



FROM THE FATHERS

“SORROW of heart will never depart from one who behaves guilefully towards his brother. As for the man who says one thing with his lips, but guilefully harbours other feelings in his heart, his every prayer is futile.”

ABBA ISAIAH, FOURTH CENTURY

“THREE THINGS does God demand of every man who has Divine Baptism: right faith from the soul, truth from the tongue, and chastity from the body.”

SAINT GREGORY THE THEOLOGIAN, + 390 A.D.

“WE MUST CAST out all wickedness from our souls, and never contrive any deceit; for saith one, *To the perverse God sendeth crooked paths* (Prov. 21:8), and: *The holy and disciplined spirit will flee from deceit, and will leave foolish thoughts behind* (Wis. 1:5). For nothing makes men so foolish as wickedness; since when a man is treacherous, unfair, ungrateful (these are different forms of wickedness), when without having been wronged he grieves another, when he weaves deceits, how shall he not exhibit an example of extreme folly? Again, nothing makes men so wise as virtue.”

ST JOHN CHRYSOSTOM, + 407 A.D.

“*KEEP... thy lips from speaking guile* (Ps. 33:13). Let what is in your heart within be spoken out. Let not your breast conceal one thing, and your tongue utter another.”

SAINT AUGUSTINE OF HIPPO, + 430 A.D.

“GUILLE is a perversion of honesty, a deluded way of thinking, a lying disposition, false oaths, ambiguous words, a dark secrecy of heart, an abyss of cunning, deceit that has become habit, conceit turned into nature, a foe of humility, a pretence of repentance, an estrangement from mourning, hostility to confession, a teacher of wilfulness, a cause of falls, a hindrance to resurrection, a smiling at offences, affected frowning, sham reverence, diabolical life.”

VEN. JOHN OF THE LADDER, + 649 A.D.

“HAVING described above in a general sense the character of *the old man* and the sinful life, the Apostle [Paul] now provides the particulars. First of all, he forbids lies and prevarication, and provides the reason: that we are all neighbours and brothers to one another. But there is something more profound and awesome: *we are members of one another* (Eph. 4:25)... because we are fellow members of one another, we dare not tell lies to each other. Let us speak the truth, that we may recognise what is good and pursue it, and flee from evil.”

SAINT THEOPHYLACT OF OCHRID, + 1107 A.D.

“THE FLESH desires to be malicious, to flatter, to lie, to be crafty, to deceive, and to be hypocritical, but the spirit hates this and desires to be truthful and to be straightforward in all dealings.”

SAINT TIKHON OF ZADONSK, + 1783 A.D.

THE CHOICE OF A CROSS

FOR MANY of us, maybe, the thought comes into our heads: Why is it that to some people in this life God has given riches and happiness, and others live in poverty and have to bear every kind of necessity and misfortune? To respond to this, we offer one of the stories handed down from ancient times, from which it is apparent that the Lord knows better than us what is profitable for each one of us, and He sends to each one that which is according to his strength.

There once was a simple-hearted homesteader, who lived by the work of his hands but earned very little, hardly enough for him to feed himself and his family. On one occasion he went down to the sea shore, sat down on a rock there, and began to look around, and he observed that great ships came in there, laden with rich merchandise, and that then they unloaded these goods and took them into the city to sell them.

And then the thought came into his head: Why does the Lord send some people riches and every sufficiency, and others are left to live in poverty? And he began to grumble about his own wretched lot.

In the meantime, the midday sun was shining brightly; the poor man began to be overcome by drowsiness, and without realizing it he fell asleep. And he had a dream: he was standing at the foot of a high mountain. A reverend elder with a long beard approached and said to him: "Follow me." He obeyed and followed after him. They went on for a long time and finally came to a place where numerous crosses were laid out, crosses of every appearance and of differing sizes. There were large crosses and small ones there, golden ones and silver, copper ones and iron, stone ones and wooden. And the elder said to him: You see how many crosses there are here? Take one that suits you, and carry it to the summit of this mountain, which you see before you."

Our simpleton glanced at a golden cross: how beautiful it was, how beautifully the sun shone upon it! He took a shine to that cross and wanted to bear it on his shoulders, but no sooner did he try than he found he could not even lift that cross, nor move it from its place.

“No,” the elder said to him, “it is evident that you cannot carry that cross up the mountain. Take up another one, a silver one. Maybe that will be something you can cope with.”

The simpleton picked up a silver cross. It was, it is true, lighter than the golden one, but all the same he could do nothing with it. The same thing happened when he tried the cooper, the iron, and the stone crosses.

“There is nothing that can be done,” said the elder to him, “Take up one of the wooden crosses.”

Then our simpleton took the very smallest of the wooden crosses there, and found it easy and light to carry up that mountain. He was overjoyed that he had at last found a cross which corresponded to his ability, and he asked his companion, “And what reward will be mine now for this?”

“So that you will come to understand how you will be rewarded,” the other answered him, “I will reveal to you what these crosses were which you saw.”

“The golden cross, which you first considered, that is the cross of kings. You yourself think how pleasant and pleasing it would be to be king. And you do not consider that the royal authority is no light thing, and that the cross of the king is the heaviest of crosses. And the silver cross is also a cross of those who are clothed with authority; it is the cross of the pastors of the Church of God, the cross of those who serve around the king. They all have to bear many concerns and sorrows. The copper cross is the cross of those to whom God has granted riches. And look, you envy them and think that they are happy. But life is more burdensome for

the rich than for you. After your labours, you can peacefully fall asleep. No one is going to touch your wretched hut and your meagre goods. But the rich man always, day and night, is fearful that someone might cheat him, rob him or subject his home to arson. Besides this, the rich man has to give an account to God for his riches; how he has used those riches. And should misfortune befall him and the rich man is reduced to beggary, how many afflictions will then break against him. And now, the iron cross - this is the cross of those in military service. Question those who have served in a war and they will tell you, that they have often had to spend the night on the bare, damp earth, that they have had to endure hunger and cold. The stone cross is the cross of people who are engaged in trading. Doesn't their life seem pleasing to you, just because they do not have to labour as you do? But isn't it the case that the merchant has to put out to sea, that he must invest all his capital in trade, and that his goods could be lost in shipwreck, and that the poor merchant might return home a complete pauper? And now, the wooden cross which you carried so easily up the mountain, - this is your cross. You grieve that your life is heavy-laden, and yet now you see that it is considerably lighter than the lives of other people. The Lord, Who sees into the hearts, knew that in every other calling or position you would lose your soul, and so He gave you the very most humble cross, the lightest cross, the wooden cross. So, carry on and do not grumble against the Lord God on account of your wretched lot. The Lord gives to each one of us a cross according to his strength, as much as each can bear."

As the elder ended his words, the homesteader awoke and gave thanks to God for the dream which had brought him understanding, and from that time onwards he never any more grumbled against God.

*Translated from the Russian text published in the 1989 Trinity Calendar,
published by the Holy Trinity Monastery, Jordanville.*

The Panagia of Lithines:

Support for the sacred practice of fasting

IN in the village of Lithines, located in the Seteia district of Crete, there is an ancient Church dedicated to the Panagia, which celebrates its Feast Day on 8th September.

Conspicuous among the Templon [iconostas] Icons is that of the “Panagia of Lithines,” which is framed by innumerable votive offerings, since it has worked many miracles.

The Church has a large courtyard and guesthouse. The village residents frequently pass through the forecourt of the Church, using it as a shortcut to their homes.

If, however, they buy meat during a fasting period and go through the courtyard, the meat is infected with easily-discernible worms!

This miracle did not only take place in bygone ages.

Certain disbelievers in our days carried out the following experiment: They bought fresh meat during a fasting period and passed through the forecourt of the Church. They, too, noticed that the meat turned maggoty!

Once, a butcher tried passing through here while carrying half a lamb. Halfway through the courtyard, however, his legs were paralyzed and he fell down, calling out in fright!

In this way, the Theotokos has confirmed the practice of fasting in the consciences of the faithful.

Source: *Agios Kiprianos*, No. 273 (July-August 1996), p. 116.

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 expanded on Fr Alexander's original text to make things clearer for contemporary readers.

5) The Mysterion of Chrismation. Having clothed the candidate, who has emerged from the font, in a white garment, the priest prays the Lord to grant unto the newly-baptized the seal of the Holy Spirit, to keep him in the sanctification which he has been granted, and to confirm him in the Orthodox Faith. He then anoints him with the Holy Chrism, making small crosses with it on his forehead, his eyelids, his ears, his nostrils, his mouth, his chest, his hands, his knees, feet and back, saying each time: *The seal of the gift of the Holy Spirit. Amen.* It is usual then to give him his cross and a lighted candle to bear (see above).

6) The Procession Around the Font, the Epistle and Gospel. After chrismating the newly baptized with the Holy Chrism, the Church rejoicingly chants, *All ye that in Christ have been baptized, Christ have ye put on. Alleluia.* This is chanted three times, and as it is chanted, the priest, the newly-illuminated and the God-parents process around the font three times. The circle is a symbol of eternity, and so this rite symbolizes that his union with Christ is an unending one, and it emphasizes the everlasting importance of the vows which are given at Baptism. There follows a reading from the Epistles (Rom. 6:3-11), which instructs us about the purpose and fruits of Holy Baptism, and one from the Gospels (Matt. 28:16-20), which tells of our Saviour's charge that the Apostles go and teach all nations, and baptize them.

Thus it is that in the sacred rites at a Baptismal service, the Holy Church shows us the abyss into which human nature had fallen, and teaches us that it can only emerge from this sorrowful condition through a sound resolution to renounce the devil and by voluntarily entering into a union through grace with Jesus Christ, and it instils in us the understanding that that union must be safeguarded everlastingly, uninterruptedly and unchangingly.

7) **The Ablution.** In ancient times, and still often today (at least when at church or at home), the newly-baptized wear their baptismal robes for a week, and only on the eighth day are they removed. During this period he abstains from worldly pleasures, lives soberly, and devotes himself to prayer and spiritual pursuits, taking care lest, through light-mindedness or dissipation, he erase the marks of the seven gifts of the Holy Spirit, taking care lest he wash away the visible signs of his mystical sealing. On the eighth day he would come to church and the white robe would be taken off him, and the priest, after praying to God that He would uphold inviolate by His grace the seal of the Spirit upon the newly-illuminated, would then wash with water those parts of the body which had been anointed with the Holy Chrism. In our times, this is more usually done at the end of the baptismal service itself, although often the robe itself is removed only on the eighth day.

9) **Tonsure.** After the ablutions, one further rite is performed, that of the tonsure of the hair. After prayer, the priest snips four portions of hair from the head in the form of a cross, saying: *The servant / handmaid of God, N., is tonsured in the name of the Father, and of the Son, and of the Holy Spirit.* This is done, as a first offering, in accordance with the commandment of the holy Apostle Paul, who tells us to do all things unto the glory of God. It is also a sign that the Christian must be wholly subservient to God.

A note on the Holy Chrism. The Holy Chrism which is used in the Mysterion of Chrismation must be distinguished from the sanctified oil, with which the sick are anointed in the Mysterion

of Unction, and, of course, from the ordinary oil which is blessed during Vigil services on the major feasts.

The Prophet Moses, following the command of God, was the first to adopt the rite of pouring oil on the head, when he anointed his brother, Aaron, consecrating him as High Priest of Israel. The Prophet Samuel performed the very same rite when he anointed first Saul and then David as kings. These sacramental anointings were granted to priests and kings as a sign of the descent upon them of the Spirit of God. In the New Testament, the Holy Chrism serves as the seal of the gift of the Holy Spirit, granted to one who emerges from the font of Baptism. It is also used at the solemn coronation of monarchs, in the consecration of the Holy Table and of the antimimension.

The Chrism itself is prepared by the Synod of Bishops of each local Church. In Imperial Russia it was prepared in accordance with the following procedures in Moscow and in Kiev. Similar rites are used in all the Orthodox Churches. From the Sunday of the Holy Cross in Great Lent, they would begin to prepare oil, wine, fragrant herbs and spices, which were to be the ingredients of the Chrism. In Moscow, on the first day of Passion (Great) Week, the clergy would assemble in the Kremlin at the Cathedral of the Dormition. The various vessels would be prepared in the Patriarchal residence. The hierarch who was to begin the ceremonies would do so by blessing water and sprinkling everything to be used in the ceremonies with it, and pouring the residue into one of the vessels. The priests would then pour in oil and wine and set the vessels on hot coals. The Bishop, after this would depart, but the priests would begin a continuous reading of the Gospels, which would continue for three days. On Great Wednesday the aromatics and herbs would be added in and the mixture would be poured into twelve vessels, according to the number of the Apostles.

The consecration of the Chrism itself would take place during the Divine Liturgy on Holy and Great Thursday. During the reading of the Hours, the Metropolitan and several of the Bishops

and clergy would leave the Cathedral and process to the place where, in the Patriarchal residence, the Chrism was being prepared. The priests would take vessels of prepared Chrism to the Cathedral and place them in the sanctuary near the proskomidi. At the Great Entrance, they were taken out with the Holy Gifts, and then placed upon the Holy Table. Before the consecration of the Holy Gifts, the Hierarch uncovered each of the vessels, and blessed them three times with the sign of the Cross, and prayed that the Holy Spirit be sent down upon them. Blessed in this way, the Holy Chrism was then sent throughout the whole national Church for use in the Mysterion of Chrismation.

.... to be continued with “*Repentance.*”



“AND ON THE DAY called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the Apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the overseer [*episkopos*, i.e. Bishop] verbally instructs, and exhorts to the imitation of these good things. Then we all rise together and pray, and, as we said before, when our prayer is ended, bread and wine and water are brought, and the overseer in like manner offers prayers and thanksgivings, according to his ability, and the people assent, saying Amen; and there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons. And they who are well to do, and willing, give what each thinks fit; and what is collected is deposited with the overseer, who provides for the orphans and widows and those who, through sickness or any other cause, are in want, and those who are in bonds and the strangers sojourning among us, and in a word takes care of all who are in need. But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Saviour on the same day rose from the dead.”

HOLY MARTYR JUSTIN THE PHILOSOPHER, + 166 A.D.

THE COMING MONTH

GOD CREATED the world in six days and rested on the seventh. Remembering this the Church celebrates the inauguration of His new creation with the **Birth of the All-holy Theotokos** on 8th September, the eighth day of the new Church Year, the herald of that Eighth Day which will be the life of the Age to Come.

In hymning this first Great Feast of the Church Year, our holy Father Andrew of Crete says; “The present day’s solemnity is a line of demarcation, separating the truth from its prefigurative symbol, and ushering in the new in place of the old. Paul, that Divine Trumpet of the Spirit, exclaims about this: *If anyone is in Christ, he is a new creature; old things pass away and behold, all things have become new* (2 Cor. 5:17); *for the law made nothing perfect, but the bringing in of a better hope did, by which we draw near to God* (Heb. 7:19). The truth of grace has shown forth brightly. Let there now be one common festal celebration both in Heaven and on earth. Let all things now celebrate, that which is in the world and that beyond the world. Now is made the created temple for the Creator of all; and creation is readied into a new Divine habitation for the Creator. Now our nature having been banished from the land of blessedness receives the principle of *theosis* and strives to rise up to the highest glory. Now Adam offers from us and for us elements unto God, the most worthy fruit of mankind: Mary, in Whom the new Adam is rendered Bread for the restoration of the human race.”

This year the feast falls on a fast day, Wednesday, but because of its pre-eminence, we are permitted fish, wine and oil. The second day of the feast is kept as a festival of the progenitors of the Mother of God, Joachim and Anna. Because the feast of the Cross follows hard on this one, the Birth of the Theotokos is kept only for five days and the Leave-taking falls on 12th / 25th September.

The day after this (13th / 26th), is kept as the forefeast of the Exaltation of the Cross and as the annual commemoration of the **Consecration of the Church of the Resurrection** (the Holy Sepulchre Church) in Jerusalem. It is also one of the feasts of our **holy Father Augustine, the first Archbishop of Canterbury**, to whom we Orthodox Christians living in England naturally owe an enormous debt of gratitude.

The **Great Feast of the Exaltation of the Cross** itself celebrates: the finding of the True Cross by St Helena; Saint Constantine's vision of the Cross which led to his conversion; the return of the Cross from its Persian captivity in A.D. 629, and the consecration of the Church of the Resurrection. To this, in modern times, we may add the **Appearance of the Holy Cross in the skies over Athens** to the beleaguered Orthodox Traditionalists, who were keeping the feast according to the Church calendar in 1925. The ceremonies on this feast are some of the most beautiful in the whole Church Year, especially those at the Vigil, but because it is a feast of the Cross and the Gospel reading at the Divine Liturgy is the record of the Crucifixion of our Saviour, the day is kept as a strict fast. The Leavetaking of the feast falls on 21st September / 4th October, and until that day the Holy Cross is kept for veneration by the faithful on a stand in the centre of the church. On the day of the Leavetaking after the Divine Liturgy it is solemnly taken back into the sanctuary of the church.

Our Venerable Father John of Damascus says of the veneration of the Cross: "We worship even the image of the precious and life-giving Cross, although made of another tree, not honouring the tree (God forbid) but the image as a symbol of Christ. For He said to His disciples, admonishing them: *Then shall appear the sign of the Son of man in heaven* (Matt. 24:30), meaning the Cross. And so also the Angel of the Resurrection said to the woman: *Ye seek Jesus of Nazareth which was crucified* (Mark 16:6). And the Apostle said: *We preach Christ crucified* (1 Cor. 1:23). For there are many christs and many Jesuses, but only One cruci-

fied. He does not say speared but crucified. It behooves us, then, to worship the sign of Christ. For wherever the sign may be, there also will He be.”

We have mentioned the two Great Feasts which fall in September first, but we also have, of course, the feast of the heavenly protector of our community here, **Saint Edward the Martyr**. The anniversary of the translation in 1984 of his sacred relics to our church at Brookwood falls on 3rd /16th September, and we naturally celebrate it with a Vigil and the Divine Liturgy. This year, **His Grace Bishop Ambrose** will be with us for the festival. It is on this feast and the day of St Edward’s martyrdom in the spring that we bring out his sacred relics for veneration.

Among the Saints celebrated this month we have:-

Our **Venerable Father David of Hermopolis in Egypt** (6th/19th) was originally the leader of a band of brigands. He had committed many murders and other serious crimes. As he grew older, he began to reflect on his life and became filled with foreboding because of his past evil deeds. Coming to understanding, he left his former way of life and went to a monastery intending to repent of his wickedness. He begged the abbot to accept him as one of the brethren, but the abbot refused. He explained that their monastic life was very severe and would be beyond his strength. David persisted and finally, he admitted that he was the notorious robber David. He said that if they did not accept him, he would return to his former way of life, and then return and plunder the monastery and kill the monks. Persuaded by this forceful argument, the abbot blessed him to join the brotherhood, and to the surprise of all, David became an excellent monk. By his strenuous efforts he surpassed all the fathers there. After a certain time the Lord sent the Archangel Gabriel to the saint to assure him that the Lord had forgiven him. The Venerable David, in his great humility, could not believe that the Lord would forgive such a great sinner as he had been in such a short time. The Archangel then told him, that because of his doubt David would lose his power of

speech. David asked that he could be permitted to say his prayers, monastic rule and share in the church services. This was granted him, but for the rest of his time on earth he remained dumb except when engaged in prayer or psalmody. Towards the end of his life, Saint David received from God the power to perform miracles. He healed many of the sick and cast out evil spirits. Having lived in such manner for many years, he fell asleep in the Lord, sometime during the sixth century.

The **Righteous Simeon of Verkhoturye** (12th / 25th) was a nobleman, but he concealed his social status and led the life of a poor beggar. He walked through the villages and for free sewed clothes, primarily for the poor. While doing this he would deliberately fail to sew something properly, either a glove, or a scarf, for which he endured abuse from his customers. Thus he attempted to humble himself and bear reproach. The ascetic wandered a great deal, but often he would settle in the churchyard of the village of Merkushinsk, which was not far from the city of Verkhoturye, near Perm. The righteous one loved nature, and while joyfully contemplating its majestic beauty, he would direct his heart and mind to the Creator of that beauty. The saint also loved to go fishing in the tranquillity of solitude. This reminded him of the disciples of Christ, whose work he continued, guiding the local people in the true Faith by his admonitions. His conversations were a seed of grace, from which gradually grew the abundant fruits of the Spirit in the Urals and in Siberia, where the saint is now especially revered. Saint Simeon of Verkhoturye reposed in A.D. 1642, when he was only 35 years of age. He was laid to rest in the Merkushinsk graveyard, which had so often been his home, by the church of the Archangel Michael. On 12th September, 1704, with the blessing of Metropolitan Philotheus of Tobolsk, the holy relics of the righteous one were transferred from the church of the Archangel Michael to the Verkhoturye monastery in the name of Saint Nicolas. Saint Simeon worked many miracles after his death. He frequently appeared to the sick and healed them, and he brought to their senses those fallen into the besetting sin of drunkenness.

A peculiarity of the saint's appearances was that with the healing of bodily infirmities, he also gave instruction and guidance for the soul. His memory is also celebrated on 18th / 31st December, the anniversary of the day in 1694 of his glorification.

The **Great Martyr Queen Ketevan** (13th/ 26th) was of the Georgian Royal House of Bagration, and was the great-granddaughter of King Constantine of Kartli (1469-1505). She was given in marriage to David, heir to King Alexander II of Kakhetia (1577-1605). The queen's profound piety was manifested in her particular concern for the needs of the Church in Georgia, in building churches, orphanages, and hostels. Following her husband's death, Saint Ketevan became a solitary. Her brother-in-law Constantine, known as the Accursed, adopted Islam, and at the instigation of Shah Abbas I of Persia dispatched assassins to kill his aged father, King Alexander II, and his brother George. After committing this crime, Constantine ordered that the bodies of his murder victims be packed on camels and taken to Queen Ketevan. Horrified by the evil deed, the queen mourned the innocent victims and buried them in the Cathedral of Alaverdi. The impious one, however, made an attempt to encroach upon her honourable widowhood and daringly asked for her hand in marriage, threatening her with force should she refuse. Seeing that Constantine was progressing from evil to evil and bringing destruction upon her people, Queen Ketevan assembled the people of Kakhetia, and took up arms against and defeated the impious apostate. Together with a multitude of Persian warriors, he suffered an ignominious death. Under the wise rule of Queen Ketevan, peace and justice then reigned in Kakhetia. Shah Abbas I allowed her son Teimuraz, who had been held as a hostage, to return to her. Although Teimuraz had lived for a number of years in the Shah's court, he maintained his Orthodox Faith unsullied. However subsequently, making threats that he could decimate Georgia, Shah Abbas forced the Kakhetian vassals to surrender a number of prominent hostages. Queen Ketevan selflessly volunteered to be one of those hostages. Desiring to turn looming misfortune away from the Holy

Church and the Georgian people, she went to Isfahan. Shah Abbas offered the righteous queen the opportunity to adopt Islam, but received a firm refusal. Queen Ketevan was then cast into a dungeon in which she spent ten years of suffering and torture. Nothing could shake the resolve of the one who suffered for Christ's sake: neither the Persian courtiers' deceits, nor the Shah's sly proposal to make her queen of the Persian Empire, neither the offers of great treasures, nor the appeals and prayers of the courtiers and important personages of Persia to spare herself by saying just one blasphemous word against Christ. Finally they crucified her on a tree, and tortured her with red-hot pincers. They placed a red-hot iron vessel on her head. Thick smoke arose from her burning hair and head, and the holy martyr gave up her holy soul to God on 13th September, 1624. As a sign of her spiritual victory, three pillars of light were seen descending upon the body of the holy New Martyr. Monks of the Augustinian Order, who had witnessed the spiritual struggle of the confessor, obtained her sacred relics and most were taken to Rome. However portions (the martyr's honourable head and right arm) were also given by those monks to King Teimuraz I and placed under the Altar Table in the Cathedral of Great Martyr George in the Monastery of Alaverdi, Kakhetia. Catholicos-Patriarch Zachary (1613-1630) declared the Great Martyr to be among the ranks of the Saints, and inaugurated 13th September as the day of her annual commemoration. Subsequently a portion of her relics was also taken from Rome to St Augustine's Church in Goa, India. Despite this, excavations on the site of that church in search of the remains proved unsuccessful, until recently when, in 2014, a group of researchers led by Niraj Rai, a researcher at the Centre for Cellular and Molecular Biology in Hyderabad, found bones that may indeed be the martyr's. Niraj Raj's team eventually came across an area containing a broken arm and two other bone fragments. DNA from the bones show they belong to a female with a genetic lineage known as U1b. A survey of 22,000 people from Goa showed no one with the U1b lineage. However, it was a common trait in a sample of 30 people from Georgia. "The complete absence

of haplogroup U1b in the Indian subcontinent and its presence in high-to-moderate frequency in the Georgia and adjoining regions, provide the first genetic evidence for the [arm bone] sample being a relic of Saint Queen Ketevan of Georgia,” Raj claims.

The Holy Hieromartyr Hypatius, Bishop of Ephesus, and the Priest Andrew (21st September / 4th October) suffered in the eighth century under the iconoclast, Emperor Leo the Isaurian. As young men, they had begun by both struggling in the monastic life. Saint Hypatius accepted monastic tonsure and was eventually consecrated as Bishop of Ephesus, and Saint Andrew was ordained priest and zealously instructed people in the Christian Faith. When Leo the Isaurian began to persecute those who venerated holy icons, and the holy icons were thrown out of the churches, trampled underfoot and burned, Saints Hypatius and Andrew rose up in defence of icon veneration, urging their flock to maintain faithfulness to Orthodoxy. The Emperor, wanting to persuade the saints and silence their opposition to his impious policies, summoned them to him and arranged a debate about the veneration of icons, at which Saints Hypatius and Andrew were consistently able to defend the Orthodox teaching. They were, therefore, thrown into prison and for a long time held there. The iconoclasts hoped that this would force the saints to renounce their convictions, but they remained steadfast. Eventually, losing patience, the Emperor gave orders that the martyrs be put to torture. They beat them, flayed their skin and pulled the hair from their heads, smeared their beards with tar and set it afire, and, mocking their Orthodox confession, they burned holy icons upon the heads of the martyrs. The saints bore all their tortures patiently and remained alive. The Emperor gave orders to drag the saints through the city to be mocked by the people, and only after this slay them. They then threw the bodies of Saints Hypatius and Andrew to be eaten by dogs; however the Orthodox faithful managed to retrieve their bodies and reverently gave them burial. The Saints contested sometime between the years 730 and 735 A.D.

POINTS FROM CORRESPONDENCE

READING about the Holy Apostle Aquila, I'm curious as to how the Apostle was married and then became a bishop. I know there have been other instances where Saints have left their wives and family to become a monk. But I'm wondering why this is because I believed marriage to be until death (unless both husband and wife enter monasticism)? I know it's God's Will but I was hoping you could clarify for me. - P.P. Kent.

ACTUALLY there are several matters to consider here, but let us start from the beginning. The Church is like a person in some respects. Each one of us started life as a fertilized ovum given a soul, we grew into a foetus, we were born as a baby, we became toddlers, then children, teenagers, adults; middle age changed us, and then old age, and then the stage I have reached: decrepitude. In many ways there is a lot of change - at each stage we look different, but through them all we are one and the same person, we have the same DNA, the same soul. So it is with the Church: throughout history appearances and forms may have changed, but She essentially always the same entity, because, first and foremost She is joined to the same Christ, because Her teaching is unaltered, because the Spirit which lives within Her is one and the same.

So it was that in the early Church there were married Bishops, but this is a practice which has ceased. Saint Peter himself was married and maybe others of the Twelve Apostles were too - only Saint John is consistently referred to by the Church as "the virgin." Saint Aquila was not one of the Twelve but one of the Seventy Apostles, and he and his wife, Priscilla, made their home a centre of the Christian mission. Even at the end of the seventh century in parts of North Africa it was found some Bishops were married, but the Sixth Council then ruled that this practice should be stopped

altogether. It was thought that an unmarried man could better devote all his time and energy to the Church - to which as a Bishop he was considered to be wedded; that having devoted himself to the religious life, he would have a deeper religious understanding, and that it would cut down nepotism. So that is the practice we have today - the toddler has grown to a child, a teenager and an adult. We do not look back to childish things.

With regard to Bishops always being monks, one must remember that although the ascetic tradition was carried over by the first Christians from the Old Testament Church (St Elias, St John the Baptist), and indeed was reinforced by the Saviour's teaching, the monastic life was not "formalized" until the fourth century. Saint Pachomius (+346 A.D) was, as the icon shows us, the first to receive the monastic schema, and gradually in the immediate generations after that the way of the life of the monks was formalized. So Bishops before this time would not have been monks in the outward sense, though their life interiorly would, we hope, have been monastic.

Nowadays, a married couple can by mutual consent separate and become monastics and in many Orthodox cultures this is reasonably common. When the family has grown up and responsibility for them has been shed, then a couple might well, and wisely, decide to prepare themselves for their approaching death by taking up the monastic life. After all, why spend your declining years watching Eastenders or worrying about your health? Entering the monastic life is one way of drawing closer to the Church, which is at all times advisable, but especially so as life draws to its close. However, such a decision must be by mutual consent.

Also there are still incidents of married priests, who are widowed, taking monastic vows and subsequently being consecrated to the episcopate, and also if a married priest and his presbytera decide, as above, to take the monastic schema, he would be eligible to be consecrated. Hope this covers some of the ground in reply to your letter, and helps a bit.

NEWS from the Richmond Diocese of the Church of the Genuine Orthodox Christians of Greece

BISHOP AMBROSE'S VISIT

AT the turn of the New Calendar month, **Bishop Ambrose** paid a surprise visit to England. On Sunday, 18th / 31st July, the **Synaxis of the Holy Fathers of the Seven Œcumenical Councils**, he celebrated the Divine Liturgy in Romanian at the **Convent of the Annunciation** in London. On the Monday afternoon, he came down to Brookwood by train and attended the Vigil Service that evening for the **Holy Prophet Elias**. After the service, he spoke to various parishioners who wanted his advice. The next day, His Grace celebrated the Divine Liturgy at Saint Edward's, assisted by the Brotherhood clergy and **Father Borislav Popov**, preaching on the life and witness of the Prophet Elias and his place in the piety and teaching of the Orthodox Church.

After the Liturgy and a short break for our now usual picnic breakfast (not having the use of the Mortuary) and again taking some time to talk with parishioners, Bishop Ambrose returned to the church and celebrated the Baptism of **Elena**, the infant daughter of **Constantin** and **Ana-Maria Ciobanu from Stevenage**. The godparents are **Bogdan Ilie, Daniel Ilascu, Andreea Ilie** and **Paula Ilascu**. The family of the newly-illuminated Elena, for whom we ask your prayers, provided light refreshments for those who had participated in the Baptism, and then immediately His Grace was taken to the airport to continue his journeys.

THREE VALUED GIFTS

IN THE PAST MONTH, three valued gifts have been donated to Saint Edward Brotherhood. **Boris Dentskevich** of **Knaphill** gave us homilies signed by **Saint John of Shanghai** in 1958 and 1959, the time when Saint John was Archbishop of Western Europe. **Marina Fedorov**, from **Drama in Northern Greece**, has given us an antique hierarchal portrait, and **Tatiana Yellachich**, from **Old Windsor**, has given us photographs of **Protopresbyter Michael Polsky**, who served at the Russian Church in London and published a seminal work on the **New Martyrs of Russia**. Thus we have treasures from our spiritual heritage in the old Church in Exile, and ask our Saviour to bless Boris, Marina and Tatiana for their kindness in giving these things to our community.

RETIREMENT

WE REGRET to report that **Father Stephen Fretwell**, who now lives in Faringdon, has retired as a clergyman of our diocese. We would like to express our thanks for all his work for our mission over these years, which was especially helpful in our first years with the **Synod in Resistance**, and subsequently with the **Church of the Genuine Orthodox Christians of Greece**.

INTERMENT AT BROOKWOOD

THOMAS SCHWARTZ of Shepperton was laid to rest in our cemetery, after a funeral in his parish church, on Friday, 5th August, n.s. His wife, **Marina**, who had been a parishioner of the old **Russian Orthodox Cathedral of the Dormition at Emperor's Gate, Kensington**, predeceased him and now their mortal remains are at rest together.

MORTUARY RESTORATION PROGRESS

Over the past month the restoration work on the Old Mortuary has progressed. The rotten supports for the roof have been replaced and based on substantial foundations. The replacement of the cladding in the roof, the provision of insulation and the slating is nearing its final stages. The turret structure has been strengthened. In order to minimise costs, we have decided to place the remedial works and redecoration in the hands of contractors from among our Romanian congregation.

We have also been blessed by responses to our appeal for funding. Two grants are particularly noteworthy. One was from the **Edinburgh Trust**, a charity under the auspices of **H.R.H. Prince Philip, the Duke of Edinburgh**. The second was a grant of £3,000 from the **Surrey Churches Preservation Trust**, which their grants officer, **Andrew Plumridge**, brought to us personally. These grants have helped us considerably in completing the funding of the whole project.

In her column in the ***Woking News & Mail, Your Community News***, on 18th August, **Ann Tilbury** also kindly brought the attention of her readers to our plight in a piece, headed *Save the Mortuary*. Her approach was sympathetic and she included information on how her readers might donate, adding a small paragraph about the work of the Brookwood Cemetery Society.

Latest figures: The amount raised since our August issue was published is **£8,339.85**, which brings the total subscribed since we first brought this appeal to the attention of our readers in the late Spring to **£64,478.77**. At the time of going to press, we now cannot tell exactly what the final cost will be, because we are as yet unsure which works **Marshels of Farnham** will undertake and which our Romanian helpers, under the direction of **Ioan Turcu**, will undertake. The latter will charge for materials and for labour, but they will minimise the profit margins, thus reducing the costs for us. We thank all who have contributed so generously; and ask that you please help us raise the remaining sum, which should not exceed **£8,000**, and God bless you.

VISITORS

ARCHIMANDRITE DANIEL arrived at the Brotherhood from Germany on 6th August n.s., and stayed with us over the weekend and for the feast of the **Holy Great Martyr Panteleimon the Healer** (Tuesday, 27th July / 9th August). His visit coincided almost exactly with that of **Rev'd Dr Nick Needham**, a Baptist minister and the lecturer in Church History at the **Highland Theological College, Dingwall, Scotland**. Pastor Nick, as we have learned from American correspondents to call him, has visited our community on numerous occasions over many years. Father Daniel came a second time for the feast of the **Dormition of the All-holy Mother of God**, serving the Vigil with us at Saint Edward's Church, and the Liturgy at the **Convent of the Annunciation**. At the end of that Liturgy he gave a beautiful and apposite sermon on the significance of the feast for each one of us.

KIM LOWE and MARGARET HOBBS of the **Brookwood Cemetery Society** brought the **Elmbridge University of the Third Age** group to visit the church on 16th August. Although they were already running late, they spent about forty minutes asking questions about our Faith and practices.

BROOKWOOD CEMETERY CONSERVATION MANAGEMENT FRAMEWORK MEETING

THROUGH the good offices of their **Strategic Asset Manager, Ian Tomes**, in conjunction with **Dovetail Building Consultants**, the new owners of the main Brookwood Cemetery, **Woking Borough Council** arranged a meeting of parties interested in its future conservation and development, it being a **Grade One Listed Park and Garden**. The meeting was held in the former Roman Catholic chapel on the north side of the Cemetery on 23rd August. Parties owning freehold areas within the cemetery were invited, although, in the event, of these only the **Commonwealth War Graves Commission** and our own Brotherhood attended.

Brookwood Cemetery Society was also represented there. The presentation, a run-through of a 211 page study distributed to interested parties on 16th August, and the discussion of various points was both instructive and helpful. The meeting lasted just over two hours. Our Brotherhood has been resident within the Brookwood Cemetery since March 1982, and this is the first time that we have been included on any such consultation, which gave us some confidence that the present running of the cemetery is in responsible hands.



PRACTICAL TIP

IN OUR TIMES it is remarkable how much attention people pay to their health. Not only do they pay responsible and sensible attention to any signs of *dis-ease* (in the widest sense) and then seek medical care, but they self-diagnose, trawl the internet and magazines for cures and remedies. They take up special diets, resort to supposed cures that go well beyond the bounds of hocus-pocus. And in doing all this they often spend an enormous amount of concern, time, and money. But the body will die, and how much do these people concern themselves with their souls? The soul will live on. We should concern ourselves primarily with its health and wellbeing. Instead of cranky diets, keep the fasts. Instead of trawling magazines and the internet for information on our perceived illnesses, read spiritually profitable books which explain the Faith. Instead of spending money on dubious remedies and cures, give alms generously. Instead of wasting yourself in concern for your outward wellbeing, resort to prayer, participate in life of the Church as fully as you possibly can, for she, the Church, is the hospital in which our inner ills are cured.

“GOD always helps. He always come in time, but patience is needed.”

ELDER JOSEPH THE HESYCHAST, + 1959 A.D.