

# ***The Shepherd***

## ***An Orthodox Christian Pastoral Magazine***

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### FROM THE FATHERS

"THE ONLY-BEGOTTEN SON OF GOD, our Lord and God, Jesus Christ, by Whom all things were made, also cries out: 'I came down from heaven, not to do My own will but the will of Him that sent Me, the Father,' and 'I do nothing of Myself,' and "I have received a commandment what I should say and what I should speak." Likewise, when the Holy Spirit dispenses His great and wonderful gifts, bringing to pass all things in all, He says nothing of Himself, but whatever He hears from the Lord, this He speaks. Is there not a far greater obligation then, upon the whole Church of God to be zealous in maintaining the unity of the Spirit in the bond of peace, fulfilling those words in Acts: The multitude of believers had but one heart and one soul'? That is, no individual put forward his own will, but all together in the one Holy Spirit were seeking the will of their one Lord Jesus Christ, Who said: 'I came down from heaven, not to do My own will but the will of Him that sent Me, the Father,' to Whom he says: "Not for them only do I pray, but for them also who through their word shall believe in Me, that they may be one.' In the light of these and many more sayings which I pass over in silence, it is so obviously and undeniably essential for unity to be fully realized in the whole Church at once, according to the will of Christ in the Holy Spirit, and, on the other hand, disobedience to God through mutual discord is so dangerous and fatal ('for,' says the Evangelist, 'he that believeth not the Son shall not see life, but the wrath of God abideth on him'), that I thought the following inference could be drawn: Whatever sins a man is able to gain pardon for from God, or whatever their number or their gravity, he is, in any case, liable to condemnation for contumacy. Accordingly, I find, in taking up the Holy Scripture, that in the Old and New Testaments contumacy toward God is clearly condemned, not in consideration of the number or heinousness of transgressions, but in terms of a single violation of any precept whatsoever."

*Saint Basil the Great, Archbishop of Cæsarea in Cappadocia, + 379 A.D.*

### DOGMA OF THE CHURCH OF CHRIST

By the Ever-memorable Archbishop Vitaly 1873-1960

THE FUNDAMENTAL TRUTHS of the Faith of Christ are known as dogmas. They were laid down by the Œcumenical Councils in the "Symbol of Faith" [*the Creed*]. One who breaks even one of the dogmas of Faith falls away from the Orthodox Church into heresy.

In every period of church life, God's Providence brings to church consciousness a further dogma of Faith for its clearer understanding. Thus in their times, the dogmas concerning God the Creator and Providence, concerning the Holy Trinity, the Incarnation of the Son of God, Salvation, the Holy Spirit, the veneration of the icons and others, were each assimilated by the consciousness of the Church. At the present

time, God's Providence has set before us the dogma concerning the Church of Christ, and we do not have the right to remain silent about this question in view of the situation of the Russian Orthodox Church in the USSR and the pretensions to loyalty which those who presently lead her make to us.

In the "Symbol of Faith," the teaching is laid down in these words: "I believe in One, Holy, Catholic and Apostolic Church."

What is this Church? According to God's word, the Church is the Body of Christ (Rom. 12:5; 1 Cor. 12:27; Eph. 1:22-33; Col. 2:19).

The Church is that heavenly-earthly organism established by the Saviour; in the Heavens, it is the Church triumphant comprising those righteous ones who have been saved; on earth, it is the Church militant, comprising sinners, those repenting, and those perfecting themselves "unto the measure of the stature of the fullness of Christ" (Eph. 4:13).

What is the purpose, aim and object of the Church? The Lord Jesus Christ founded the Church through His precious Blood so that through Her fallen people might be raised up, and from sinners there might be erected a "new creation," fore-ordained to good deeds (2 Cor. 5:17; Gal. 6:15; Eph. 2:10).

Observe how the Apostle Paul in his Epistle to the Ephesians describes the Church of Christ: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the Saints and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone, in Whom all the building fitly framed together groweth unto an holy temple in the Lord" (Eph. 2:19-21).

And again: "He (Christ) gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the building up of the Body of Christ... .."that we "speaking the truth in love, may grow up into Him in all things, Which is the Head, even Christ, from Whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Eph. 4:11 -16).

The edifice of the Church and the means of her attainment of her aims is apparent from these quotations from the Holy Scriptures: the hierarchy's God-appointed succession from the Apostles, preaching, prayer, the Mysteries and the Christianization throughout of her flock. The tighter the bond between the earthly Church and the heavenly, the closer the Church is to the aims that Her Lord appointed for her.

All this refers to the Church in general, to the One, Universal (Catholic) Church. Of her, the Lord said: "I will build My Church, and the gates of Hades shall not prevail against her" (Matt. 16:18).

But even in the time of the Apostles, the One, Universal Church was distributed among local churches according to cities, countries, states and peoples. So it was that the Apostle Paul sent epistles to the Roman, Corinthian, Galatian churches and so on. And now we have the Greek, Russian, Serbian and other churches. These originate, grow, flourish, and either sicken or even die, relative to how faithful they are to the

purpose which Christ the Foundation-layer set for the Church: to raise up people unto life eternal.

An example of this is seen in the Gospel parable of the Wicked Husbandmen (Matt. 21:33-44). Although the Old Testament Church and hierarchy had been established by God, and although Moses, Aaron, Samuel and the other Old Testament high priests were great in God's eyes, yet at the time of the advent of Christ, the hierarchy contemporary with Him and the leaders of the people changed the aims and purposes of the Old Testament Church and then the proverb spoken by the Lord applied to them: "The evil shall perish by evil." And of the Old Testament Chosen People, He said: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. 21:43). In a similar way, in the Apocalypse it is said to the New Testament local churches: Your leaders "say they are Apostles... but they are liars... I will remove thy candlestick out of his place, except thou repent" (Rev. 2:2-5).

The history of Christ's Church bears witness that local churches often fall ill and were often close to heresy. More often than not this happened because of failure in the hierarchy's leadership. Let us note several examples from the history of the Russian Church. Thus, the head of the Russian Church, Isidore the Metropolitan of Moscow accepted the Unia at the Council of Florence (1439) and on his return to Moscow he began to commemorate the Pope of Rome, to administer Communion under one kind without the Chalice, and in the Symbol of Faith he added "proceedeth from the Father and the Son." But the Tsar and the people would not accept such a novelty, and Isidore fled to Rome. Thus also in Western Russia, the "Roman Unia" was promoted by Bishops Cyril Terletsky and Ignatius Potsei, but the "body of the Church" did not accept it and opposed them.

In recent times, the state authorities, observing that the Church would have considerably more power than they to influence the people, attempted to subjugate her hierarchy and thus to implement their political plans. This happened in Poland before the War. When several Russian hierarchs had no desire to enslave themselves to the Polish authorities, the Polish government expelled them from Poland (Archbishops Vladimir, Sergei and Metropolitan Eleutherius); and they subjugated those who sold out (Metropolitans Dionysius, George, Alexander and others) and through them a start was made to the polonization of the Orthodox Russian peoples, and it was only the War that brought an end to this process.

Now an even more bitter malady has befallen the Russian Orthodox Church. The atheistic Communist powers have raised up a great persecution of the Church; those hierarchs strong in the Faith they have killed or sent them to penal servitude, and they have subjugated a new hierarchy which has betrayed itself in fulfilling the purposes of the atheistic powers. The present Patriarchate is under the control of the atheists and demands that we should be as well.

How are the faithful to react to this?

They say: the Patriarchate has changed nothing of the dogmas, nor in the services, nor in the rites.

No, we reply, the Patriarchate has dislodged the essence of the dogma concerning the Church of Christ, it has abjured Her natural purpose, to serve for the rebirth of people, and it has changed this for the atheistic purposes of Communism which are inimical to the Church. This deviation is more serious than all previous ones, than Arianism, Nestorianism, Iconoclasm and the others. And neither is this simply the personal sin of one or other of the hierarchs, but it is the root sin of the Moscow Patriarchate, confirmed, proclaimed, bound with an oath before all the world, - as one might say, a dogmatized apostasy.

We are within the bosom of the local [*a technical term, perhaps better expressed as national - ed.*] Russian Orthodox Church, and we do not have the right to abandon the Mother Church in her terrible pain. But to hearken to her present official representatives is also impossible for us. We find ourselves in the same situation as did the Apostles when before the high priests of Jerusalem, and to the demands of the Moscow Patriarchate we cannot answer in any other way than did the Apostles Peter and John: "Judge ye, whether it be right in the sight of God to hearken unto you more than unto God" (Acts 4:19).

We have no need of the calling of a new Œcumenical Council to resolve our suit with the present hierarchy of our Mother Church. Judgment has already been passed and the Universal church has already made a resolution.

This resolution is recorded in the letter of Saint Athanasius the Great to Rufinian, which [letter] was accepted by the Œcumenical Councils. This letter was written on the occasion of the curtailing of the Arian persecution of the Orthodox, which had been supported by the secular authorities. At that time, with the help of the secular powers, the Arianizing hierarchy constrained and coerced the Orthodox Bishops, just as now the Moscow Patriarchate, supported by the Bolsheviks, constrains us. Here is the transcription of that rule:-

"Learn, my most esteemed Sir, that after the violence (from the Arians) had subsided in the beginnings Council was held with Bishops assembled from lands beyond our borders, but also with fellow ministers in Greece, as well as those from Italy and Gaul. It decreed that as touching those who had fallen and had taken over the leadership in the (Arian) impiety, they are to be pardoned if they repent, but they shall not be given a place among the clergy. As for those, on the other hand, who have not voluntarily been instigators of impiety, by have been compelled by necessity and coercion, they are to be granted pardon and to have their place in the clergy especially when they have made a worthy correction of the faith, and accordingly it has seemed right that in this case some concession should be made, for they have given assurances that they will not revert to impiety, for it was in order to prevent any who have become most impious from corrupting the Church, they went along with the violence and carry the burden, rather than let the lay peoples go to destruction. In saying this, they are, it seems to me, speaking plausibly, offering as their excuse that which Aaron, the brother of Moses, made, for in the wilderness he went along with the transgression perpetrated by the laity, making as his defence for this that he feared lest the people return to Egypt and persist in idolatry. And this is credible, for while they remained in the wilderness, he was able to deflect them from impiety; but had they returned to Egypt impiety would have strengthened and grown among them. For this cause, it was decided that such should be allowed to remain among the clergy just

as those who had been enslaved and subjected to coercion should be granted pardon" (3rd Canon of Saint Athanasius the Great).

*TRANSLATOR'S NOTE:* This article was published in Russian in an anthology of Archbishop Vitaly's works, entitled "Prayers of My Life" (Holy Trinity Monastery, Jordanville, N.Y., 1955). Archbishop Vitaly, who is to be distinguished from Metropolitan Vitaly, present First Hierarch of the ROCA, was a missionary ascetic and deeply revered as a true hierarch and man of God. At his falling asleep in 1960, miracles were witnessed. It is because of his evident integrity that we offer this translation of his essay. The present article is undated in the collection of his writings, yet it is evident from its contents that it was written during the period when the Soviet state exercised the greatest control over the administration of the Moscow Patriarchate.

The article begins with teaching concerning the fundamental beliefs of the Orthodox Church concerning herself, and then more particularly addresses the relationship between the Moscow Patriarchate and the Russian Church Abroad.

Readers will be aware of the grumbling dissension within certain quarters of the Russian Church Abroad over the Epistle issued by their Assembly of Hierarchs in October 2000. Much of this dissension centres around the very issues that Archbishop Vitaly speaks of in this article. As happens in all such situations - (and we have been through a few now!), -private opinion is presented as fact and personal ecclesiologies are promoted: claims to represent the traditional stance of the Church Abroad, questions about whether the Moscow Patriarchate can be spoken of as the Mother Church or whether she has grace, denials that one can have "ailing Churches," and a great deal which is even less edifying.

Archbishop Vitaly's article answers many of the questions that have been thrown up. Although he is obviously not "soft" with regard to the Patriarchate - (he speaks of her dislodging the essence of the dogma concerning the Church of Christ, abjuring Her natural purpose, to serve for the rebirth of people, and changing this for the atheistic purposes of Communism which are inimical to the Church) - neither does he rant or stray from the facts of the matter. He is an authentic voice of the Russian Church Abroad, and many of those who are now clamouring to defend her will doubtless be surprised and, we hope, sobered to see how this righteous Church father distinguishes the suffering which the Russian Church is enduring, and his evident hope for a canonical, and therefore Godly, resolution of the problems of which the schism is an expression. -S.B.

From  
**"THE HOUSE OF GOD  
AND THE CHURCH SERVICES"**

By the Priest N.R. Antonov

*Continuation*

§ 5. The Structure of the Divine Services. All our liturgy, and every service in particular, consists of: 1) lections, 2) hymns, and 3) sacred actions or rites. Thus the services are

seen to consist of reading, chanting and rites. (*Footnote: One might also add to these parts preaching or instruction.*)

§ 6. What is Read in Church? In church we read: 1) the Sacred Scriptures or Bible, that is the sacred books of the Old and New Testaments; 2) special prayers, some of which are found in the Sacred Scriptures ("Our Father," "O Theotokos and Virgin" [*this, of course, is not found verbatim in the Scriptures but it is derived from the Archangel's greeting to the All-holy Virgin, Luke 1:26-38-ed.*], "My soul doth magnify the Lord," "Now lettest Thou Thy servant depart," &c), but the majority of these special prayers were written by the Holy Fathers and the Teachers of the Church, for example: Sts Basil the Great, John Chrysostom, Ephraim the Syrian, John of Damascus, Andrew of Crete and many others.

§ 7. More on the Bible or Sacred Scriptures. Those books which were written by the inspiration of the Holy Spirit by the Prophets and the Apostles are called the Bible or Sacred Scriptures, and they are divided into two parts, the Old Testament and the New Testament (27 books). Not all the sacred books are used during the Divine services, but those which are most often employed are printed in separate volumes: the Gospel, the Apostle, the Psalter.

§ 8. The Antiquity of the Practice of Reading the Sacred Scriptures during Service. Even in the Old Testament, during the services they read the Old Testament books and particularly the books of Moses (Genesis, Exodus, Leviticus, Numbers and Deuteronomy) and the prophetic books (see Acts 15:21). The Lord Jesus Christ Himself by His own example blessed the practice of reading the Old Testament books, when He read the book of the holy Prophet Esaias in the synagogue in Nazareth (Luke 4:17), and when He said, "Search the scriptures..., they are they which testify of Me" (John 5:19). In Apostolic times the reading of the sacred books continued to be part of the Christian liturgy, at first only the Old Testament, but little by little the New Testament books as well and those which followed. Originally the choice of the readings was at the will of the celebrant. One reading or another was appointed, guided by the particular event being commemorated, or by the requirements of those attending or the exigencies of the times. Thus it was until the Fourth Century. From the Fourth Century on, gradually a special order of readings for every day was compiled. Sections are now appointed for each day and are called lections, and these are listed (in Orthodox service books) at the end of the New Testament. For ease, the references to the Sacred Scriptures are abbreviated, for instance "Heb." indicates the Epistle of the Apostle Paul to the Hebrews; "Eph." the Epistle to the Ephesians; "1 Ptr" the First Epistle of the Apostle Peter, and so on.

§ 9. The Rites Used at the Reading of the Sacred Scriptures. The reading of the Sacred Books in church is always marked by the following signs:

1) Before the reading, the deacon says "Let us attend. Wisdom. Let us attend," or: "Wisdom. Upright!" - that is, let us pay attention, let us be focused for there is about to be a reading from the Divine Wisdom.

2) The name of the book from which the reading is taken is announced. The reading of the Gospel begins with the words, "At that time," or "In those days" (which is the days in the life of Jesus Christ), "The Lord said," or "The Lord spake this parable." And for the most part a reading from the Apostle begins with the words "Brethren," or

"In those days," although those Epistles addressed to one person begin "Child N," and those written by St John are begun "Beloved."

3) During the reading of the Gospel, a candle is held or placed before the Book, as a reminder of the words of Jesus Christ, that He is "the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life" (John 8:12).

4) Before the reading and after the reading of the Gospel, we chant, "Glory to Thee, O Lord, glory to Thee," and after the Apostle, we sing the "Alleluia," which means "Praise ye God."

5) As a sign of their reverent attention, those praying listen to the reading of the Holy Gospel with bowed heads.

§ 10. The Meaning of Prayer and the Antiquity of the Prayers. There exist in the soul of the Christian religious feelings which are variously referred to as religious sentiments or dispositions. The expression of this religious disposition in reverent words is called oral prayer. In the soul the very first prayers formed are free expressions of the personal feelings that each one is experiencing, or those which whole communities are going through together. In the Gospels one can find several prayers, principally those uttered by Jesus Christ. There, in addition to the "Our Father" (Luke 11:1 -4), we have "I thank thee, O Father, Lord of heaven and earth" (Matt. 11:25-29); "God, be merciful to me, a sinner" (Luke 18:13); the High-priestly Prayer (John, chapter 17), and "In the name of the Father, and of the Son, and of the Holy Spirit" (Matt. 28:19). The Apostles themselves prayed and commanded the Christians to make prayers, petitions, supplications, and to give thanks for all peoples, for the King, for the authorities (1 Tim. 11:1-2). To express their consent to the prayers, even in Apostolic times, those present used to say at the end "Amen," which means "Verily," or "So be it" (see 1 Cor. 14:16). Prayers continued to appear, and after the Apostles step by step they were recorded and thus a whole collection of service books was compiled. In these, in a formal and poetic way, there are expressed those thoughts and feelings which are found in the Sacred Scriptures, such as: faith in God, His kind-heartedness and His love towards man, thanksgiving towards Him for the many and various benefactions, and so on. Because of the lyrical character and poetic form of the prayers, they have been called spiritual verse.

§11. The Derivation of the Church Prayers. The appearance of the prayers was quite natural and fully comprehensible. There are people with keen, poetic souls, who compose various poetical creations, in which they praise the beauty and magnificence of nature, of morals and manners, of the life of people and of their relationships with each other. But the Lord placed in the soul of man a love and a desire not only for nature, but also for its Creator. One can express this love and yearning with all one's powers: with the mind through knowledge of God and His holy will; with the heart by inculcating therein faith, fear and reverence towards God; with the will through strengthening it in the Divine commandments. That which a man possesses in his soul is involuntarily expressed outwardly in his words and actions. Therefore, the exalted religious and moral feelings of those people who have pleased God [*the Saints - ed.*], and who along with their righteous and holy lives have been granted a poetic talent, are poured forth in a series of meditations, well-crafted narrations and prayerful entreaties. And just as, in school, we read and study the verses and the tales of the

great writers, so that we can better learn to express ourselves in words, so that we can think better and write better, so also it is necessary to listen to, read and learn the church prayers, so that we can better learn to pray to the Lord, and better express our faith in Him.

§ 12. Church Chanting. A second integral part of the Divine services is chanting. Chanting, like the (spoken or written) word, serves as an expression of human thoughts and feelings, sometimes joy and sometimes sorrow. Prayerful feelings are also expressed not only by a peaceful, quiet word, but also in sounds that are chanted. Chanting was used from the most ancient times, and is used in the services of all peoples. They used chanting in the Old Testament, as well as in the New, beginning with Jesus Christ. The Saviour Himself sanctified the use of chanting for the human soul to express itself by His own example, when after the Mystical Supper, having sung a hymn, He went forth to the Mount of Olives (Mark 14:26). The Apostles themselves chanted, and other Christians learned to praise the Lord "in psalms and hymns and spiritual songs"(Eph.5:19,andCol.3:16). From the First Epistle of the Apostle Paul to the Corinthians (14:9-40), it is evident that already in Apostolic times they had their own order and served according to an established procedure.

§ 13. The Distinction of the Hymns According to Their Derivation. Based on the words of the Apostle Paul, that the faithful should praise God in psalms, hymns and spiritual songs or odes, we can distinguish three main types of hymn, which have been used since Apostolic times in Christian churches:

1)Psalms - selected pieces from the holy book, the Psalter. Some of the psalms are only read, but many are both read and chanted, for instance "Bless the Lord, O my soul," "Have mercy on me, O God," etc.

2)Hymns or Songs - the following nine poetical and spiritual Old Testament hymns were chanted by sacred persons at significant events in Old Testament history: 1) the song sung at the crossing of the Red Sea (Exodus 15:1-19); 2) the revelatory song of Moses before his death (Deut. 32.1-43); 3) the song of Hannah, the mother of Samuel (1 Kgs 2:1-10); and the songs of the Prophets: 4) Esaias (Es. 24:9-17); 5) Abba-cum (Habbakuk) (3:1-12); 6) Jonas (2:3-10); 7) The Song of the Three Children (Dan. 3:24-90); 8) The Song of the Theotokos (Luke 1:68-79); and 9) the Prayer of Zacharias (Luke 1:68-79). *[These last two are actually in the New Testament, but they were first sung before the Birth of the Saviour in Bethlehem - ed.]* These hymns are important because they act as the model for the majestic hymnody of the Church known as the Canon.

3) Spiritual Songs & Odes - these are those hymns which have been composed and compiled by Christian poets and writers themselves. Such Christian sacred hymns are found in several of the New Testament books (for instance, Eph. 5:14; 2 Tim. 2:11-12; Rev. 15:3-4), but much more commonly they began to appear after Apostolic times, and they comprise an inexhaustible treasury of liturgical poetry. The richness of Christian prayer is truly great, and the names of its composers are without number. From the time of the Apostles to only the end of the Seventeenth Century, the Greek Church alone can count a hundred hymnographers. If we take into account the succeeding centuries and the other Orthodox Churches, then the number of hymnographers will be considerably larger.



§ 14. The Distinctions of Church Prayers and Hymns According to their Content and Form. Church prayers and hymns can be distinguished according to their content thus: a) supplicatory; b) thanksgiving, and c) laudatory, because they contain a petition to God, or in other cases gratitude, or again praise. But, in addition to this, the prayers and hymns take a name from their form, and according the time and place they take in the services, or depending on the prayers after which they are sung. Thus, among many others, we have the following types: stichera (versicles); troparions, contakions, catabasiae, antiphons, etc.

*... to be continued with "The Sacred Symbolic Actions".*

## THE SPIRITUAL HERITAGE OF FATHER GEORGE CHEREMETIEFF

### Thoughts on a Journey

*Continuation from last issue*

This type of European science has become deeply embedded in our intelligentsia, and its many representatives, who often sincerely desire good for the people, but who rather sow in them distrust of God and an European hypocrisy. These people either do not know or have forgotten their own history and traditions. Thoughtlessly they have introduced ideas alien to the Russian soul, and so unconsciously they have destroyed the spiritual lives of the simple people. Others, often with the best of intentions, while pretending to be believing, have supported the Church mostly because they thought this beneficial to their own political outlook, but they limit Church life itself by societal considerations. Yet others, experiencing the comfortable life of the West and unable to give that comfortable Western life, thought that they could save the people through withdrawing learning.

So we come to the picture which I. Orlovsky once painted: "An impenetrable darkness of a so-called people, the slavery of our intelligentsia, who are ignorant of their own history, which is neglected by these same people for the sake of tales from foreign lands" ("In Smolensk at Smyadyn").

And so from among a people who had tired of war, revolution issued forth. The Left among the intelligentsia, who had prepared for it and led it, thought to exercise leadership over the people by their own hands, establishing a lawful state according to the European model. But how could people, brought up on disputation and empty talk, who had no experience of straightforward, simple action, maintain their authority? And so, the sceptre of leadership quickly fell from their hands, and was snatched by the fiends from Hades, incarnate powers of darkness, and in the name of some vague, materialistic righteousness, they led the people along the path of manifest villainy and legalized untruthfulness. And the people followed them. They followed absolutely voluntarily. Why?

Before long, unlearned "learned people" were trying to introduce among the Russian people the idea that God's righteousness does not exist, that it was only what "the popes [*priests*] thought." "*The fool hath said in his heart, there is no God*" (Ps. 52). They considered that truth is only materialistic, and that it must only be employed in a

"licit way." And the people - (they were partly right) - thought: "This means that only you will be able to employ it, because I am in the dark, I do not know the law and will never get anything from this earthly righteousness."

Before that, we had a moral foundation. Although people often stole and killed, they knew that according to God's truth this was not good and that they should take their punishment. They took it and bore it patiently.

Now it is accepted that there is no God's truth. Understandings of good and evil have become confused. To achieve some earthly truth, the law, or rather that very same intelligentsia which itself stands in fear of this earthly law, has to be broken. Naturally many were struck with the dark thought: "Eliminate the law (or rather, those who maintain it) and everything is ours! Stealing and grabbing are the earthly righteousness." So Bolshevism appeared on a ground prepared. For the people one thing was clear: either God exists or there is no God. And then *[if there is no God]* one can kill, and punch, and grab everything. The people did not accept the hypocrisy of the Europeans *[i.e. that there is some "third way"-ed.]*. The masonic Manilovs were crushed by the building they had built themselves.

People said; "Christianity is the religion of the soul, but Socialism is the religion of the belly." Of course, one has to think about the belly, and to think hard about it. And when this issue is subordinate to the spirit, then it appears in the right frame and is quite bearable. But if it lords itself over the spirit, it brings a great deal of harm; it is as if a man were to resolve to walk on his head and think with his feet - that wouldn't be right but stupid. Contemporary European life is a good example of this!

Socialism, and its final and inevitable offshoot, Communism, is a great evil and a great fraud. It is a cunning and clever fraud, devised by the devil himself. And a decisive battle had to begin against it somewhere. And it was pleasing to Providence that that should be in Russia? Why? The great lie could not be eliminated by machine guns alone, for certainly had what happened with us occurred in Europe it would have been much more serious. In Europe the most violent enemies of Communism were the Nationalists, and the foundation of their ideology is the very same materialistic and narrow-minded ideas. Nation is written by them in capital letters, it is placed on a pedestal and besought in prayer; they light "sacred flames" before it. Our intelligentsia also thought to erect such a "Nation" for us.

But for the Russian man who understands history there is no need for a "Russia" written in capital letters, but rather there is need for Holy Russia, Christian Russia, the ideal of spiritual truth. The Socialists wanted that all the blessings deriving from the Law of Moses would be available to everyone. And that, of course, was very good. But they erred in that, in trying to grant these blessings to each and to all, they (according to the European method) distorted the very first commandment of his Law: "I am the Lord thy God,"-and so they took the very soul out of the Law. The people sensed, that their law did not possess God's truth. Yet they voluntarily accepted Communism, implanted as it was by foreigners and our own fools.

Now they understood that they could not live according to this worldly righteousness, for worldly righteousness, whether communistic or masonic, is untruth and within it there is great torment. Now there is an ongoing battle within Russia, at once both foolish and fearful, where brother cuts down brother in the name of truth.

Only the Russian man is capable of defeating Communism because, in spite of all the abominations that have been committed, he thirsts for God's righteousness.

This was realized by the martyred Sovereign Nicolas II, who voluntarily abdicated from power, so that the people who did not trust him might themselves rid themselves of the horror which they were accepting. It was not from fear that he abdicated, because without any hesitation he and his went to voluntary death and martyrdom for the Russia which he loved above all. When loyal people suggested that the Tsar be taken to Sweden, he refused to leave Russia, and declared that before the Russian people he was pure and that he did not want any Russian blood to be spilled on his account. Knowing that terrible torments awaited him, the Russian tsar had no desire to leave his homeland, as did the Kaiser Wilhelm.

But let us not be confused. With regard to God's truth, the Russian people have always been either cold or hot; they were never lukewarm. Such a condition was pointed out as a sin to the Angel [*bishop*] of the Church of Laodicea. Let us not judge. Judgment is God's business. But we who understand must actively pray against evil. I do not want to idealize the Russian people. It would be sinful to justify all the horrors that they have caused. It is still fearful to recall them. But I am convinced that they would not call good all the evil that they have done. To do so is a fall and a great fall. But "*Who art thou that judgest another man's servant? to his own master he standeth or falleth... God is powerful to make him stand* (Rom. 14:4). And Leskov wrote: "I recognized the taste of the people in falling and in rising again."

The horror is still going on *{Fr George was writing when the Communist regime was still in power, but in a sense his words are still applicable today when another form of gangster rule has taken over there -ed.}* Let us fight it until our strength gives out, for there, in Russia, people are suffering terribly, even though Europe is stubbornly quiet about it and does not want to know. And yet it is better to prefer this horror to European indifference and to masonic hypocrisy. For after the darkness and the storm, the sun is normally even brighter, but the light autumn drizzles end in the death of Winter. Now the majority of the people have already tired of Communism and want to get rid of it. Our duty is to help them in this battle employing all our powers. If the Russian peoples repent and with all their soul beseech God's aid, they will conquer Bolshevism. Then its poison and the poison of its parent, Socialism, will be made ineffective for a long period. And freedom therefrom would brighten all the world with the radiance of God's truth.

But if Russia perishes, then the last times will come, and then we shall only have to await the imminent coming of our Lord Jesus Christ. But I believe, yes, I believe that through God's mercies Holy Russia will rise again.

*To be continued in the next issue, ...*

## THE COMING MONTH

JULY falls neatly between the two fasts, of the Apostles (in June) and of the Dormition (in August), and it is a month in which there are no Great Feasts, but it is a month crowded with celebrations of some of the most beloved Saints.

The Venerable Sexburga (6th/19th July) was the daughter of Anna, seventh century king of East Anglia, and the niece of the great St Hilda. She was the eldest of three daughters, all of whom are numbered among the Saints. She was given in marriage to Ercombert, the King of Kent, who emulated his predecessor, St Ethelbert, in his zeal to evangelise the peoples entrusted to his rule. After twenty-four years of married life, in 664 A.D, Sexburga was widowed and during the minority of the heir she acted as regent. Four years later, when King Egbert was old enough to take the reigns of government, Sexburga took up the monastic life, being tonsured by St Theodore of Tarsus, the Archbishop of Canterbury. She founded a monastic house on the Isle of Sheppey (off the North Kent coast), which like that founded by her niece, St Domneva, on the Isle of Thanet, was called Minster. For some years she directed a sisterhood of some seventy nuns on Sheppey, and then retired to live under the direction of her younger sister, St Etheldreda, at Ely in her native East Anglia. The two sisters, both former queens but now much more closely united in the bond of their monastic calling, greeted each other with love, and St Sexburga lived in obedience to her sister until the latter's death. Then again, she was raised to the position of Abbess, taking over the rule of the Ely monastery from St Etheldreda, an obedience which she fulfilled until her own repose in 699 A.D.

The holy Martyrs Cyricus and Julitta (15th/28th). St Julitta was a young Christian widow from Iconium, and Cyricus her infant son, whom she had had baptized and had schooled in the Christian Faith as much as his years would allow. During the persecution raised by Diocletian, Julitta took her son and hid, but she was apprehended and brought before the governor. Attempting to weaken the mother's resolve through her son, the governor took the lad in his arms and began to caress him and endear himself to him. Then he asked Cyricus, who was three years of age at the time, whom he worshipped as God. The boy boldly answered "Christ," and tore himself away from the ogre. The governor became enraged against the boy, and violently threw him down on the steps that led up to his throne of judgment. Cyricus' skull was dashed and he gave up his soul in an instant. Julitta rejoiced that her son had been deemed worthy of a martyr's crown, and that she had not left him defenceless in this world. She was cruelly tortured and finally beheaded in the year 304.

The Venerable Vulmar (20th July/2nd August) was of noble Frankish origin and lived in the seventh century. In his youth he married a young lady called Osterhilda, but it transpired that she had earlier been betrothed to another man, and his family petitioned the King that the young couple should be separated. In those days, a betrothal was a binding agreement. Deprived of his young spouse, Vulmar fled from his home and joined himself to the monastery at Hainult where, hiding his noble background, he laboured as a herdsman. He undertook all the lowliest chores for the brethren, and secretly at night while they slept he would take their footwear and clear it for them. The abbot apprehended him in this and came to see the spiritual value of

the young man. In time he was numbered among the brotherhood and ordained as a priest. In time, his soul began to desire solitude and he retired from the monastery and settled as a hermit in the forest of Eeken. When, after many years, the place of his retreat became known, he returned to his homeland and built a hermitage at Samer. One day he was discovered by his brother, who was hunting in the woods. When the brother tried to persuade Vulmar to visit their elderly mother at their ancestral home, he refused, but he did permit his brother to visit him occasionally, although once he is reported as having rebuked him for causing a clamour in the forest. The brother had come to his hermitage and not found him there and so, quite naturally, started shouting for him. He received a strong rebuke from the saint for disturbing the quiet of the monastic house. Vulmar was also visited by the English King Caedwalla of Wessex, who was crossing the continent on his way to Rome. The King gave him a donation and asked his prayers. Caedwalla, of course, reached Rome, was baptized there and died within a few days. St Vulmar himself lived unto a great old age and died at the turn of the eighth century. His sacred relics were eventually scattered by the Huguenots.

The holy Martyr Seraphima (29th July/11th August) was a member of the household of one, Sabina, a senator's wife, whom she brought to the Christian Faith. Hearing of this, Virilus, a persecutor of the Christians, ordered that she be brought before him. Seeing that she was steadfast in the Faith and knowing that the Christians highly prized the virtue of sexual purity, Virilus thought to undermine her resolve, and he ordered that she be confined in a certain chamber and then ordered some disreputable young men to spend the night with her, sexually abuse her and rape her. Seraphima prayed and when the young men approached her chamber, an Angel appeared, radiant with heavenly light and holding a sword in his hand. The young men fell down as ones dead. Seeing that his ploy had failed, Virilus ordered her to be tortured without mercy and finally she was beheaded. Sabina obtained her body to afford it reverent burial and found that a healing ointment oozed from her sacred relics. St Seraphima contested during the reign of the Emperor Hadrian in the early second century.

## POINTS FROM CORRESPONDENCE

*"Last year I paid a visit to X. I was astounded to see, at the Liturgy, that all women were 'unveiled' I wrote to him [the priest] about this and his reply was that I misunderstood Orthodoxy and that nothing is 'compulsory' in Orthodoxy. Now how 'Protestant' can you get? At Brookwood women should cover their heads but not in X!" K.C., Hatfield.*

What to say about your observations on X? First I do not think that it is necessarily a jurisdictional issue, or something that reflects on ROCA. In every other jurisdiction we see similar discrepancies. Pick up the Thyateira Year Book for instance, and you will see most of the clergy photographed with beards and heads covered as is proper, but some not. I am not sure why you wanted to make the issue one of jurisdictionalism. As Orthodox in any case we do not belong to jurisdictions but to dioceses.

Nor is it Protestantism. I suspect that you could come to Brookwood and find that we are "incorrect" on several points that Fr N's flock might be doing "correctly."

Each little community is trying to do its best. Here we are trying to keep to the tradition as we know it - undoubtedly we are making mistakes. It could be too that a community might be doing everything correctly and not have love in their hearts. Would there be any profit in that?

I suspect that perhaps the rather injudicious comment that you got from Fr N, was probably because he felt you were just nit-picking, and not asking so as to receive edification, but simply to find fault.

This brings me to something that needs to be said. Over the years many of your questions and observations seem to have been rather edgily controversialist. If you want to find excuses not to become Orthodox, you will find thousands, particularly in this day and age, when Orthodoxy is at one of its lowest ebbs in history; but if you want to be saved you will find things to uplift you and edify you and grant you spiritual nourishment, even among the Orthodox Christians of our time and in our own society, but of course much more so in the lives and witnesses of the Saints with whom we are one in Faith.

### **ŒCUMENICAL PATRIARCH CONDEMNS PHYLETISM**

THE NATIONAL HERALD, a Greek American newspaper published in New York, attributed to the Œcumenical Patriarch, His All-Holiness Bartholomeos I, the following statement, which has rightly been gladly received by many Orthodox: - "The Orthodox Faith does not appear as one but is divided according to its origin, to Greek Orthodoxy, Russian, Romanian or Serbian. As a result, a non-Orthodox person feels that he is given the message that in order to become Orthodox he must change his nationality." It is good to see a Church-leader, especially such a prominent one, considering the position of those seeking to join the Orthodox Church. Unfortunately, many through the years have given the impression that you can join, but that they do not care one way or another if you do, and are certainly going to do nothing to help you.

### **SACRAMENTAL LINK BETWEEN THE ORTHODOX PATRIARCHATE OF ALEXANDRIA AND THE COPTIC COMMUNION**

ON THURSDAY 5th April this year, the Greek Orthodox Patriarchate of Alexandria and its Coptic (Monophysite) counterpart reached an extraordinary agreement recognising the solemnization of matrimony in each others' Churches. The agreement was signed by His Beatitude Petros VII, Pope and Patriarch of Alexandria and All Africa (Orthodox) and His Beatitude Shenouda III, patriarch of the Coptic Church. The two Patriarchs expressed the wish that this regrettable agreement would help and nurture the growth of cooperation between "the two sister Churches."

### **BISHOP ARTEMIJE ADDRESSES INTERNATIONAL FACTORS IN KOSOVO**

BISHOP ARTEMIJE of Raska and Prizren addressed the UN Security Council, UNMIK, KFOR, UNHCR, OSCE, the Governments of NATO countries and the United States, and other international organisations, on 26th June this year. His Grace reminded these organisations of their obligations towards the people of Kosovo. He said that after two years all the people of Kosovo had received were words and

promises, and he suggested that "the time has come for words to be replaced with deeds."

### **HOLY LAND HIEROMONK SLAIN**

FATHER GERMANOS of the Sacred Monastery of St George at Hozeva (Wadi Kelt) was shot on 12th June and the news of his murder was widely reported even in the secular press, although with many variations on his name. He was born in Evosmos, Thessalonica in 1966. He moved to Jerusalem in 1990, and was tonsured a monk in December 1993. A year later he was appointed to the St George Monastery. In March last year he was ordained to the sacred diaconate in the Church of the Resurrection, and in December he was ordained priest. His death has been variously attributed to Palestinian terrorists mistaking him for a Jewish settler, to the Jewish settlers themselves, and even to an attempt to eliminate one of the contenders to the vacant patriarchal throne of Jerusalem. However, unusually swiftly, on 20th June, two members of Arafat's Force 17 were arrested and charged with the murder. May the memory of the slain Hieromonk Germanos be eternal and his rest with the Saints.

### **CYPRIOI PROTEST OVER DESECRATION**

BISHOP PAVLOS of Kyrenia has written a strong letter of protest to various international bodies regarding the desecration of churches and holy places, and "the systematic plundering of the religious and cultural heritage" in the part of the island seized by the Turks in 1974 and still illegally occupied by them. He cited one particularly distressing instance where a Greek Orthodox cemetery had been excavated so that a nightclub and restaurant could be erected there. He mentions that in the Greek part of the island the government has made efforts to maintain every mosque and shrine of the Moslem faith.

### **POPE'S VISIT TO THE UKRAINE**

THIS has been widely reported in the media, usually with a strong anti-Orthodox slant, as is perhaps understandable. The visit is only just ending as we go to press, and it is too early to make any comment, except perhaps to note that it seems to have soured relations between the Roman Catholics and the Orthodox rather than helped them.

### **BRITISH BORN BISHOP QUESTIONED**

ONE OF ONLY THREE BRITONS to be consecrated to the episcopate within the Orthodox Church has been questioned in France, charged with committing a serious sexual offence against a young boy. According to a report in "The Sunday Telegraph," Bishop Paul stepped down last month from his position as bishop serving at the St Nicolas Russian Orthodox Cathedral in Nice. The Telegraph article linked the accusations with attempts by the Russian mafia to discredit the Bishop because of his opposition to their activities. The Bishop and his cathedral are within the jurisdiction of the "Paris Exarchate" under the Œcumenical Patriarchate, and a clergyman of that jurisdiction in England, who rang us to ask prayers for Bishop Paul shortly before the news of the allegations made against him broke, suggested that Bishop Paul was being targeted as part of an attempt by the Moscow Patriarchate to wrest the Nice Cathedral

from the jurisdiction of the Patriarchate of Constantinople. These two ideas are not necessarily mutually exclusive. A lawyer acting for Bishop Paul is quoted as saying: "Nice is by far the wealthiest diocese in the West, with 30,000 adherents and properties worth millions of francs. The Russians want to get their hands on this, and also to open up a new avenue to launder money by sending 'huge donations' to the Church here that will then pass into the pockets of fellow racketeers." Whatever the truth of these suggestions or of the allegations made against the hierarch, prayers are asked for him.

## ALL SAINTS FESTIVAL AT THE CONVENT

ON ALL SAINTS' DAY, Sunday 28th May/10th June, His Grace Archbishop Mark celebrated the Divine Liturgy at the Convent of the Annunciation in Willesden. During the Little Entrance, he awarded Mother Vikentia, who had earlier been appointed the new Superior of the Sisterhood, her pectoral cross. This event, which we hope and pray will bring a blessing to the community after a period of bereavements and severe trials, occurred on a feast which was particularly auspicious for the tiny ROCA presence in this country. It was on the festival of All Saints in 1928 that Bishop Nicolas was consecrated as the first Orthodox Bishop of a cathedra in Britain since the Great Schism. As a remembrance of this, he dedicated the Chapel in the old Church House in Baron's Court, London W6, to this festival. And it was again on this feast, and in that Chapel, that Abbess Elisabeth was ordained in 1952 (24th May/6th June) at the hands of the Blessed Metropolitan Anastassy. May the prayers of these righteous ones, who have gone before, and who have blessed the witness of our Church in this country, now come to the aid of Mother Vikentia in fulfilling her obedience.

At the end of the Divine Liturgy, which was chanted in a mixture of Arabic, English, Greek and Slavonic, the Archbishop preached a short homily to the Russian-speaking participants, and afterwards at a breakfast he spoke in English about recent events in our Church-life: the consecration of Bishop Agapit in Germany and events in the Holy Land.

## BROOKWOOD MEWS

PRIEST SUFFERS A "GREAT FALL:" On a recent visit to the Holy Land, Father Peter Baulk, suffered what one of the sisters at Gethsemane reported to us as "a great fall." In fact he broke his right wrist. He is now more safely and sensibly ensconced at his home in Boreham Wood, but he will not be able to serve for some weeks. A "Golden Palm" and our special thanks to Father Hieromonk Avraamii, of the St Nicolas Parish in Bradford, for volunteering to help maintain the schedule of fortnightly Sunday services at the Convent during Fr Peter's confinement. Unfortunately visits by Fr Alexis to Congleton and Birkenhead have also had to be cancelled for the time being. We hope in time to re-establish the normal round of services.

GIFT OF CHALICE SET: Father Protopresbyter Alexander Cherney, the Dean of the Latvian Orthodox Church in this country, added to all his other kindnesses to us by giving us a Chalice Set and Gospel Book cover, during a recent visit to the Brotherhood.

ORTHODOX AID FUND: Donations from this fund, which is supplied solely by donations from our parishioners and readers, have totalled £2,211.09 and \$US664.50



for the period from 1st January this year to the end of June. These half-yearly figures compare well with the totals for the whole of the year 2000, which at £2,882.40 and \$US1,633.00 were admittedly rather lower than usual. Our thanks to all who have made this almsgiving possible through their generous gifts. Donations earmarked for the Orthodox Aid Fund should be made payable to Saint Edward Brotherhood.

**NEW BROTHERHOOD HOUSE PROJECT:** Our architect, Irina Hoble, is completing plans for the proposed new Brotherhood house, and we hope shortly to make an application for planning permission from Woking Borough Council. When and if such permission is obtained, we hope to issue an appeal for funds. However, even before any such appeal has been published, well-wishers and benefactors have sent us a total of £13,880.00. May the Lord bless all who have shown their support for our project in this way. Our thanks too to Mr John Clarke of the Brookwood Cemetery Society who has given us valuable information about fund raising. Donations to the project should be made payable to King Edward Orthodox Trust Company Limited, registered charity number 284929/0.

**DAMAGE FROM THE RAINS:** Now, of course, the rains which seemed to continue non-stop through the Winter months have ended, and we have made some progress in clearing up and tidying the grounds. Unfortunately, because their roots were water-logged for so long, we have lost several trees and shrubs, which died. Some others in the wooded area have had to be cut down because when the ground was sodden they tilted dangerously.

## **PRACTICAL TIP**

*REMEMBER daily to say prayers before and after meals, so that we remember our dependence upon God and maintain a reverent and thankful disposition towards Him for the blessings He grants us. If you have not memorized the prayers or if you keep your Prayer Book elsewhere and therefore neglect these important but brief prayers simply because of the inconvenience of thing, then keep a card with the appropriate prayers on it near your eating place.*