

The Shepherd

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FROM THE FATHERS

"ON ONE OCCASION, Abba Ammon came to a certain place to eat with the brethren, and there was there a brother concerning whom evil reports were abroad, for it had happened that a woman had come and entered his cell. And when all the people who were living in that place heard of it, they were troubled, and they gathered together to expel the brother from his cell, and hearing that the blessed Bishop Ammon was there, they came and entreated him to go with them. Now when the brother knew this, he took the woman and hid her under an earthenware vessel. And much people having assembled, and Abba Ammon, perceiving what the brother had done, for the sake of God hid the matter. And he went in and sat upon the earthenware vessel, and commanded that the cell of the brother should be searched, but although they examined the place they found no one there. Then Abba Ammon answered and said to them, 'What is this that ye have done? May God forgive you.' And he prayed, and said, 'Let all the people go forth.' Finally he took the brother by the hand, and said unto him, 'Take heed to thy soul, O my brother,' and having said this he departed, and he refused to make public the brother's affair."

From the "Paradise of the Fathers"

Ven. Abba Ammon, early fourth century

"WE, THE FAITHFUL, should look upon all the faithful as one single being, and should consider that Christ dwells in each of them. We should have such love for each of them that we are willing to lay down our lives for him. Nor should we ever think or say that anyone is evil: we should look upon everyone as good, as I have already said. Even should you see someone overwhelmed by some passion, execrate not him but the passions that fight against him. And if he is mastered by desires and prepossessions, have even greater compassion for him; for you may be tempted, subject as you are to the same fluctuations of beguiling materiality."

Ven. Symeon the New Theologian, 949-1022 A.D.

"THERE WERE TWO BROTHERS who quarrelled a lot because one of them, Zosimas, was always asking for some of the little bit of money that the other one had, saying that he owed it to him. The other insisted that he did not owe him anything. Thus they were constantly bickering. When Father Minas found out about it, he told his monk in obedience, 'O blessed Onouphrios, they are quarrelling. I must find some money to give to the one who asks for it, so as to stop the quarrel.' The Elder then brought the money he had to Father Zosimas and said to him, 'Father Zosimas, here is some money that Father ... owes you which he gave to me. But you must keep it a secret since you know that I am a confessor.' In this way the argument between the two brothers was ended. At the time of Father Minas' passing, while all were praising him for his virtues. Father Zosimas mentioned that the Elder had given him the money

owed to him by the other brother with whom he was quarrelling. When the other brother heard this, he said, 'No, I never gave him any money to give you. Father Zosimas!' When the fathers heard this, they all agreed that indeed Father Minas had departed this temporary life to eternal life with great virtues, and they glorified God for it."

From "An Athonite Gerontikon" published 1997

TRUE ORTHODOXY

By the ever-Memorable
Archbishop Averky of Jordanville, + 1976

FEW PEOPLE today know that the Orthodox church is nothing less than the Church which has preserved untainted the genuine teachings of Jesus Christ, the very teachings delivered to every subsequent generation of believers. These teachings came down the centuries from the Holy Apostles, explicated and carefully interpreted by their legitimate successors (their disciples and the holy Fathers), traditioned and conserved unaltered by our Eastern Church which is alone able to prove her right to be called "the Orthodox Church."

The Divine Founder of the Church, our Lord Jesus Christ, said clearly, "I will build My Church, and the gates of hades shall not prevail against her" (Matt. 16:18). To the Church He sent the Holy Spirit. The Spirit descended upon the Apostles, the Spirit of Truth (John 15:16f), Who "manifests all things" to her and guides her (John 16:13), protecting her from error. Indeed, it was to declare this Truth to men that the Lord came into the cosmos, according to His own words (John 18:31). And Saint Paul confirms this fact in his letter to his pupil, the Bishop Timothy, saying that "the Church of the living God is the ground and pillar of the Truth" (1 Tim. 3:15).

Because She is "the ground and pillar of the Truth," "the gates of hades" cannot "prevail against Her." It follows, then, that the true Christian Church - palpably unique since Christ established but one Church - has always existed on earth and will exist until the end of time. She has received the promise of Christ, "I will be with you even unto the end of the age." Can there be the slightest doubt that the Lord refers here to the Church? Any honest and sane judgment, any act of good conscience, anyone familiar with the history of the Christian Church, the pure and unaltered moral and theological teachings of the Christian religion, must confess that there was but one true Church founded by our Lord Jesus Christ, and that She has preserved His truth holy and unchanged. History reveals, moreover, a traceable link of grace from the holy Apostles to their successors and to the holy Fathers. In contrast to what others have done, the Orthodox Church has never introduced novelties into her teachings in order to "keep up with the times," to be "progressive" "not to be left at the side of the road/'or to accommodate current exigencies and fashions which are always suffused with evil. The Church never conforms to the world.

Indeed not, for the Lord said to His disciples at the Mystical Supper, "Ye are not of this world.' We must hold to these words if we are to remain faithful to true Christianity - the true Church of Christ has always been, is and will always be a stranger to this world. Separated from it. She is able to transmit the divine teachings of the Lord

unchanged, because that separation has kept her unchanged, that is, like the immutable God Himself. That which the learned call "conservatism" is a principal and, perhaps, most characteristic index of the true Church.

Since the *TRUTH* is given to us once and for all, our task is to *assimilate* rather than to discover it. We are commanded to confirm ourselves and others in the Truth and thereby bring everyone to the true Faith, Orthodoxy.

Unfortunately, there have appeared in the very bosom of the Church, even among the hierarchy, opinions expressed by well-known individuals which are detrimental to her. The desire to "march with the times" makes them fear that they will not be recognised as "cultured," "liberal" and "progressive." These modern apostates from Orthodoxy are "ashamed" to confess that our Orthodox Church is precisely *the* Church which was founded by our Lord Jesus Christ, the Church to which appertains the great promise that "the gates of hades shall not prevail against her," and to which He confided the plenum of divine Truth. By their deceit and false humility, by their blasphemy against the Lord, these false shepherds and those with them have been estranged from the true Church. They have given tacit expression to the idea that the "gates of hades" have "prevailed" against the Church. In other words, these apostates say that our holy Orthodox Church is equally "at fault" for the "division of the churches," and ought now to "repent" her sins and enter into union with other "Christian churches" by means of certain concessions to them, the result being a new, indivisible "church of Christ."

This is the ideology of the religious movement which has become so fashionable in our times, "the Ecumenical Movement," among whose numbers one may count Orthodox, even our clergy. For a long time, we have heard that they belong to this movement in order "to witness to the peoples of other confessions the truth of holy Orthodoxy," but it is difficult for us to believe that this statement is anything more than "throwing powder in our eyes." Their frequent theological declarations in the international press can lead us to no other conclusion than that they have betrayed the holy Truth.

As a matter of historical fact, the Ecumenical Movement, of which the WCC is the supreme organ, is an organisation of purely Protestant origin. Nearly all the Orthodox Churches have joined, the Russian Orthodox Church Abroad, being the most notable exception. Even those churches behind the "Iron Curtain" have joined. For some time the Russian Patriarchate resisted, priding herself on the purity of her Orthodoxy and quite naturally viewing the movement as hostile to Orthodoxy. She has since become a member.

The Russian Synod stands almost alone in her opposition to the Ecumenical Movement. How can we explain her isolation from the rest of "global Orthodoxy"? We must understand the situation in terms of the words that "this must take place" (Luke 21:9), that is, the great apostasy clearly predicted by the Lord (2 Thess. 2:3-12). "It is permitted by God," as [St] Ignatius Brianchaninoff said almost a century ago. (Another spiritual father, [St] Theophan the Recluse announced with grief that the horrendous apostasy would begin within Russia.) [St] Ignatius wrote: "We are helpless to arrest this apostasy. Impotent hands will have no power against it and nothing more will be required than the attempt to withhold it. The spirit of the age will reveal the apostasy."

Study it, if you wish to avoid it, if you wish to escape this age and the temptation of its spirits. One can suppose, too that the *institution* of the Church, which has been tottering for so long, will fall *terribly and suddenly*. Indeed, no one is able to stop or prevent it. The present means to sustain the institutional Church are borrowed from the elements of the world, things inimical to the Church, and the consequence will be only to accelerate its fall. Nevertheless, the Lord protects the elect and their limited number will be filled."

The enemy of mankind makes every effort and uses all means to confound it. Aid comes to him through the total co-operation of all the secret and invisible heterodox, especially those priests and bishops who betray their high calling and oath, the true Faith and the true Church.

Repudiation of, and preservation from, the apostasy which has made such enormous progress demands that we stand apart from the spirit of the age (which bears the seeds of its own destruction). If we expect to withstand the world, it is first necessary to understand it and to keep sensitively in mind that in this present age all that which carries the most holy and dear name of Orthodoxy is not in fact Orthodox. Rather, it is often "a fraudulent and usurped Orthodoxy," which we must fear and eschew as if it were fire. Unlike this spurious faith, true Orthodoxy was given and must be received without novelty and nothing must be accepted as a teaching or practice of the Church which is contrary to the Holy Scriptures and the dogma of the Universal Church. True Orthodoxy thinks only to serve God and to save souls, and is not preoccupied with the secular and ephemeral welfare of men. True Orthodoxy is *spiritual* and not physical or psychological or earthly. In order to protect ourselves from "the spirit of the age" and preserve our fidelity to true Orthodoxy, we ought firstly and with all our strength to live blamelessly: a total and rigorous commitment to Christ, without deviation from the commandments of God and the laws of His holy Church. At the same time, we must have no common prayer or spiritual liaison with the modern apostasy or with anything which "soils" our holy Faith, even those dissidents who call themselves Orthodox. They will go their way and we will go ours. We must be honourable and tenacious, following the right way, never deviating in order to please men or from fear that we might lose some personal advantage.

The sure path to perdition is *indifference* and the *lack of principles* which is euphemistically called "the broader view." In opposition to this "broader view" we put the "rigour of ideas" which, in these modern times, it is fashionable to label "narrow" and "fanatical." To be sure, if one adopts the "modern mentality," one must consider the holy martyrs, whose blood is "the cement of the Church," and the Church fathers, who struggled all their lives against heretics, as nothing less than "narrow" and "fanatical." In truth, there is little difference between "the broad way" against which the Lord warned and the modern "broader view." He condemned the broad way as the way to Gehenna.

Of course, the idea of Gehenna holds no fear for those "liberals" and avant-garde theologians. They may smugly "theologize" about it, but in rashly and wantonly discussing "the new ways of Orthodox theology" and acquiring a number of disciples, they give evidence that they no longer believe in existence of Hell. This new breed of "Orthodox" are really no more than modern "scholastics."

In others words, the way of these "progressivists" is not our way. Their way is deceptive, and it is unfortunate that it is not evident to everyone. The "broader" or "larger view" alienates us from the Lord and His true Church. It is the road away from Orthodoxy. This view is sinister, maliciously invented by the devil in order to deny us salvation. For us, however, we accept no innovations, but choose the ancient, proven way, the way in which true Christians have chosen to serve God for 2,000 years.

We choose the way of fidelity to the True Faith and not the "modern way." We choose faithfulness to the true Church with all her canons and dogmas which have been received and confirmed by the Local and Universal Councils. We choose the holy customs and traditions, the spiritual riches of that Faith transmitted complete and entire to us from the Holy Apostles, the Holy Fathers of the Church, and the Christian heritage of our venerable forebears. This alone is the faith of the true Orthodox, distinct from the counterfeit "Orthodoxy" invented by the adversary. We receive only the Apostolic Faith, the Faith of the Fathers, the Orthodox Faith.

A PRAYER OF THE HOLY HIERO-MARTYR CYPRIAN OF CARTHAGE

LET US PRAY to the Lord without duplicity, in accord with one another, entreating Him with sighs and tears, as becometh people in our position, placed as we are between the many, lamenting that they have fallen away, and the faithful remnant that feareth it may do the same itself; between the weak, laid low in large numbers, and the few standing firm.

Let us pray that peace may very soon be restored to us; help reach us in dangers, to draw us from our dark retreats, and God's gracious promises to His servants find fulfilment. May we see the Church restored and our salvation secured; after the rain, fair weather; after the darkness, light; after these storms and tempests, a gentle calm.

Let us ask Him to help us, because He loveth us as a father loveth his children, and to give us the tokens of His Divine power that are usual with Him. So will our persecutors be stopped from blaspheming, those who have fallen away repent to some purpose, and the firm, unwavering faith of the steadfast be crowned with glory.

Let us pray for those who have fallen away, that they may recover their footing. Let us pray for those standing firm, that they may not be tempted to their downfall.

Let us pray for those of whose fall we have been told, that they may admit the gravity of their sin and realise that the remedy it calleth for is anything but superficial.

Let us pray that when they have received full forgiveness, they may do penance, and remembering their guilt, may resolve to be patient for a time.

The Church is still unsteady, may they not upset her altogether, her own members turning to persecution within her, and crowning their many sins with the sin of trouble-making.

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

Continuation

§ 54. The Usual Beginning. Every service begins with the priest calling upon us to glorify and give praise to God. These calls or exclamations are generally one of the following three:- 1) "Blessed is our God, always, now and ever, and unto the ages of ages"- used at the start of the majority of services; 2) "Glory to the Holy, and Consubstantial, and Life-creating, and Indivisible Trinity, always, now and ever, and unto the ages of ages" - at the beginning of a Vigil Service; 3) "Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages" - at the beginning of the Liturgy. After the exclamation, on behalf of everyone present the reader replies "Amen" (So be it), thus expressing their concord with this rendering of praise to God, and immediately he also begins to glorify God: "Glory to Thee, our God, glory to Thee." Then, that we might prepare ourselves to pray worthily, following the reader we attend to the prayer to the Holy Spirit ("Heavenly King"), Who alone can grant us the gift of true prayer (Rom. 8:26), that He might come and dwell in us, cleanse us from every stain, and save our souls. After this prayer for purification, we turn to all the Three Persons of the Holy Trinity, reciting: a) "Holy God," b) "Glory to the Father, and to the Son, and to the Holy Spirit," c) "All-holy Trinity, have mercy on us," d) "Lord, have mercy" (3); e) "Glory ... both now" [*readers can find the full text of these prayers in the Prayer Book - ed*]. Last of all, we read the Lord's Prayer, the "Our Father," which is the very best model for prayer that we have. After "O come, let us worship" three times, we transfer to the reading of other prayers, which are specially appointed for the service we are engaged in. Thus, the general significance of the "Usual Beginning" is that we start upon an order of prayer initially striving to cleanse ourselves of spiritual defilement and at the same time we establish in our minds the most important Christian truths.

§ 55. The Litanies. In almost every service, we hear certain prayers, which, although somewhat prolonged, are divided into separate phrases or petitions (each of which ends with the exhortation of the person celebrating the service, "let us pray to the Lord," or "let us ask of the Lord"), and to these the people chanting or reading make the reply, "Lord, have mercy," or "Grant this, O Lord." These prolonged prayers, which are usually recited by the deacon from the ambon, are called litanies, or sometimes "ektenias" - a word which derives from the Greek and indicates the sincerity of our petition.

In the series of needs and requests made to the Lord for the Christian, there are those which are general and indispensable for all peoples, and those which are peculiar to particular people, usually those for whom the Christian should especially pray, those who have the most important and most onerous responsibilities. That we constantly bear in mind these most important needs and those people is manifest from the litanies which we use in the church services. In these litanies, first of all, those truths and concerns such as "peace from the Lord," "the salvation of our souls," "the

union of all" in Christ's Church, are brought to mind for the Christian, then the sick, the dead, those who are absent, the hierarchy, the Sovereign, and "all the brethren," and even "the whole world."

The litanies are generally distinguished from the other prayers in that they are primarily concerned with earthly personages and the concerns of our life here on earth (the Church militant), and other prayers concentrate on heavenly personages and the heavenly mansions (the Church triumphant). There are several types of litany:-1) the Great Litany or Litany of Peace; 2) the Litany of Fervent Supplication; 3) the Supplicatory Litany; 4) the Little Litany; and 5) the Litany for the Departed, or Those Who have Fallen Asleep.

To be continued with "The Great Litany"...

A CONVENT AND ITS ICON

By Ekaterina Harwood

WHILST VISITING the holy places of Kiev last Pascha, I had the great privilege of seeing another place of pilgrimage, the newly restored Saint George-Danyevsky Convent at Kozelets, halfway between Kiev and the ancient city of Chernigov. This visit was made possible by the kindness of my friends and hosts, and I wish to thank them before I write anything else.

The Convent was returned to the Orthodox Church in 1995, and was a men's monastery before the Revolution. The monastery has a typical history for the region; it was founded after Bogdan Khmel'nitsky, the Cossack Hetman, won a great victory against the Poles in 1654. The people of Kozelets vowed to found a monastery in honour of Saint George in thanksgiving. Following a fire, the present church was erected in 1770. It took seventeen years to complete and is considered a perfect example of Ukrainian Baroque architecture and decoration. Among the monastery's benefactors in this period were the Empress Elizabeth Petrovna and Emperor Peter III. Both are still commemorated at services.

By the time of the Revolution, the monastery was flourishing with its own brick kilns, orchards, fish ponds and bee hives. It possessed two bell towers and a hostel for pilgrims, though no celebrated icons of relics.

The last abbot, Igumen Valentine, resisted the closure of his monastery by the Bolsheviks and was shot in his cell. The remaining monks were dispersed. Monastic life, however, survived a little longer when a few nuns came and set themselves up at Saint George's as a legal "Collective Farm," but in the 1930s they were exiled. In 1935, the church was desecrated and its many bells and crosses removed. It was turned into an invalid hostel in 1938. During the Second World War, during the occupation, it was reopened and services were held in one of the churches until 1947, when it was closed again. A police station was established on the territory of the monastery, and in the 1960s Saint George's Church became a storage room for coal. During this terrible period, a fire started and there was widespread damage to the beautiful frescoes and to the surrounding buildings.

This brings us to 1995, when some nuns started to restore the monastery but were so discouraged by the primitive living conditions that they left after one year. In 1997, however, the present abbess, Igumenia Pelagia (Filatova), arrived alone and started a serious restoration of the monastic buildings and of convent life. There was no priest, no public transport from the town and no water supply. There are now about ten nuns and novices.

Mother Pelagia is the spiritual daughter of the renowned and greatly venerated Elder Feofil (the New) of Kitaevo Pustyn, who died in 1996, and whose glorification is now awaited. Her faith and effort has resulted in the complete transformation of the Convent. Seemingly without money, all now looks beautiful and the church boasts a wonderful many-tiered iconostas. Finally, after a series of extraordinary signs, a well of the purest water was rediscovered.

The Convent's most precious possession is an icon that had no prior connection with Kozelets. This is the icon of the Theotokos, "I am with you and no one shall be against you." It was painted in about 1900 under the instructions of Saint John of Cronstadt, who himself blessed it at the renowned Leushino Convent of Mother Taisia. He called the icon "Saviour of Russia." The saint later gave the icon to the Elder Seraphim of Vyritsa (glorified in Moscow in 2000), who lived at the Saint Alexander Nevsky Lavra in St Petersburg. Saint John told him that in front of this icon he would be able to repeat the exploit of Saint Seraphim of Sarov and pray for 1,000 days. This actually happened, just before the war and during it.

Before his death in 1949, the Elder Seraphim gave the icon to a spiritual daughter, and told her that before she died it would pass to "Father Cherubim and the protection of the Great Martyr George." In 1962, a spiritual son of the Righteous Laurence of Chernigov (died 1993 and now locally glorified), on a visit to St Petersburg, saw the icon in her home. When she heard that his name was Cherubim, she gave him the icon and he kept it secretly until the refounding of the Saint George Convent, when he presented it to Mother Pelagia.

Miracles began when the icon was placed in the Convent church and regular pilgrimages now take place. The icon, painted in the highly westernised style of the late nineteenth century, is kept to the right of the main altar, with a perpetually burning lamp. The powerful presence of the Mother of God shines through the artistic style as it does through all human weakness.

Mother Pelagia, who has written a beautiful akathist to the icon, attributes all the blessings and successes of the restoration of the convent to its presence.

Also in the church are several important icons: one of Saint George, a gift from Lydda in Palestine, his birthplace; of Saint Panteleimon from the Russian monastery on Athos, and a Kazan Mother of God, which was originally donated by Tsar Michael Theodorovich and Patriarch Philaret and had been kept hidden until 2000. The relics of Saint Melety of Ryazin, who died in 1900 (glorified in 1984 as one of the Saints of Siberia) are in the church, as are some small relics of Saints Dimitri of Rostov and Ioasaph of Belgorod.

There is also a lower church, which is now dedicated to the New Martyrs of Russia.

The icon "I am with you" is taken regularly to the Entry into the Temple Convent in Kiev (where there is another celebrated icon "Regard my Lowliness"), and to many other places in the Ukraine.

Mother Pelagia is hoping to soon install a large icon of Saint Edward, King and Passionbearer in one of the churches.

[At Brookwood, we now have copies of the icons "I am with you" and "Regard my Lowliness" in our church. The former is above the choir, and the latter to the left of the Cross near the Shrine of St Edward - ed.]

THE COMING MONTH

OCTOBER brings something of a lull in the Church Year, because in this month we have no Great Feasts nor any special fasts. This is a distinction which it shares only with July.

Among the saints that we commemorate in October, we have:-

The Righteous Galla of Rome (5th/18th) is mentioned by Saint Gregory the Great in his Dialogues. The noted patrician, Q. Aurelius Symmachus had two daughters, one of whom, Rusticiana, was married to the renowned Boethius. The other was St Galla. She was given in marriage when she was young, but was widowed within a year. She declined to take a second husband, and instead devoted herself to the monastic life in a community near the Basilica of St Peter. After a while she was afflicted with cancer of the breast, and as the disease progressed she was often in agonies of pain. Such was her distress that she could not bear to rest in complete darkness, and asked the sisters whether two candles might always burn in her cell. One night, when she was in torments, the Holy Apostle Peter appeared to her, standing between the two candles. She besought him whether her sins were forgiven her, and he assured her that her earthly life had almost run its course, and her sufferings would soon be over. There was another sister in the Convent, Benedicta, whom Galla particularly loved, and she pleaded with the Apostle: "I pray thee, suffer Benedicta to come with me." St Peter assured her that Sister Benedicta would follow her into the other life within thirty days. When the Apostle had departed, Galla called sisters and told them of her vision. Three days later she gave up her soul in peace, and, as promised within another thirty days, Benedicta followed her.

The Holy Apostle James, son of Alphaeus (9th/22nd). There are three Apostles by the name of James, and two of them have feastsdays in October. The one that does not is St James, the son of Zebedee and brother of St John the Theologian, and his feastday falls on 30th April. He is often known as James the Greater. The third one, is Saint James the Brother of God, who was not numbered among the Twelve but was one of the seventy disciples. He was the first Bishop of Jerusalem, and we still use the Liturgy he composed on his feastday (23rd October). The son of Alphaeus, sometimes known as "the Less," was the brother of the Evangelist St Matthew, and like his brother he was numbered among the Twelve. Their father, Alphaeus, like St Matthew, was a tax-collector and lived in Capernaum. After the Day of Pentecost, St James travelled with St Andrew to Edessa. Later he was sent to preach in the city of Eleutheropolis and in Gaza, and then continued his missionary endeavours in the land of Egypt. Through

the power of healing, working miracles and casting out demons, granted him by the Saviour, and through his preaching he brought many pagans to Christ. Resenting the success of his mission, some pagans apprehended him in a town called Ostracina, which was on the sea coast near the Palestinian border, and there he suffered martyrdom by crucifixion.

Saint Acca, Bishop of Hexham (20th October/2nd November) was educated at York, in the school of St Bosa the bishop of that city. Afterwards he became a disciple of St Wilfrid and his constant attendant. He journeyed with St Wilfrid to the continent, to Rome and to the Low Countries. St Wilfrid fell mortally ill at Meaux, and confided to St Acca that he had been granted a vision in which it was revealed to him that he would recover and would be restored to his see, but that four years thereafter he would pass to his eternal reward. When this prophecy had been fulfilled, Acca, now bereaved of his Elder, was consecrated as Bishop of Hexham as Wilfrid's successor. He was responsible for adorning the church and for building oratories dedicated to the saints whose precious relics reposed there. For a reason which has been lost in the mists of history, St Acca was deprived of his cathedra and banished, and it seems certain the he was never restored, but on his death in A.D. 740, his body was honourably laid to rest in the church. Three centuries later, it was revealed to a pious priest that his relics should be taken up, and they were found to be incorrupt.

The Holy Martyrs Marcian and Martyrius (25th October/7th November) were clergymen in Constantinople and secretaries to the Patriarch, St Paul the Confessor, a hieromartyr whose feastday we celebrate on 6th November. St Marcian was a reader, and St Martyrius a subdeacon. When the Emperor St Constantine the Great died, his son Constantius took over the reins of government in the East, and he was favourable to the Arian heresy. Under the influence of two even more ardent Arians, the noblemen Eusebius and Philip, the new Emperor contrived to have the holy Patriarch deposed and sent into exile, where later he was slain, being strangled with his own omophorion. A new Patriarch, Macedonius, was installed and it seemed that the Arians had gained the upper hand. The two disciples of St Paul, however, remained steadfast in their adherence to Orthodoxy, even when they were offered bribes to change their allegiance. Eventually when the heretical party saw that they were unable to shake the faith of these righteous ones, they had them condemned to death, and they were beheaded with the sword in the year 355.

The Holy Hieromartyr Cyriacus and his Mother Anna (28th October/10th November) also lived in the first half of the fourth century. They were Jews living in Jerusalem, and at first Cyriacus was named Judas. He was able, through knowledge of a local tradition, to inform the Empress St Helena, where the True Cross of the Saviour was to be found. When the Cross was recovered, seeing the many miracles which were wrought by it, Judas and his mother converted and were baptised. Later he was ordained and consecrated as the Bishop of Jerusalem. During the reign of Julian the Apostate, in the persecution that he raised against the Christians, Sts Cyriacus and Anna received crowns of martyrdom. He was tortured for a long period and then placed in a large pan which was heated until he gave up his soul, and she was burned at the stake.

POINTS FROM CORRESPONDENCE

In reply to a question on cremation from P.L. of London EC2:

CREMATION: - the Church does not permit it for a number of reasons: a) although she is aware that usually dead bodies decompose in the earth, she sees the deliberate destruction of the body by burning as a desecration of the temple of the Holy Spirit, which the body is. That body has been washed in Baptism, anointed with Chrism, received the Holy Gifts, and a multitude of blessings - it is simply not fitting to commit it to flames and then have the bones crushed mechanically to form a kind of dust. It is disrespectful; b) Christians strive to become Christ-like, because, as it says in the akathist. He became like unto us to save those of like kind, and so therein lies our hope of salvation, and so even in minor things we emulate Him - He was buried and we follow Him even in that; c) in early Christian times cremation was a pagan practice and it was to distinguish ourselves from the pagans that we did not practice it - now we follow that same custom out of reverence for the confession of our forebears. Indeed even in modern times, as for example in the Soviet Union, cremation was often specifically enforced to cause offense to the Christians and so by refraining from it we stand by those confessors. We do not, of course, have any worries that the Lord would not be able to raise a body that had been reduced to ashes and ground-down bone dust from the dead! After all in many cases very little remains even of buried bodies after a few centuries.

FROM THE SACRED CANONS

SINCE we have learned that in the Church of the Romans it is regarded as tantamount to a canon that ordinands to the diaconate or presbytery must solemnly promise to have no further intercourse with their wives: continuing, however, in conformity with the ancient canon of Apostolic rigorism and orderliness, we desire that henceforth the lawful marriage ties of men in sacred orders become stronger, and we in nowise dissolve their intercourse with their wives, nor deprive them of their mutual relationship and companionship, when properly maintained in due season, so that if anyone be found worthy to be ordained a subdeacon, or a deacon, or a presbyter, let him in nowise be prevented from being elevated to such a rank while cohabiting with a lawful wife. Nor must he be required at the time of ordination to refrain from lawful intercourse with his own wife, lest we be forced to be downright scornful of marriage, which was instituted by God and blessed by His presence, as attested by the unequivocal declaration of the Gospel utterance: "What therefore God hath joined together, let no man put asunder" (Matt. 19:6); and the Apostolic teaching: "Marriage is honourable, and the bed undefiled" (Heb. 13:4), and "Art thou bound to a wife? seek not to be freed" (1 Cor. 7:27). We are cognisant though, that those who met in Carthage, and made provision for decency in the life of ministers, declared that subdeacons and deacons and presbyters, occupying themselves as they do with the sacred Mysteries, according to their rules are obliged to practice temperance in connection with their helpmates, in order that we may likewise keep the injunction handed down through the Apostles, and continued from ancient times in force, well knowing that there is a proper season for everything, and especially for fasting and praying. For those who assist in the ceremonies at the sacrificial altar have

to be temperate in all things at the time when they are handling holy things, so that they may be able to gain whatever they ask of God. If, therefore, anyone, acting contrary to the Apostolic Canons, require any person who is in sacred orders -any presbyter, we mean, or deacon, or subdeacon - to abstain from intercourse and association with his lawful wife, let him be deposed from office. Likewise, if any presbyter or deacon expel his own wife on the pretext of reverence, let him be excommunicated; and if he persist, let him be deposed from office.

Canon 13 of the Holy And Sixth Council, 691 A.D.

NEWS SECTION

JERUSALEM PATRIARCH FACES NEW TROUBLES

FOR SEVERAL MONTHS after his election. His Beatitude Patriarch Eirenaios I of Jerusalem was not recognised by the Israeli government because they suspected him of a pro-Palestinian bias. Now, the Palestinian Authority is reported to be launching an initiative to have the Patriarch removed, accusing him of planning to sell church properties to the Jews, and of seeking to "obliterate" all that is Arab in the Church "by making secret, suspicious deals with Israeli authorities." The present campaign seems to have been initiated when the Patriarch removed Archimandrite Attalah Hanna, a vociferous pro-Palestinian from his post as a spokesman for the Church. The Patriarchate accused Fr Hanna of supporting violence and rebelling against his ecclesiastical superiors. For his part Fr Hanna claims that he was recently set upon by a young man outside the Damascus Gate, and he claims that the Patriarch was somehow behind this attack.

PATRIARCH PAVLE OF SERBIA VISITS ENGLAND

ON THE OCCASION of the fiftieth anniversary of the consecration by Saint Nicolas Velimirovich of the Serbian Orthodox Church of St Sava, Lancaster Road, London, His Holiness Patriarch Pavle of Serbia visited England to head the celebrations. His Holiness arrived at Heathrow accompanied by His Grace Bishop Lavrentije of Shabats & Valyevo, His Grace Bishop Dositej of Britain & Scandinavia, and Protodeacon Momir Lecic on Thursday 26th September, and was greeted at St Sava's Church with the chanting of the Doxology. That afternoon His Holiness was received by the Rt Hon. Dr Richard Chartes, Bishop of London, who himself visited Serbia and Montenegro earlier this year. On the feast of the Holy Cross, the Patriarch celebrated the Divine Liturgy and was to have visited the Serbian Cemetery at Brookwood and our Brotherhood, however, extreme fatigue prevented his doing so, and Bishop Lavrentije came to make commemorations in the Cemetery and to extend apologies for the Patriarch's inability to visit the Brotherhood. Later in the day, the Patriarch was taken to Birmingham to visit the Church of the Holy Prince and Martyr Lazar. On the Saturday, the Patriarch paid a fraternal visit to His Eminence Archbishop Gregorios of Thyateira and Great Britain of the Greek Orthodox Church, and later attended the Vigil Service at St Sava's. On the day of the celebration itself, Sunday 29th September, the Patriarch concelebrated the Divine Liturgy with Archbishop Gregorios and the Serbian Hierarchs Lavrentije, Dositei and Constantine, assisted by priests from the Serbian churches throughout the country, by Fr Simeon Iliev of the Bulgarian

Orthodox parish, and by five deacons. During the Liturgy, Protopresbyter Radomir Acimovic was presented with a pectoral cross and raised to the rank of stavrophore. T.R.H. Crown Prince Alexander, his consort Princess Catherine, and his aunt Princess Margarita of Yugoslavia were present at the Liturgy, as were representatives of the Armenian, Coptic and Anglican churches. After a formal luncheon in the Bishop Nikolai Hall, a programme of celebration was held at Kensington and Chelsea Town Hall. After paying a courtesy visit to the Yugoslav Embassy, His Holiness left London on Monday 30th September. Despite his extreme old age, following his usual practice, while in England, Patriarch Pavle celebrated the Divine Liturgy every day.

WCC CHANGES TO ACCOMMODATE ORTHODOX

THE WORLD COUNCIL OF CHURCHES concluded a 10-day meeting on 3rd September. They had particularly addressed longstanding objections voiced by the Orthodox participants that the Council is dominated by Protestant theology and decisions-making styles. The Orthodox had also raised objections to the use of the term, but apparently not the practice, of "ecumenical worship." The expression is to be replaced by "common prayer." "The plan is to drop the term 'ecumenical worship' which might imply experimental religious services offensive to Orthodox commitment to a traditional liturgy," a statement said. Protestant participants have already expressed fears about these new initiatives. Bishop Margot Kässmann of the Evangelical Church in Germany is quoted as calling the proposals "almost a document of fear." "If in the WCC," she said, "we can't celebrate ecumenical worship, I don't think I want to be involved any more." Although we would disagree with her approach and therefore the reasons for her conclusions, one cannot help noticing that this German lady Bishop is more clear-thinking than the Orthodox participants in the WCC who seem to have welcomed the proposals as some sort of advance. Whether one calls the practice "ecumenical worship" or "common prayer," joining in prayer with those with whom we are not in communion is expressly forbidden by the sacred canons. The tenth Apostolic Canon, for instance, states: "If any one shall pray, even in a private house, with an excommunicated person, let him be excommunicated." Bishop Margot is a committed ecumenist, her evangelical Protestant spiritual formation does not preclude such a commitment. When she now anticipates severing her adherence to the WCC, she is manifestly acting in accordance with her conscience and the teachings of her own tradition. Can one say the same of the Orthodox delegates? It is rather they who should be contemplating severing links with the WCC.

ORTHODOX LEADERS MEET PRESIDENT BUSH

THROUGH A WHITE HOUSE INVITATION, several Orthodox hierarchs met President Bush on 9th July this year, as part of his "faith-based initiative." The President is reported to have greeted the hierarchs in a relaxed and jovial manner, and told them that from 11th September a "great deal of good had come through the compassion, hope and faith of the American people." He invited them to relay their concerns to him. Archbishop Demetrios of the Greek Archdiocese reminded the President that the hierarchs represented the five to six million Orthodox Christians in America. Metropolitan Philip (Antiochian) spoke of the volatile situation in the Middle East and the need to implement U.N. resolutions 242,338 and 194, and to allow the emergence of a Palestinian state. Metropolitan Christopher of the Serbian Church told

the President of the destruction of hundreds of ancient churches and the desecration of cemeteries in Kosovo and of the plight of the Serbs living there. Metropolitan Theodosius (OCA) again returned to the question of the Palestinians, and pointed out that in all its long history from the fourth century to the present day, the Church of the Holy Nativity in Bethlehem had never experienced a disruption in its liturgical services until last Spring when it was besieged. At the very end of the White House visit. Metropolitan Philip found an opportunity to address a few more words to the President about the plight of the Palestinians.

JEWISH ORGANISATIONS EXPRESS SUPPORT FOR PATRIARCH

A JEWISH DELEGATION from Greece, headed by Moses Constantinis, the President of the Central Jewish Council of Greece, visited Israel in August as part of the international solidarity mission of the American Jewish Committee. Their aim was to show solidarity with the Israeli people and to condemn terrorism. While in the Holy Land the delegation met Patriarch Eirenaios I and expressed their support for the difficult task he is carrying out. Later the American Jewish committee, escorted by the Greek mission, also met the Patriarch and they "expressed the full support of American Jews for his work."

ORTHODOX - ROMAN RELATIONS

ROMAN CATHOLIC SOURCES have expressed renewed hopes of restarting dialogues with the Orthodox Churches. Pope John Paul II told the delegation from the Œcumenical Patriarchate who attended the papal celebrations of Sts Peter & Paul in Rome, that "the Roman Catholic and Orthodox Churches must return to the theological dialogue that has been stalled for more than a decade." In his message to the Pope, Patriarch Bartholomeos warned that we "must prevent and avoid all unilateral acts which chill love and create confusion," and it is thought that this might be a reference to the creation of four new RC dioceses in Russia, which has caused such hurt to the Orthodox there. Patriarch Theoctist of Romania is planning to visit the Vatican later this year, and if he does so he will become the first national Orthodox leader to do so. The Vatican has also expressed hope that a meeting can soon be arranged between the Pope and the Patriarch Aleksii II of Moscow, despite the many hindrances to their plans in this regard which have arisen in recent years. However, regardless of these official hopes, in Russia popular demonstrations in about twenty-five cities have been held against what is seen as the rising profile of Roman Catholicism in the country. For its part, the charity "Aid to the Church in Need" states in its July/August 2002 newsletter that: "Of course our support is first and foremost for the Catholic Church. But, none the less, in the past few years, around two per cent of our total budget has gone to help the Orthodox Church in Russia. At the same time, as everywhere else, we are most careful to ensure that our aid is not misused. But now, with the new situation we must ensure that any future help is not abused. As a result we have frozen out aid in those areas where Orthodox bishops have been actively involved in obstructing the Catholic Church."

BROOKWOOD NEWS

NEW ICONS: Three new icons, painted by the sisters of the Convent of Saint Elizabeth in Etna, California, have arrived at the Brotherhood. They depict St Leo the Great the Pope of Rome (feastday 18th February), the holy Protomartyr among Women and Peer of the Apostles Thekla (fd 24th September), and the Venerable Pardus the Solitary of Palestine (15th December). The first two have been donated anonymously by a parishioner in thanksgiving for her marriage and the birth of a daughter; and the icon of St Pardus was given by James and Valentina Merritt of Brookwood village. May the prayers of these saints bring blessings to those who have kindly donated them and to their loved ones.

PRACTICAL TIP

WHEN APPROACHING to receive the Holy Mysteries, come and join the queue as soon as you are invited to do so by the deacon with the words, "With fear of God, with faith and love, draw nigh." Fold your hands across your breast, right hand over left, and stand with your head bowed. Do not make the sign of the Cross after you have ascended the steps or before you descend again - if you do so when you are near the Chalice, there is the likelihood that you might accidentally strike it.