

# *The Shepherd*

## *An Orthodox Christian Pastoral Magazine*

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### FROM THE FATHERS

"PEOPLE who have no natural inclination to good must not be discouraged and give way to despair. They must not cease striving after a virtuous life, pleasing to God, however inaccessible and unattainable it is to them. They too must take thought and have a care for themselves as best they can. For, although they may not reach the summit of virtue and perfection, by taking thought and caring for themselves in every possible way they will either become better or, at least, not worse - and this is no small profit to the soul."

*Venerable Antony the Great of Egypt, 250-350 A.D.*

"WATCH YE, stand fast in the Faith (1 Cor. 16:13). Not in the wisdom that is without, for there it is not possible to stand, but only to be borne along, though *in the Faith* you may stand. Be courageous, be strong. Let all things be done in love (1 Cor. 16:13). Now in saying these things he [Paul] seems to advice, but he is reprimanding them as indolent. Wherefore he says: *Watch*, as though they slept; *Stand*, as though they were rocking to and fro; Be *courageous*, as though they were playing the coward; *Let all things be done in love*, as though there were dissensions. And the first caution is with regard to deceivers, namely: *Watch, stand*; the next to those who plot against us: Be *courageous*; the third to those who make parties and endeavour to distract: *Let all things be done in love*, which thing is the *bond of perfectness*, and the root and fountain of all blessings."

*Saint John Chrysostom, 354 - 407 A.D.*

"THE LIFE in which you are careful with yourself is not meant to be one that deprives you of all comfort, giving nothing in return. On the contrary, such a life, with the unceasing remembrance of God and obedience to one's conscience, is in and of itself a tireless source of spiritual joys, to which earthly joys may be compared like absinthe to honey."

*Blessed Theophan the Recluse, 1815 - 1894 A.D.*

*OCTOBER begins with the feast of the Holy Protection of the Most Holy Mother of God (1st/14th), and on the same day the commemorations of three sainted church singers: St Romanus the Melodist (+556 A.D.), St John Kukuzelis (12th century), and St Gregory the Singer of Athos (+1355). It seems appropriate therefore to include the following instruction on the ministry of church singing, written by one of the spiritual luminaries of nineteenth and early twentieth century Russia. Much of what Mother Thaisia (+ 1915) writes about church singing can, of course, be applied to many other ministries in the liturgical life of the church: reading, altar-serving, serving in the clergy, bell-ringing, even preparing the vestments, caring for the cleanliness and good order of the church and a host of other things, which should be done with the care and attention that the Eldress says should characterize our chanting.*

# ON THE DUTIES OF A CHOIR SINGER

From "Letters to a Beginner"  
by Abbess Thaisia of Leushino Convent

*Cursed is the man that doeth  
the work of the Lord carelessly (Jer. 48:10)*

YOU HAVE BEGUN to sing in the choir; therefore, you glorify the Lord in the image of the heavenly hosts, who ceaselessly sing praise to the glory of their Creator and Lord. How fortunate you are! But do you acknowledge the full sacredness and importance of this godly work, which incomparably more than any other work is worthy to be called "godly work?" If not, then it is not superfluous to remind you of the threatening and terrible words of the Prophet: *Cursed is the man that doeth the work of the Lord carelessly* (Jer. 48:10). You see to what a terrible accountability those are liable who negligently and carelessly perform the work of serving God. The chanter (or singer) is the "mouth of the Church," i.e., of the society of believers who are praying in church; while singing prayers and hymns, he pronounces them not only for himself, but in the name of all who are present in church, and as all who are praying pronounce their prayers through the mouths of the singers, these last are the "mouth of the Church." *Chant unto our God* (Ps. 46:7), the Church invites them, but *chant ye with understanding* (Ps. 46:9). Consider and take heed: of Whom do you sing, to Whom do you pray, before Whom do you stand? You stand before the One before Whom the angelic ranks stand and walk with fear, covering their faces! You sing praises to the One to Whom all the heavenly powers ceaselessly proclaim: "Holy, Holy, Holy, Lord of Sabaoth!" Understand how high the work of the chanter is. Understand and admire the mercy of God, Who allows even earthly sinners to bring praise unto Him! This heavenly work is the work of an angel and not of a man "having unclean lips," as the Prophet Esaias expressed, having heard heavenly singing: *Woe is me, for I am pricked to the heart; for being a man, and having unclean lips, I dwell in the midst of a people having unclean lips* (Es. 6:5). And you, infirm, weak, and sinful, have been entrusted with such a great work. This talent which has been entrusted to you by the Lord, is a talent which you must bring forth and increase by employing it with understanding. With all humility and fear towards God say mentally to your soul: "Behold, my soul, the Master entrusts thee with a talent: receive His gift with fear;" and "thou hast heard the condemnation of him who hid his talent, O my soul: hide not the word of God, but proclaim, sing of His glory, increase the gifts of grace entrusted to thee, and thou shalt enter into the joy of thy Lord" (Stichera on *Lord, I have cried* and on *Lauds*, Great and Holy Tuesday).

*The Lord is not slack concerning His promises* (11 Peter 3:9), (i.e., will not delay to fulfil them) to come again and exact an account from His slaves, whom He entrusted with His goods, His gifts and talents; take care, that you not hear the dreadful condemnation: *Take from her My talent*, which she didn't wish to bring forth with great labour, and *cast ye the unprofitable servant into outer darkness* (cf. Matt. 25:28, 30). The great labour of a chanter consists in this, that all the strengths which have been given to him from the Lord's talents he unremittingly applies to the glorification of God. Sing to the glory of the name of God, sing not only with the lips and voice, but sing with heart, sing with mind, soul, will, desire, zeal - with all your being. This is what it means to *chant with understanding*. The singing of the chanter passes over to the

hearts of those who are praying; if the singing proceeds from the heart, it meets the heart of the listener and so influences him that it is able to rouse him to prayer, to incite reverence even in those minutes when the heart itself is distracted and hard. Often it happens that those who enter the church without any eagerness toward prayer, from compulsion or from propriety, begin to pray fervently and tearfully, and leave church in quite another frame of mind, in a spirit of tender feeling and repentance. Such a revival is produced in them by the magnificent service and fine singing. And conversely, often it happens that those who enter the church with the intention to pray from the soul, to pour out before the Lord their sorrowful soul, when they hear scattered, careless singing and reading, themselves little by little become distracted, and instead of profit they find harm, they receive no consolation and, having been tempted by the conduct of the singers, involuntarily fall into the sin of condemnation. And as the Lord says about those who cause temptation: *Woe to that man by whom the offence cometh; it would be better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea* (cf. Matt. 18:6, 7 and Luke 17:1, 2). If such is the terrible judgment of the Lord against everyone *who shall offend one of these little ones* (Matt. 18:6 and Mark 9:42), i.e., those who believe, then do not chanters, and generally all those of a clerical office who cause temptation, deserve an even more terrible punishment, who by their vocation ought to serve as a good example to others, and not as a temptation? And so fear lest through tempting behaviour on the cliros [*the area where the choir stands - ed.*], through careless singing and dispersed conduct, you pour the poison of temptation into the hearts of those who are praying, and so be subjected to the punishment promised to those who tempt! Fear "to do the work of the Lord carelessly," in order not to hear that curse which is threatened accordingly! Strive with all your strength to concentrate attentively on the words which you pronounce; pronounce them in such a manner that they come from the depths of your soul, which is singing together with your lips. Then the sounds of the vivifying current of your hymn will pour into the souls of those who hear them, and these souls, being raised from the earthly to the heavenly, having laid aside all earthly care, will receive the King of Glory Who is borne in triumph by the Angelic Hosts. Will you believe my words if I tell you from the narratives of the Holy Fathers that not only the human soul can be softened and moved by good spiritual singing, but even animals, those speechless creatures, somehow instinctively bow before it?

Have you ever chanced to read the life of the Athonite monk, St John Kukuzelis [*feastday: 1st/14th October*]? There are mentioned the following two events from the life of this great singer. Once he was pasturing the monastery's herds of sheep and goats. (Having entered one of the Athonite desert monasteries, John hid his position in the imperial court, calling himself a simple shepherd, and thus was sent to pasture the monastery's herds in the desert.) While sitting near his flocks at pasture, John began to sing the divine songs he had formerly sung in the imperial choir. His melodious voice flowed in the open desert, and John surrendered his whole soul to the singing, resting in the thought that he was alone in the desert and no one was hearing him. Meanwhile, his sheep and goats left off grazing and surrounded their singing shepherd; as if holding their breath, they stood motionless before him, directing their eyes to him as though fascinated by his angelic singing.\* Behold deeply spiritual singing, coming forth from the depths of the soul and conscious mind! It is able not only to inspire a

rational soul and lift it towards its Creator, but to reach even speechless and irrational animals.

Once, according to custom, John sang the Akathist to the Mother of God together with other singers on the right cliros. After the vigil he sat down in a stall (a monk's seat) in front of the icon before which they sang the Akathist, and being weary he slumbered lightly. Suddenly a gentle, sweet voice woke him with the words: "Rejoice, O John!" John jumped up; before him stood the Mother of God in the radiance of heavenly light. "Sing and do not cease singing," she continued, "and for this I will not forsake you!" At these words the Mother of God placed in John's hand a gold coin and became invisible. Do you see of what great honours those zealous singers are thought worthy while still here on earth, who not only with their lips, but also with heart and mind sing of the Lord and His Most Pure Mother! Indeed, how will we avoid the just judgment of God for our listlessness and laziness and negligence, on account of which we wilfully turn even the greatest gifts of God into our own property, which we dispose of as we want, according to our evil will and sinful habits. What a wonderful and great gift - the gift of a voice and the ability to sing! They are given to us for this, that with them we might both glorify the Lord ourselves, and incite others to do the same. And how often we turn these talents to our harm: becoming proud of them, we abase our neighbours who don't have them, we are idle in using them properly to the glory of God, and when we do, we do not use them in a fitting manner, nor as is required by the majesty of these gifts. *May the Lord therefore give thee understanding* (II Tim. 2:7) to apprehend the height of your vocation in the office of singer in the chorus of the Heavenly King. Bring the gift as a sacrifice to its Giver, for *what has thou that thou didst not receive?* (I Cor. 4:7). Are not all our talents and abilities from the all-generous God, and will He not require from us an account of their use? Having arrived at the cliros and stood in your place, first of all cross yourself and bring to remembrance that you have come before the invisible face of the King of Glory, Whom at this very moment, as always and ceaselessly, all the heavenly hosts glorify, and that presently your feeble and insignificant voice must join this celestial praise. Impress this upon your consciousness, turn mentally to yourself and say to yourself, i.e., to all the powers of your soul: mind, thoughts, heart, will, zeal, and the rest: *Come, let us worship and fall down before Christ, and let us weep before the Lord Who made us!* (Ps. 94:6). The Lord will protect the good free-will actions of your heart, will give you His grace, will renew your powers, and, as the perfume of sweet-smelling incense, your singing will ascend before the Altar of the Most High. For strengthening and consolation remember more frequently the most sweet words of the Mother of God to her wonderful singer John: "Sing and do not cease singing, and for this I will not forsake you!" Believe and hope that the Most Holy Mother of God will not abandon you either in this extremely difficult world, nor in the future blessedness, where she will "vouchsafe crowns of glory unto those who sing hymns of praise" to her. \*\* Amen.

\* *Athonite Patericon*, 1897, Part II, pp201-206 (Oct. 1).

\*\* Cf. Canon to the Mother of God, tone 4, Irmos 3.

*Abbess Thaisia's "Letters to a Beginner" were published in English translation by the St Xenia Skete Press, Wildwood, California, in 1993, whence the present instruction was taken.*

# CONCERNING PRAYER

Its Inner Qualities and Outer Effects

Lord, teach us to pray (Luke 11:1)

According to the Teaching of the Sacred Scriptures,  
the Holy Fathers, and the Teachers and Writers of the Church

A Translation from a Booklet Published  
by the Russian Skete of the Prophet Elias on Mount Athos.

Translation by Mrs Valentina B. Merritt of Brookwood, Surrey

Continuation from the last issue

## 5. Fasting

*When they had fasted and prayed they sent them away (Acts 13:3)  
(Anna) served God with fastings and prayers night and day (Luke 2:37)*

THE CHIEF of the virtues is prayer; their foundation is fasting. The combination of fasting and prayer is wonderful! Prayer is powerless, if it is not rooted in fasting; and fasting is fruitless, if prayer is not built upon it - *Blessed Bishop Ignatius Brianchaninov*.

The table of a man who continually perseveres in prayer is sweeter than the scent of musk and the fragrance of perfumes, and the lover of God yearns for this as for a priceless treasure. Take for yourself the remedy of life from the table of those who fast, keep vigil, and labour in the Lord, and so raise up the dead man in your soul. For the Beloved reclines in their midst bestowing sanctification and He transforms the bitterness of their hardship into His ineffable sweetness. His spiritual and heavenly ministers overshadow both them and their holy foods. I know one of the brethren who has seen this with his own eyes - *Venerable Isaac the Syrian*.

The man who during his whole life loves the conversation of these yoke-mates, fasting and vigil, is a friend of chastity. Just as the satisfaction of the belly is the source of all evils, and as the slackness of sleep kindles the lust of fornication, so fasting, vigil, and wakefulness in God's service by withstanding the sweetness of sleep through crucifying the body throughout the day and night, are God's holy pathway and the foundation of every virtue - *Ibid*.

As the desire for light is natural to healthy eyes, so the desire for prayer is natural to the fasting which is observed according to reason - *Ibid*.

Be on your guard, moreover, not to exhaust your body completely, lest lethargy gain strength against you and chill your soul to the savour of her work. It behoves every man to weigh his discipline as though on scales. At a time when you have taken your fill, be on guard for a while against being free with yourself - *Ibid*.

The fast does not bring the benefits that it should: *In the day of your fast*, says the Lord, *ye do your will (Es.58:3)*, that is, your evil thoughts, and you offer them as whole-burnt offerings to the idols, that is to the passions, which you recognise as if they were gods, and you offer them the sacrifice of your freewill, which is more precious than any smoke [*of sacrifice*], and which should be dedicated to Me, through your good deeds and the purity of your conscience - *Ibid*.

The foundation of every good thing is contained in the two following practices: to collect yourself in solitude and always to fast, that is, wisely and reasonably to establish for yourself a rule concerning restraint of the stomach, to remain in one place without going about, and constantly to have one's attention in thoughts of God. From this comes a humbling of the feelings, from it comes soberness of the mind, from it a taming of the wild passions which rise up in the body, from it comes illuminated movement of the thoughts, diligence regarding the practice of the virtues, remembrance of death; from it man's true freedom - *Ibid.*

At the very outset the devil exerts himself to impede the continuous prayer of the heart; and then he incites grumbling against the established times of prayer and against the rule which one has to fulfil physically. And in this way, at the outset the thought is surrendered perhaps to the weakness of partaking of a little food before the time, or some other inconsequential and slight thing... and then, one after another, other things will rise up within - *Ibid.*

If, through self-will, we exhaust our body, so that the soul becomes exhausted as well, such aggravation is senseless, even if it is undertaken in order to achieve some virtue - *Venerable Seraphim of Sarov.*

Unreasonable fasting is as harmful or even more harmful than intemperance itself. The enfeeblement of the body, which ensues from lack of nourishment, prevents one from completing one's prayers in the required quality and with the required strength - *Blessed Bishop Ignatius Brianchaninov.*

... to be continued with "Tears

## THE COMING MONTH

UNUSUALLY October is a month in which no Great Feasts fall, although among the Russians, and particularly among our Cossacks, the feast of the Protection of the Mother of God (1st/14th October) is kept with a solemnity much as the Great Feasts have. I remember a Russian priest in the United States pointing out in his sermon on this day, that at first it appears paradoxical that the Russians, a Slavic people, keep this festival whereas among many Greeks it is hardly known, when in fact it was inaugurated to celebrate the deliverance of the City of Constantinople, a Greek city, from an incursion of the Slavic peoples. But, he pointed out, this should remind us that nationalistic and philetic considerations should always be placed below those of the Faith. In fact, although the feast was instituted as a thanksgiving for the deliverance of the City, it has taken on a much wider significance, and the faithful regard it as a celebration of the continuing witness of the Mother of God's protection of the faithful people.

Among the Saints in October:-

Venerable Ywy (8th/21st) belonged to a British family, but whether one from Britain itself or from Brittany is not known. His parents wished him to enter the military service, but desiring to follow Christ, he received the clerical tonsure and so was exempted from taking up arms. When his parents died, he went to Lindisfarne and placed himself in obedience to the great Saint Cuthbert, who subsequently ordained him to the diaconate. He was known in his lifetime to be a worker of miracles, and an

early French life of the Saint relates that fleeing the glory of men, he left Lindisfarne and settled in Brittany where he ended his earthly course. He died c. 700 A.D. His relics came to repose at Wilton in Wiltshire and although the exact circumstances of this are unclear, the fact that they came to repose there was miraculous. According to the French version, the relics were being returned to England (perhaps so that they could be taken to his monastery at Lindisfarne). The English version suggests that the relics, already in the North, were being taken South to escape the incursions of the heathen Danes. In any case, in the course of their journey, those translating the sacred relics stopped for the night at the Convent in Wilton, where they placed them for the night in the Chapel of St Edith. When in the morning, they came to continue their journey, they found that they were unable to take up the reliquary and it remained there. St Ywy was greatly honoured in Cologne where in all probability they had a portion of the sacred relics.

Venerable Euthymius the New of Thessalonica (15th/28th) was born in the village of Opso in the province of Galatia, and was brought up by his pious parents in the Christian faith. When his mother was widowed, she desired to settle her son by having him marry. Being obedient to his mother's wish, he married, but when his wife had given birth to a child, he considered that this was sufficient consolation for his wife and mother, and at the age of eighteen he secretly left home to take up the narrow way of the monastic life. He joined a monastic community on Mount Olympus and remained there in monastic obedience, progressing in prayer and fasting for fifteen years. From Olympus he sent his wife and mother a cross as a comfort to them, and urged them to follow his example and take up the monastic life. He then moved to Mount Athos, where he received the Angelic Schema and lived for three years as a hermit. It was then revealed to him that he should move again and he settled on Mount Peristera to the east of the city of Thessalonica. Now known to be a God-bearing Elder, he collected a number of disciples and founded a monastery dedicated to Saint Andrew. People from all positions in life began to resort to him for spiritual counsel and help, and his monastery grew large and illustrious. Wishing to have the saint closer, the citizens of Thessalonica, founded another monastery nearer their town, and this the saint gave over to a community of nuns of which he was the spiritual father. He guided both monastic houses for fourteen years, and in 1889 A.D. on the Holy Mountain, peacefully died having made a pilgrimage to Athos. His sacred relics were taken to the city of Thessalonica as a protection for that great city.

Two other renowned saints of Thessalonica also celebrate in October. The holy Great Martyr Demetrius the Myron-Streaming (26th October/8th November) was born in the city, and followed his father as the city governor. During the reign of the Emperor Maximilian, instead of attempting to extirpate the Christian faith as was expected of him, he vigorously promoted it and attempted to bring his people away from the worship of the idols. When this came to the ears of the Emperor, he ordered that Demetrius be imprisoned, and he was put to death by been pierced with a spear. It is said that when they speared him, he raised his right arm, so that he would be pierced in the right side as his Saviour had been on Golgotha. His faithful Christian slave, Lupus, was martyred shortly after the saint's death, because he took a portion of Demetrius' blood stained clothing and with it healed many of the sick in the city. He was apprehended and beheaded. Lupus' feastday falls on 23rd August on the Church

calendar. From the sacred relics of St Demetrius there flowed a healing ointment, myron, which flowed in such abundance that special channels had to be made to allow it to flow away from his reliquary. This miracle, from which the saint derives his title, continued for generations, and is attested to by historical and archaeological evidences.

The holy Martyr Nestor (27th October/9th November) was another follower of Saint Demetrius. At that time the pagan party in Thessalonica had a gladiatorial champion, Lyaeus, who had challenged many Christians to fight him and had killed them all to the delight of the other pagans. Nestor, a young Christian, came to Saint Demetrius, when the latter was imprisoned, and asked his blessing to combat with Lyaeus. In the contest he slew the brute, but this greatly displeased the Emperor and the whole pagan populace, and Nestor was executed. In some icons of St Demetrius, he is depicted riding a horse - (a red one, whereas St George has a white one) - and he is shown spearing a gladiator. This is Lyaeus, and Saint Demetrius is shown slaying him because it was with his blessing that the brave Nestor slew him, and because by his contest he did to death the proponents and champions of paganism.

## POINTS FROM CORRESPONDENCE

*"I suppose the Synod has to bash the Patriarchate in the Wolf. As I am forced by circumstances to live in both worlds it is always a stab in the heart" - S.N., London S.W.5*

I AM SORRY that you think that "the Synod has to bash the Patriarchate in the Wolf [*this is the nickname for "The Shepherd" awarded us by the late Father Archimandrite Barnabas of New Mills, and which we gladly use - ed.*], because it is a completely mistaken notion. The magazine is nothing more than the mouthpiece of our Brotherhood; it cannot claim to speak on behalf of the Synod. Just as one could not say that the R.C. parish of St Hugh in nearby Knaphill can represent the whole R.C. Church in their parish magazine, so you cannot say that our "Shepherd" can lay any claim to represent the Synod.

Secondly, as you sent your letter at the beginning of August, I presume you were upset by three news items in our August issue, which were critical of some events in the life of the Patriarchate. I do not think that you can fairly describe this as "bashing" the Patriarchate. All three items were already in the public domain - all that we did was to repeat them and, as we often do, add modest comments.

On a deeper level, I do not think that the Synod, and I certainly do not believe that our community, has any mandate to "bash the Patriarchate" or any other church organisation. That would be party-spirit and not Christian. Surely the Synod's relationship with Moscow should be guided, as she is a temporary church administration, by a hope that one day circumstances will permit the re-union of the two administrations.

It is because of this, that we are distressed by abuses within the Patriarchal system. For this reason we point them out; both to call the Patriarchate to repentance - the repentance which can be the foundation of our re-union; and to warn our own people and others of the spiritual dangers involved in these abuses.

If you deny us that freedom, and we are not permitted to speak out against any wrong in church life, then surely it is as if you accuse St John the Baptist of "bashing" Herod and Herodias, whereas most Christians throughout the ages have honoured him for speaking out against the wrong. I cannot for a moment compare myself with the Baptist, of course, except that in the instance which has offended you, I was trying to speak out against wrong. If one has to speak out against wrong, as the Baptist did, with regard to personal sins, how much more as children of the Orthodox Church we have a duty to speak out against wrong in the life of our Church.

I think that if you study what we publish in the magazine, you will see that, although for conscience sake we are within the Russian Church Abroad, and are loyal to her hierarchs (not always uncritically so!), year in year out, we try to reflect what is happening in the Patriarchate fairly - often pointing out apparent abuses, but also giving encouragement - (an ant encouraging an elephant!!!) - where we believe this is due. In fact by readers in our former American colonies, we seem to be thought of as being exceptionally "moderate," - I hope that does not mean "neither hot nor cold."

## FROM THE SACRED CANONS

"IT IS RECOMMENDED that none of the brethren dare to prefer himself impertinently over those before him, but that each of them appreciate the status assigned to him by God; and that later workers refer back to earlier ones, and not dare to do anything in defiance of their opinion. As for those who have the hardihood to scorn anyone among those before them, let them be suitably curbed by the Council.,,

Canon 95 of the 141 Canons of the  
Holy Local Council of Carthage, 418/9 A.D.

## RELICS OF ST LUKE

THE SACRED RELICS of the Holy Apostle and Evangelist Luke have been taken from Padua in Italy and restored to Thebes in Greece, the reputed birthplace of the saint. For centuries the relics were venerated in Constantinople, but during the Crusader sack of the city and the subsequent establishment there of a Latin Patriarchate they were removed to Italy. The welcome return of the sacred relics to the Orthodox was arranged when a request was made by the church in Thebes.

## REPOSE OF ARCHBISHOP ANTONY

ONE OF THE SENIOR HIERARCHS of the Russian Church Abroad, Archbishop Antony of San Francisco and Western America, the successor to Saint John of Shanghai in that see, reposed in the Lord on Saturday 10th/23rd September, just after midday. He was 92 years of age and had been a monastic for almost seventy years, a disciple of the Blessed Elder Ambrose of Milkovo (Serbia), whose life he published. Archbishop Antony was ordained in 1934, and consecrated as Bishop in 1956. He was appointed to the San Francisco Archdiocese in 1968. His body is to be taken to the Holy Trinity Monastery in Jordanville, where a monastic funeral service will be held and

where the aged hierarch will be laid to rest. One of his spiritual children writes of him that "he was a great man, and a wonderful example of the 'old school' of Russian hierarchs." His love of the beauty of God's house, of the Divine services, and his zeal that all things should be done to the glory of God, was apparent to all who knew him, as was his love and concern for all Orthodox peoples, regardless of their nationality. Having lived in Serbia in his youth, he was deeply grieved by the NATO bombardment of that country last year. Father Peter Perekrestov, the diocesan secretary, in posting news of the Archpastor's death, ends: "Memory Eternal to a kind, humble and great Servant of Christ, Vladika Antony!"

## "DOMINUS IESUS"

CARDINAL JOSEPH RATZINGER has caused great consternation among the various Protestant denominations by ordering Roman Catholic bishops not to refer to the Protestants as "sister churches." The document, "Dominus Iesus," published by the Vatican's Congregation for the Doctrine of the Faith, of which the Cardinal is Prefect, also declares that "churches which do not have a valid Episcopate and the genuine and integral substance of the eucharistic mystery are not Churches in the proper sense." This seems to be a restatement of traditional Roman Catholic doctrine, and the surprise it has caused worldwide can only stem from Rome's rather misleading involvement in ecumenism over the last thirty years. The Orthodox Churches appear to be exempted from the Cardinal's condemnation as being Churches which "do not accept the primacy of the Bishop of Rome," but retain "apostolic succession and a valid Eucharist." Sadly in ENI Bulletin 00-0342 Olivier Clement of Paris is quoted as "a prominent Orthodox theologian," and he comments, that it was "an act of blasphemy against the church to say that the eucharist celebrated by Anglicans and Protestants is empty." His views run counter to traditional Orthodox beliefs. Over the centuries the gulf between the Roman Catholics and the Orthodox has been widening, and this sad process has accelerated tremendously in the last two or three generations, particularly with the collapse of even their traditional piety among the Roman Catholics. Although the Cardinal's statements have caused such a brouhaha amongst the ecumenists, they might in time be seen to be one small step towards the foundation of a spiritually sober and balanced "ecumenism" between the Orthodox and the Roman Catholics. Perhaps we Orthodox should welcome them.

## ARCHBISHOP GREGORIOS CHALLENGES PRESS MISREPRESENTATION

RECENTLY, a number of press articles reported that the "Œcumenical Patriarchate had canonised a Roman Catholic saint." This piece of misrepresentation stemmed from the fact that the Church of Constantinople had included St Stephen of Hungary in its calendar of Saints. In many of the reports it was presented as an "ecumenical milestone." In an excellent letter to the Roman Catholic journal, "The Tablet" (16/9/2000), His Eminence Archbishop of Gregorios of Thyateira and Great Britain pointed out that St Stephen lived before the Great Schism of 1054 and was a member of the One, Holy, Catholic and Apostolic Church. He writes: "That he looked towards the Western Patriarchate therefore in no way detracted from his Orthodox

faith." He added: "The practice of the Orthodox Church would not permit the formal canonisation of one who had not been in communion with it on his or her death."

## PRIEST APPOINTED FOR BRADFORD PARISH

FATHER HIEROMONK AVRAMII, a convert to Holy Orthodoxy who was formerly a parishioner and choir member in the London Russian Orthodox Church, and was subsequently tonsured in the monastic brotherhood of the Monastery of St Job of Pochaev in Munich, has returned from Germany to take up his appointment as the pastor of the St Nicolas Parish in Bradford, Yorkshire. The parish there has not had a resident priest for thirty years or more, and has been served by visiting clergy from London. Fr Avramii will live at the Church House, 29 Claremont Villas, off Morley Street, Bradford 5; telephone 0274 480 046. He will also help Father Vadim Zakrevsky serve the newly re-inaugurated Holy Protection Parish, Dublin, in the Republic of Ireland. We hope that Father Avramii's priestly ministry in England and Ireland will be greatly blessed.

## ABBESS SERAPHIMA'S FORTIETH DAY

THE FORTY DAY LITURGY for the newly-reposed Abbess Seraphima was celebrated on Saturday 10th/23rd September at the Convent of the Annunciation. Fathers Alexis and Peter Baulk concelebrated, assisted by Fr Protodeacon Christopher Birchall (visiting from Vancouver) and Hierodeacon Sabbas. After the Divine Liturgy, which was sung in Slavonic, English, Greek and Arabic, a memorial service (pannikhida) was chanted in the Convent chapel. And after the participants had been given coffee and refreshments by the sisters, a second pannikhida was chanted at Matushka's grave in Gunnersbury Cemetery. For the occasion, the sisters had prepared copies of the address given by His Grace Bishop Kallistos of Diokleia on the day of Mother Seraphima's funeral, and these were distributed with (corrected) copies of the obituary we published in this magazine last month and with icon prints of the Mother of God, the Directress. The sisters had also printed booklets of Abbess Elisabeth's English translation of the Blessed Bishop Ignatii Brianchaninov's 'The Cup of Christ.' The booklets were published in memory of Mother Seraphima, as she had always derived great help and strength from Bishop Ignatii's works, and they were printed for the sisters by Greenprint and Design of Brookwood. A typescript of the translation had been found in Mother Seraphima's car after her death, obviously kept there for her to read time and again, and the specially produced booklets were distributed to those who hold Mother Seraphima's memory dear in the hope that they too might derive spiritual strength from the saint's instruction.

## SAINT WERBURGH MISSION

MANY of our readers will have noticed how the Mission of Saint Werburgh, Congleton, Cheshire sprang to national prominence in the press, through the numerous reports, many illuminated with fascinating pictures, of complaints about too many people gathering at their tiny garden chapel for services! The situation has been temporarily resolved. Through the kind offices of the Reverend Barry Roberts, Vicar of Christchurch, Eaton, a church hall has been made available to the parishioners for their Sunday worship. Parishioners have been busy making an iconostas, and the

various furnishings needed for the new chapel. Weekday reader services will continue at the garden chapel at 52 Hawthorne Close, Congleton, the home of Mrs Barbara Worth. The Sunday Divine Liturgy will be celebrated within the Christchurch church hall on the Macclesfield Road, Eaton, beginning on Sunday 8th October. The Liturgy is to be celebrated at Congleton on the 2nd and 4th Sundays of each month, and on the alternate Sundays at the Chapel of St Elizabeth of Russia at Birkenhead. We have extensive instructions on how to reach the new location and can send copies to anyone who is interested. Alternatively, for further details, get in touch with Mrs Worth on 01260 27 1458, or with the pastor of the two missions, Rev'd Fr Paul Elliott, 58 Shrewsbury Road, Oxton, Birkenhead, Merseyside L43 2HY; telephone/fax 0151 653 7768. We hope in time that St Werburgh's will be able to purchase or build a permanent chapel as the centre of their mission, and ask readers' prayers in support of this. In the meantime, we pray their mission will continue to grow at the new temporary location.

## CARVED ICONS

A MACEDONIAN Orthodox Christian who has taken up residence in this country is trying to support himself by producing carved wooden icons, and carvings for church furnishing in a traditional Byzantine style. Any readers interested in ordering from him, may contact him:

Ljupco Stojanovski,

36 Winifred Road,

Littlehampton,

West Sussex, BN17 7AE

Or by phone, via the Vardar Restaurant Telephone 01903 726221

## BROOKWOOD NEWS

WITH THE BLESSING of Archbishop Mark, we are contemplating building a custom-built house for the monastic brotherhood at Brookwood. The present building, which dates back to 1854, was originally the Anglican funeral chapel for the Cemetery. When the larger church was built in 1909, the chapel was used simply to hold coffins overnight and was then nicknamed "The Mortuary." Later it was used simply as a groundsmen's shed and became dilapidated. We moved onto the site in March 1982, and having converted the church for Orthodox Christian worship and prepared it for the enshrinement of the sacred relics of St Edward, we renovated the original chapel, converting it to be our Brotherhood home and church hall for our mission parish. Since the mid-eighties, we have gradually improved the facilities, as our means have allowed. However, the building has been rather over-used, being in practice not only our residence, office, and parish hall, but also having to accommodate guests. Now that both the brotherhood and mission have grown, we are exploring ways to provide the monastic brotherhood with separate and adequate living and working accommodation, eliminating the need for the now dilapidated caravan and various old sheds. The former chapel would then be used solely as the parish hall and as guest accommodation. This would also afford the monastic brotherhood a greater measure of privacy and quiet, and would enable us to lead a

more regular monastic life than has hitherto been possible. One of our parishioners, Irina Hoble, an architect, is helping the trustees of the King Edward Orthodox Trust Company Limited, the registered charity which administers the property, to formulate plans. We ask the prayers of the faithful with regard to this project, and will, when we are surer of the way ahead, be appealing for funds.

THIS YEAR, it seemed that everything was conspiring against the celebration of St Edward's enshrinement on 3rd/16th September: the petrol crisis, torrential rains on the previous day with flooding in places, parishioners with family illnesses and troubles. But in the event, the day dawned sunny, and only one person complained of not being able to reach us because of the fuel shortage. Indeed a carload of the faithful, Greeks included, reached us from the Principality, and so the feast was kept! Our thanks to all who contributed in so many ways, and to those who supported us by their prayers. For your devotion to him, may Saint Edward's prayers always bring you help and protection.

BAPTISM OF THEKLA ANTONIAZZI: The infant daughter of Luigino and Magdalene Antoniazzi of London N19 was baptized at St Edward's Church on Sunday 21st August/3rd September, the celebrant being Father Peter Baulk. Thekla was named after the first martyr among women, the Peer of the Apostles, Thekla, and her godparents were John Russell and Xenia Lawani. May the Lord keep them and their newly-baptized charge in the faith of a pure confession until the end of their earthly course.

OUR SPECIAL THANKS to Father Paul Elliott and his parishioners at Birkenhead and Congleton, who are giving up the opportunity to have a Liturgy on Sunday 29th October, so that Fr Paul can travel down and serve at Brookwood, freeing Fr Alexis to serve at Ryde on the Isle of Wight and allowing the faithful there to have a Sunday Liturgy. May the Lord bless Fr Paul and the parishioners in Cheshire for this voluntary sacrifice of brotherly love.

ON HOLY CROSS DAY, we were joined at the Divine Liturgy by Father Protodeacon Christopher Birchall, an English convert to Holy Orthodoxy who is now living and serving in Vancouver, British Columbia. Fr Christopher is also the editor of the "Herald" of the Canadian Diocese of ROCA.

ICON OF ST PANTELEIMON: Some of our parishioners have donated a sum of money to have an icon of the Holy Great Martyr Panteleimon the Healer painted for our church. Before we order the icon, if any readers would like to add to this sum (so that we have a bigger icon!), please send contributions to the Brotherhood, earmarked for this purpose and made out to Saint Edward Brotherhood. We will keep the book open until the end of the year, and then order an icon with regard to the total amount collected then. Every year we have had a Vigil rank service to the Saint, we have a relic of him in the church, and we turn to him in prayer in times of sickness, but so far we only have a mounted icon print of the Saint. Let us honour him by having his icon painted.

SILVER TOWER SERVICES have just completed fitting double glazed windows to the ground floor and making various other small improvements to the house, to prepare us for the winter months. We are particularly thankful to Mrs Anne Creswell

of East Horsley for the gift of a wood-burning stove to replace the J0tul in our main hall, which over the years has become dangerous to use.

ICON PRINTS of St Mildred of Minster-in-Thamet (c. 660 - c. 725) have now been printed by Greenprint Design from the icon in Saint Edward's Church. The reverse has the troparion, kontakion and megalynarion of the saint, whose principal feastday falls on 13th/26th July. Copies are available from our church bookstall @ 20p each. If ordering by post, please add enough to cover postage.

THE NONSUCH HISTORY GROUP, a group of about forty people, visited Saint Edward's Church on Tuesday 26th September, and were given a talk about the Church and the Shrine by Father Niphon.

NOTICE TO AMERICAN READERS: For several years now, "The Shepherd" has been distributed to readers in the United States by Father Deacon David James. Fr David now informs us that he is taking up a seminary course at Holy Trinity Orthodox Seminary, and this has resulted in a change of address. He may now be reached at PO Box 203, Fly Creek, NY 13337-0203. May we take the opportunity of thanking Fr David for his great labour in our behalf in despatching the magazine month by month, and for undertaking to continue this invaluable work for us even though he is taking on other responsibilities.

## PRACTICAL TIP

AS TRADITIONALIST ORTHODOX CHRISTIANS, we celebrate our Christmas thirteen days later than those who follow the Gregorian calendar, as most of our readers will be aware. This gives us an opportunity to bear witness to our Faith to our neighbours in society around us in a practical way. Why not make inquiries now, in good time, of various charitable and voluntary organisations to find out if there are ways of helping in hospitals, retirement homes, hospices and the like over the Roman Christmas celebration, perhaps allowing someone who would otherwise have to work then to have a break to celebrate their festival? Alternatively, if you do not want to be tied down to such a formal arrangement as this might entail, seek out opportunities to help friends and neighbours over the holiday period, to baby- or granny-sit, look after their pets while they take a break or something of the kind.