic, and Apostolic Church, and ultimately places the Divinely founded edifice of the One and unique Church on an equal and parallel footing with the so-called religions of the world, thereby annulling the Evangelic mission of calling the heterodox and those of other faiths to repentance, return, and incorporation into Her One and unique Body.

9. Further evidence of the absence of the Holy Spirit from the preparation of the so-called Great Synod of the diversely aberrant ecumenists is the fact that the documents being touted for approval are not governed by the living and life-giving spirit of Evangelic and Patristic discourse and are not inspired by the Christ-bearing, hope-bearing, and renewing witness of the Divine Comforter.

10. The topics and documents of this Synod introduce not only new and heretical opinions; they also introduce a new-fangled and vacuous *modus operandi*, one that is literally secularist and, at the lowest possible level, putatively addressing the world, in the rubrics of a bureaucratic, ideological, jargonistic, cold, and rigid language and very much in a climate of unhealthy introversion.

- Can it be that this is what disoriented contemporary man, who is suffocating and suffering from depression and spiritual death in a neo-pagan civilization, was expecting?

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C. Historical Retrospective: A Journey Into Apostasy

Beloved Brethren and Concelebrants in Christ;

beloved children in the Lord and in Genuine Orthodoxy:

1. It should, however, be emphasized that the *a priori* critical stance, on the part of Genuine Orthodoxy, towards the so-called Holy and Great Synod of the fallen ecumenists, and its ultimate rejection thereof, as well as its characterization of the Holy and Great Synod as small and insignificant, and indeed a false synod, hinge not just on the synod's ground rules for representation and its agenda and documents, but primarily and fundamentally on the persons involved and its prior history, going back to the beginnings of the twentieth century, and always, to be sure, in connection both with the prior history of Syncretism and with the genesis and development of the pan-heresy of Ecumenism, the heresy of our time, the origins of which are to be traced back to syncretistic Gnosticism, which was synodally condemned by the Church and which teaches salvation "solely by good works."

2. It is well known that the so-called ecumenical movement, in the sense of the coöperation of different Christian confessions, supposedly in order to serve the world together, with the ultimate purpose of their union, first appeared in the middle of the nineteenth century in the Protestant world of the West, preparing the ground in various ways for the ecumenical coöperation of all Christians, expressed institutionally by the formation of a pan-Christian organization, the members of which, however, would not speak the truth in the love of the Orthodox Faith, but would work syncretistically in the context of this-worldly love and service.

3. It is exactly at this critical juncture that the Patriarchate of Constantinople entered, in a most official manner, into ecumenical events, undertaking initiatives which truly constituted an innovation and completely overturned the precise Rule and Criterion of pious teaching, the Apostolic "form of doctrine" (*cf.* Rom. 6:17).

4. At the beginning of the twentieth century, when an innovative climate was already prevalent in the Church of Constantinople, Patriarch Joachim III sent to the other local Orthodox Churches two Synodal Encyclicals (1902 and 1904), by way of which he posed the question of the relations of the Orthodox Church, and also the issue of Her union—“in the present and in the future”—“with the two great branches of Christianity, that is, the Western Church and the Church of the Protestants;” he also put forward ways of easing the path toward worldwide Christian unity, and, finally, offered an urgent exhortation to union specifically with the Old Catholics and Anglicans, whom he characterizes as being “dissenters” [“nonconformists,” in Anglican parlance—*trans.*]; that is, not as Christians cut off from the One and unique Vine and consequently fallen [in faith], but as standing in the Faith, though not in communion with the Orthodox for the time being.

5. There are very clear echoes in these two Encyclicals of the Anglican Branch Theory of the Church, and in them we find the roots and first-fruits both of the involvement of the Orthodox, in practice and in theory, in the Protestant ecumenical movement and of the now awaited Great Synod of the ecumenist false teachers.

6. In January of 1920, Constantinople, by way of its Patriarchal Proclamation, the “founding charter of the contemporary ecumenical movements,” now preached officially and in an unprecedented way, openly and “barefacedly,” the pan-heresy of ecumenism, since it recognized, in a pivotal passage, the multifarious heresies not, “as strangers and foreigners,” but as “kith and kin in Christ and ‘fellow-heirs of the promise of God in Christ, united in one body;” also, it proposed, for the supposed benefit of “the entire body of the Church,” within which Orthodox and heterodox are reckoned to coexist, the establishment of a “League of Churches,” which was finally realized, as is well known, in 1948, with the formation of the so-called World Council of Churches in Geneva.

7. At the foundations of the inter-Christian confederation propounded by the 1920 Proclamation, there lie the three principal cacodoxies of polyheretical ecumenism: Baptismal theology, dogmatic syncretism, and the secularist outlook. These cacodoxies have, ever since, been at the centre of the ecumenical movement, and through them the Orthodox ecumenists are conscious of belonging, now, to a new ecumenical brotherhood, possessing, as well, a new ecclesiological self-understanding.

8. An immediate consequence of the 1920 Patriarchal Proclamation was the calendar change in 1924, since the ecumenist Proclamation had proposed, inter alia, the acceptance of a “unified calendar for the simultaneous celebration of the great Christian feasts by all of the Churches.” This change was preceded by the so-called Pan-Orthodox Congress of Constantinople (10th May –8th June, 1923), the participants in which, under the innovator, modernist, and Freemason Patriarch Meletios Metaxakes, thought of themselves as “members of the pan-Christian brotherhood,” and thus sought to change the calendar for the purpose of achieving the “rapprochement of the two Christian worlds of East and West.” It is well known that, in the name of this rapprochement, the age-old and hallowed unity of the Orthodox in the Festal Calendar was ultimately ruptured.

9. The Encyclicals of 1902 and 1904, the Encyclical of 1920, and the Pan-Orthodox Congress of 1923, and certainly, too, the Preparatory Commission of 1930 (Holy Monastery of Vatopedi, Holy Mountain) are uniformly viewed, from an ecumenist perspective, as pointing to the Great Synod that is due to convene. They constitute “expressions of a long-range ecclesiastical policy” of the Patriarchate of Constantinople and their agendum is the primary axis of a game plan which was disclosed more concretely at the Pan-Orthodox Consultations on Rhodes (1961–First Consultation, 1963–Second Consultation, 1964–Third Consultation) and in Geneva (1968–Fourth Consultation).

10. It should not be forgotten that the Great Synod of the innovating ecumenists, which has been long in the making, incontrovertibly and avowedly has as its basis the 1920 Encyclical. This was resolved and declared in the agendum of the First Consultation (Rhodes, 1961):

“Orthodoxy and the Ecumenical Movement: a. The presence and participation of the Orthodox Church in the ecumenical movement in the spirit of the Patriarchal Encyclical of 1920.”

- This anti-Orthodox Encyclical is, as has been correctly observed, “an epistle of Patriarch Meletios Metaxakes.”

11. The predetermined recognition by the so-called Great Synod of the ecclesiality of the heretical communities of the West and the East is not a point of discussion for the ecumenists, in their warfare against the Church, since it has already been proclaimed, has become accepted at a collective and pan-Orthodox level, has been in existence uninterruptedly and by design for nigh on a century, and will now simply be legislated synodally. In this way, the polymorphous heresy of ecumenism will become a dogma in a very specific manner, as envisioned by the letter and the spirit of the 1920 Encyclical:

- “The Churches of Christ everywhere, which together constitute the new ecumenical brotherhood, do not view one another as strangers and foreigners, but as kith and kin, as forming the edifice of Christ, and as being fellow-heirs and fellow-members of the body, and partakers of the promise of God in Christ.”

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D. Epilogue: Abidance in What Has Been Preached to Us and in What We Have Received

Beloved Brethren in Christ and beloved children in the Lord:

1. We pray that the invincible Protecting Veil of the Mother of God will not allow such a downfall of the so-called official

Churches, but will permit all of the erring and fallen ecumenists to return in contrition and repentance to the path of our Fathers and not participate in an ill-conceived Synod, or rather, to be precise, in an ecumenist congress, in the spirit of the Second Vatican Council of pan-heretical Papism (1962-1965).

2. It is now time for our well-intentioned brethren, clergy and laity, and in particular the monks of the Holy Mountain, who are still in communion with their innovating Shepherds, even though they have clear knowledge of the dogmatic and canonical deviations of pan-heretical Ecumenism, to forsake the darkness and falsehood of heresy and enter the Light and Truth of Genuine Orthodoxy, for “if they say that they have communion with God and walk in the darkness, they lie, and do not the Truth” (*cf.* 1 Jn 1:6).

3. The clergy and people of our Genuine Orthodox Churches in different countries, inspired by the Martyrs and Confessors, have been in the vanguard, fighting “the good fight,” ever since anti-ecclesiastical ecumenism made its first appearance; they have preserved the Faith of their fathers intact and in its authentic form, bearing the heat and the cold of terrible persecutions; and today, in view of the culmination of syncretistic apostasy, they perceive the need to give thanks to Christ our Saviour for deeming them worthy to remain firm and immovable in the “sound doctrine” of the Holy Apostles, the Fathers, and the Synods, that is, in the “right confession of the Faith,” and to witness thereto in word and deed.

4. The children of Genuine Orthodoxy, abiding unwaveringly in the Divinely inspired Tradition of the Church and with constant reference “to the glorious and venerable Rule of our Tradition,” in the words of St Clement of Rome, are ready, when the occasion calls for it, to repeat collectively, in a genuine and anti-ecumenist Synod, that which they practised in the past through local Synods; that is, as the Apostle says:

“But though an Angel from Heaven preach unto us any Gospel other than that which was preached unto us, let him be

anathema...! If any man preach unto us any Gospel other than that which we received, let him be anathema!” (cf. Gal. 1:8-9).

* TEXT AMENDED AND APPROVED BY THE INTER-ORTHODOX
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The Glorification of Saint Chrysostom the New

BY ARCHIMANDRITE DANIEL

DURING the last few weeks much has been written about the events of the Glorification of Saint Chrysostom the New, over the weekend of the Samaritan Woman. Much too, is available concerning the life, witness & writings of the new Saint. What follows is simply an eyewitness account of my brief visit to Greece, at the invitation of His Grace Bishop Ambrose, to represent the clergy of the Diocese of Richmond. Due to teaching commitments in Frankfurt I did not arrive in Athens until late on the Friday evening, missing the final discussion regarding the wording of the Bishops' Proclamation, the last memorial service and the first Vespers of the Saint.

ABOUT 7 o'clock on the morning of Saturday 15th / 28th May we arrived at the Monastery of the Dormition of the Theotokos, the burial place of the former Chrysostom of Florina (+1955) for the morning service of Matins and Divine Liturgy. Eighteen Bishops, led by Archbishop Kallinikos, together with over fifty priests and seven deacons filled the church. Monastics stood

in the narthex. The beautiful icon, painted at the Monastery of Saints Cyprian and Justina in Fili, was set up on the left side of the church, with the relics before it ~ the skull encased in a silver mitre (reminding me of the shrine of S. Nektarios of Pentapolis on the island of Aegina) and the rest in an exquisite engraved chest.

The church was very small and so the priests stayed outside the altar, taking up all of the room in the main body of the Church. We only entered the altar at the start of the Great Entrance and to commune. Of course the service was conducted in Greek, although I recognized some elements in Slavonic, Romanian, English and Swedish! After the Divine Liturgy, the Bishops came out of the altar for the reading of their Proclamation, recognizing the Saint, which they then signed according to their order. With eighteen of them, of course, even this took some time.

It was not until we came out of the church, after the signing of the Proclamation of the Hierarchs, that I realized that the monastery courtyards, balconies and grounds were filled with the faithful, who had been waiting for many hours, watching the events on large screens set up outside the church for them. The procession was very moving ~ first came the Proclamation itself (remarkably framed in seconds!) and then the priests. After us came the relics and first icon of the new Saint, and then the Bishops themselves. Flower petals rained down on us all from the upper galleries of the monastery as we completed a full circuit of the Church.

By this time all of us, including everyone in the crowd, had a small icon of the Saint with the *troparion* printed on the back. After a mass singing of this hymn we returned back into the church so that we could each venerate the sacred relics. It was now one o'clock. All the clergy were then entertained to lunch, prepared by the nuns of the Monastery and afterwards we were invited to meet Archbishop Kallinikos individually for a few minutes each. His Eminence gave me copies of the Service for Saint Chrysostomos the New, and icons and books for our Diocese. Later that after-

noon I was blessed by Bishop Ambrose to receive a portion of the sacred relics to bring back to England for our Diocese. This was placed on the altar at Brookwood two weeks later.

After a couple of hours rest, Bishop Ambrose took a group of a dozen or so of us to an exhibition of various Orthodox items ~ showcases for manufacturers of vestments, church furniture and furnishings, books, icons and so on ~ before dinner.

Next morning we were taken to the Church of S. Athanasios for Matins and Divine Liturgy. This was on a slightly smaller scale as 'only' fifteen Bishops served, with thirteen priests and five deacons! This was, I believe, because many of the local clergy had returned to their parishes for the Sunday celebration. This time we all managed to stand in the Altar, although for the Kiss of Peace before the Creed we had to come out into the main body of the Church. This service felt much more intimate, almost on a parish scale, despite the numbers of clergy concelebrating, and it was good to have the opportunity to speak to some of the parishioners after a lunch in the trapeza under the church. Finally we returned upstairs so that the Bishops could sign a second copy of their Proclamation, before going our separate ways.

Bishop Ambrose led six of us on a coach trip through Athens (with commentary in several languages!) followed by a walking tour of the Areopagus, Plaka and central Athens, culminating in the opportunity to venerate the relics of Saint Philothei in the main Cathedral. There were fewer of us for dinner this second evening but I did get the opportunity of conversing with Metropolitan Agafangel – via a translator, of course. Early next morning I left Greece and by noon was back teaching in Germany. I feel very blessed to have been given the opportunity to be present for my first Glorification, and to be able to meet, converse and – most importantly – to concelebrate with so many of my Genuine Orthodox Christian brethren from around the world.

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OLD MORTUARY RESTORATION APPEAL

COSTS LEAP TREMENDOUSLY! As we reported in our last issue, in undertaking to re-roof the old Mortuary Chapel, which we use as our refectory and guest accommodation, and which houses the exhibition of the cemetery and brotherhood history, very extensive damage was found in the building's basic structure. As this damage had rotted the timbers which support the roof and turret, and as it has been found that the supports had no proper foundation, we have spent the last month having thorough surveys of the structural problems, and now have some idea of the extensive extra works which will be needed. This has meant that the cost of the Mortuary Restoration has leapt to approximately **£230,000**. Before we embarked on this project we had monies enough in hand to pay for it. Now the slates have been removed, timbers have been exposed, the turret itself opened up interiorly, and the work necessarily has to continue, but the cost will now be in the region of **£38,000 above our present resources**.

We believe it is important to restore this building because it was the original funeral chapel (for Anglicans) in the cemetery, and when some years ago the TV's *Antiques Road Show* was televised from Woking, they asked whether they could start from this building, considering it to be the **birthplace of modern Woking**. Old Woking, of course, dates back to Saxon times. There was a monastery there and later a Royal Palace, frequented by Henry VIII, but the modern town grew up because the railway came and the cemetery was established here. It has witnessed the obsequies of many of "the great and the good" who are laid to rest in the cemetery, and among the famous people who have visited we can number Mahatma Gandhi. So it is a place of historic significance.

The amount raised since our June issue was published is **£13,028.66**, which brings the total subscribed since we first brought this appeal to the attention of our readers to **£33,037.33**. We thank all who have contributed so generously; please help us raise the remaining £38,000, and God bless you.

We are applying to grant-making funds for help and have received invaluable advice from **Gill Cossey** of the **Woking Association of Voluntary Service**, and from another fund-raiser, **Xenia Lawani**, daughter of Father Gabriel. Please give as generously and as quickly as you can. To help, we will outline again the ~

Ways to donate

A) Donations may be sent to the Brotherhood or paid directly into our **King Edward Orthodox Trust Co. Ltd Building Fund** account, number 00089278, at the CAF Bank Ltd, sort code 40-52-40. When donating by cheque to the account, please write out the name in full. Previously the bank accepted cheques made out to KEOT or KEOT-CoLtd, but now they are wary of this and have returned cheques.

B) You may also give using the “donate” button on our website, and pay by card. To find the **donate button**, go to our Brotherhood website <www.saintedwardbrotherhood.org>. Click on the “About Saint Edward Brotherhood and schedule of services” page, and in the middle of that page you will see the donate button. All gifts, given in this way, go to the King Edward Orthodox Trust Co. Ltd account (registered charity 284929) and not to the Brotherhood itself.

C) Those wishing to give to us using American dollar “checks” should always make them out to **Saint Edward Brotherhood**, as this is the only dollars account we have. Again, we will distribute the funds as you direct.

D) If you are a U.K. tax-payer, you may also, of course, “**gift-aid**” your donation so that we may reclaim the tax already paid on it from the exchequer. We can send you a gift-aid form if requested.

Please remember our need at this time, support our appeal by your prayers and give as generously as you can, and may our Saviour bless you for your kindness and generosity.

Teaching on the Divine Services of the Orthodox Church

BY ARCHPRIEST ALEXANDER RUDAKOV

PUBLISHED IN 1890 IN SAINT PETERSBURG

*Note: In what follows we have substantially expanded on
Fr Alexander's original text to make things clearer for
contemporary readers.*

§ 96. The Order of Catechising at the Baptism.

1) The Introduction. The candidate for Baptism wears one simple garment, which is unbelted and he is barefoot, coming as one who has been stripped of all the righteousness which was his originally. His hands are empty as though they had been bound with the bonds of sin, and his gaze should be directed to the East, towards the Paradise which was lost to man of old.

At the start, he stands before the doors of the church, as one who is as yet unworthy to enter God's house, and the priest breathes three times into his face, and makes the sign of the Cross over him three times, places his hand upon him and reads the initial prayer. The priest's breathing upon him signifies that the image of God should be renewed within the candidate. Through the signing with the Cross he is separated from the assembly of the unbelievers, and by placing his hand upon him the priest signifies that Grace is granted unto him. After the prayer itself there follow exorcisms, the candidate's renunciation of the devil, and his joining himself to Christ.

2) The Exorcisms. There are four exorcism prayers. In the first two, in the name of Almighty God the priest adjures the devil to depart from the newly-enlisted warrior of Christ, along with all of his evil angels. In the following two, he turns in prayer

to God, beseeching that by His power He will expel from the catechumen every unclean and evil spirit, which hides and makes its lair in his heart. And in the course of the last exorcism, he repeats the breathing upon the candidate, this time breathing on his mouth, his brow and his chest, so that the devil, who since the time of Adam's sin had been permitted some access to man and a certain power over him as over captives and slaves of his, might be expelled.

3) The Renunciation of the Devil. After the exorcisms, the priest turns the candidate to face the West, from whence comes darkness, because Satan, whom he is about to renounce, is darkness, and all that he holds in his power is darkness. He tells him to raise his hands, as if to repulse the evil one standing near him, and he thrice asks the candidate: *Does thou renounce Satan, and all his angels, and all his works, and all his service, and all pride?* To which he replies each time: *I do*. Then three times, the priest says him: *Hast thou renounced Satan?* And each time, the candidate replies: *I have*. The priest then requires him to: *Breathe and spit upon him* (i.e. Satan). He confirms his renunciation by breathing and spitting, thus bearing witness to his contempt for the devil and his resolute separation from him.

4) The Uniting with Christ. When he has renounced the devil, the candidate is turned to the East again, from whence shines the True Light, which illumines and enlightens every man that comes into the world. And three times, the priest asks: *Dost thou unite thyself unto Christ?* And then again: *Hast thou united thyself unto Christ?* And to the first question, he answers: *I do*, and to the second: *I have*. This declaration of uniting is nothing other than a promise of obedience to Jesus Christ, committing oneself to enter into the number of His followers. Just as a soldier, entering into service, swears an oath of loyalty to his sovereign, so the catechumen, entering into a grace-filled bond with Christ, instead of actually swearing an oath, recites the Symbol of Faith (the Creed). Having promised faithfulness to Jesus Christ the Re-

deemer, the catechumen then makes an act of worship to the Holy Trinity, bowing down and saying: *I bow down before the Father, and the Son, and the Holy Spirit, the Trinity, one in essence and undivided.*

.... to be continued with “*The Order of Holy Baptism & Chrismation.*”



THE COMING MONTH

IN JULY there are no Great Feasts, and, except for the normal Wednesday and Friday fasting, no special periods of fasting. The only other month which is always like this is October. Among the saints we celebrate this month, though, we have:

The **Holy New Martyr Michael the Gardener of Athens** (9th / 22nd July) was born to very poor but pious and faithful parents near Athens in 1753. He did not go to school but learned gardening instead. A devout Orthodox Christian, Michael was a parishioner at the church of Panagia Vlassarou, which today is in ruins. During the harvest season Michael would load his donkey with products and peddle them in the villages surrounding the city of Athens. When he was eighteen years old, as he was returning from such a journey with his donkey, he was once seized by some Muslims and accused falsely of transporting gunpowder to some rebel Greeks (*klefts*), who had become allies of the Russians, who had ships in the Mediterranean. The Muslims beat him and brought him before the *kadi* (judge), and he was imprisoned. There, he was visited by other Muslims who threatened him tried to convert him to Islam. A pious and zealous Christian named George, who heard of this, bribed the guards so that he might visit him in prison and give him much needed support. George feared that Michael would deny his Orthodox Faith, seeking to spare his life

since he was only eighteen years old, and was a rather simple and uneducated person. However, George saw Michael in his prison cell on his knees, praying with tears. For many hours they stayed together and prayed and sang hymns. After thirty days of incarceration, Michael was returned to the *kadi* who began to flatter him and promised not only to spare his life, but to reward him with all kinds of good things if he would embrace Islam. He, however, refused saying: "I will not become a Muslim! I will not become a Turk!" Consequently he was sent to the so-called *kalopasha* (good pasha) from Ioannina to decide on his fate. The same thing occurred: the same threats and promises, but also the same refusal from Michael, who, though simple, was mighty in faith: "I will not become a Muslim!" As a result, he was sentenced to death. On the way to his execution, Michael asked forgiveness from all the Orthodox Christians he encountered. The place of his execution was to be the site of the ancient temple of Zeus. Michael knelt and bent his head. The executioner, to frighten him and weaken him at the last minute, hit him with the blunt edge of the sword asking the martyr to reconsider. The martyr responded: "I told you, I am a Christian. I refuse to become a Muslim." It is said that this was done a few times to terrify the martyr. But Michael, full of the Holy Spirit, shouted with courage: "Strike for the Faith!" This infuriated the executioner so much that he struck off Michael's head with one swing of the sword. Thus Michael the Gardener gave his life for the love of Jesus Christ in Athens on 9th July, 1771. He is also celebrated by the Church on 30th June.



“ONCE, having begun with what appears small or trivial, it is difficult to stop, and if afterwards we do not catch ourselves in time and do not forcefully take ourselves in hand, we can fall into grave sins and crimes, for which eternal torments await us.”

SAINT JOHN OF SHANGHAI, THE WONDERWORKER, + 1966 A.D.

NEWS from the communities in England of the Church of the Genuine Orthodox Christians of Greece

ASCENSION DAY

IN THE PAST DECADE, we have begun to grow used to benches of Bishops descending upon us, but this past month we had instead “charms” (I am sure that is the appropriate collective noun!) of Archimandrites! On Ascension Day, Thursday, 27th May /9th June, **Archimandrite Maxim**, **Archimandrite Serafim** and **Hierodeacon Nicodim** from **Focsani**, **Archimandrite Ghermano** from **Valea Uzului**, **Archimandrite Ambrosie** from **Palanca** and the **Priest Nicolae** from **Onesti** concelebrated with the Brotherhood clergy at the festal Divine Liturgy. Our Romanian brothers in Christ had come for the funeral of **Ana Dragoi**, and after the Divine Liturgy, **Ciprian Dragoi**, her husband, and **Alexandra Alexa**, her daughter, provided a generous Mercy Meal in her memory. Because of the Mortuary being out of commission, this had to be eaten picnic style on the lawns, and before it began a liti was chanted outside for Ana’s repose. In the afternoon, the funeral service was chanted by the Romanian clergy and choir, and the Brotherhood members simply attended, joining the congregation in the packed church. **Mother Tatiana**, a nun from **Bishop Demosten’s monastery in Romania** and a sister of the departed Ana, was also present. During the service, as is customary in Romania, gifts of candles, towels, cups and treats were distributed to the faithful, and loaves were blessed at the end. Fr Maxim gave a valedictory address, and Ana was laid to rest near our monastery house. May Ana find rest with the Saints and **Memory Eternal**. We ask the prayers of the faithful for her.

OTHER CONCELEBRATIONS

THE **Priest Georghe** and his **Preoteasa Mihaela** from **Slatina, Romania**, visited us on Friday 27th May. They were staying with **Mihai** and **Cassiana Visanu** of **Bumbles Green, Essex**, and Mihai brought them to Brookwood and translated for us during their visit. The following Sunday, that of the Samaritan Woman, they returned to be with us for the Divine Liturgy and Fr Georghe concelebrated with Frs Alexis and Borislav on that day.

Archimandrite Daniel arrived from Germany on Saturday, 11th June, and that afternoon he conducted the catechumen talk and later served Vespers. On the next day, he concelebrated at the Parish Liturgy with our resident clergy and preached the homily. Fr Daniel had represented our diocese at the Glorification of Saint Chrysostomos the New in Greece, and was able to tell us about the celebration. He had also been entrusted by **His Grace, Bishop Ambrose of Methoni** to bring us a relic of the Saint, and at the end of the Divine Liturgy, when the faithful come to kiss the Cross they were also given the opportunity to venerate the sacred relic. May all our people find help through the intercessions of the newly glorified Saint.

NEW ICON CARDS

IN OUR MAY ISSUE, we reported the arrival of a newly painted icon of **Saints Glicherie of Romania, Sophronius of Jerusalem and Blaise of Sebaste**. The icon was painted by the Sisters of the **Convent of Saint Philothei in Sweden**, and has now been framed and is venerated in the sanctuary of our church. Through the good offices of **MRM Studios, Aldershot**, we have now had prints made of the icon. These are available in the church at 30p. As with the painting of the icon, the icon cards have been produced and are distributed “in thanksgiving for the love, help and support shown us by our Romanian brethren in the Faith.”

VISITORS

Tuesday, 31st May: **Kim Lowe** and **Margaret Hobbs** of the **Brookwood Cemetery Society** led a group from the **University of the Third Age** from Wokingham to see the church.

Monday, 6th June: **Priestmonk Sozomenos** and a group of pilgrims from the **Church of Saints Constantine and Helena in Birmingham** visited. Fr Sozomenos kindly brought us icon prints of the icon that they have in their church of **All the Saints of Britain**. It is much more complete and much more beautifully presented than other attempts which we have seen to represent these saints iconographically.

Saturday, 11th June: **Archimandrite Evfimy** and **Mother Evfrosinia** of the **Lesna Icon Convent in Normandy, France**, visited us after a long lapse, and brought French cheeses for Fr Nippon.

Tuesday, 14th June: **Margaret Hobbs** brought the people of “**Rendezvous**” at **Jacob’s Well** (a village near here, not the Biblical one), to visit Saint Edwards.

Friday, 17th June: The **Ashford U3A** group visited the church, again with Margaret leading a walk round the Cemetery, and spent about an hour in the church alone, asking many questions.

Wednesday, 28th June: **2nd New Haw Cubs** came to see the church, during a cemetery visit conducted by **Kim Lowe**.

BROOKWOOD CEMETERY SOCIETY

ON WEDNESDAY, 22nd June, the **Brookwood Cemetery Society** held their **Annual General Meeting** at Saint Edward’s, at 7.30 in the evening. The meeting was chaired by **Kim Lowe**, and at the end of the official business, **Ian Tomes**, the **Strategic Asset Manager** for **Woking Borough Council**,

gave a very informative overview of the developments within the cemetery since the Council took it over eighteen months ago, and he outlined plans for its future improvement and restoration. At the end of the meeting, Mrs Lowe told the members of the impending retirement of **Diane Holliday** as cemetery manager. After a short break for refreshments, Fr Alexis gave a rather rambling talk about the history of the Brotherhood and the events which led up to the enshrinement of the sacred relics in of **Saint Edward the Martyr** in our church, and this brought the meeting to a close at about ten o'clock. **Important Note:** If you attend church regularly at Saint Edward's, you should take an interest in the wider cemetery: why not join the Brookwood Cemetery Society?



PRACTICAL TIP

IN THE CONDITIONS in which we live in the Orthodox diaspora, it is often extremely difficult for people who live far from church or who rely on public transport to attend church as often as one could if we had a church in every village and neighbourhood. However, do not limit your church attendance to only coming to the Liturgy and not to any other service. This seems to be a tendency. Here at Brookwood, we always have Sunday Matins immediately before the Divine Liturgy - both because it seems more sensible (the prayers said then tell that we have it after the night's rest), and so that people who live far away can make one journey and still attend at least part of Matins as well as the Liturgy. Matins is after all the service which contains the most instruction about the events commemorated on any given day. Nonetheless, most seem to contrive to come just as the Liturgy begins, as if that is all that is required of a conscientious Orthodox Christian. It is not! The whole daily cycle of the services are composed to spiritually care for us throughout the day, and to instruct and edify us. Without them, it is like having the Koh-i-Nor diamond without its setting in the Queen Mother's Crown.