



FROM THE FATHERS

“UPON THIS ROCK I will build My Church, and the gates of Hades shall not prevail against it (Matt. 16:18). Upon this firmness, He says, I shall raise My Temple, and it will rise upon the steadfastness of this Faith, and the summit of My Church will mingle with the heavens. The gates of Hades shall not master this profession; nor the bonds of death bind it. For these words are the words of life, and as they raise those who confess them up to heaven, so they plunge those that deny them down into hell.”

SAINT LEO THE GREAT, POPE OF ROME, + 461 A.D.

“WE HAVE NEED to learn with all our heart the mysteries of the Faith which it teaches us, and bring forth works that are worthy of our Faith. It is necessary for us that, with all watchfulness, we avoid the many and subtle snares of the gates of Hades (Matt. 16:18), that we may in the words of the Psalmist be raised up from the gates of death (see Ps. 9:13), and may deserve to declare all Thy praises in the gates of the daughter of Sion (Ps. 9:14), that is to enter into the joys of the heavenly city.”

VEN. BEDE OF JARROW, + 735 A.D.

“YOUR SOUL SEEKS true life and its natural food. The food of the mind is truth; the food of the heart is peace and blessedness;

the food of the will is lawfulness. Go to the Church; she will give you all this in plenty, for she possesses it superabundantly.”

RIGHTEOUS JOHN OF CRONSTADT
THE WONDERWORKER, + 1908 A.D.



On the Necessity of God's Grace for Man

SCHEMA-ARCHIMANDRITE KYRIK
OF THE HOLY MOUNTAIN ATHOS

ACCORDING to the teaching of the holy Apostle Paul, the Christian is justified through faith - of course not a dead but a living faith - expressed in obedience to the teaching of Christ. Being justified by such a faith in Jesus Christ, the Christian, like the Apostle, lives only for God, for Christ, and he gives himself over completely to Him, so that he might say with the Apostle that Christ lives within him. Having wholly commended himself to God and to the fulfilling of His commandments, a person receives Divine aid, the saving power of God's Grace, with which he can attain that high degree of moral perfection which is sanctity. Such a person could not even allow thoughts that he might be justified by the fulfilling of the works of the law, or that he might be saved without the aid of God's Grace.

I do not frustrate the Grace of God: for if righteousness come by the law, then Christ is dead in vain, we say with the Apostle (Gal. 2:21). I do not frustrate the Grace of God.

Fulfilling the law with the aim of attaining justification thereby leads to the denial of Grace, to negating the great meaning of Christ's death. But such are these truths that their denial would signify a denial of Christ Himself. With fear the Apostle staves off such an outcome, and with firmness he confesses that he does not negate God's Grace.

Healthy understanding and experience require that the Grace of God be acknowledged in the work of the salvation of man. There is not one person who, with the aid only of his own abilities, could even approach the high degree of moral perfection, let alone be saved. Man's own, natural, strengths are too weak for him to rise with their help alone, higher than the level of the dismal moral condition of the descendents of the old Adam.

For this new strengths are necessary, namely the strengths of the new Adam, the Lord Jesus.

People who have died to the law through their highly virtuous life, are in actuality granted the closest union with Christ, and after this they live not their own lives and not according to the will of their own desires and their own aspirations, but in accord with the urging and stirring of the grace-filled power of Christ. Such a Christian life is called a life of bearing the Lord's Cross, and therefore it can only be wholly accomplished by those Christians who completely surrender themselves to the Faith of Christ, and from this they derive an inexhaustible source of grace-filled aid in accomplishing their struggles for piety on the narrow path which leads to the Kingdom of God, to which they attain.

Beware, brethren, of the thought that you can conquer the enemy of our salvation and attain to the Kingdom of God through your own strengths and without the help of the Grace of God. Such a way of thinking, which manifests that spiritual pride in us which is so hateful to God, could completely turn Divine aid away from us, and we, left only with our own feeble strengths, would inevitably perish.

In teaching concerning the indispensability of God's Grace, the Church even proclaimed an anathema against those false teachers, at whose head in ancient times a certain Pelagius stood, who refuted the necessity of God's Grace in the salvation of man. The teaching of the Orthodox Church, directed against the false teaching of the Pelagians, who denied the necessity of Divine Grace in illumining man, a sinner, can be seen in the following canons of the Local Councils, ten in number. The Council of Carthage, directed against Pelagius: "If anyone should say, that the Grace of God, by which they are justified in Jesus Christ our Lord, is effective only with regard to the remission of sins already committed, and does not grant from above that aid such that we not commit other sins, let such a person be anathema; for the Grace of God not only grants knowledge of what is expedient for us to do, but it instils love within us that we might be enabled to fulfil that which we know" (Canon 125). "If anyone should say that this same Grace of God, given through Jesus Christ our Lord, reminds us only that we should not sin, insofar as it reveals to us and shows us an understanding of the sins, and that by it we know what to seek after and what to shun, but that it does not grant us the love and strength to achieve that which we recognise should be done, let such an one be anathema. For the one thing and the other are gifts of God: the knowledge of what is appropriate to be done and love of the good which should be done" (Canon 126). "If anyone should say that the Grace of justification is bestowed upon us so that we might through self-mastery be able easily and readily to fulfil it through the Grace, as though indicating that even if the Grace of God had not be granted we should have been able to fulfil the Divine commandments, let such an one be anathema, because regarding the fruits of the commandments the Lord did not say, 'Without Me ye will be able to do this with difficulty,' but He said, "Without Me, ye can do nothing" (Canon 127).

Saint Gregory the Wonderworker says: "Whether, then, one discerns God through creation or is taught to know Him through the Divine Scriptures, it is impossible either to apprehend Him or

to learn of Him apart from His Wisdom. And he who calls upon God rightly, calls on Him through the Son, and he who truly approaches Him comes to Him through Christ. Moreover, the Son Himself cannot be approached apart from the Spirit, for the Spirit both gives life and sanctifies all.” And Saint Basil the Great says: “If the mind presses towards the Divine portion and receives the grace-filled gifts of the Spirit within itself, then it is deemed able to comprehend the Divine in the measure possible to its nature.” And Saint John Chrysostom says: “The success of the preaching did not depend on the Apostles, but upon the Grace that went before them. Although it was their work to go and preach, yet the assurance derived from God Himself, acting through the Apostles.” Saint Irenaeus: “Until a man through faith receive the impress of the Spirit, he cannot inherit the Kingdom of Heaven.” Saint Cyril, the Patriarch of Jerusalem, said: “The great Advocate and Dispenser of gifts to the whole world grants one purity, to another He grants constant virginity, to another a disposition towards mercy, to another love of the poor, to another the power to cast out contrary spirits, and just as light through the one effect of its rays illumines all, so also the Holy Spirit enlightens those who have eyes. The men Elias, Eliseus and Esaias have need of Him, The Angels Michael and Gabriel have need of Him.” Saint Gregory the Theologian says: “In that there are people who think so highly of their abilities that they ascribe everything to themselves and not to the One Who created them and made them wise, to the Giver of good things, the word of God teaches such as these that God’s aid is necessary so that we might desire the good, and even more election itself is something proper only to the Divine, the gift of God’s love for mankind. For assuredly, the work of salvation depends both on us and upon God.”

Saint John Chrysostom: “Convince yourself, that though we might undergo suffering a thousand times, we will never aspire to work good deeds, if we do not employ the influence from on high.”

The Blessed Augustine: “Just as bodily eyes, although they are completely healthy, cannot see without the aid of light, so also

man, even if he were wholly justified, could not live rightly, if he were not empowered from on high by the eternal light of truth.” And Chrysostom: “God does not force anyone, and if He desires and we do not want it, then our salvation is impossible, not because His desire is powerless, but because He does not force one who does not want it.”

Saint Macarius of Egypt: “Human nature is capable of accepting both good and evil, Divine Grace and the contrary powers, but it cannot be constrained.”

If we set out upon this task which is in itself holy, but do not beseech the grace-filled help of God in this work, then the end of this work will be distressful and even sin-laden, as Saint John Chrysostom informs us concerning it.

From all that has been said it is clearly manifest how necessary for man in the work of the salvation of our souls, and in every good and salutary deed that we do, is the Grace of God the Holy Spirit.

***Translated from the Russian
From a booklet entitled “Monastic Teachings”
Published in Madrid in 1973***

THE Elder Kyrik was born into a family that was not rich and completed his education in the town secondary school. Throughout his life he worked upon his theological understanding and spiritual treasury. While still young, he left for the Monastery of Saint Panteleimon on the Holy Mountain Athos, and from there was sent to the Athonite holding in Moscow, where he participated in publishing the works of Saint Theophan, the Recluse of Vishera. Subsequently, he was appointed rector of the Athonite holding in the city of Odessa, where he gathered a wide circle of spiritual children. Returning to Athos, he combated the heresy of Bulat-Bulatovich, the so-called “Name-glorifiers,” who affirmed that God is present in the very name itself of Jesus Christ. Regarding this heresy he addressed a report to the Most Holy Synod in Petersburg. After the Revolution, Fr Kyrik remained in his monastery, where he was the spiritual father of the brethren. In the 1930s, on the advice of Metropolitan Antony (Khrapovitsky), he was invited to Serbia by the Patriarch Barnabas

(Varnava). Fr Kyrik was an experienced practitioner of the prayer of the heart and taught his spiritual children first and foremost by his example. By his simple and easily understood words, he instructed them regarding the great struggle of contrition of heart, of humility and of obedience. He reminded them that, when standing in prayer, one must remember that God looks upon the one who is praying, and not upon the putting on of apparel, but upon the hidden man of the heart (see 1 Ptr 3:4).



Teaching on the Divine Services of the Orthodox Church

BY ARCHPRIEST ALEXANDER RUDAKOV

PUBLISHED IN 1890 IN SAINT PETERSBURG

The Rites Most Used in the Divine Services: Among the rites and sacred actions used in the Divine services are the following: 1) The Sign of the Cross, 2) Bowing or Prostrating, 3) The Priestly Blessing, 4) Censing of the Icons and the People, 5) The Lighting of Candles.

§ 16. The Sign of the Cross. The custom of signing oneself with the Cross during prayer has existed from Apostolic times. To do this, Orthodox Christians hold the tips of the thumb, index finger and middle finger of the right hand together, and fold the other two fingers into the palm. Then they made the sign of the Cross over themselves by touching the forehead, the stomach, the right shoulder and then the left. Uniting the sign of the Cross with prayer, we thus beseech God to accept our requests, thanksgiving and glorification, for the sake of the sufferings on the Cross of His Divine Son. For the Lord said, *Whatsoever ye shall ask the Father in My name, He will give it you* (John 16:23). Placing

the sign over the forehead, stomach and both shoulders, we thus give ourselves over wholly to God, offering to Him by the Cross, as upon an altar, our mind, our strength and our heart.

§ 17. Bowing and Prostrations. We bow down when we enter the house of God and during the prayers to express our feelings of reverence before God, our love and our humility before Him. Prostrations, which involve falling down to the very floor are the most powerful expressions of these feelings. [In practice, on some days - Sundays, and the fifty days of Pentecost, on Great Feasts, etc. - prostrations are not usually permitted in our Divine services, and then only bows from the waist are used].

§ 18. The Priestly Blessing. The blessing of the people by the priest has as its origin the right which the elder always was deemed to have of blessing the younger. Thus the Old Testament Patriarchs blessed their children; and Melchizedek, a priest of the Most High God, blessed Abraham, the father of the faithful. And secondly, it derives from the commandments of God given to Moses concerning the Old Testament priests: *And they shall put My name upon the children of Israel, and I will bless them* (Numbers 6:27). This is the basis of the New Testament priest blessing the people by making over them the sign of His Cross, while holding the fingers of the hand in such a way that they spell the initial and final letters of the name Jesus Christ (IC XC).

§ 19. Censing. Censing is done in Christian churches before the icons and other sacred things, and it serves to express reverence and honour for them. The faithful people are also censed and this expresses the desire that they might be filled with the Holy Spirit and, like the incense in the censer, might be fragrant before the Lord through their good deeds.

§ 20. Lighting Candles. Of necessity the first Christians gathered for the Divine services in the evening or at night, and this gave rise to the use of lamps and candles in the Divine services. But doubtless very early on they used them not only of necessity

but also to augment the solemnity of the Divine services, and on account of the symbolism they afforded. Thus came about the universal use of lamps and candles in churches even when the Divine services were conducted in daylight hours, and regulations were made that lights should be used at baptisms, funerals and at the celebration of the Liturgy. The lighting of candles serves symbolically to express our confession that we, Christians, following the religion of Light, duly offer light as a sacrifice to the God Who is the Father of lights. Secondly, it is a reminder that we must strive to illumine our minds with the light of Christ's truth, to kindle our hearts with Divine love, and to more and more free our lives and our very being from the gloom which has become natural to them.*

*** Footnote in the original:**

Light is one of the most important elements. Without light and fire everything would be dead, cold, fruitless and dismal. Thus sunlight helps us to see the things around us, and at the same time makes things pleasantly warm, giving life and joy. But this is the light of the world of the senses. Christ is the light of the spiritual world. For this reason, the sacred Scriptures, describing what Jesus Christ was and must be for the world, call Him a Light to lighten the peoples, the true Light, which shines in the darkness and enlightens every man that comes into the world. The Lord Himself often referred to Himself as the Light of the world, and His disciples as sons of the Light, and His enemies as people who lived in darkness.

.... to be continued.



“EITHER AVOID PEOPLE by fleeing them, or fox the world by making yourself appear stupid most of the time.”

FROM THE SAYINGS OF THE DESERT FATHERS

THE COMING MONTH

THE APOSTLES' FAST this year lasts twenty-six days, beginning on Monday 3rd / 16th June and ending on, but including, the eve of the feast of the **Holy Chiefs of the Apostles Peter and Paul**, 28th June / 11th July. During this period we are permitted fish on Saturdays and Sundays; wine and oil only on Tuesdays and Thursdays; and Mondays, Wednesdays and Fridays are kept as f3 (see calendar insert). The one exception is that on the day of the **Birth of Saint John the Baptist**, Monday 24th June / 7th July we are also permitted fish, wine and oil. Naturally, besides the dietary discipline, Orthodox Christians should strive to deepen their prayer life, extend their spiritual reading and practise the virtues, especially almsgiving. Without this the disciplines regarding foods become little more than dieting. We should also try to limit travelling and social engagements, so that we may more assiduously apply ourselves to the inner work, and married couples abstain from marital intercourse during this fast (see 1 Cor. 7:5), as they do on all fast days and on the pre-eminent feasts.

In addition to the two celebrations mentioned in the paragraph above, in June we have the feast day of our **Venerable Father Peter of Korisha** (5th / 18th June) who was born in A.D. 1211 in the village of Unjimir between the city of Pec and the Field of Kosovo. As a child, he was meek and humble, and seldom participated in children's games. At an early age, he and his younger sister Helena devoted themselves to prayer and fasting. When he was ten years old, the future saint told his parents that he wished to serve God in the monastic life. His father died when the boy was fourteen, so he put off his plans to enter the monastery in order to care for his mother and sister. At the same time, he increased his ascetic efforts. Two years later, his beloved mother reposed. Determined to enter a monastery, he asked his sister whether she intended to be married, for his conscience would not allow him to

abandon her unless he had provided for her. Helena said that it was her wish to preserve her virginity and become a nun. She said she would share his life of prayer and asceticism, and begged him to take her with him. Peter rejoiced and replied, "May the Lord's will be done." They sold their family possessions and distributed the money to the poor. Travelling to Pec, they reached the Monastery of Sts Peter and Paul. Peter remained here, while Helena entered a nearby women's monastery. After several years, both were granted permission to live in solitude. Peter built two cells near the monastery, one for himself and one for his sister. They spent their time in continual prayer and fasting, freeing themselves from worldly attachments, subduing the flesh, and struggling on the path of salvation. These two spiritual lamps could not remain hidden for very long. People started coming to them for spiritual counsel and healing. St Peter and his sister agreed to avoid the snare of vainglory by moving to a more remote area. They went to Crna Reka (the town of Black River). St Peter wished to move even farther into the woods for a life of even greater asceticism, but was reluctant to leave his sister. On the other hand, he was concerned that she might risk her physical and spiritual health if she were to come with him, so he decided to slip away and leave her in order to live alone on a mountain. However, he did not escape her. She followed him and they traveled together to a mountain near the town of Prizren. On top of the hill was a town called Korisha (modern Kabash), where they stopped to rest. Helena went to sleep there in the grass. St Peter wept and made the sign of the Cross over her, then went off into the forest. When she awoke and found him gone, she wept and called his name. Finally, it now being the will of God that they separate, she descended from the mountain and lived in Prizren until the end of her days. The holy ascetic lived in a cave near Korisha, where he continued his spiritual struggles in the heat of summer and in the cold of winter. He withstood the temptations and attacks of the demons which assailed him. When assailed, he sang Psalms and hymns all night until daybreak. He fervently prayed for God to help and comfort him in his struggles.

The Archangel Michael appeared to him and drove away the demons, promising St Peter that they would never enter his cell again. The Archangel warned him to be vigilant and to persevere, for the devil wished to destroy him. After advising the saint to call upon the name of the Lord whenever he was attacked by the forces of evil, the holy Archangel vanished. St Peter still endured temptations, but was victorious against all of them. Realizing his own weakness, he turned to Christ, Who strengthened him and sustained him. After these victories, the Lord consoled him with a vision of the Uncreated Light which lasted several days. From that time forward, St Peter was illumined by the grace of God, so no demon ever dared to approach him again. Before St Peter's death, many monks were sent to him by God, and he guided all of them. He blessed them and tonsured them, and permitted them to live in the caves below his cave. Foreseeing the approach of death, he dug out a tomb for himself in the wall of his cell. Acceding to the wish of his disciples, he told them the story of his life. As his end approached, he and his disciples received the Life-Giving Mysteries of Christ, and bidding each brother farewell, he surrendered his soul to God on 5th June, 1275. On the night of his blessed repose, a heavenly light was seen in his cave, and the singing of angels was heard by the other monks. In the morning, St Peter's face shone with radiance, and a sweet fragrance came from his body. After the saint's burial, many of those who came to his tomb were healed of their physical and spiritual infirmities. Seventy years later, King Dusan built a church at Korisha over St Peter's relics, and dedicated it to the God-bearing ascetic. The holy relics of St Peter were later transferred to the Black River monastery, then to the church of the Archangel Michael in the city of Kalashin.

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“IT IS NOT darkness and loneliness of place that give the demons power against us, but barrenness of soul.”

VEN. JOHN OF THE LADDER, SEVENTH CENTURY

POINTS FROM CORRESPONDENCE

*A REPLY to some comments made by a correspondent in Broadstairs about the **Sermon of Thanksgiving on the Occasion of the Union and the Coming of Spring**, published in March (28/03/14 n.s.) on the then Synod in Resistance website:*

THIS IS JUST my opinion, but I think you are both right and wrong about the statement issued about the two uniting Synods. Essentially, it seemed to me (if that is of any consequence at all) that what it said was completely in the tradition of the Fathers. Would St Maximus the Confessor have used woolly statements about the Monothelites, who had deviated from Orthodoxy only on one point, whereas the Ecumenists of today are in grave danger of, and oftentimes more than that, compromising the whole teaching of the Orthodox?

Secondly, I think there is indeed a cultural aspect. I always smart a bit when Roman Catholics are called Papists, because to English ears it sounds unnecessarily offensive - perhaps because of Mr Paisley and his ilk. However, it is a matter of fact, that Papism is the only true and accurate word to define their teaching. The vast majority of them are not Romans in any sense, and they are certainly not Catholics. So there is a minor cultural element too.

There is a parallel cultural discordance in translations from Russian sources, where homosexual men are almost universally referred to as sodomites, when in fact it is perfectly possible for heterosexual couples to commit the sin of sodomy.

You worry that the thousands in the Sergianist Church who suffered for their Faith are not acknowledged in the document. In a mean and doubtless completely unworthy spirit, I might respond that the World Orthodox do not acknowledge the Traditionalists! As soon as our community joined SiR, for instance, we were removed, apparently on the direction of a hierarch of the Ecumeni-

cal Patriarchate in this country, from the “Directory of Orthodox Parishes and Clergy in the British Isles and Ireland.” Our Faith had not changed one iota, as another clergyman of that jurisdiction [Æc. Patr.] later wrote to us: “Your move from ROCOR to the SiR was very much a static one ecclesiologically speaking.”

To address your worry in a better spirit, I would think that the reason that they are not acknowledged might be two-fold. First of all, it may have simply been that they fell outside the orbit of the matters being addressed, and secondly, we cannot of course judge those people. Many people die for many causes. Thousands of Roman Catholics have died for their faith; Protestants have suffered, Jews in their millions, and even now Muslim fanaticists (even those deranged “suicide bombers” die for what they believe in). Many of these people may have been heroic, people of a certain integrity, but we do not count them martyrs, because they did not die for and in Christ. With those in World Orthodoxy, the distinction is less clear, and perhaps it is not for people of our generation or of our meagre spiritual calibre to assess. Many of those belonging to the Sergianist Church probably died for Christ and in Him as true Martyrs, but there is a doubt. Others perhaps died in support of Sergianism itself. Certainly we know of one quite highly acclaimed Sergianist regarded as a Saint [in the M.P.], whose well-documented collaboration with the Soviets and betrayal of Orthodox believers to the authorities would cause us the gravest concern about his sanctity. The lack of acknowledgement of such people is surely simply an exercise in carefulness. It does not betoken a condemnation of those people.

In any case, the fact that this present union has brought together a goodly number of the traditionalist Orthodox who are resisting the twin evils of Ecumenism and Sergianism (in their various forms) is something which I believe we have good cause to rejoice over. It is indeed an act of love for the Sergianists and Ecumenists, because it sets the light of Traditionalist Orthodoxy higher to call them to return to that Light. We hope and pray that they do.

News Section

A DAMP SQUIB?

AT THE END of May, **His Holiness Pope Francis I** and **His All-Holiness Œcumenical Patriarch, Bartholomeos I**, met in Jerusalem to commemorate the meeting there fifty years ago of **Pope Paul VI** and **Patriarch Athenagoras**. The proposed meeting was much hyped by the Patriarchate, who set up an excellent website to cover it, <<http://www.apostolicpilgrimage.org/home>>. The Roman Catholic coverage was more muted. Both church leaders met **His Beatitude, the Patriarch of Jerusalem, Theophilos III**, and the various political leaders in the Holy Land, Israeli and Palestinian, and the Pope and Œcumenical Patriarch met three times during their pilgrimage there. The two prayed together at the Holy Sepulchre and issued a joint statement. This contains the now usual ecumenical platitudes. It may be read in full at <<http://www.apostolicpilgrimage.org/joint-declaration>>. The declaration says, “theological dialogue undertaken by the Joint International Commission offers a fundamental contribution to the search for full communion among Catholics and Orthodox,” but fails to offer any indication regarding the content, or indeed progress, of this theological dialogue. We do not know whether the various errors of the Roman Catholics regarding the *filioque*, purgatory, the Immaculate Conception, created Grace, the infallibility of the Pope - to name but a few - have been addressed. **Catholic News** reports the rather inconsequential tit-bit that “the pope told reporters on the flight back to Rome that he and Patriarch Bartholomew discussed possible collaborative efforts to protect the environment. They also talked about prospects for resolving differences in how the churches set the date of Easter every year. Pope Francis, with his characteristic frankness, called the latter a ‘ridiculous’ problem.” This fact alone would suggest that his approach is far from Orthodox. To a large extent the

largest of the Local Orthodox Churches, Moscow, appears to have ignored the whole event, as, naturally, have its satellite Churches. Some Orthodox zealots have homed in on the “concelebration” of the church leaders in the Church of the Holy Sepulchre, but it appears that this was actually studiously avoided. Though both prelates attended a service there and together venerated the holy shrines, neither was vested. It was the “taking one step back in case” stance that we have become so used to over the decades, although of course the Fathers instruct us not even to engage in joint prayer, so this “precaution” was ineffectual. The Roman Catholic media in reporting the Pope’s visit to the Holy Land have concentrated on his meeting with political figures, his calls for peace, his meetings with Jewish religious leaders and Muslim ones, and his intention of meeting sex abuse victims. One has the impression that for them the meeting with the Patriarch did not figure so highly as it did with Constantinople. And so one wonders was the whole event something of a damp squib?

On his return from Jerusalem, the Patriarch gave an interview to *AsiaNews* in which he stated: “that together with Pope Francis we agreed to leave as a legacy to ourselves and our successors a gathering in Nicaea in 2025, to celebrate together, after 17 centuries, the first truly ecumenical synod, where the Creed was first promulgated.” The problem being, of course, that the Orthodox and Roman Catholics do not recite one Creed.

ENTHRONEMENT OF METROPOLITAN DEMETRIUS OF AMERICA

ON SUNDAY, 28th April / 11th May, the Sunday of the Paralytic, the **Enthronement of His Eminence Metropolitan Demetrius of America** was celebrated in the **Cathedral of Saint Markella in Astoria, NY**. Representing **Archbishop Kallinikos of Athens**, the First Hierarch of the Church of the

True Orthodox Christians of Greece, and the Holy Synod was **His Eminence Gerontios of Piraeus and Salamina. Metropolitan Vlasie** and the Holy Synod of the Church of Romania were represented by **Their Graces Bishops Iosif of Botoșani and Dionisie of Galați. Metropolitan Agafangel** and the Holy Synod of the Russian Orthodox Church Abroad were represented by **His Grace Archbishop Andronik of Syracuse and St. Nicholas**. Also concelebrating were Their Eminences: **Metropolitans Pavlos of America emeritus, Chrysostomos of Attica and Boeotia, and Moses of Toronto**, and Their Graces **Bishops Christodoulos of Theoupolis, and Auxentios of Photike**, as well as 22 priests, and eight deacons from all over America, Greece, and Romania. In his enthronement speech, His Eminence said: “Truly, there is nothing so beautiful as to see peace, unity, and love. For me, this day is especially a celebration of the unity of the Church. Standing with me and honouring me with their presence are Bishop Andronik of the Russian Church Abroad; and Bishop Auxentius of the Diocese of Etna in California, connected with the Monastery of St. Cyprian and Justina in Fili, Greece, and Bishops Iosif of Botoșani and Dionisie of Galați of the Romanian Church. Although for many years we were separated through the deceits of the evil one, now the grace of the Holy Spirit has brought us together. Our Synods now enjoy full communion, and concord reigns where once there was strife and confusion. Thanks be unto God for His unspeakable gift! (2 Cor. 9:15). Thanks are also due to my brothers in Christ, the hierarchs of the local Churches, who have laboured so diligently for the triumph of Orthodoxy. I would like to express my gratitude first of all to our Holy Synod in Greece, represented by Metropolitans Gerontios of Piraeus and Chrysostomos of Attica. The Church of Greece is our Mother Church. She gave birth to us in the Spirit by sending **Bishop Petros of blessed memory** to serve the True Orthodox in this country; moreover, She has provided us with Her blessing to function as an Eparchial Synod. I cannot express in words the thanks which I feel towards our brother hier-

archs in Greece. They have been the greatest support both for me personally and for our local Church here in America in all of Her trials over the years. Secondly, I want to recognize our debt to the Russian Church Abroad, which is represented here today by our brother and concelebrant Bishop Andronik. The Russian Church Abroad ordained bishops for our Church, including the founder of our Church in America, Bishop Petros of Astoria. The True Orthodox Church of Greece owes its apostolic succession to the Russian Church Abroad. Moreover, the Russian Church has blessed our entire country with a host of new saints: St Herman of Alaska, St Peter the Aleut, St Innocent of Alaska, St John of San Francisco, St Philaret of New York, and others. Some of these saints, such as St. John of San Francisco and St. Philaret of New York, even visited this holy Cathedral on many occasions.” To His Eminence Metropolitan Demetrius: *Εἰς πολλὰ ἔτη, Δέσποτα!*

POSSIBLE RESTING-PLACE OF SAINT TAMARA DISCOVERED

Pravoslavie.ru reported on 23rd May that road workers in Ingushetia “have discovered an ancient cave after a landslide, which may contain either treasures of the capital of Alania or [the] tomb of the Georgian queen Tamar... According to preliminary information, during construction of the road to the international ‘Mountain tournament’ venue an earth slide occurred. During the clean-up [an] entrance to a rock cave was exposed, faced with dressed masonry.” It is thought that this might be the resting-place of the Georgian Queen, Saint Tamara. Her reign (1184–1213) was known as the “Golden Age” of Georgian culture. The saint devoted much attention to foreign policy, expanding the boundaries of the state, which stretched from Pontus to the Caspian Sea. She thus secured a dominant position for Georgia in all Asia Minor. Saint Tamara took care for the spiritual life of her people, built churches, gave alms, and helped the poor. Her feast day is on 1st / 14th May.

CROCEU STATEMENT
BEFORE THE EUROPEAN UNION ELECTIONS

THE COMMITTEE of Representatives of Orthodox Churches to the European Union (CROCEU) consists of the representatives of the Œcumenical Patriarchate, the Patriarchate of Moscow, the Patriarchate of Romania, the Church of Cyprus and the Church of Greece (New Calendar). Its members met in Brussels and agreed to publish a statement pending the EU elections of May 2014. They stressed that, in their view, “the European Union is not just another institution founded to safeguard individual and collective economic interests, but stated that it is rather the recipient encompassing the aspirations of hundreds of millions of people living in their own country who wish to be part of a larger family of nations that work together for the consolidation of social standards, dignity in life and security in society.” They expressed their wish to work together with any competent authority to promote in their own words: “An open, transparent and regular dialogue encouraging all to share responsibilities... policies focusing on a long-term perspective based on social investment. There is an urgent need to tackle the problems of social exclusion, unemployment and poverty guaranteeing adequate minimum income for all. The economy must serve the common good of the people. Care needs to be taken urgently for the most vulnerable members of the society. Human Rights strategies for the protection of civil, political, social, economic and cultural rights.” In a rather lengthy document they make no mention of religious needs or the spiritual life of the people of Europe. Although they touch on moral issues, such as rightly asserting that marriage is a bond between a man and a woman, it appears that the document could have been drawn up by a committee of well-meaning materialists. Have these church representatives abandoned the Gospel message simply to add to the super-abundance of political posturing that we have today?



NEWS from the communities in the **UK**.
of the **True Orthodox Church of Greece**,
under the care of **Bishop Ambrose**.

EPISCOPAL VISIT AND A BAPTISM

HIS GRACE, **Bishop Sofronie of Suceava**, accompanied by **Hieromonk Iustin**, visited Saint Edward Brotherhood on Saturday, 20th April / 3rd May, to celebrate the baptism of **Teodosia**, the infant daughter of **Paul and Ionela Chiriac**. The godparents were **Catalin and Claudia Muraru**. After the Mysterion, the participants were offered refreshments in the Old Mortuary. On the following day, the Sunday of the Myrrhbearing Women, His Grace and Fr Iustin celebrated the Divine Liturgy at the **Convent in Willesden**.

THREE FURTHER BAPTISMS

THE CATECHUMENS, **Ivan and Nedelya Nenov** were baptized at Saint Edward's Church on Saturday 4th / 17th May. The Mysterion was served by the Brotherhood clergy and **Father Ekonomos Stephen Fretwell**. **Ioan Turcu and Evphemia Kalkantera** were the godparents respectively of Ivan and Nedelya, who live in Northolt, Middlesex. Ivan is named for the Venerable John Kukuzelis of the Holy Mountain Athos (feast day: 1st / 14th October), and Nedelya is named after the Great Martyr Kyriaki (feast day 7th / 20th July), who is known in Bulgaria as Nedelya and to whom a church is consecrated in Sofia.

GABRIELLA, named after the Archangel Gabriel, was baptized in our church on Saturday 11th / 24th May. She is the infant daughter of **Ioan and Mihaela Munteanu** of Boreham Wood,

Hertfordshire, and **Niculina Vasile** was her godmother. As the family live far away, before the Baptism itself the naming prayers appointed for the eighth day and the forty day prayers for the churching of the mother and baby were read. After the Mysterion the family offered all those who joined them for the Mysterion light refreshments.

We ask the faithful to pray for the sponsors, Catalin, Claudia, Ioan, Evphemia, and Niculina that they may undertake their responsibilities as godparents with sobriety and application, and for the newly-illuminated Teodosia, Ivan, Nedelya, and Gabriella that they may ever be kept in the faith of a pure confession.

MARRIAGE AT BROOKWOOD

ON SUNDAY, 12th / 25th May, at the end of the Divine Liturgy the prayers were read for the removal of the chrim robes of **Ivan and Nedelya Nenov**. Later in the afternoon, the Mysterion of Holy Matrimony was celebrated for them at Saint Edward's. The couple have been married civilly for many years, and already have two sons. **Ioan and Georgetta Turcu** stood as sponsors. Both after this ceremony and after their baptism the previous week, the Nenovs provided ample meals for the participants in the Old Mortuary Hall, and it being a sunny day many of the family, friends and parishioners who attended the wedding simply stayed and enjoyed the spring sunshine in the gardens.

A NEW SISTER AT THE CONVENT

THROUGH the good offices of **His Grace, Bishop Ambrose**, the nuns of the Convent of the Annunciation in Willesden have recently been joined by a new sister, the **novice Anastasia**. Sister Anastasia is from Bulgaria, and began her monastic course

at the **Sacred Convent of Knyazhevo** near Sofia, which was founded by the **Ever-Memorable Abbess Seraphima**. For a period she has been staying in Greece at the **Convent of the Holy Angels at Afidnai**, and she arrived in England on 22nd May. It is hoped that she will be able to help the other sisters at the Convent as they begin now to advance in age. Please remember her and the Convent sisters in your prayers.

LEARNING OPPORTUNITIES

MOST of our readers will be aware that after the Divine Liturgy on Sundays, we have **two Sunday School classes** for children, for those under eleven, and for those over that age. However, if you have not been aware of this and your children are missing out on this opportunity, please make sure that they join the appropriate class by speaking to the teachers, **Fr Thomas and Valentina Merritt**.

Also almost every Saturday afternoon, at 5 p.m., we have a **Catechumen Class for adults**. At the moment, after the Baptism of the Nenovs, we have no catechumens in our parish, but those simply interested in the Church are welcome to come, as are those Orthodox Christians who realize that they have much to learn about the Faith, having missed effectual instruction when they were younger.

SECOND VISIT BY THE MAYOR OF WOKING

CLLR ANNE ROBERTS, the Mayor of Woking, who attended our Midnight Paschal Service, visited us again on Wednesday 1st / 14th May, wishing to see the church and brotherhood in daylight. This was an unofficial visit and she brought with her a friend from Kuwait, **Raqlia Ahmed**. They were offered refreshments in

the Exhibition Room, and then taken to see the church, the candle factory and the gardens. Reflecting her interest in Russia, Cllr Roberts kindly gave us a book about its spiritual heritage. Our visitors stayed and talked about various topics of common interest for over two and a half hours, a very enjoyable time.

VALUED GIFTS

KEVIN HOLLIDAY, one of the directors of the main Brookwood Cemetery, and their tree surgeon, **Dan**, brought us two hand-crafted log planters full of flowering plants to place near the church, and two small stools made from logs. These were made from logs from the cemetery and are similar to those that now adorn the garden outside the temporary cemetery office at **Glades House**.

PARASKEVAS (Barry) ANASTASIADES of the **Greek Orthodox Parish of Saint Antony and St John the Baptist in Islington**, arranged for two large icons, one of the **Meeting of the Lord in the Temple**, and one of the **Holy Apostle Mark the Evangelist**, to be given to our community from their church. **Michael and Angela Pieri** kindly brought them to us on Sunday, 15th May, and gave them to us after the Divine Liturgy.

VISITORS

THE NUN MYRRTIDIOTISSA, an iconographer, & **Presbytera Photini Markley** from the United States visited us on Tuesday, 13th May, while spending a few days in England.

ON the same day, the **Priest Gheorghita Rogazan** from Romania, a clergyman of the Traditionalist Orthodox Church there, visited Brookwood briefly, accompanied by the layman, **Mihai Ursache**.

TWO Groups of walkers visited the church on Sunday, 4th May. In each group there were about two dozen people; the first was led by **Val Pretlove**, and the second by **Margaret Hobbs**.

ON Thursday 15th May, **Margaret Hobbs** brought another group of visitors to the church, this time about twenty members of the **University of the Third Age from Horsham**, Sussex.

JUST before Mattins on Sunday 25th May, an Orthodox couple from New Zealand from **Fr Vladimir Boikov's parish**, briefly visited the church to venerate the relics of Saint Edward and obtain holy oil from his lamp for their home parish. Unfortunately they did not leave their names as they were in some haste to get to the airport to catch their plane back to New Zealand.

ANIMAL MATTERS

THROUGH the efforts and generosity of **Mary Gomes**, the Brotherhood now has another dog, **Bilbo**, a rescue dog from Cyprus. He is part beagle and is learning to get used to us. He is already a favourite with the children who attend church here.

We have added four **point-of-lay pullets** to our poultry "yard." These we obtained from Rokers, Holly Lane, Worplesdon.

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PRACTICAL TIP

This is a very **practical** tip, and a personal plea! O, for the days (before 1961) of common sense! This is inspired by a call we received today (30/5/14) from a lady, asking about the times of services at the Convent (why she did not phone there, we do not know!), who did not leave her name or number on our answer machine. If you are leaving a message for us (and, please, extend this courtesy to others as well), please leave your name, your contact number, and a **very brief** message to give us some idea of why you are phoning. And in giving your name, please give Christian name **and** surname. This is especially important if you are called Valya, or Tanya, Elena or Natasha. We are not psychic!