



FROM THE FATHERS

“WITHOUT ALMS it is impossible to see the Kingdom, for as a fountain, if it keeps its waters within itself, grows foul, so also do rich men when they retain everything in their possession.”

SAINT JOHN CHRYSOSTOM, + 407 A.D.

“THE RICHES of unrighteousness are so called, because they are not riches except to the unrighteous and such as rest in their hopes and the fulness of their happiness. But when these things are possessed by the righteous, they indeed have so much money, but no riches are theirs except the heavenly and spiritual.”

BLESSED AUGUSTINE OF HIPPO, + 430 A.D.

“DO THAT which remains within your power, that is, which is the only remedy remaining to those who have hitherto engaged in so much wickedness: give alms. Which word applies to every thing which is done with profitable compassion. For not he alone gives alms who gives food to the hungry and things of that kind, but he also who gives pardon to the sinner, and prays for him, and reproves him, visiting him with correcting punishment.”

VENERABLE BEDE OF JARROW, + 735 A.D.

*On Sunday, 4th/17th November, the Gospel reading appointed for the Liturgy is the **Parable of the Rich Man and Lazarus** (Luke 16:19-31), and so in this issue we are including a homily on this lection by our **Father among the Saints, Gregory Palamas, Archbishop of Thessalonica** (C. 14th), whose feast day falls on 14th/27th November. The translation below was taken from a version in Russian, published in 1895.*

On the Rich Man and Lazarus

Saint Gregory Palamas

A PERSON'S BODILY NEEDS are satisfied by pooling our means one with another; thus it is with the help of others, whom on our part we repay with our contributions. For one and the same person cannot be an academic and an agricultural worker, a tailor, a weaver, a builder, a cobbler, a physician or accomplished in all the other crafts. Thus it is that each one cannot individually meet all his own needs, and for all alike it is unavoidable that they will have needs, and thus a means, money, was invented, by which what we gain in life and have in surplus is dispensed and our insufficiencies are met. The agricultural labourer trades from the abundance which his labour has provided, and taking a price, buys a home, for instance, or fabrics, and the cobbler sells his shoes and, when he has enough in hand, he meets his requirements. With such mutual contacts we, all of us, run our lives; from this there arose communities and states, for man is a social being.

But in spiritual matters and as regards the virtues, things are not like this. The chaste but unjust person cannot share his chasteness with a just person, and receive justness from him. And the person who is truthful in his speech but impatient, can in no

way get patience in exchange from one who does not speak fairly in those things he relates. And in this sphere, there does not exist any kind of monetary device by which one could gauge exchange rates or assess a fair value. Therefore, brethren, it is necessary and indispensable that we exercise ourselves in all the virtues. It is impossible for anyone who has not achieved any of them [the virtues] to borrow from another, and it is also impossible for the lack thereof to escape condemnation and punishment. Wherefore David says: *A brother cannot redeem; shall a man redeem?* (Ps. 48:8). That is, no one can.

But, O, the incomprehensible love towards mankind of the Master Christ! What it is impossible to give in exchange, in fair measure and true value, for the soul of the virtuous, He has made easy to acquire in another way. Because anyone can by means of earthly efforts and basic physical necessities (that is food, drink, clothing, the funds that each one has, gold or silver - for all this is earth and dust, and there is nothing more contemptible) - anyone by means of these cheap things, giving away the surplus to gain virtue (and everywhere there are paupers with bodily needs), can through distributing them make up the deficiency in his virtues, and escape the punishment due for the lack of them. And this the great Paul demonstrated in the epistle to the Corinthians, calling this sharing *ministering to the saints* (2 Cor. 8:3). And thereafter, he continues: *Your abundance may be a supply for their want, that their abundance also may be a supply for your want* (verse 14). And the Lord says: *Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations* (Luke 16:9). By the *mammon of unrighteousness* understand the abundance of cravings and the lack of relief in alms for those in need.

Wherefore, brethren, as I said, it is incumbent on each one of us to fulfil each of the virtues; but if we do not succeed to fulfil any of them, let us grant relief to those who lack according to our ability. This, according to the proverb, will be our second steer-

ing,* one especially for us who live in the world, whereby we can achieve the salvation of our souls. But if we are negligent even in this *steering*, then great distress awaits us, the unquenchable fire itself and everlasting deprivation. And this very thing the Lord shows in the parable which was read in church.

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day. Every concern of the rich man was directed to his clothing and his expensive clothes, to his table, to drinks and to luxuries. And there was a certain beggar, named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

Do you see the complete indifference of this rich man to the beggar Lazarus? Every day he was sated; his table was laden with every kind of food and with expensive, dainty dishes; and Lazarus craved to have something of the most basic sustenance, such as would hardly sustain one. The one was resplendent, clothed in purple and fine linen, his physical well-being augmented by his attire; but Lazarus' covering was dishevelled and torn, soiled and stinking; he was covered with scabs and infected suppurating sores. The one was seated in a high place, surrounded by lackeys, but Lazarus was laid on the ground, lying at the gates, not even having someone to drive off the dogs.

But why is it that the Lord calls the poor man by name, and the rich man is left without a name? One might say, that it is because the name of that poor man is, according to the Gospel expression, written in the heavens (Luke 10:20), but both the memory and the name of the rich man have been blotted out and perished (Ps. 9:5; Ps. 33:16). For the Psalmist says of such people: *Nor will I make remembrance of their names through my lips* (Ps. 15:4). However, because each of the rich might apply the parable to himself and regard himself such as this one and be moved to repentance, in that the rich man was left name-

less, to this extent the words here do not apply to every rich man; and from among the poor not everyone can count himself a Lazarus, even if he should suffer like him. For in humility it is proper also to endure according to the Master's will. And thus it is that the poor man here is called by name.

The beggar died, and was carried by the Angels into Abraham's bosom. At the award of honours, as a combatant, the beggar is sent forward to receive crowns. However, the Lord in proclaiming that the rich man is not saved, at the same time shows a rich man who is saved, namely Abraham. But He does not refer to him as rich because he possessed something better than riches, which was virtue, in that he always showed fatherly love and a good disposition. For this reason he is referred to by the best that he possessed, that is with reference to his virtue, and for this reason the word Abraham means in translation "father of a multitude." The rich man here, though, was adorned with nothing better than his earthly and temporal riches, and therefore he is simply named after them. But neither is it from riches that we achieve salvation, nor from luxuriating or from heartlessness. Though Abraham was rich, through love for God, kindheartedness and hospitality he not only himself achieved salvation, but also became the abode of the saved. Thus it was also that dead Lazarus was accompanied by the Angels (for they, according to the interpretation of Paul the Apostle, are sent to minister to them who shall be heirs of salvation [Heb. 1:14]) - he was accompanied by them to the bosom of Abraham. And the bosom of Abraham is the land of the living, the abode of those who rejoice eternally, the abundance of eternal good things.

The rich man also died, and was buried. It may be that after death Lazarus was not even buried fittingly, because he had no one to take this in hand. For this reason, the record concerning him says nothing about burial, but here it is added that the dead rich man was buried, and this is mentioned to draw attention to the splendour and extravagance of the funeral of the rich man. Thus it says they

buried the rich man, and *in Hades, being in torment, he lift up his eyes, and seeth Abraham afar off, and Lazarus in his bosom.*

Here below, whenever the rich man saw Lazarus lying at his very gates, suffering from starvation and wallowing in life's flotsam, infirm and unable to move, he paid him no attention; and now himself being found below and experiencing torments, and being unable to escape those torments, he turns his eyes upon Lazarus and sees him on high, abiding in the habitations of rest (Matt. 11:29) with much consolation (see 2 Thess. 1:7), and abiding in the bosom of Abraham. And now, not considering it right to pay him no attention, on the contrary he desires that he himself should not be left unnoticed by the very person whom he formerly had held in contempt. In the place for mercy [*this life*], he did not ask about him and did not notice him; but where truth is inexorable [*the life of the age to come*], there to no purpose he seeks mercy. For it says: *And he cried and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame.*

He limited his request to the most trivial thing, not daring to ask for more, being judged of his own conscience (Titus 3:11). However, he cried out because of the great distance [*between him and Abraham*]. And initially he called Abraham father, so that we should realise that he did indeed belong to the race of people who worshipped God, and should not think that the rich man was tortured as one of the impious. For it was as one without mercy and as a lover of luxury that he was enveloped in the unquenchable flames of the fire, even though by blood he was by descent Abraham's. So he says: *Have mercy on me, and send Lazarus.... for I am tormented;* and he speaks of one to whom he showed no mercy when he was tormented at his own gate. For this reason he did not address his request to him directly. He begs but a drop, and a little wetting to cool his tongue, but does not receive it.

Do you see the recompense and its augmented punishment? Poor Lazarus had never been able to be fed with the crumbs that

fell from the rich man's table; and now the rich man is not only deprived of satiety and of the very cheapest sustenance, but he is also not deemed worthy of but a tiny drop. For, it says, Abraham told him: *Child, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted and thou art tormented.*

Abraham grieved over the rich man being found in the flames, for with compassion he refers to him as his child; he grieves though, I think, not so much over the torment as over the evil which was active within him. For he had never come to a realisation of his sins; he had never understood that it was justly that he was suffering torment. He does not say: Have mercy upon me, for I myself lighted this fire; I brought these sorrows upon myself. In place of sounds of music, applause and shameless songs, I hear screams and howls, and the terrible crackling of the all devouring fire around me; in place of pleasant fragrances I have the stench of the fire; in place of the abundant dishes and drinks and the refinements to tickle the taste buds, my tongue is thoroughly dried up by this fire and I am in need of just a drop of moisture; in place of the lecherous stimulations, this fire now burns my whole body. He said none of this, but only complained of the suffering.

And what does Abraham reply to him? Come to yourself somewhat, and you will agree that justly you were cast into the flame. Call to mind that you in your lifetime had your good things. What you accumulated was good for yourself, everything which it was in your power to choose; all that you concerned yourself with, that you received. That is: you acquired temporal good things. But Lazarus, he says, was in a completely contrary and dreadful situation, in bodily distress. Therefore he is now eternally comforted, as he then temporally bore with misfortune, and you are tormented without relief, because then temporally you luxuriated in everything that would give you pleasure. Why did he say "acquired" and not "received"? He speaks thus unto repentance, for he who has spent his life in pleasures and luxuries,

enjoying it through the abundance of his means, and squandering and ill-using that very abundance, though he might have done some good, will not receive a reward. For instead of a reward he has the present well-being and comfort; whereas the one worn out by indigence and sickness, and manfully enduring all this, counts the ill he suffers physically as a recompense for his sins.

And beside all this, he says, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Do you see, that even Abraham, even had he wanted to, was unable to cross over to those condemned to that place? For, he says, it is impossible to cross the gulf situated between us; even if one wanted to, he could not. *Neither, he says, can they pass to us.* It appears that there are some who are tormented who are not found so deep in that place of flame; these he refers to as “from thence.” But, in general, of those who experience the tormenting fire most fiercely, we dare not even speak. These people must be of limited moral integrity and in this life grew rich by exploitation, something of which the present rich man was not accused. He was condemned not as a predator and offender, but only as one who was not kind-hearted, but was rather a lover of comfort.

Abraham says to him: Just as you preferred to a temperate life one full of delights, dissoluteness and dissipation, so in fairness now wrath, tribulation and anguish have fallen to your lot (Rom. 2:9); and just as you did not in any way communicate with the poor through giving alms (Heb. 13:16), and did not make friends through the mammon of unrighteousness (Luke 16:9), and did not give of your abundance to supply their want (2 Cor. 8:14), thus separating yourself from them, just as evil separates itself from virtue, so now between us, who lived virtuously, and you, who spent your life in evil, there is a great and uncrossable gulf, such that never will it be possible to pass from one side to the other. Thus he demonstrated how interminable and unchangeable is the torment of sinners and likewise the blessedness of the righteous.

However the rich man did not reflect, being completely thoughtless, and he did not desist from his evil, and did not come to understand his situation, but rather intensified his self-justification. And as if no one had ever mentioned that place of torment to him, he says: *I pray thee therefore, father, that thou wouldst send Lazarus to my father's house; for I have five brethren, that he may testify unto them, lest they also come into this place of torment.* It seems as though if he himself had had someone to forewarn him, he would not have done that which condemned him to Gehenna.

Abraham said: *They have Moses and the prophets; let them hear them.* For Moses says in song, as if from the Person of God: *A fire is kindled in Mine anger, and shall burn unto the lowest Hades* (Deut. 32:22); and Esaias in accord with the other prophets says: *The lawless and sinners shall burn together, and none shall quench them* (Es. 1:31). When Abraham said this, he again objects saying: *Nay, father Abraham, but if one went unto them from the dead, they will repent.* And what does Abraham respond again to that? *If, he says, they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.* Speaking thus directly to him: Even during your lifetime you gave no significance to the words of Moses and the prophets; even if you had seen a dead man resurrect, you would not have abandoned your unrestrained lifestyle and your heartlessness, through believing in him. Wherefore, now being confined amidst the fires of Gehenna, justly you are receiving the reward of your harshness and unremitting suffering.

Brethren, this rich man, who had Moses and the prophets, from among whom none had risen from the dead, naturally might be thought to have some excuse, but you and I even hear the One Who rose from the dead for our sakes, Who says: *Lay not up for yourselves treasures on earth... but lay up for yourselves treasures in Heaven* (Matt. 6:19, 20). *Give to him that asketh thee, and him that would borrow of thee turn thou not away* (Matt.

5:42). *Give alms of such things as ye have; and, behold, all things are clean unto you* (Luke 11:41). And if any shall begin to eat and drink with the drunken, and be harsh unto the poor and be miserly, then, it is said, the Lord *shall come in a day when he looketh not for him and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the unfaithful* (Matt. 24:49-51). And thus there is left to us no excuse, *for a man's life consisteth not in the abundance of the things which he possesseth* (Luke 12:15). Let him that has a certain abundance give to those who have nothing, through this he will include himself in the assembly of the saved of father Abraham; and let him that is in need imitate the manliness of Lazarus, *for in your patience possess ye your souls* (Luke 21:19), in humility reminding himself of those in the bosom of Abraham, from whom *all pain, sorrow and sighing* have departed (Rev. 21:4), and there shall abide in him joy and rejoicing and a Divine and unending peace (see Rev. 21:7). Because it was for this that Christ revealed to us through this parable the situation there, so that we, improving through repentance, might be delivered from the punishment which is prepared and be deemed worthy of eternal joy. But if we do not make ourselves better through repentance, then we should fear greatly lest we multiply torments unto ourselves. For, it says, *that servant, which knew his lord's will, ... and did not his will, shall be beaten with many stripes* (Luke 12:27).

He Who suffered for us, was buried and rose from the dead, having told us this and more like it and made us steadfast, ascended into Heaven; He thereby revealed a great assembly of witnesses of His appearing and the truth of the teaching He had announced. As one of the host of the pre-eminent, he naturally adheres to this, who is the subject of the church festivity now appointed, the great Demetrius,** who not only with words bore witness, but who resisted the unbelieving even unto blood (Heb. 12:4), whose body he made an indestructible pillar, imaging forth thereby and presenting a glimpse of the sufferings of the Saviour; becoming itself

a fountain of myron and of miracles, this his body proclaimed the Resurrection of the Crucified One and the power of the Resurrected One. That is why he was vouchsafed such glory in emulating His Passion and dying for Him, and nor would it have been so had He Who had risen, as Lord and as the Only-begotten of the Father (John 1:14), not been King, as the Psalmist says, and been clothed with strength and girt Himself with power almighty (see Ps. 92:1).

So, having before our very eyes this witness to the truth, we should respond to the call of Truth Himself (John 14:6) by living piously; we should abide in that state, and spiritually and bodily keep festival in honour of Demetrius, the most excellent among the saints who contested, so that fortified by him in both soul and body, in both mind and feelings, we may ever have in view and desire and, by our deeds, finally achieve the blessedness which is prepared in the Heavens there for those who here live in the love of God. May we all achieve this, by the grace and love for man of our Lord and God and Saviour Jesus Christ, to Whom is due glory, dominion, honour and worship with His unoriginate Father and life-creating Spirit, now and ever and unto the ages of ages. Amen.

* *This refers to a proverb of the Saint's time, current among seafarers, that if the winds are insufficient, you need to resort to the use of oars, a second [method of] steering or propelling the ship.*

** *It may well be that the Gospel reading which Saint Gregory is expounding was appointed that year on the feast day of the Great Martyr Demetrius, 26th October. In any case, St Gregory was the Archbishop of Thessalonica, where the Great Martyr contested and where his principal shrine exists to this day.*



“WHAT is most harmful to the soul? Narrowness, contention, and repression, for good finds no room in a mind that is narrow, contentious and repressed.”

ATTRIBUTED TO ST. COLMAN EALA, + 610 A.D.

NEW METROPOLITAN OF THE SYNOD IN RESISTANCE ELECTED AND ENTHRONED

AT THE Fortieth Convocation of the Hierarchs of the Synod in Resistance, on Thursday 4th / 17th October, **His Grace, Bishop Cyprian of Oreoi**, who, through the period of incapacity of the recently reposed **Metropolitan Cyprian** and since his passing in May this year, had been the Acting President of the Holy Synod, was unanimously elected as the Metropolitan of Oropos and Fili and First Hierarch of the Synod in Resistance. He was enthroned at the **Sacred Monastery of Sts Cyprian and Justina** on the feast day of the Holy Apostle Thomas the Twin, the following Saturday. A full and very edifying report on the ceremonies has been posted on the Synodal website: <<http://www.synodinresistance.org/pdfs/2013/10/23/E20131023aEnthronisisMetropolitoy10-13/E20131023aEnthronisisMetropolitoy10-13.pdf>>. (You may perhaps find this more easily by going to the **Synod in Resistance website**, clicking on “New on the Site” and going to the item dated 25-10-2012. If any readers do not have internet access, we will willingly send them a print-out - in black and white only - of this report by post.) A few days after these sacred events, His Eminence, Metropolitan Cyprian posted this heart-felt letter on the site:-

“Thou hadst taken upon Thy shoulders our human nature which had gone astray, O Christ, and Thou didst bear it to heaven, unto Thy God and Father.”

† Metropolitan Cyprian of Oropos and Phyle

President of the Holy Synod in Resistance
Phyle, Attica, Greece

Appreciative Words of Thankfulness

9 October 2013 (Old Style)

† Commemoration of the Holy Apostle James,
Son of Alphaeus

I hasten to express my humble, yet heartfelt, blessings and my appreciative words of thankfulness to my beloved Brothers in Christ and my beloved Sisters in Christ, who have demonstrated in so many ways their love and respect for my person, and who conveyed so many greetings to my unworthiness for my Name-day, as well as for my election and my enthronement as Metropolitan of Oropos and Phyle and President of our Holy Synod.

* * *

It is my heartfelt wish, with sincere emotion, that all of you should be continually under the all-luminous, bracing, and consoling protection of our All-Pure Lady and Theotokos, in your journey to the Heavenly Homeland, the embrace of our God and Father, and the glory of the Holy Trinity.

* * *

I also call on the prayers of all of you for my strengthening in this new and lofty service as Metropolitan and President of the Holy Synod. I humbly request your assistance and your accompaniment in loving prayer, that we might be one with another by undertaking together the performance of the two Great Mysteries: the Mystery of washing the feet of the People of God and the Mystery of the union and unification of the Orthodox, to the glory of the Father, and of the Son, and of the Holy Spirit. Amen!

The Least Servant of the Flock of Christ,
Girded About With A Towel,

† Cyprian of Oropos and Phyle

THE HIERARCHS of our Sister Church, the **Russian Orthodox Church Abroad**, sent this message to the Metropolitan:

YOUR EMINENCE, Kyr Metropolitan Cyprian! Your Graces, the members of the Hierarchal Synod of the Resisters, in the Lord dear brethren in the field of Christ,

Christ is in our midst!

We congratulate you on the occasion of your recent patronal feast and on the successful completion of the session of your Church's Synod, which to our combined joy, elected as your President the Most Reverend Cyprian II – the worthy successor of Abba Cyprian, who has fallen asleep in blessed repose. Together with you, we have mourned the departure from us of the founder of the spiritually healthy direction in the Old Calendar movement. We honour Vladyka Cyprian for the fact that he endeavoured to follow the path of apostolic and patristic Orthodoxy, not turning aside to apostasy, fanaticism and sectarianism. This path we ourselves wish to follow, having you as companions-in-arms and valuing our brotherly union. Asking for your holy prayers, we the members of the Hierarchal Synod of ROCA.

THIS fraternal greeting was signed by the President of the Hierarchal Synod of the Russian Orthodox Church Abroad, **His Eminence Metropolitan Agafangel** and six hierarchs who were meeting together with him in Synod on 9th / 22nd October.



“THE REASON why the Holy Spirit comes in the form of a dove: it is a simple, joyous creature, not bitter with gall, not biting savagely, without vicious tearing claws; it loves to dwell with mankind, it keeps one house for assembling; when they mate they hatch their young together, when they fly they keep their formation, the resorts they live in are shared in common, by their billing they pay tribute to concord and peace, in all things they fulfil the law of unanimity. The same is the simplicity of the Church which we need to learn, this is the charity we must acquire, that we may imitate the doves in our love for our brethren.”

HOLY HIEROMARTYR CYPRIAN OF CARTHAGE, + 258 A.D.

Teaching on the Divine Services of the Orthodox Church

by Archpriest Alexander Rudakov

Published in 1890 in Saint Petersburg

The Sacred Things

THE most important sacred things, which are used in the church services, are the following: a) the Cross and icons; b) the sacred vestments and vessels; c) the service books.

§ 10. **The Holy Cross and Icons.** These are the most important adornments of Christian churches and the objects of the reverent veneration of the believers.

§ 11. **The Antiquity of the Use of the Cross.** In olden times, as cruel instrument of execution for the ignominious, the cross was an object of horror and repulsive to the people, but from the time that the Lord sanctified it by His blood and death, it has become a symbol of the redemption of the race of man and the object of veneration for all who are followers of Christ. Even in the very first centuries of the existence of the Church of Christ, the Christians adorned their dwelling places and the places where they met for prayer with depictions of it; they bowed down before it and kissed it, lit candles before it and perfumed it with incense. They showed such veneration of the Cross, according to the words of one of the ancient teachers of the Church, simply in thankful remembrance of Him, Who out of love for us took on the form of a servant and died upon the Cross. So extensively was the veneration of the Cross exhibited among the Christians, that the pagans of the second and third centuries even reproached them for

their adoration of the Cross. Its use from the time of Constantine the Great became even more widespread. Now it stands upon the Holy Table as something indispensable; it crowns the iconostas and the domes of the church; it is placed around the necks of the faithful at their Baptism, and it serves in all circumstances as the seal of anything consecrated to God and the Church.

The form of the Cross. From ancient times, there have been different forms of the Cross. Sometimes they used a three-ended form like the letter “T” in the Latin alphabet. A four-ended form was either the same with the vertical line extended above the cross bar, or depicted obliquely like an “X”. This latter is known as the Saint Andrew’s Cross. The former style is the more common. The need to also indicate the superscription posted above the head of Jesus Christ (Jesus of Nazareth, King of the Jews), and the beam onto which the Lord’s feet were nailed, gave rise to the eight-ended or three-bar Cross. This has long been used widely in churches and especially when the Crucified Christ is depicted on the Cross. [The bottom bar of the three is often shown slanted to remind us that this was in fact pivoted so that whenever the victim of crucifixion pushed up on one foot to ease his suffering and pain, the other would go down, making any relief short-lived. In the Russian practice the slanting bar is usually shown pointing up to the Saviour’s right to remind us that the Thief who repented on His right was received into Paradise. The other side points down. The superscription on the Cross in our icons is not normally that which Pilate placed there, but the confession of the Orthodox believers: Jesus of Nazareth, *the King of Glory*.]

§ 12. **The Origin of the Holy Icons.** The use of icons in church is also extremely ancient. According to tradition, Jesus Christ Himself miraculously imprinted a depiction of His face on a napkin and sent it to Abgar, the ruler of Edessa, who being grievously afflicted with sickness had requested that the Lord visit him and heal him. Another tradition tells us that the Evangelist Luke painted an icon of the Mother of God. During the first three cen-

turies, however, the use of icons was not so overt. The reason for this was the danger that the holy icons would fall into the hands of pagans and be desecrated. From the fourth century onwards, however, as is evidenced by the Holy Fathers of the Church of that period, icons began to be widely used by the faithful both in churches and at home. They were accorded the same veneration as the Lord's Cross: they prostrated before them, lit candles and lamps before them, and censed them with incense. In bowing down before the icons, the Christians have always borne in mind that the worship is not directed to the wood and paints [of the icon], but to Christ and His Saints, who are depicted thereon.

.... to be continued with "*The Sacred Vestments*"



“LET US NOT SEEK on the way what shall be in our homeland. Therefore we must beware lest perhaps we be carefree on the way [this life], and fail to reach our true homeland [Paradise]. Some are really so careless on this journey that they seem to be not so much on the way as at home. They travel reluctantly rather than willingly towards a homeland that is surely already lost.”

VEN. COLUMBANUS OF LUXEUIL, + C. 630 A.D.

“NOTHING is more fearful and full of anguish than that voice which they who depart without abundant almsgiving shall then hear of the Bridegroom, *I know you not* (Mt. 25:12). But may we never hear this voice, but rather that most pleasant and desirable one, *Come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world* (Mt. 25:34).”

SAINT JOHN CHRYSOSTOM, + 407 A.D.

THE COMING MONTH

THE MONTH of November is divided almost exactly into two halves, because on the 15th every year we begin **the fast** in preparation for the **Nativity of our Saviour**, a fasting period less severe than that before Pascha, but one that nonetheless lasts forty days. For lay people, and especially those with young families, living in the consumerist West, it is one of the most difficult to keep because of the omnipresence of the celebration of what has become Mammonmas. However, we should struggle to do our very best and ask advice if difficulties arise. Perhaps the very difficulty of being out of step with the world around us is in fact a blessing. It is a reminder that we are not of this world, that our ways are different from those of society around us even though the name "Christian" rather inappropriately clings to that society. In some ways those of other faiths, Jews, Muslims, Hindus, etc., can be an example to us in that those of them that are conscientious about their religious practices have to live throughout the whole year out of step with Western cultural norms. Those that struggle to do so are in this regard an example to us.

Among the saints we celebrate in November, we have three of the holy Apostles, **St Philip, the Evangelist St Matthew, and St Philemon**, to whom St Paul addressed his epistle. These three, being from the very first generation of Christians, should also be an inspiration to us to struggle to live our Faith to the full, for they particularly lived at a time when the world was against them. Had they (and the thought is inconceivable) made compromises and excuses as we are prone to do, what Christian confession would have survived? In setting out on the course of the Nativity Fast, let us then shake off the excuses and compromises and try our very best to struggle in the way in which, for our own benefit, the Church teaches us.

The Holy Martyr Hieron of Melitene and Thirty Three with him (7th / 20th). St Hieron was born in the city of Tiana in Cappadocia. Raised by a pious mother, he was a kindly and good Christian although distinguished by his great physical strength and skill. The Emperors Diocletian (284-305) and Maximian (286-305) sent a large military detachment headed by Lysias to Cappadocia to eradicate Christianity there, and also to conscript healthy and strong men into the imperial

army. Because he was renowned for his strength, Hieron was naturally one selected for enlistment. He refused to serve Emperors who persecuted Christians. When they attempted to seize him by force and bring him to Lysias, he took a stick and started beating the soldiers who had been sent to apprehend him. The soldiers fled, ashamed of being defeated by a single man. Hieron then secluded himself in a cave with eighteen other Christians. Lysias would not risk losing his soldiers by storming the cave, however, upon the advice of Cyriacus, one of Hieron's friends, Lysias lifted the siege of the cave and withdrew his detachment. Then Cyriacus persuaded Hieron not to offer resistance to the authorities, lest there be bloodshed. Hieron was also granted an angelic visitation, in which his impending martyrdom was foretold, and so he voluntarily handed himself over to Lysias. Lysias ordered the conscripts to offer sacrifice to the pagan gods. Hieron and the other Christians refused to do this, and openly confessed their faith in Christ. Then the persecutor gave orders that they be beaten and Hieron's arm cut off. After being cruelly tortured the martyrs were thrown into prison barely alive, and four days later they were beheaded. Shortly before his death, Hieron requested that his severed arm be sent as a consolation to his pious mother, who at this period had become blind, and this was done. Also a certain rich and illustrious Christian by the name of Chrysanthus ransomed Hieron's head from Lysias. When the persecutions finally ceased, he built a church at the place where they executed the holy martyrs, and he placed the venerable head in it. Thus straight after the martyrdom sacred relics were secured. The bodies of all the Martyrs were secretly buried by Christians, and generations later, in the reign of the Emperor Saint Justinian, during the construction of the church of Saint Eirene, the venerable relics were uncovered and found to be incorrupt.

Our **Venerable Father Columbanus of Luxeuil** (23rd November / 6th December) was born into a noble family in West Leinster, Ireland, circa 540 A.D. Columbanus came of age just as the first great monastic foundations were being established in Ireland. He received a classical education at Clonard, the mother-school founded by St. Finian, where he discovered the three-fold division of prayer, manual labour and study of the Scriptures that mark a monk's life. He was by all accounts quite handsome in his appearance and felt besieged by the sexual temptations so frequently offered by his country women. He struggled against his own strong sexual urges as well. Seeking spiritual counsel,

he was advised that his only hope was to flee from the temptations of the world. In this he met with intense opposition from his mother. Conquering his natural feelings for her, he followed the counsel given him and placed himself in monastic obedience to Saint Sinell, Abbot of Cluaninis. Later he transferred to the celebrated monastery of Bangor to live under the abbot St. Comgall. Columbanus eagerly embraced the asceticism of Bangor, and for many years led a life conspicuous for fervour, discipline, and learning. At about the age of forty he felt God was bidding him to preach the Gospel in foreign lands. At first Comgall declined to let him go, being loath to part with one who had become so great a help and comfort to him, but at length he gave his blessing. Columbanus set sail with twelve companions, and, after visiting Britain, crossed over to France, where they began their apostolic mission. They were received by Gontram, King of Burgundy, who offered them the half-ruined Roman fortress of Annegray in the fastnesses of the Vosges Mountains. Here Columbanus and his monks lived a severely ascetic life, but the fame of his sanctity drew crowds to his monastery. Many asked to be received into the community and the sick came to be cured. After a few years the ever-increasing number of his disciples obliged the Saint to found another monastery. Columbanus accordingly obtained from King Gontram the Gallo-Roman fort named Luxeuil, eight miles from Annegray. Even these two monasteries did not suffice for the numbers who came to follow him, and a third had to be established at Fontaines. Columbanus directed all three houses, but so loved his solitude that he would often withdraw to a cave several miles distant, with only a single companion who acted as messenger between himself and his brethren. Bishop Chamnoald, one of Columbanus's disciples, tells that Columbanus would call out to the wild animals, and that they would come to him at once. Miracles attributed to him include producing a spring of water near his cave, giving sight to a blind man at Orleans, and a miraculous multiplication of bread and beer for his community. Columbanus remained Abbot of Luxeuil for more than twenty years, but sadly there were frequent disputes with the French bishops who did not share his fervent monastic spirituality and his adherence to Celtic practices. Eventually King Theoderic drove Columbanus into exile for refusing to bless his illegitimate children. Columbanus crossed the Alps into the province of Lombardy, where King Agilulph welcomed the exiled saint even though he became involved in a doctrinal dispute with Arian factions. Columbanus found a place to lay his head at the end of his life when King Agilulph of Lombardy gave him

a tract of land called Bobbio, between Milan and Genoa. There the saint repaired the half-ruined church of St. Peter and founded a monastery, which for centuries was a stronghold of Orthodoxy in Northern Italy. He continued to instruct and guide the people who resorted to him. He prepared for death by retiring to his cave on the mountain-side overlooking the Trebbia. His legacy is invaluable. Bobbio in Italy became a citadel of faith and learning, while Luxeuil in France became a nursery of saints and apostles. Men went forth from Luxeuil who carried his teachings throughout France, and to Germany, Switzerland, and Italy. There are said to have been over sixty such disciples, who are accredited with founding over one hundred different monasteries. Columbanus's sacred relics were preserved at Bobbio, and many miracles were wrought there through his intercession.

* * * * *

POINTS FROM CORRESPONDENCE

“I wonder if you could explain something to me on the subject of Transubstantiation. I cannot trace the origins of this in the early Fathers, nor in the Holy Tradition overall. I believe within the Roman Catholic Church it came in around the Middle Ages and the reasons why they brought it in - not very edifying. But when and where and why did this appear within the Orthodox Church. Are there Church documents I can look up concerning Transubstantiation?” - J.M., Aberdeen

REGARDING Transubstantiation, it is no wonder that you could find nothing in the Fathers about it. According to Roman Catholic sources, the term itself was first used by someone called Hildebert of Tours in the immediate post-schism period (late eleventh century), but it appears that the theory itself was not formally adopted even by the Roman Catholics until 1215. The word itself is sometimes used by later Orthodox writers rather sloppily, but we do not accept the theory.

The Orthodox Church has always believed from Apostolic times that the bread and wine that we partake of in the Divine Liturgy are indeed the Body and Blood of Christ, according to the very words of Christ Himself. However, we do not seek to explain the Mystery with the logic of fallen nature. We simply accept it by faith. And, of course, unlike Ro-

man Catholics, we do not accept any development of doctrine - all that we believe was believed from the beginning, though, through the Fathers and the Councils, that belief is often unfolded to us and given clearer expression, when it has been challenged by false beliefs and heresies.

The Medieval Roman Catholics attempted to explain the Mystery in ways that fallen and sinful man could comprehend, and so adopted this theory of Transubstantiation, and in so doing to dispel the Mystery. The teaching being that the substance of the bread and wine is changed into the Body and Blood of Christ, but its “accidents” (that is, its appearance, taste, smell, weight, - everything one can perceive about it) - remain the same. I suppose at one level this is true, but it is a theory crafted to appeal to the mind that has lost faith. One wonders whether that is why it appears to have arisen at about the same time as they left the One True Church. One notices that many things changed in the West with their falling away from Orthodoxy: the iconography, the chanting, monasticism, etc. And there was that shift, which sadly we see the beginnings of in the more liberal Orthodox jurisdictions today, a shift towards establishmentism and regulation, divorced from spiritual love and care.

* * * * *

SIR-UK NEWS

VISIT OF ARCHBISHOP TIKHON

ON THE FEAST of the Protection of the All-Holy Mother of God, Monday, 1st / 14th October, **His Eminence Archbishop Tikhon of Omsk and Siberia**, the First Hierarch of the **Russian True Orthodox Church**, visited Saint Edward Brotherhood. His Eminence was accompanied by **Mother Evfrosnia of the Lesna Icon Convent in Normandy, France**, and **Dr Vladimir Moss**, who is currently with their jurisdiction. Earlier that day they had visited Winchester Cathedral. The Archbishop was shown our church, where he venerated the sacred relics of Saint Edward and the other holy things, and then taken to the Exhibition Room, the candle factory and the book-binding room. Having eaten lunch on their way back from Winchester, our guests did not want any refreshments, but they stayed with us and chatted for about an hour and half.

NEW CATECHUMENS

ENTIRELY due to the negligence of the Senior News Editor (me), we neglected to record in the last issue that on Sunday, 16th / 29th September, **Ivan and Romyana Nenov** of Northolt, Middlesex, were made catechumens at Saint Edward's. Ivan was named for the **Venerable John Kukuzelos of Athos**, whose feast day falls on 1st / 14th October. St John, like Ivan, was Bulgarian by birth. Romyana, not having a Christian name formerly, was named **Nedelya**, the Bulgarian translation of the name of the **Holy Great Martyr Kyriaki**, whose feast day falls on 7th / 20th July. May they both withstand the temptations which the evil one will now assail them with, and make progress in faith, life and understanding, that they may be granted the grace of Holy Baptism.

TWO FUNERALS AT BROOKWOOD

THE FUNERAL of **Constantine (Andrew) Davis** was chanted at Saint Edward's on Friday 4th October. After he had been laid to rest, his family provided a Mercy Meal for all the mourners in the Old Mortuary Building. His daughter, **Carol**, also included among the floral tributes a beautiful hamper of vegetables with a loaf of home-made bread baked in the form of a Russian Cross. This, she said, was for the Brotherhood and it was much appreciated. To the best of our knowledge, none of the mourners were Orthodox Christians, but they followed the service with quiet reverence, and many of them spoke of how moved they had been by the Orthodox service.

FOR THE FIRST TIME in our 31 year existence here at Brookwood we had a monastic funeral when, on 9th October, we laid the **Monk Ephraim** to rest. For Fr Ephraim there were no family mourners, but friends from the past and those who had known him and cared for him in his last years came from across the south of the country. Among the mourners we were pleased to welcome the **Mitred Archpriest Benedict Ramsden from Totnes, Devon**, with his Matushka and his daughter, Sophie. As we mentioned in our last issue, Fr Ephraim had earlier helped Fr Benedict in his invaluable ministry to vulnerable people. After the interment, **Vasileos and Evphi Calcanteras** provided an ample Mercy Meal in the Old Mortuary building for us all.

NEW BABY IN PARISH

A DAUGHTER was born to **Nicolas and Yordanka Kalnakov of Southall** on Tuesday 25th September / 8th October at Hillingdon Hospital. In the evening, battling against the traffic heading for the game at Wembley, we visited mother and baby and read the first-day prayers in the maternity ward. On the eighth day, the following Tuesday, the prayers were read for the naming of the baby at the family home in Southall. She is named **Olivia** after the **Holy Martyr Olivia of Palermo**. May she in time be deemed worthy of the grace of Holy Baptism.

MORTUARY ROOF FUNDING

ALTHOUGH we have made only two slight and oblique references to the need to raise funds to **re-roof the Mortuary**, our next, and we hope last, major project for a number of years, kind readers have already responded. In October alone we have raised a further **£2,866.57**, which has been deposited in the **King Edward Orthodox Trust Co Ltd Building Fund** account with the **Charities Aid Foundation**. Naturally we welcome any further donations! Being made to a registered charity, such donations may be gift-aided. God bless all for helping.

PRACTICAL TIP

AS will be apparent from our “Thank You” listing in the calendar insert every month, most of our people are reasonably good in this (one) respect. However, this practical tip was inspired by a lady who contacted us and was extremely exercised by the thought that she might get to church early! The thought occurred to me in replying to her, though I did not express it, that, if she came early, she could help light the lamps, polish some of the brass, or scrape dropped candle wax off the floor. To broaden the idea, every committed parishioner should be contributing to the support of their parish by in some way working for the parish. Just to come and attend the Sunday Liturgy and put something on the collection plate or in the alms box, is not really supporting your parish. As your abilities and circumstances allow, you should also be doing something practical to help. The parish church is not simply a take-away service; it is something which everyone concerned should be working to help and support. In that way it will flourish and you will receive a blessing.