

The Shepherd

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FROM THE FATHERS

"NOR SHOULD YOU, dear brethren, be moved or disconcerted with observing that the faith of some is wavering and slippery, that the fear of God has little influence upon men of unsettled principles, or that others do not abide in a good agreement together. These things, it has been foretold, should happen towards the end of the world; our Lord and His Apostles have jointly confirmed it to us, that as the world wears away and Antichrist approaches, everything which is good should wear away with the one, and everything which is evil should advance with the other."

Holy Hieromartyr Cyprian of Carthage, +258 A.D.

"TO HAVE FAITH in Christ means more than simply despising the delights of this life. It means that we should bear all our daily trials that may bring us sorrow, distress, or unhappiness, and bear them patiently for as long as God wishes and until He comes to visit us. For it is said: 'With patience I waited patiently for the Lord, and He was attentive unto me (Ps. 39:1)."

Venerable Simeon the New Theologian, 949-1022 A.D.

"WHAT DOES CHRIST tell us to do? To think of our sins, of death, of Hell, of Paradise, of our soul, which is more precious than the whole world, to eat and drink as much as is sufficient for us, similarly to have clothes that suffice, while the rest of our time we should spend for our soul to render it a bride of Christ. Then we should be called men, and angels on earth. If, however, we concern ourselves with eating and drinking and sinning, and adorning this gross body which tomorrow will be eaten by worms, and not with the soul, which is immortal, then we should not be called men but beasts. Therefore make the body a servant of the soul."

Holy Peer of the Apostles & New Hieromartyr Cosmas of Aitolia, + 1779 A.D.

*On 14th/27th September we celebrate the Great Feast
of the Universal Exaltation of Cross of the Lord.*

COME, O YE FAITHFUL, LET US WORSHIP THE LIFE-CREATING TREE

From the Works of St Theodore the Studite

(759 - 826 A.D.)

THE PRESENT DAY is a day of joy and gladness; for now the sign of joy itself is placed before us, the most holy Wood.

O, most precious gift! This is not the tree of the knowledge of good and evil, as once in Eden. No, in very truth this Tree is full of grace and comely, for this Tree grants us life, and not death; it illumines us and does not cast us into gloom; it brings us into

Eden and does not cast us out there from. This Tree, on which Christ was raised up, has covered the devil, who had the power of death, in shame, and it has freed the race of man from grievous servitude. This Tree is that on which, during the contest, Jesus Christ, as the most adept Champion, was wounded in the hands, the feet, His side, on which He healed the wounds of man, that is our nature which had been mercilessly smitten by the supremely pernicious serpent. This is that Wood, on which the Blood of the Master was poured out, which laid the demons low and enlightened the world.

Who does not draw nigh that he might be receive sweetness through the sight of what lies before him! The Angels themselves greet this festival with joy; the Apostles, the assembly of the Prophets, the choir of the Martyrs, the whole company of the Righteous rejoice with us, for how can it be otherwise than that they all should be filled with joy, beholding this sign of victory, whereby they themselves, emulating Jesus Christ, have conquered the power of the enemy? Even the irrational beings, being shone upon by the heavenly glory, sense within themselves a certain joy, because from the Passion of Jesus Christ upon the Cross an inheritance unto good has been imparted unto all things.

For this reason David cried out: *Exalt ye the Lord our God, and worship the footstool of His feet; for He is holy* (Ps. 98:5), and the wise Solomon also exclaims: *Blessed is the wood by which righteousness cometh* (Wisdom 14:7). For this reason also the Church is manifested as having in her midst the Tree of life from Paradise, under which there is no longer a deceiving demon, but rather an Angel of the Almighty Lord abides there, who grants us access again to the burgeoning tree of the Cross. Now worship is offered up to the holy Cross, and Christ's Resurrection is proclaimed; now that Wood is honoured which imparts life to us, and the whole world is stirred up to glorification; now festival is celebrated in memory of the three-barred Cross, and the four ends of the world are called to the joy of holding festival on this day. *How beautiful are the feet of them that preach the gospel* (Romans 10:15). Blessed are those eyes which behold this universal festivity, - and those lips which kiss this most precious emblem. A particular grace is granted unto all; an ever-flowing spring has been revealed, from which sanctification flows forth, and no one is barred from access to this abundant stream. It makes the pure man yet purer, and him that is defiled by the filth of vice it makes clean; he that is careless and dissipated it brings under the yoke of its teaching; he that is fierce and proud it calms; and in general each one that approaches it with a firm intention to set his life in order it does not turn away, but rather grants him the Divine grace, necessary for life and piety.

The life-creating tree of the Cross, that we behold, is medicine to the eyes of him that was deceived in Paradise by the sight of the tree that brought death. Touching that Wood with our lips and setting it before our eyes, we are set free from the taste of the tree that bore death and from contact therewith. O, great gift! How festively it is presented now! O, unspeakable blessedness! Once we experienced death through a tree, and now through the Tree we receive life; before we were deceived through the tree, now through the Tree we drive off the ancient serpent. In very truth, this is a wondrous and most glorious change! Instead of death, life has been granted us; in place of corruption, incorrupt ion; instead of dishonour, glory. And thus it is not without cause that the apostle exclaims: *God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the*

world (Gal. 6:14). From the Cross there shines forth the most exalted wisdom, which shames the proud wisdom of this world and shows it to be disordered. The countless benefactions, granted us through the Cross, suppress the seeds of evil dishonour within. Even the unique appearance and form of this Tree was manifest from the very beginning of the world through great events which were its foretellers and forerunners.

Anyone, who wants to comprehend this, can see. Were Noah and his sons and their wives, and every kind of living thing, not saved from the universal flood according to the will of God through a paltry piece of wood [*i.e. the Ark*] (Wisdom 10:4)? And what does the staff of Joseph signify, upon the top of which the Patriarch Jacob bowed (Heb. 11:21; Gen. 47:31), if it is not an image of that life-creating Wood, before which we now bow down? Was the rod of Moses not an image of the Cross, by which he turned the water into blood and by which the illusory snakes were swallowed up? With one stroke thereof he divided the sea, and with another he reunited the waters of the sea, and thus at one and the same time he drowned the enemies and safeguarded the Chosen People. And was the rod of Aaron, which one day flowered and manifested the canonical priesthood (Numbers 17:8), not exactly the same, that is an image of the Cross?

But we should continue far too long, if we wished to number all those things which prefigured the Cross. Abraham himself prefigured it, when he laid his son upon the faggot of wood (Gen. 22:9-13). Likewise Jacob prefigured it, when he placed his hands one across the other in granting a blessing to Joseph (Gen.48:14). Pre-eminently, Moses in his own person made manifest the image of the Cross, when by raising his arms he put Amalek to flight (Ex. 17:11). Behold Eliseus as well, who threw a stick of wood into the waters, and with this wood drew forth the iron from the depths (4 [2] Kings 6:5-6). And it is not only in the Old Testament, but under the law of grace, that the Cross has repeatedly displayed its wondrous power in gaining victory over enemies, in expelling demons, in the healing of ailments and in countless other instances.

Do you see, beloved, what power is contained in the very sign of the Cross? Yet if there is such power in the image, then what power there must be in the prototype, the one on which Jesus was crucified! (For quite obviously, that which is most excellent in the most sublime thing of all, that is the prototype, is passed on to the images of the prototype.)

Now let us approach the Cross with joyful doxology. The Cross is riches, more precious than any other wealth. The Cross is a hazard-free haven for Christians. The Cross is the lightest of burdens, which is laid upon the shoulders of Christ's disciples. The Cross is the sweetest consolation for the souls of those who sorrow. The Cross is the reconciler and mediator between heaven and earth. By the Cross death has been put to death, and life has been returned to Adam. By the Cross we have been clothed upon with Christ, and have been divested of the old man. By the Cross we banish our enemies and calm disturbances. He who bears the Cross upon his shoulders is made an emulator of Jesus Christ and receives glory with Christ. Signing the Cross upon oneself, one dispels fear and brings back peace. He who is protected by the Cross will not be a prey to enemies, but will remain unharmed.

O Cross of Christ, most comely praise of Christians, worthy preaching of the Apostles, royal crown of the Martyrs, most precious adornment of the Prophets, most brilliant illumination of the whole world! O Cross of Christ - (I address thee as if thou wast a living being), - protect those who glorify thee with hearts aflame! Safeguard those who with faith draw near to kiss thee! Ever keep thy servants in peace and firm in faith! Grant us all to reach the joyous and radiant day of the Resurrection; ever keep us in Christ Jesus our Lord, to Whom be glory and dominion with the Father and the Holy Spirit, now and ever and unto the ages of ages. Amen.

From
**THE HOUSE OF GOD
AND THE CHURCH SERVICES**
By the Priest N.R. Antonov

Continuation

§ 19. Teaching on the Church. Buildings which are distinguished from others by their appearance and are set aside for Divine Services are called temples. They are also, and much more commonly in English, called churches, because the faithful congregate there for prayer and they constitute the Church (that is the assembly or community of believers). Churches are consecrated by the hierarchs, or at his discretion, by the priests, with a special service of consecration (§ 148). All churches are dedicated to God, and within the Lord invisibly abides through His Grace. Besides this general dedication, each church has its own particular designation which derives from the sacred event or person, in whose memory the church was built. Thus we have, for instance: the Church of the Nativity of Christ, the Church of the Resurrection of Christ, or in honour of the Holy Trinity, or one in the name of the Holy Peers of the Apostles Constantine and Helena. If there are several churches in a town, then the principal one is designated the "Assembly Church."* On festive days, the clergy from the town gather there and the services are concelebrated by the assembly of the clergy. The Assembly Church, in which the "cathedra" (throne) of the Bishop is situated is called the Cathedral.

Translator's footnote: * *[As there is no exact equivalent, the Russian word "Sobor" is often translated Cathedral in English although this is inexact and does not correspond with Father Antonov's line of thought here. Properly, as he says, a Cathedral is the seat of a Bishop, but a diocese within the Russian Church may have several Sobors, and of course only one of them is properly the seat of the Bishop. We have used the rather clumsy term "Assembly Church" because of Fr Antonov's explanation of the derivation of the word "Sobor." We might have perhaps used the more English term Collegiate Church, because "colleges" of clergy serve there, but were reticent to do so because this term has certain very specific meanings in English and perhaps we would be stretching the word too far - transl.]*

§ 20. Where Churches Came From. In the very beginning, in the Old Testament, at the time of the Patriarchs (Adam, Noah, Abraham and the rest) services were offered before altars under the open sky. They offered their sacrifices at places chosen because God had appeared to man there or where He had manifested some benefaction, or alternatively at a place which was distinguished by its majesty, its mystery or exceeding beauty, and which thus raised man to thoughts of the power of

God and the wisdom of God, and so on. After the exodus of the Jews from Egypt, during their time in the Sinai peninsula, the Prophet Moses received directions from God on the construction of a portable temple, which was called the Tabernacle and which was divided into a court, a sanctuary and the Holy of Holies. The Jews had only one temple, so that the people might be confirmed in the belief that there was only One God. At the time of King Solomon, a stone temple was built in place of the Tabernacle. It was a rectangular building, partly covered with a roof but without windows and with two high pillars at the entrance** and with a vast courtyard around the Temple. Inside Solomon's Temple there were divisions as there had been in the Tabernacle which was curtained off into two parts, the sanctuary and the Holy of Holies. The Temple of Solomon was destroyed by Nabuchodonosor (Nebuchadnezzar) during the Babylonian captivity. On their return from exile, the Jews built a second Temple of the same appearance and plan as the earlier one, but not nearly so richly adorned. A short time before the Nativity of Christ Jesus, the King Herod adorned this Temple and made several additions in comparison to the first Temple. During His lifetime, Jesus Christ visited this Temple, taught in it, was concerned for its good order - (twice He expelled the traders from it: John 2:13-20 and Matthew 21:12-13) - and for its splendour (He Himself offered alms for the Temple - Matthew 17:24-27, and He set as an example of voluntary almsgiving for us the two mites of the widow in the Gospel - Luke 21:1-4). By His own example the Saviour blessed the custom of offering services in a temple, hallowing the very idea of having a church and its necessity. Jesus Christ did also pray in other places, and even the Mystical Supper, at which He instituted the Mystery of Holy Communion, He held in a private house. In His conversation with the Samaritan Woman, Jesus Christ said that the time would come when God would no longer be worshipped only in the Temple at Jerusalem, but in other places also (John 4:21).

*(Footnote in original: ** According to the opinion of some, there was a special superstructure with accommodation over the portion by the entrance, something like a second story.)*

§ 21. How the Outer Appearance of a Christian Church Came About. After the Ascension of Jesus Christ into Heaven, the Apostles and the first Christians in Jerusalem, following the example of the Saviour, went to the Temple to praise and thank God (Luke 24:53; Acts 2:46), and they attended the Jewish synagogues, but they also started exclusively Christian gatherings in private houses (Acts 5:42; 12:12; 20:8).*** Those Christians outside of Jerusalem itself held Divine services in house churches (Romans 16:4; Colossians 4:15). As a consequence of the persecution of the Christians, the assemblies of the Christians for Divine service became more secret. For prayer in general and especially for the celebration of the Mystery of Communion, the Christians would gather in the homes of their richer co-believers. There they would especially set aside a room, usually some way from the entrance to the street and the noise from the street, and this room was called by the Greek term the *oikos*, or by the Romans the *ecus*. In outward appearance the *oikos* was an elongated room (sometimes two storeys high), with columns lengthwise, often dividing the *oikos* into three parts, and the central area was often wider and higher than the side ones. During the persecution, the Christians would gather for prayer even in underground churches, which were set up in the so-called Catacombs (of which we shall speak

later). In those places and at those times when there was no persecution the Christians were able to build, and they did build separate churches (at the end of the second and the beginning of the third century), which however were often destroyed by the caprice of the persecutors.

When, at the decree of the holy Peer of the Apostles the Emperor Constantine (beginning of the fourth century), the persecution of Christians was finally brought to a close, Christian churches appeared everywhere and they were constructed not only in accordance with the necessary prerequisites of Christian Divine worship, but also as the adornment of every town and village, and even as the national treasures and holy places of every kingdom.

The Christian churches opened in the third and fourth centuries took on a particular outward and interior design and appearance, namely: to some extent resembling a ship, the plan was an elongated rectangle with a small projection at the entrance and an apse on the end opposite the entrance. Interiorly, the rectangular area was divided by rows of pillars into three or sometimes five aisles *{Fr Antonov calls them naves and reminds us that this name refers to the ship - transl.}* Each of the side aisles might also end in a semicircular projection or apse. The central aisle was higher than the side ones, and in the highest part its walls were pierced with windows. Sometimes the walls of side aisles were similarly pierced with windows. At the entrance end there was a porch, with was called the vestibule or narthex, or the portico. The interior was bathed in light and fresh air. Beginning in the fourth century, the following things distinguish the plans and architecture of Christian churches: 1) the division into aisles, 2) the apses, 3) the vestibules, 4) the abundance of light, 5) the interior columns. Such churches were called basilicas or long churches.

*(Footnote: *** In Jerusalem the houses used for prayer by the first Christians are reckoned to be the house of Mary the mother of the Evangelist Mark, of Joseph and of Nicodemus, the house on Mount Sion - the place of the Mystical Supper.)*

§ 22. The Origin of the Christian Basilica. In the history of Christ's Church, every pathway has its value and is instructive. The question of what influenced the building of Christian churches according to an elongated rectangular plan is particularly instructive. How did the Christian basilica come about? To resolve this question, we have to remember that Christian faith and morality did not in the least drown out the spiritual powers and talents of mankind. For example, the poetic talent, a musical disposition or an artistic one, a yearning for learning - all these are in the number of those abilities of man through which their houses and sacred buildings were built skilfully, solidly and fittingly. Talents are given by God and, with the help of God, they can be improved and strengthened. (Remember the Saviour's parable about the talents!). Every talent and skill is pleasing to God, if a man does not lose his faith in God and does not incline away from a good and pious life. Therefore it is quite natural that a talent for architecture could be turned to the service of God. However, in the course of the preceding centuries of the existence of Christ's Church, the abilities, taste and skills required for the erection of buildings and churches for the Christians have been various, and for this reason their appearance has also been various. At the time when the Christian Faith was being widely disseminated among the Greeks and the Romans, that is in the third and fourth centuries, they considered that the most beautiful buildings*** were those constructed on an elongated rectangular plan with

aisles, columns, apses and porticoes, the so-called basilicas, and so this very best of designs was also used for the service of God.*****

To this first reason, there are two others linked which are hidden in the depths of the Christian heart. One is that the place on Mount Sion where Jesus Christ celebrated the Mystical Supper and the very first rooms or arkoses of the first Christians were also based on an elongated rectangular plan. Recalling those house churches, the Christians who came afterwards, and could worship without fear, openly build basilicas, churches having the same plan as the earlier oikoses. A further reason why the Christians began to build their churches according to this design, divided into parts with aisles, is that they revered the Catacombs and the churches that they had had in them. So, let us now acquaint ourselves with the Catacombs.

*(Footnote: **** In discussing the development of the Christian church, sometimes the question is raised as to whether or not the outer form of the churches was based on the Temple at Jerusalem. The thought behind this proposition is that: a) the Old Testament served as a preparation for the New, and that b) many Old Testament customs were taken into Christianity. However in comparing the outward appearance, the decoration and the arrangement of the various areas of the most ancient Christian churches, those contemporary with the Temple of Jerusalem, we notice substantial differences. The features which distinguished the ancient Christian churches were: 1) its division into aisles, 2) the apses, 3) the vestibule, 4) the abundance of light and 5) the colonnades. The Jerusalem temple did not have these features and for that reason scholars have assumed that it did not serve as a model for the Christian church.)*

*(Footnote: ***** The word "basilica" derives from the word "Basilevs" - King and Judge, and was originally used for a government building designated as a court of law or as a market place.)*

... to be continued with "Teaching on the Catacombs and the Underground Churches"

THE SPIRITUAL HERITAGE OF FATHER GEORGE CHEREMETIEFF

Thoughts on a Journey

Continuation from last issue

On the Earthly Life

The earthly life of man reminds me of the life of the silkworm. It crawls about upon the earth, eats leaves and grass and drinks rainwater. In a word, it leads a normal worm's life. Then old age comes; it begins to get feeble and slow in its movements, it eats little, and just awaits the end; it prepares its coffin, a cocoon, confines itself in it and dies to the outside world. But once the time appointed by God passes, the cocoon opens up and the worm is transfigured and flies out as a butterfly into the sun of life and happiness.

It always happens thus, if it leads its worm's life according to the laws established for worms. If it does not observe them, then the life in it is not strong

enough to break the cocoon, it dies in there and dries up, and it will never fly out into the sun and the joy of life.

Oh, if only in our earthly life, which is so like a worm's, we more often gave this thought. We would then follow the commandments given us by God. We would much more peacefully commit ourselves to the inevitable cocoon, in the full hope of flying out in due time into the light of the Sun, Which is Christ, and into the joy of the life of the spirit.

The Candle of Life.

Our Christian life is like a candle. In order to burn before the holy icon and offer up its flame before it, the candle must burn up its own wax to feed the flame. It is the same with our soul. For it to burn and offer itself up before God, and for it to illumine our neighbours and give them warmth, it must forget itself, and not be concerned about its body and mind in its offering glory to God and in prayer, or in serving those close to us - as if burning up this earthly life for the sake of God.

When the candle is burnt, its flame flies up to God, Who made it. When our earthly life is over, our soul likewise flies up to God, but this happens only if it has burned with the radiant flame of pure wax and not with a dim smoke from a malodorous lard. The latter happens, when our mind and body, formed at birth as if from pure wax, are corrupted by our filthiness, our egoism, hatred and malice, when we live only for ourselves, and thus become a foul-smelling lard, which cannot give rise to a pure spiritual flame.

Let us pay attention; burning up our life for God certainly does not mean committing suicide. This is a self-willed taking of one's own life, something which we did not bring into being, and, it follows, something which is not our own possession. Suicides occur because of lack of faith, lack of patience and firmness, because of selfishness which brings spiritual discord, and because of the disappointments of a useless life.

One must forget about oneself and not feel sorry for oneself, when serving God and people who need our help. We must not forget the Saviour's words: "He that would come after Me, let him deny himself and take up his cross and follow Me."

We often look for peace and comfort for the body, and for light or even serious entertainment for the mind. We often misuse rest (which is important to some extent), but we restrain the body and the mind from making efforts in prayer to God and in profiting our neighbour.

It is an extinguished candle that does not give light and warmth, but hangs on to its useless and mouldering wax.

About Love.

One can never force anyone to love.

Slothfulness and Idleness.

Slothfulness and idleness give birth to bad thoughts. Bad thoughts lead even more to bad deeds. And in this way a life, which might have been radiant, profitable and joyous, perishes.

Concerning our Task on Earth.

Man's earthly task consists in this: that he force his body and mind to conquer self-love, his laziness and his passions, according to the strength which has been given him, and that he humble his spirit before God. Then, gaining strength from frequent prayer and the Holy Mysteries, raising oneself above the carnal world and serving God, glorifying and thanking Him, and, by word, deed, our material possessions, and our heartfelt involvement, helping those whom God sends to cross our paths in life, and who are going to need our help. And then, to give thanks to God because he has given us the strength and the inclination to fulfil His will.

A man who does this will enjoy peace and a quiet joy in his soul, such that arrogant and unkindly people do not experience.

On Earthly Happiness.

It is not enough to just live in this world and enjoy life. One must also help those for whom life is hard. The more you ease and bring joy to others, the more joy-filled your life will become. This is because it is in complete love and in helping others, that life's most joy-filled happiness consists.

About Bad Thoughts.

If unclean or evil thoughts live in me, then all my righteous deeds are not even worth an egg that has been eaten up [*i.e. an empty shell - transl.*].

To be continued in the next issue, ...

Editor's Note: Father George's "Thoughts on a Journey" continue next with a long section on "Passion Week," but it seems more appropriate to hold this piece over until we reach that time of year, and so in the next issue we will continue with "About the Spirituality of Things."

THE COMING MONTH

IN THE BEGINNING God created all things in six days and rested the seventh day. The eighth day starts a new cycle, a new week, and for this reason is used in Scripture and by the Fathers as an image of the life of the Age to come. It is through the incarnate dispensation of Christ, that we are inaugurated into the life of that Age, becoming part of a New Creation, and so the Church begins the cycle of the Great Feasts which span the Saviour's earthly ministry and the life of His all-holy Mother, on the eighth day of the New Year. The Church Year begins on 1st September and on the eighth day, we celebrate the first of the Great Feasts, that of the Nativity of the All-holy Virgin.

The Virgin was born of the natural marital union of her parents, although her conception and birth were miraculous in that both her parents were childless until deep old age. From her father, the Righteous Joachim, the Virgin was descended from the ancient royal house, from David the King, and through her mother, St Anna, she was of the priestly lineage. There were in Israel no longer kings of the ancient line, and thus the descendants of the kings lived among the common people. However, both Joachim and Anna were also illustrious on account of their faith, piety and

righteousness, and for this reason they were chosen by God to be the parents of her who was to become His Mother. Their blessed daughter is seen as the fulfilment of the Old Testament mysteries. The ladder which the Patriarch Jacob saw, linking heaven and earth, was a foreshadowing of her, who linked heaven and earth by being the instrument of God's incarnation. Ezekiel speaks of the gate which "looketh toward the east," quoting the Lord as saying, "This gate shall be shut, it shall not be opened, and no man shall enter in by it, because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut." These words foretell the mystery of her Ever-Virginity. Many who call themselves Christians today, even those that believe in the Virgin Conception and Birth of the Saviour Himself, yet opine that the Virgin had other children - a proposition clearly contradicted by the teaching of the Church, and by this word of Scripture.

Saint Andrew of Crete calls this feast, "the beginning of the feasts," and the "doorway to grace and truth." The services of the Church refer to it as the day on which God set up a throne on earth prepared for Himself. Very often in Orthodox churches, there is a large icon of the Mother of God with her hands upraised in prayer, and with the Christ Child blessing in front of her breast, in the eastern apse of the building. This icon reiterates this truth. The Holy Table on which the Eucharist is offered is called in Orthodox terminology, the Throne, and the icon of the Mother of God immediately above it in the apse states clearly that she was the Throne prepared for Him and by Him on earth.

The second day of the feast is kept as a commemoration of her righteous parents, and the feast lasts for five days.

A second Great Feast in September is that of the Universal Exaltation of the Cross (14th/27th), and for this reason we have included in this issue a homily by St Theodore the Studite on the significance of the Cross. The festival itself is unique among the Twelve Great Feasts in that it is the only one which does not simply celebrate an event in the earthly life of our Saviour or of His all-holy Mother. This fact itself is significant because it emphasizes that in the life of the Church, the life of Christ, as it were, continues. This festival was inaugurated in 326 A.D., when St Helena found the True Cross in Jerusalem. In 355 A.D., its celebration was moved to the present date, combining it with the festival of the dedication of the Church of the Resurrection (the Holy Sepulchre) which was celebrated in that year. The Cross was kept in this Church until 614 A.D., when it was taken captive by the Persian King, Chosroes. In 628, the Byzantines won a signal victory over the Persians and the Cross was returned to Jerusalem. The Emperor Heraclius himself came to receive the Cross back and bear it into the church, however he found that he was unable to do so. The Patriarch Zosimas of Jerusalem was inspired to point out to the Emperor that he was clothed in the diadem and the imperial purple, whereas, when our Saviour had borne this same Cross He was stripped and almost naked, and so Heraclius divested himself of the imperial ornaments and finery, and carried the Precious Cross into the church barefooted. The feast of the Cross falls on a Thursday this year, but it is still kept as a fast day, although wine and oil are permitted.

For us, at Brookwood, the Enshrinement of the Sacred Relics of St Edward on 3rd/16th September, 1984, is kept annually as his feast, his martyrdom always falling in Great Lent. This year we are blessed to have our festival on Sunday. We will change

our usual weekend schedule to have a Vigil for the Resurrection and for the Martyr on Saturday evening at six, and then the Divine Liturgy with the Lesser Blessing of Waters on Sunday morning at ten. We hope as many of our readers as can will make a pilgrimage and join us for the celebration. After the Sunday morning service there will be a buffet style breakfast at which all who participate will be welcome.

Among other Saints in September, we have:

The Venerable David of Hermopolis (6th/19th) lived in the sixth century. In his youth he had been a robber leader, but he was through God's grace brought to repentance and became a monk. Remembering his past sins, he spent his time in such prayers and fastings that he became a marvel to the other brethren. The Lord sent an Angel to him to assure him that his sins had been forgiven, but David doubted that, in what he considered so short a time, the Lord would have forgiven so many sins, and for this doubt, like Zacharias of old, he was struck dumb. He was only able to speak the prayer. Before his end he was granted the gift of wonder-working.

Saint Eustorgius of Milan (18th September/1st October). We know very little about the life of this saint, but we have the commendation of him of two of the greatest Fathers of the Church. Saint Athanasius the Great speaks of him as a hierarch who, even under pressure, would not yield to the Arian heresy and remained steadfast in Orthodoxy; and St Ambrose of Milan counted him among the confessors. St Eustorgius was the tenth Bishop of Milan and lived in the fourth century.

The Venerable Geremar (24th September/7th October) lived in the seventh century and was born into a noble Frankish family. In his youth he served at the court of King Dagobert I, and married and had two daughters and a son. Counselling by St Ouen, when his son came of age, St Geremar surrendered his estates and wealth to him, keeping only a portion, with which he founded the monastery of Pentale. He served as abbot of this monastery, but his monks finding his rule too strict once attempted to murder him. When he discovered their intention, he left the monastery and lived for a period as a hermit in a cave. Here news reached him that his son had died of a fatal illness. By this death, all his wealth and riches were returned to him. He founded a second monastery at Flay, and gave all the residue to churches and monasteries for the furtherance of God's work. He ended his earthly course in the year 658 in the monastery at Flay.

The New Martyr Aquilina (27th September/10th October) was born into an Orthodox family. Misfortune befell them one day, when he father got into a fight with a Turk, struck him a severe blow and killed him. To escape the death sentence, he became a Moslem. His wife and daughter remained steadfast in Orthodoxy, even though the father was pressured to convert them as well. Her mother always counselled Aquilina to remain faithful to Christ. When her father attempted to convert the young Aquilina, she rebuked him for his apostasy and he handed her over to the Turkish authorities. She was interrogated, stripped and beaten with rods. She was offered rich gifts, an advantageous marriage, and flattered, but she would not renounce her Faith. She was beaten twice more, until the ground was reddened with her blood. Then seeing that she had collapsed under the torment and that, though she was at the point of death, they could not move her, they ordered that she be untied and taken back to her home. Her mother, not knowing whether or not she had

succumbed, tried to nurse her. The martyr briefly opened her eyes, and her mother cried, "O my child, what, have you done?" She replied "O my mother, what else could I do except that which you instructed me? Behold, according to your precepts, I have preserved my confession of faith inviolate." Her mother gave glory to God, and Aquilina gave up her soul in her mother's arms. She died on 27th September, 1764, at the age of eighteen, and as she gave up her soul, a marvellous fragrance filled not only the house but the streets through which her sacred body was carried to burial. At night a heavenly light was seen over the saint's grave, bearing witness that she had been crowned with the martyrs of old.

NEWS SECTION

NEW PATRIARCH OF JERUSALEM

EIRENEOS I was elected as Patriarch of Jerusalem on 13th August this year. His Beatitude was born on the Greek island of Samos; his secular name was Emmanuel Skopelitis and he is 62 years of age. The Israeli Government, the Kingdom of Jordan and the Palestinian authority each exercise a right of veto over the candidates for the election, and Israel had vetoed five of a possible fifteen candidates. Eireneos was among the five, but a week before the election, which was held in the Church of the Resurrection, the Israelis withdrew their objections. Eireneos came to Jerusalem as a boy in 1953. He took up the monastic life in 1959 and was ordained deacon that year. He graduated from the Theological Seminary in 1963. He was ordained priest in 1965 and raised to the rank of Archimandrite in 1966. For nine years, from 1972, he represented the Church of Jerusalem in Athens, and then returned to the Holy Land where he was consecrated to the episcopate, becoming Metropolitan of Hierapolis in 1994. In a speech following his election, he assured King Abdullah of Jordan and the Palestinian leader Yasser Arafat that he would "support the Palestinian people and their just issues." To His Beatitude Eireneos I, Patriarch of Jerusalem: *Many Years!*

CONSTANTINOPLE'S PARTICIPATION IN THE BEATIFICATION OF POPE JOHN XXIII

AS ANGELO RONCALLI, the future Pope John XXIII served as the Vatican's Apostolic Delegate in Turkey and as administrator of the Latin-rite vicariate in Istanbul. This link prompted the Turkish authorities to rename a street in Istanbul after him, and to celebrate his beatification with a five day festival in December. The celebrations included civic, social and church gatherings, as well as sight seeing tours of the ancient city for the delegates. Before High Mass, celebrated by Cardinal Poupard, on the Sunday morning a procession took place with the unveiling of a portrait of the Pope. During the mass, the Œcumenical Patriarch Bartholomeos I, the Armenian Patriarch Mesrob I, and the Patriarchal Vicar of the Syrian Orthodox, Yusuf Cetin, were enthroned near the High Altar. Muslim and Jewish leaders sat near the Mayor in places of honour. During the Mass, one of the Jewish leaders recited a poem on "good Pope John." During an Orthodox Liturgy which followed, Patriarch Bartholomeos addressed his congregation with a eulogy of Pope John. At a concert during the celebrations, a choir of two hundred voices (mostly Muslim) sang a Te Deum by Charpentier in honour of the late Pope.

For several years now, Constantinople's enthusiasm for ecumenism seems to have been more muted than previously. Certainly, thank God, they did not achieve

their much publicised aim of the early nineties: "One in 2000." The level of their participation in this celebration, which not only included heterodox but also non-Christians, certainly seems to be a severe set-back to those who might have hoped that a spiritually more sober polity was taking root in the Œcumenical Patriarchate.

PUTIN VISITS SOLOVKI

PRESIDENT VLADIMIR PUTIN of Russia marked the tenth anniversary of the coup that triggered the end of the Soviet regime by a visit to the ancient Solovki Monastery in Northern Russia. He was accompanied by Patriarch Alexei II of Moscow. The ancient monastery, which was closed by the Communists, was put to use in 1923 as a forced labour camp, one in which thousands of people died or were shot, many of them members of the clergy. Putin, however, used the occasion to make a call for his country to seek inspiration in its Christian past. "Without Christianity," he said, "with the Orthodox Faith and culture which sprang from it, Russia would hardly have existed as a state." "Today, we are rediscovering ourselves; it is very important, useful and timely to return to these sources in our search for the moral foundations of our life." May his countrymen hear and heed these words of his.

ANGLICAN SERVICE IN ATHENS CATHEDRAL

ARCHBISHOP CHRISTODOULOS of Athens permitted Anglicans to hold a memorial service for the murdered Brigadier Stephen Saunders in his cathedral on 8th June. He attended with representatives from other Christian denominations and the Chief Rabbi. Apparently, to the disappointment of the participants, the local Imam did not attend. The Archbishop explained to the Anglican celebrant, Bishop Manktelow, that he was pleased to make the church available not only because of the tragedy of Brigadier Saunderson's death but "to help break the narrow-mindedness of the Greek faithful." It appears that the Archbishop does not understand that what he calls the "narrow-mindedness of the Greek faithful" is a clear expression of their Orthodox Faith.

ARCHBISHOP MARK'S VISIT TO ENGLAND

FOR THE DEDICATION FESTIVAL of the London Russian Orthodox Church on Harvard Road, Archbishop Mark visited London. On Sunday 13th/26th August, during the Divine Liturgy there, he ordained subdeacon Sergei Zashchitin to the sacred diaconate. On the festival itself, during the Little Entrance he awarded Father Thomas Hardy the gold pectoral cross for his extraordinary labours for the spiritual well-being of the parish. The

Archbishop was accompanied by Deacon Andrey Sikojev from Berlin, and on the Dormition he concelebrated with Fr Alexis, Fr Vadim Zakrevsky, Fr Thomas Hardy and Fr Paul Elliott, assisted by deacons Andrey and Sergei. After the Divine Liturgy, a moleben was chanted with a procession around the church and the reading of the Resurrectional Gospels. On the second day of the feast, the day of the Holy Mandilion, the Archbishop served at the Convent of the Annunciation, assisted by Fathers Alexis and Vadim, the Hierodeacon Sabbas and Deacon Sergei. After the service, the Archbishop asked to visit the graves of Abbesses Elisabeth and Seraphima at Gunnersbury Cemetery, where he served a memorial service. His Grace told us that, because of the forthcoming election of a new First Hierarch in October, plans are as

yet indefinite, but that he hopes that within the next six months he will bring the Wonderworking Kursk Root Icon of the Mother of God to visit the communities in Britain and Ireland.

BABUSHKAS FLATTEN PROTESTANT MISSION

AN INTERNATIONAL Christian mission, "Christ is the Answer," set up camp in Azov, operating from a large marquee which could accommodate 3,000 people. Their activities, supposedly to help rehabilitate drug addicts but actually engaging in proselytising, did not meet with the approval of the local Orthodox population, and a procession of about 400, mostly elderly women with several Cossacks, descended on the tent. While singing Orthodox hymns, they dismantled it so thoroughly that, according to the mission workers, it cannot be restored. The Protestants filed a complaint with the police, but they refused to open a case against the Orthodox believers. Complaints were also sent to the Moscow Patriarchate which similarly distanced itself from the incident.

KOSOVO AND MACEDONIA

FATHER SAVA of Decani Monastery has issued a report to the Orthodox Peace Fellowship, on the present situation regarding the Church in Kosovo. He tells of the monastics being confined to their monasteries, and that to obtain supplies they have to travel to Montenegro or Serbia proper. Such journeys or any excursion from the monastery has to be made in Italian armoured vehicles for safety's sake. He also reports that properties of the monasteries have been confiscated, and that Church property has been wilfully damaged. He speaks of the last six Serbian Orthodox Christians living in the nearby town of Djakovica, all of them elderly women. They have been forced to live in a church compound under continual guard by Italian forces for their own safety.

Happier news reaches us from Gračanica near Pristina. The women's monastery of the Dormition of the Theotokos there has through recent events become the spiritual and national centre for the entire Serb population of Kosovo and Metohija. For the festival Bishop Artemije visited the monastery, with Father Theodosije, the abbot of Decani. During the celebrations, Abbess Efrosinija presented three novices in the sisterhood to be tonsured. They received the monastic names of Olimpijada, Irina and Marina. Bishop Artemije spoke of the joy which he felt in seeing that even in a period of such great suffering, the monastic life was flourishing. For the safe-keeping of the faithful, during the festal celebrations the monastery was surrounded by dozens of soldiers and KFOR vehicles.

In Macedonia, ethnic Albanian terrorists attacked the 13th century Monastery of St Atanasi at Leshok on 21st August, detonating an explosion which destroyed the church. The monastery was part of a unique architectural and historic complex, and so the act of terrorism was not only one of racial and religious hatred, but one of barbarism.

ANCIENT MONASTERY DISCOVERED IN BULGARIA

ARCHAEOLOGISTS have discovered the remains of a monastery from the Byzantine period, near ancient pre-Christian Thracian remains in the Perperikon region of southern Bulgaria. The monastic enclosure was between 100 and 120 metres in

length and the entrance to the church has been uncovered. The monastery was founded in the tenth century and flourished until destroyed by the incursion of the Turks in the 14th and 15th centuries. For a period it was one of the region's major spiritual and administrative centres. One of the most important finds among the artefacts is the matrix of the monastery's seal in black onyx; they have also uncovered mosaic floors and several altars. One of the sites is to be re-consecrated for Divine service.

MADNESS IN ROMANIA

A NEW ORTHODOX Church in the village of Petresti, Transylvania, has been decorated with three "strikingly untraditional icons" according to a Reuters report. The "icons" depict Pope John Paul, former U.S. President George Bush and ex-Soviet leader Mikhail Gorbachev. The village priest, Fr Alexandru Coman, argues that the three should be proposed for glorification because like St Constantine the Great they changed the course of history! "They made a crucial contribution to demolishing the red plague of Communism," he says. It seems that Fr Coman's anti-communism has far out-stripped his regard for the traditional constraints of our Faith.

JEWISH LEADER DEMANDS CRIMINAL CHARGES AGAINST CHURCH

THE PRESIDENT of the Jewish National Autonomy of the Sverdlovsk Region, Dr Mikhail Oshtrakh, has attempted to have criminal charges brought against the local diocese of the Moscow Patriarchate, claiming that it is distributing a book by Sergei Nilus, containing excerpts from "The Protocols of the Elders of Zion." This, Dr Oshtrakh claims, is incitement to ethnic or religious hatred. However, even the Jewish community does not fully back his claims, feeling that he is trying to "score political points for himself." A spokesman for the diocese, Archpriest Vladimir Ziazev, said, "If we forbid this book, then it is necessary to remove from sale all atheist literature aimed against the Church and other books that offend us, like pornography, and even the New Testament itself. After all, in Holy Scripture, Christ Himself, Who was by His human nature a Jew, says in addressing the Jews "O faithless and perverse nation, how long shall I bear with you."

HAITI ORTHODOX CHURCH DESECRATED

IN RECENT CIVIL UNREST in Haiti, on 27th July the Church of St George and parish school were attacked and vandalised. In the church, the iconostas was demolished. Fr Michael Graves, a 65 year old priest and British convert to Orthodoxy, who has served there for 15 years tried to prevent the vandals' entry into the church, but he was overpowered. The altar, the tabernacle, sacred vestments and vessels were destroyed and flung into a heap in the street outside. The destruction of the church was ordered by a judge at the Palais de Justice in Port-au-Prince, and so the sacking was "legal." It appears that the trouble was instigated because the church and school are located at a former hotel leased to the Church. However, the original owner of the hotel has died, and his children wish to gain possession of the property again and resorted to this "legal" remedy. The St George parish will be temporarily worshipping in another chapel, dedicated to St Nectarius. The church is under the omophorion of Metropolitan Athenagoras of Panama, a hierarch of the Œcumenical Patriarchate. A priestmonk of the Ukrainian Orthodox Church in the USA, Father Joshua Anna, has set up a fund to help the Haitian parish: "St George Church Restoration Fund - Haiti," c/o

Fr Joshua Anna, Holy Virgin Orthodox Church, 1701 Kenneth Avenue, Arnold, PA 15068, USA.

N.B. This parish which has suffered so severely is not the same as the ROCA parish of the Nativity of the Mother of God in Haiti, for which we have asked readers to contribute support in the past.

CONVENT CELEBRATION

ON THE FEAST of St Mary Magdalene, the Convent of the Annunciation celebrated their foundation day. After the celebration of the Divine Liturgy and a Thanksgiving Te Deum, Mother Vikentia and her sisters and the attendant clergy visited the Gunnersbury cemetery, where the memorial cross for Abbess Seraphima was blessed, and a memorial service chanted. The stone, matching that of Mother Elisabeth, bears inscriptions in Arabic, English, Greek, Russian and Slavonic. At the same time, the memorial cross of the late Dr Tatiana Pavlovna Guercken was blessed. Her grave stands alongside that of Father George Cheremetieff, and it was she who offered hospitality to the Sisters when they first arrived in this country as refugees from Palestine. May the memory of these founders of the Convent be eternal and, for their labours, may their rest be with the Saints.

ENGLISH MISSION STATISTICS

AN INTERESTING ARTICLE in the latest issue of "Orthodox Herald," the official publication of the Greek Orthodox Archdiocese of Thyateira and Great Britain, is entitled "The English-Speaking Parishes and Communities." Although primarily concerned with the English-speaking witness within the Greek Archdiocese, it yields some interesting statistics about the missionary witness of the various Orthodox "jurisdictions" in this country. According to the article, there are 33 English speaking communities in the Greek Archdiocese, served by 21 priests and a deacon. In the Moscow Patriarchal diocese of Sourozh, there are 26 places of worship served by 14 priests and nine deacons. The Antiochians have eleven communities served by ten priests and three deacons. And the "Russian Exile community" has six priests and a deacon. The figures for ROCA are certainly not quite accurate, and perhaps there are inaccuracies in the other figures, but the article does give an indication of the progress that the various dioceses are making in this regard.

BROOKWOOD NEWS

NOTTING HILL CARNIVAL has one very beneficial effect for our community: it brings the Serbs, unable to reach their own church on Lancaster Road, to us! On Sunday, 13th/26th August, Archpriest Milun Kostic and Father Radomir Acimovic with parishioners of St Sava Serbian Orthodox Church came to join us at the Divine Liturgy.

CORRECTION AND APOLOGY

AN OCCASIONAL CORRESPONDENT from the Levant writes: "I also wanted to thank you for printing the excerpt from Archbishop Vitaly's book on the Church. It was very timely. But I think the title of the book is Motivy Moei Zhizni (not Molitvy) - that is Motives or however you translate motivy -and not prayers." He is quite right and we apologise to our readers for this editorial oversight. Perhaps "Themes of My Life" would be a better rendering.

PRACTICAL TIP

THERE IS LITTLE so off putting to new comers to a church as the over zealous, smiley greeting of the "come-and-join-us" enthusiast. People often want a little time and space to acclimatise, and do not want to feel that they are going to be pounced upon. But regular churchgoers should not forget their ministry to new comers, and should be ready to welcome them and to help them. Here we sometimes see people left stranded at the church door because no one (unless they are volunteered) bothers to show them the way over to the house for refreshments, or then left on their own in the hall because every one is too shy (a form of pride), or too involved in their own ready-made clique, to try and make them feel at home. If we treat people who do manage to find their way to our churches like this, we are certainly falling far short of going out into the highways and byways and compelling them to come in!