

# ***The Shepherd***

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

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### FROM THE FATHERS

"JUST AS NOTHING stops an earnest man, one whose soul is upright and awake, so anything at all will stand in the way of the half-hearted and the lazy."

*Saint John Chrysostom, +407 A.D.*

"HE WHO is sluggish in prayer, and slothful and negligent in serving his brethren and in performing other holy tasks, is explicitly called an idler by the Apostle, and condemned as unworthy even of his bread. For St Paul writes that the idler is not to have any food (2 Thess. 3:10); and elsewhere it is said that God hates idlers, that the idle man cannot be trusted, and that idleness has taught great evil (Ecclus. 33:27). Thus each of us should bear the fruit of some action performed in God's name, even if he has employed himself diligently in but one good work. Otherwise he will be totally barren, and without any share in eternal blessings."

*Ven. Macarius of Egypt, +390A.D.*

"WHEN THE SENSES find the orders heavy, the more lazy decide that they would prefer to devote themselves to prayer. But when they find they are ordered to do something easy, they run from prayer as from fire."

*Venerable John of the Ladder, +603 A.D.*

"DO NOT WORK only when you wish to, but work also - indeed, above all - when you do not wish to. Do the same in every ordinary worldly matter, and even more so with regard to the work of saving your soul: prayer, reading the word of God and other salutary books, attending Divine service, undertaking good works, whatever they may be, preaching God's word. Do not obey the slothful, lying and most sinful flesh; it is ever ready to rest, and to lead us to eternal death through temporal peace and enjoyment."

*Righteous John of Cronstadt the Wonderworker, +1908 A.D.*

### EXTRACTS FROM THE DIALOGUE WITH TRYPHO OF THE HOLY MARTYR JUSTIN THE PHILOSOPHER (+166 A.D.)

THERE ARE VARIOUS FIGURES IN THE OLD TESTAMENT  
OF THE WOOD OF THE CROSS BY WHICH CHRIST REIGNED

.... And when I had quoted this, I added, "Hear, then, how this Man, of whom the Scriptures declare that He will come again in glory after His crucifixion, was

symbolised both by the tree of life, which was said to have been planted in Paradise, and by those events which should happen to all the just. Moses was sent with a rod to effect the redemption of the people; and with this in his hands, at the head of the people, he divided the sea. By this he saw the water gushing out of the rock; and when he cast a tree into the waters of Marah, which were bitter, he made them sweet. Jacob, by putting rods into the water-troughs, caused the sheep of his uncle to conceive, so that he should obtain their young. With his rod the same Jacob boasts that he had crossed the river. He said he had seen a ladder, and the Scripture has declared that God stood above it. But that this was not the Father, we have proved from the Scriptures. And Jacob, having poured oil on a stone in the same place, is testified to by the very God Who appeared to him, that he had anointed a pillar to the God Who appeared to him. And that the stone symbolically proclaimed Christ, we have also proved by many Scriptures; and that the unguent, whether it was of oil, or of stacte, or of any other compounded sweet balsams, had reference to Him, we have also proved, inasmuch as the word says: 'Wherefore God, Thy God, hath anointed Thee with the oil of gladness more than Thy fellows' (Ps. 44:6). For indeed all kings and anointed persons obtained from Him their share in the names of kings and anointed: just as He Himself received from the Father the titles of King, and Christ (anointed), and Priest, and Angel, and such like other titles which He bears or did bear. Aaron's rod, which blossomed, declared him to be the high priest. Esaias prophesied that a rod would come forth from the root of Jesse, [and this was] Christ. And David says that the righteous man is "like the tree which is planted by the streams of the waters, which shall bring forth its fruit in its season, and its leaf should not fall" (Ps. 1:3). Again, the righteous is said to flourish like the palm-tree. God appeared from a tree to Abraham, as it is written, near the oak in Mamre. The people found seventy willows and twelve springs after crossing the Jordan [*actually this is a mis-reference, and it should read "after crossing the Red Sea" - see Exodus 15:27*]. David affirms that God comforted him with a rod and staff. Eliseus, by casting a stick into the River Jordan, recovered the iron part of the axe with which the sons of the prophets had gone to cut down trees to build the house, in which they wished to read and study the law and commandments of God; even as our Christ, by being crucified on the tree, and by purifying [us] with water, has redeemed us, though plunged in the direst offenses which we have committed, and has made [us] a house of prayer and adoration. Moreover, it was a rod that pointed out Judah to be the father of Tamar's sons by a great mystery."

## THE CROSS ALONE IS OFFENSIVE TO TRYPHO ON ACCOUNT OF THE CURSE, YET IT PROVES THAT JESUS IS CHRIST

Then Trypho remarked, "Be assured that all our nation [*i.e. the Jews*] waits for Christ, and we admit that all the Scriptures which you have quoted refer to Him. Moreover, I do also admit that the name of Jesus [*Joshua in the O.T.*], by which the son of Nave (Nun) was called, has inclined me very strongly to adopt this view. But whether Christ should be so shamefully crucified, this we are in doubt about. For whosoever is crucified is said in the Law to be accursed, so that I am exceedingly incredulous on this point. It is quite clear, indeed, that the Scriptures announce that Christ had to suffer; but we wish to learn if you can prove it to us whether it was by the suffering cursed in the Law." I replied to him, "If Christ was not to suffer, and the prophets had not foretold that He would be led to death on account of the sins of the

people, and be dishonoured and scourged, and reckoned among the transgressors, and as a sheep be led to the slaughter, whose generation, the prophet says, no man can declare, then you would have good cause to wonder. But if these are to be characteristic of Him and mark Him out to all, how is it possible for us to do anything else than believe in Him most confidently? And will not as many as have understood the writings of the prophets, whenever they hear merely that He was crucified, say that this is He and no other?"

### THE STRETCHED-OUT HANDS OF MOSES SIGNIFIED BEFOREHAND THE CROSS

"Bring us on, then," said [Trypho], "by the Scriptures, that we may also be persuaded by you; for we know that He should suffer and be led as a sheep. But prove to us whether He must be crucified and die so disgracefully and so dishonourably by the death cursed in the Law. For we cannot bring ourselves even to think of this."

"You know," said I, "that what the prophets said and did they veiled by parables and types, as you admitted to us; so that it was not easy for all to understand the most [of what they said], since they concealed the truth by these means, that those who are eager to find out and learn it might do so with much labour."

They answered, "We admitted this."

"Listen, therefore," say I, "to what follows: for Moses first exhibited this seeming curse of Christ's by the signs which he made."

"Of what [signs] do you speak?" said he.

"When the people," replied I, "waged war with Amalek, and the son of Nave (Nun), by name Jesus (Joshua), led the fight, Moses himself prayed to God, stretching out both hands, and Hur with Aaron supported them during the whole day, so that they might not hang down when he got wearied. For if he gave up any part of this sign, which was an imitation of the cross, the people were beaten, as is recorded in the writings of Moses; but if he remained in this form, Amalek was proportionally defeated, and he who prevailed by the cross. For it was not because Moses so prayed that the people were stronger, but because, while one who bore the name of Jesus (Joshua) was in the forefront of the battle, he himself made the sign of the cross. For who of you knows not that the prayer of one who accompanies it with lamentation and tears, with the body prostrate, or with bended knees, propitiates God most of all? But in such a manner neither he nor any other one, while sitting on a stone, prayed. Nor even the stone symbolised Christ, as I have shown."

### THE CROSS WAS FORETOLD IN THE BLESSINGS OF JOSEPH, AND IN THE SERPENT THAT WAS LIFTED UP

"And God by Moses shows in another way the force of the mystery of the cross, when He said in the blessing wherewith Joseph was blessed: 'From the blessing of the Lord is his land; for the seasons of heaven, and for the dews, and for the deep springs from beneath, and for the seasonable fruits of the sun, and for the coming together of the months, and for the heights of the everlasting mountains, and for the heights of the hills, and for the ever-flowing rivers, and for the fruits of the fatness of the earth; and let the things accepted by Him who appeared in the bush come on the head and

crown of Joseph. Let him be glorified among his brethren; his beauty is [like] the firstling of a bullock; his horns the horns of an unicorn: with these shall he push the nations from one end of the earth to another" (Deut. 23:13-17). Now, no one could say or prove that the horns of an unicorn represent any other fact or figure than the type which portrays the cross. For the one beam is placed upright, from which the highest extremity is raised up into a horn, when the other beam is fitted on to it, and the ends appear on both sides as horns joined on to the one horn. And the part which is fixed in the centre, on which are suspended those who are crucified, also stands out like a horn; and it also looks like a horn conjoined and fixed with the other horns. And the expression, 'With these shall he push as with horns the nations from one end of the earth to another,' is indicative of what is now the fact among all the nations. For some out of all the nations, through the power of this mystery, having been so pushed, that is, pricked in their hearts, they have turned from vain idols and demons to serve God. But the same figure is revealed for the destruction and condemnation of the unbelievers; even as Amalek was defeated and Israel victorious when the people came out of Egypt, by means of the type of the stretching out of Moses' hands, and the name of Jesus -(Joshua) by which the son of Nave (Nun) was called. And it seems that the type and sign, which was erected to counteract the serpents which bit Israel, was intended for the salvation of those who believe that death was declared to come thereafter on the serpent through Him that would be crucified, but salvation to those who had been bitten by him and had betaken themselves to Him that sent His Son into the world to be crucified [see John 3:14]. For the Spirit of prophecy by Moses did not teach us to believe in the serpent, since it shows us that he was cursed by God from the beginning; and in Esaias tells us that he shall be put to death as an enemy by the mighty sword, which is Christ.

## THE SIGN OF THE CROSS

From "The Orthodox Companion"

By Father David Abramtsov

THE SYMBOL of the Christian Faith has ever been and always will be the Cross, for it is the sign of our Redemption by Our Lord Jesus Christ, Who came to earth to suffer for us and was crucified upon the Cross. When people wish to show that something is dedicated to Christ they mark it with a cross. The Cross is placed on church buildings, on the Holy Gospel, on the sacred vestments, on banners, and over the graves of the departed. All Christians wear their baptismal crosses because they are dedicated to Christ.

## HOW TO MAKE THE SIGN OF THE CROSS

AT certain times, such as at prayer, we want to re-dedicate ourselves to God. We do this by making the Sign of the Cross upon ourselves. First, we join the first three fingers of our right hand together (the thumb, the index finger, and the middle finger), and we bend the other two fingers down to the palm. We then trace upon ourselves the Cross by touching the three joined fingers of the right hand to the forehead, the breast, the right shoulder and the left shoulder. After forming the Cross upon ourselves we slightly bow our heads to express to God our reverence and humility.

When we join our three fingers together it is as if we wanted to say: "I believe in God, One in the Trinity; in God the Father, God the Son, and God the Holy Spirit; not in one person, but Three Persons; not in three gods, but One God." When we bend the other two fingers of our right hand down to the palm it is as if we were saying: "I believe that Our Saviour Jesus Christ, Who is at the same time Real God and Real Man - the God-man, come down to earth for our salvation." We touch our forehead to ask God to sanctify our thoughts; our breast, to sanctify our senses; our shoulders, to strengthen our wills for the doing and keeping of God's commandments. When we make the Sign of the Cross we bear the inscription: "I belong to Jesus Christ;" and we show thereby that we want to live and act not for ourselves but for the Lord our God. As the Cross is being made we say the following prayer (unless we are saying another prayer at the time): "In the Name of the Father, and of the Son, and of the Holy Spirit. Amen." We say these words to make it clear that we want to belong to God and serve Him alone.

## WHEN TO MAKE THE SIGN OF THE CROSS

GOD is always near us because He is everywhere. He always sees us just as He sees everything. But during prayer we are especially close to God: we stand before Him, speak to Him and He listens to us. Because of this, while praying, we sign ourselves with the Cross more often, and especially before and after each prayer in order, that we may not be distracted in saying them. We also make the Cross upon ourselves when we enter church or approach any sacred object or kiss an icon, and many times during church services. We should make the Sign of the Cross in the morning in order to obtain the blessing of God on the day; in the evening to ask for His protection during the night; at all the important moments of our life: when in danger, in sorrow, in joy; before all important undertakings that "they may turn out well; at mealtime to invoke God's blessing and to give Him thanks.

The first Christians used the Sign of the Cross constantly. Tertullian, a writer of the latter part of the second century, says of it: "At every motion and at every step, entering in or going out, when dressing, bathing, going to meals, lighting the lamp, sleeping or sitting, whatever we do, or whithersoever we go, we mark our foreheads with the Sign of the Cross." St. Cyril of Jerusalem writes: "Let us not be ashamed to confess the Crucified; let us boldly make the Sign of the Cross on the forehead, and on everything; on the bread which we eat; on the cups from which we drink; let us make it at our going out, and coming in; when we lie down to sleep, and when we rise, when we journey, and when we rest: It is a great safeguard, given to the poor without price, to the weak without labour. For this is the Grace of God; a token for the Faithful, and a terror for evil spirits."

## THE POWER OF THE SIGN OF THE CROSS

ST. JOHN CHRYSOSTOM, a Father of the Church, writing in the fourth century of the great veneration in which the Sign of the Cross was held by Christians of his time, teaches us how we ought to reverence the Cross: "More precious than the universe, the Cross glitters on the diadems of emperors. Everywhere it is present to my view. I find it among princes and subjects, men and women, virgins and married people, slaves and freemen. All continually trace it on the noblest part of the body, the

forehead, where it shines like a column of glory. It is made over sick animals, over persons possessed by the demon; in war, in peace, by day, by night, in pleasant reunions and in penitential assemblies. It is a question of who shall seek first the protection of this admirable Sign. What is there surprising in this? The Sign of the Cross is the type of our deliverance, the monument of liberation of mankind, the souvenir of the forbearance of Our Lord. When you make it, remember what has been given for your ransom, and you will be the slave of no one. Make it, then, not only with the fingers, but with your faith. If you engrave it on your forehead, no impure spirit will dare to stand before you. He sees the blade with which he has been wounded, the sword with which he has received the deathblow."

With good reason has the Sign of the Cross been so highly venerated by the Holy Martyrs and Confessors of all times, for by their own experience they have learned that it is a symbol of power. Armed with this sacred Sign, the Martyrs went forth to battle with the wild beasts in the amphitheatre, walked calmly to the stake to be burned, bowed their necks to the sword or exposed their bodies to the last. They braved the terrors of the dungeon or went willingly into exile. Even tender virgins and children defied the power of the tyrant and suffered death in its most terrible forms. Many other Christians went alone into the desert wastes to practice lifelong penitence, sustained and encouraged by the same never-failing source of supernatural strength. It will be our strength also in times of trial, our victory in temptations, our pledge of perseverance.

## WHAT THE SIGN OF THE CROSS MEANS TO US

FOR Orthodox Catholics the Sign of the Cross is a shield and a safeguard against temptations and dangers that threaten the life of the soul. Whenever we are oppressed by temptations we may repulse them by the Sign of the Cross. St. Cyril of Jerusalem says: "Let us make the Sign of the Cross boldly and courageously. When the demons see it, they are reminded of the Crucified; they take to flight; they hide themselves and leave us."

The Sign of the Cross is also a source of knowledge revealing to us the chief mysteries of our Holy Faith, both by the words uttered in making it and by the action itself. The words "in the Name" instead of "in the names" express the fundamental truth of the unity of God; while the mention of the Father, the Son, and the Holy Spirit declares that in this One God there are Three Persons, thus teaching the mystery of the Holy Trinity.

The Sign of the Cross is likewise a prayer. It is an appeal to Heaven made in the Name of Him Who in submission to the Will of His Father, "humbled Himself and became obedient unto death, even death on a cross" (Phil. 2:8); of Him Who declare, "If you ask the Father anything in My Name He will give it to you" (John 16:23). Hence we begin and end our devotions with the Sign of the Cross in order that our petitions may be more acceptable at the Throne of Grace.

When we are assured by Christians of all ages, but especially by those of the first centuries, that we have at our command so powerful a weapon in the Sign of the Cross, it is much to be regretted that we do not make better use of it in our times. Never did the world array before the child of God enemies so numerous or so insidious

as at the present time. They assail him on every side, not only with sword and fire, but with false philosophies, with pride of intellect, with religious indifference, with materialism, with denial of God. It is more difficult to combat for a lifetime against these enemies than it would be to gain the Martyr's crown in a momentary struggle in the amphitheatre. If for the first Christians, trained in the school of the Apostles and their immediate successors, the frequent use of the Sign of the Cross was so necessary, is it not also indispensable to us? Let us then follow the pious custom of our Fathers in the Faith and make the Sign of the Cross more frequently.

### MAKE THE SIGN OF THE CROSS REVERENTLY

STILL more deserving of censure are those Christians who indeed make the Sign of the Cross, but make it carelessly. It is true there is a tendency to do mechanically what a person does often, but for that very reason, if for no other, particular attention should be bestowed upon such things. It is seriously to be doubted whether persons who make the Sign of the Cross carelessly receive the graces attached to the proper use of the sacred Sign. To those who make the Sign of the Cross hurriedly, without due deliberation, with the whole hand, or simply wave their hand in the air fanning their breast, St. John Chrysostom says: "The demons rejoice in this frantic waving." On the other hand the Cross traced correctly, with faith and reverence, dispels demons, calms sinful passions, attracts Divine Grace, and gives us the strength to do good and expel that which is evil.

We must never be ashamed of the Sign of the Cross lest Christ be ashamed of us. The devil rejoices when he sees anyone neglect to make this sacred Sign for he knows that the Cross is his destruction and a Sign of victory over his temptations. When circumstances require it, one should not hesitate to sign himself with the symbol of Redemption. The Sign of the Cross inspires self-respect by teaching the true dignity of man. It is a reminder that we were purchased with the infinite price of Christ's Precious Blood, that we are brothers of Jesus Christ. It sanctifies our members with the sanctification they derive from His. It stamps the unity of God on our forehead, the seat of the mind; it seals our heart and breast with the remembrance of the love of the Father; it strengthens our shoulders to bear the Cross of the Son; and it maintains an unbroken union of love with the Three Divine Persons by means of the Holy Spirit.

Adapted from

## "THE HOUSE OF GOD AND THE CHURCH SERVICES"

By the Priest N. R. Antonov

*Continuation*

§ 79. The Symbolical and Morally Instructive Significance of the Parts of the Liturgy of the Catechumens. The words which the priest utters silently before the initial exclamation in the Liturgy, "Glory to God in the highest," repeats the doxology offered by the Angels to God at the Birth of the Saviour. And the exclamation itself, "Blessed is the Kingdom....," expresses the praise offered to God by the people, because we have been delivered from service to the idols, and have come to know, through the advent of Jesus Christ, that there is a True, Tri-hypostatic God, Who is the Maker of all creation. The Litany of Peace and the priestly prayer which accompanies it show that the Liturgy is not merely a commemoration of Christ's sufferings, but that it is also an act of mediation for our sins and it actually brings our petitions before God. The typical antiphons manifest God's benefactions towards the peoples in the Old Testament, and among those benefactions it numbers the incarnation of the Son of God, which was awaited and foreknown by the forefathers and prophets, but was hidden from other peoples. The festal antiphons and the hymn, "O Only-Begotten Son," recall God's greatest benefaction, the sending to earth of His Only-Begotten Son. The chanting of the beatitudes from the Gospels both recalls the beginning of the preaching ministry of Jesus Christ and it also depicts for us the essential characteristics of the truly Christian life. The Little Entrance signifies the Saviour's setting out upon His preaching ministry and His travelling around the towns and villages of Palestine, announcing the Kingdom of God and His righteousness. The candle which is carried in front of the Gospel Book represents John the Forerunner, who went before Jesus Christ, and was, in the Saviour's own words, "a burning and shining light" (John 5:35). The opening of the Royal Gates (for the Entrance) represents that the Holy of Holies, i.e., the Kingdom of Heaven, is laid open to the people through the teaching the suffering upon the Cross of Jesus Christ, as is manifest in the particular words of the Saviour, spoken at the very beginning of His earthly ministry: "Amen, Amen, I say unto you, Hereafter ye shall see Heaven open...." (John 1:51). The chanting of "O come, let us worship...." calls upon those praying in church to worship the coming Lord. In the troparia, persons who have achieved blessedness through the fulfilling of the commandments of God are depicted, as are the various festal events. Through the singing of the Thrice-Holy Hymn (Trisagion), the worshippers are disposed to repentance and to an understanding of their own sinfulness, a disposition which is absolutely essential in the moral make-up of every Christian. The reading of the Apostle and the Gospel tell us of the life of Jesus Christ and His teaching regarding God, and about our relationship with God and our neighbours, without knowing which it would be impossible to achieve salvation. The censuring between the reading of the Apostle and the Gospel represents the spiritual fragrance, which was diffused throughout the world after the preaching of Christ and the Apostles. The prokeimenon emphasises the sureness and strength of the readings which are to follow. The exclamation, "Peace be unto all," pronounced before the Apostle and before the Gospel, has a special significance. It expresses the idea that

Christ has abolished in His flesh the enmity, and made the heavenly and the earthly one (see Ephesians 2:14-18), and it corresponds exactly with the words of the first three petitions of the Great Litany (For the peace of the whole world, and the union of all, etc). In the Threefold Litany we present our petitions to God just as we did in the Great Litany. ... In the Litany for the Catechumens and in the prayers for them, the Church calls upon those who already believe in Jesus Christ to pray for those who are not baptised, and for those, who, although baptised, might on account of the uncleanness of their life lose the grace of salvation. The three short litanies, after the Threefold one and before the chanting of the Cherubic Hymn, and their accompanying prayers symbolise the three year long preaching ministry of Jesus Christ on earth.

§80. The General Composition of the Liturgy of the Faithful. The third part of the Liturgy is called the Liturgy of the Faithful, because from ancient times only the faithful, that is those who have converted to Christ and have been baptised, may attend. In the Liturgy of the Faithful the most important sacred rites occur, and it is in preparation for this that the first two parts of the Liturgy were celebrated, and not only that but indeed all the other church services. First of all there is the gracebestowing and mystical changing of the bread and wine into the true Body and Blood of the Saviour by the power of the Holy Spirit, and secondly there is the communion of that Body and Blood of the Lord by the faithful, by which they are united with the Saviour, in accordance with His words, "He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him" (John 6:56). Gradually and in order, the remarkable rites and deeply meaningful prayers reveal the teaching and the significance of these two liturgical moments.

When the Liturgy of the Catechumens comes to an end, and those who are not yet baptised leave the church (as happened in ancient times), the deacon intones a shortened "Great Litany." Meanwhile the priest secretly reads a prayer asking the Lord to cleanse the worshippers of all spiritual defilement, that they might progress in a good life and in spiritual understanding, and that they might be deemed worthy, without guilt or condemnation, to stand before the Throne, and that not unto judgment they might commune of the Holy Mysteries but unto the reception of the Kingdom of Heaven. As he ends this prayer, the priest loudly exclaims: "That being guarded always under Thy dominion, we may send up glory to Thee, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages."

In this exclamation, the priest emphasises that it is only under the guidance or direction of the Sovereign Lord, that we can maintain our spiritual being free from evil and from sin.

Then the Royal Gates are opened again, so that the prepared elements might be brought through them from the prothesis to the Holy Table for the Eucharist. This offering of the elements, prepared for the celebration of the Mystery, is called the Great Entrance, thus distinguishing it from the earlier Little Entrance.

Historically the Great Entrance developed from a parallel necessity to that which gave us the Little Entrance. As we have said before, in ancient times, there were two side apses, one on each side of the altar. In the one, called the diaconicon or place where the sacred vessels are kept, they kept not only the vessels themselves, but the vestments and the books, - among them the Gospel Book. The other was the place

where they kept the things necessary for the preparation of the Eucharist, the bread, wine, oil and incense, and it was here that the gifts were prepared. When time drew near for the reading of the Gospel, the deacon went to the diaconicon and fetched the Gospel Book to read the lection in the middle of the church. This developed into the Little Entrance. Similarly, before the blessing of the gifts, the deacons used to bring the prepared gifts from the Prothesis to the Holy Table for the celebration of the Liturgy. In ancient times, because there was a division between the central apse and the side apses, this procession of the gifts was a necessity. Now the prothesis is rarely in a separate chamber, but the rite has a more didactic or symbolical significance. It represents the coming of Jesus Christ to His voluntary Passion.

*...to be continued with "The Cherubic Hymn."*

## THE COMING MONTH

SEPTEMBER is the first month in the Church Year, and like the last it has two Great Feasts: the Nativity of the Virgin, who was to become Mother of God, on 8th/21st, and the Exaltation of the Cross on 14th/27th. We have dedicated the two lead articles in this issue to teaching concerning the Cross.

As the year begins and ends with a feast to the Mother of God (her Nativity and her Dormition) and also comprises all the feasts that present the Saviour's earthly life to us, we see that His life is, as it were, contained within hers. This was true historically - she was (naturally) born before He was, and she died about fifteen years after His Ascension. It also expresses a truth about the Mother of God, who is hymned by the Church as she who is more spacious than the heavens, because she contained, in her womb, Him Whom the heavens cannot contain. But it goes further and gives us teaching, for it is our purpose in this life to as it were contain Christ in ourselves. The Christian life is not simply about following various precepts, adhering to a certain belief system or a code of moral injunctions. All these are important, but they are means to an end, which the holy Apostle Paul summed up in writing to his "little children," the Christians of Galatia; he characterises the Christian life as having Christ formed within us (see Gal. 4:19).

The Mother of God, as it were, had Christ twice formed within her: in her bearing Him in her womb and in being the one who par excellence heard the word of God and kept it (see Luke 11:28). We cannot follow her in the first, but we can in the second and assuredly we must. Like her we must hear the word of God and keep it, we must "contain" Christ in our life.

Because we have grown up in a post-Protestant society, we often think that "hearing the word and keeping it," is simply an exercise of the mind - one which nonetheless we often fail to employ. St Paul's word to the Galatians, and the whole ascetical witness of the Church from the first centuries down to our own times show us that it is something much deeper than this. Mentally one could hear the word of God and keep it, while still remaining outside Christ and Him outside of us. The imperative, for which the Apostle laboured so much for his spiritual children, is to have Christ formed in us. It is for this reason that through the centuries and in so many diverse societies, the missionary work of the Orthodox Church has been effected not so much through "telling" as through "showing." Sadly nowadays this missionary work is more

often than not totally ignored among us, and our Protestant friends excel us, because we do not begin to apply ourselves to this lesson which is taught us by the very first feast in the year. Thus we have nothing to "show," or what we have to show (our ignorance, our passions, our dissensions, etc.) repels rather than drawing people to Christ. May the prayers of the Mother of God, so often depicted as the Directress, or the one who points us to Christ, help us in the struggle that lies before us.

In September we have the feast of the Enshrinement of St Edward's sacred relics on the 3rd/16th, which we will celebrate here with a Vigil Service on Monday 15th September at 7 p.m., and with the Divine Liturgy and the Lesser Blessing of the Waters on Tuesday 16th September at 9.30 a.m. During these services, as usual, we will bring out the sacred relics for the veneration of the faithful. After the Liturgy, there will be a buffet-style breakfast for all participants in the "mortuary" building.

Other September saints include:

Venerable Evphrosyne of Suzdal (25th September/8th October) was the daughter of the martyred Prince St Michael of Chernigov (feastday: 20th September) and her name in the world was Theodulia. She was given in marriage, but her husband died, and she then took up the monastic life, joining the Convent of the Deposition of the Robe in Suzdal. She applied herself zealously to her chosen profession, struggling in prayer, ready and constant in obedience and exercising ascetic restraint. Later she was elected Abbess of the community, and she worked to adorn and build up the monastery entrusted to her care. It was through her prayers that the monastery was spared in an incursion made by the Tartars. She gave up her soul in the year 1250. Her relics were not uncovered until 1699 A.D, but thereafter they were treasured in her monastery.

## NEWS SECTION

### DEATH OF METROPOLITAN ANTONY OF SOUROZH

LONG-STANDING READERS will be aware that we disagreed profoundly with the late Metropolitan Antony of Sourozh on the jurisdictional question which has troubled the Church of Russia for eighty years, and that, guided by others, we found some of his teachings unsound, but it can be said in all fairness that he did more than any one man to make Orthodoxy known in Britain in the latter part of the twentieth century. His TV appearances and radio talks brought the Orthodox Church to the notice of millions of people, who perhaps otherwise would have never given it a thought. His numerous books reached a more eclectic audience, but his gift was not simply that of a media presenter. When he arrived in England, the Moscow Patriarchate presence in this country could fairly be described as a group splintered off from the much larger Russian Church in Exile (as it was then universally known). By the time of his repose, half a century later, he had established a diocese comprising three bishops, two dozen priests and eight deacons. He also took the rather plucky course, for a Russian emigré church leader, of addressing the problems of the here and now, rather than attempting to live in a place, society and time that had long disappeared, and harking back to its problems. Our own brotherhood has good reason to remember Metropolitan Antony with gratitude. At a time when one of the senior clergymen in

our own jurisdiction was seeking through disinformation to bring our efforts to nothing, Metropolitan Antony sprang boldly to our defence, and in doing so even risked jeopardising his relations with the Established Church (something which, perhaps rather unwisely, emigré churchmen of his generation prized rather too highly). After years of increasing debility, Metropolitan Antony reposed at the Trinity Hospice in Clapham on Monday 4th August. His funeral on Wednesday 13th August was led by Metropolitan Philaret of Minsk, concelebrating with four other hierarchs including Archbishop Gregorios of the Greek Orthodox Church. About thirty priests also took part in the service. At its conclusion, the two hierarchs already mentioned and His Grace Bishop Basil of Sergievo, who has taken over administration of the diocese, gave valedictory addresses, as did the Archbishop of Canterbury, Dr Rowan Williams. The Metropolitan's body was then laid to rest in Brompton Cemetery. Metropolitan Antony died on the feastday of the holy Peer of the Apostles, Mary Magdalene, the first preacher of the Resurrection of her Saviour; may the Resurrected Saviour grant that he also be granted a good resurrection.

### FAMED ROMANIAN PREACHER DIES

FATHER CONSTANTIN GALERIU, and Orthodox priest imprisoned in the fifties for his opposition to the Communist regime, has died in Bucharest at the age of 84, three weeks after suffering a stroke. Fr Constantin was of peasant stock and was born in Northeastern Romania in the village of Racatau-Razes, and after completing the primary school in his village, he went to the St George Theological Seminary. In 1942, he graduated to the theological faculty of the University of Bucharest, and he was ordained priest in 1943. At first he served in a rural parish, but in 1947 was appointed to an urban parish in Ploiesti, where except for his periods in detention, imprisonment or hard labour, he remained until 1973. He was then moved to the capital to serve at the Institute of Theological Studies as chaplain. In time he became a lecturer, professor and director of graduate studies, and dean of the Archdiocese. He developed close relations with a circle of artists and literary figures who were opponents of the regime, and became famed for his preaching. He leaves a widow and four sons. May his memory be eternal and his rest with the saints.

### OSSUARY OWNER ARRESTED

ODED GOLAN, an Israeli antiquities dealer, was arrested on forgery charges on 21st July after a raid upon his home in Tel Aviv. Golan is the owner of an ossuary box, which, as we reported in an earlier issue, was said to be inscribed with the inscription in Aramaic: "James, son of Joseph, brother of Jesus," indicating that the bones of the Holy Apostle James the Brother of God had once been laid to rest in it. He also possesses a tablet inscribed with instructions for the care of the Temple, known as the "Joash inscription." The Israel Antiquities Authority has declared both these artefacts forgeries. However Dr Gabi Barkai of the Bar-Ilan University of Tel Aviv, believes that the ossuary is genuine. A Canadian Jewish filmmaker, Simcha Jacobovici, who made a documentary about the ossuary, remains convinced of its authenticity and cites the opinion of Andre Lemaire of the Sorbonne, a world expert in Aramaic inscriptions. She believes that the Antiquities Authority has its own reasons for casting doubt on the authenticity of the box.

## GREEK CHURCH OBJECTS TO PLANS FOR BROTHELS

THE HOLY SYNOD of the Church of Greece has denounced plans to register 230 brothels in Athens in time for the Olympic Games to be staged in August, 2004. A law passed in 1999 makes certain provisions for licensed brothels in the city, as long as they are not within a 200-metre radius of churches, schools or hospitals. The decision to make extra provision for the Olympics called forth the following response from the Synod: "The decision constitutes an insult to the city of Athens and will only satisfy the gangs of procurers who carry out the unchecked trafficking of young foreign women [*it must be remembered that Greece is very close to Kosovo, which since its "liberation" has been more or less handed over to the gangster rule of those who play a significant role in Europe's sex and drugs industries - ed.*] .... It will convey the impression that our country's largest municipality is showing an untoward interest in sex tourism, and talking about turning itself into a huge bordello." Altogether the decision to hold the 2004 Olympics in Athens does not seem to have been a happy one.

## ARCHAEOLOGICAL REMAINS

THE "WESTERN DAILY PRESS" (2/8/03) carried a report on a scheme asking the inhabitants of Shaftesbury to allow any remnants of the ancient Abbey found on their properties to be examined and recorded, so that a better history of the monastery can be built up. The article, which mentions the medieval shrine of St Edward there and uses our icon of the saint, quotes one of the "joint project partners," architect Ted Bestow, as saying in support of Shaftesbury's historic importance: "In the map room of the Palazzo Vecchio (Old Palace) in Florence only Shaftesbury and Glastonbury are in gold and there is no mention of London or Winchester."

THE BBC HISTORY magazine (September 2003) also carries a report on the finding of human bones near Magdalene College in Cambridge. Five skeletons of decapitated people have been found along with one of a person who had been tied up and buried face down. Later a church was built over the site of the interment, which has led historians to speculate that the site is a "martyrs' graveyard." The victims died in the eighth or ninth centuries. In 870 A.D., when St Edmund was martyred, the Vikings ravaged the area, but those who settled in the area converted to Christianity in 886 A.D., leading to the supposition that the skeletons belong to native Anglo-Saxon Christians slain by the pagan Vikings, but later honoured when the Vikings themselves became Christians or perhaps after the Anglo-Saxons regained the area in 924 A.D. Further studies are to be undertaken by the University's Archaeology Unit.

## BROOKWOOD NEWS

**BAPTISM:** On Sunday 13th July, Alexei, the infant son of James and Valentina Merritt was baptised at St Edward's. The celebrant was Fr Peter Baulk and the godparents were Laurence Bloom-Davis and Elizabeth Castle. May the Lord God grant them so to live in the grace that they have received as to be deemed worthy of the Heavenly Kingdom.

**MARRIAGE:** On the ninth day after their Baptism, Sunday 3rd August, Benjamin and Elaine Waterhouse of the St Boniface Mission, Ryde, Isle of Wight, were married according to the Orthodox rite at St Edward's Church. May their marriage bring them

and those around them many blessings, and the grace that they have received sustain them in trials.

**KURSK ROOT ICON VISIT:** The miraculous Kursk Root Icon was taken to the St Boniface Mission on Saturday, 16th August, when the Divine Liturgy was celebrated there. For the Saturday evening Vespers and Sunday morning Mattins and Divine Liturgy it was at St Edward's, where our usual congregation was swelled by people from other parishes. Fr John Palmer (MP) from Taunton was among those with us on this occasion. After Vespers, the Icon was taken to the sick unable to attend church, and when it was brought back to the church, numbers of Romanians from their London Parish of St George had gathered and were waiting to venerate it, and chant hymns in their own language before it. The Icon was taken to the Convent of the Annunciation for the Vigil and Great Feast of the Transfiguration, where Fr Peter led the Divine services and the chanting of the Akathist Hymn before it. On the Wednesday it was briefly with us again at Brookwood, before being taken to Ireland. Again at Wednesday evening Vespers were joined by a number of Romanian Orthodox pilgrims, and by Fr Hieromonk Nicholas of the Monastery of St John the Baptist, Tolleshunt Knights, Essex, who brought a group of Russian pilgrims. Simon Ashall, a local reporter, deserves special mention for doing a particularly well-researched article on the Icon for the "Woking Review."

**SERBIAN SUNDAY:** On Sunday, 24th August, it being the weekend of the Notting Hill Carnival, we were pleased to be joined at St Edward's by Fr Protopresbyter Milun Kostic and Fr Radomir Acimovic with members of their congregation from St Sava Serbian Orthodox Church in London. Because of the carnival it is impossible to hold services at St Sava's on this weekend, and so the Serbian congregation joined us for the Divine services and then visited the graves of their faithful departed in the Serbian cemetery which lies alongside our own.

**OPEN DAY:** On the hottest day recorded for many years, Sunday 10th August, the Brookwood Cemetery Society held their Open Day in the grounds of St Edward Brotherhood. The guests of honour were Cllr Graham Cundy and his wife, the Deputy Mayor and Mayoress of Woking. Cllr Cundy, the chairman of the WBC planning committee, had, of course, visited our church at about Christmas time, in trying to help us with our planning application. Our own ward councillor, Philip Goldenberg was also among those enjoying the BCS event. The organisers of the event are to be congratulated for the way they cleared everything up so efficiently, leaving not even a scrap of litter at the end of the day, although we did have an antique hearse, which had broken down, with us for the night!

## **PRACTICAL TIP**

**TRY** to grow close to the Saint, whose name you bear. Just as you bear their name, so they have a special care for you. Always have their icon in your icon corner, and each day, with your morning and evening prayers, say a prayer to them. Read the life of the Saint often so that you come to know it well. If it is possible, read their writings, and from what they have written or how they bore witness in life, learn the things necessary for your own spiritual improvement and well-being. Remember that there is nothing accidental in life, and the fact you bear their name itself has a purpose and is a blessing for you, granted by the Lord Who knew you even before you were named.