

The Shepherd

An Orthodox Christian Pastoral Magazine

VOLUME XX NUMBER 12 AUGUST 2000

FROM THE FATHERS

"MANY HUMAN ACTIONS are good in themselves, but for some reason become bad. For example, fast and vigil, prayer and psalmody, alms and hospitality are good actions in themselves; but when done from vanity they are no longer good."

Venerable Maximus the Confessor, + 662 A.D.

"THERE WAS A BROTHER who used to practice asceticism, but was not doing it for God. Pachomius, who had often seen him, took him aside and told him, 'Brother, the Lord says, *I have come down from heaven, not to do my own will, but to do the will of Him that sent me.* Therefore listen also to Him who says this through me. For I see that the enemy so envies you to destroy all your labour. So now, when the signal is given by day to call the brothers to eat, do not wait till evening. Go, eat about five pieces of bread as well as the cooked food which is served to the brothers. But on the other hand, do not eat your fill, in order to be master of your body, since you are vigorous. And outside the *synaxis* [gathering] of the brothers, do not pray much until you master the demon of boasting, because he is plotting against you.' The brother kept to this for a while; but later he went astray again, saying to himself: 'Where is it written, "Fast not; pray not"?' And as he was disobeying and was about to be possessed by the demon, Abba Pachomius called Theodore [the Sanctified] and said to him, 'You know that I am greatly grieved for this brother, because he does not listen to me. Go then and visit him, and find out what he is doing.' He went and found him continually praying. He came back and reported it to Pachomius, who said, 'Go, stop him from praying. And as soon as you stop him, the demon will manifest himself in him. And if you see it, watch over him till I come.' And when Theodore kept him from praying, the brother cried out to him, 'Impious fellow, do you stop me from praying?' And as Theodore sat to watch him, he rose up with a big club, wanting to strike him on the head. Theodore protected himself and reprimanded him in the name of the Lord. Then he stopped, and the possessed brother said, 'Do you want to know that I am the one who is at work in those who sing for pleasure? Pay attention to the one you'll hear presently and he will say the same verse nine times.' Now, there was someone in a cell chanting the beginning of the canticle of Moses, *Let us sing to the Lord, for gloriously is He glorified* (Exodus 15:1). Theodore checked and he heard as the demon had said; he marvelled and was afraid, considering the great vigilance man needs to escape the wiles of the demons. But Abba Pachomius prayed many times for the sick man and the merciful Lord healed him. And so sobered for the future, he guarded himself."

From the Life of Abba Pachomius, 292-346 A.D.

THE INVOCATION OF THE SAINTS FOR VARIOUS NEEDS

*Folk Tradition,
According to the Typicon of the Lavra of the Miracle*

This script was presented to the Great lord Tsar and Great Prince Alexis Mikhailovich, the Autocrat of All Russia, and to the Great Lord and Most Holy Kyr Joseph, the Patriarch of Moscow and All Rus in the city made illustrious by the reigning throne, Moscow, in the year 7160 (1652).

- 1) *For the healing of infirmities and deliverance from injuries:* The holy Archangel Raphael, whose memory we celebrate on 8th November; and the holy Great Martyr and Healer Panteleimon, 27th July.
- 2) *For preservation from sudden death:* The holy Hieromartyr Charalampus, Bishop of Magnesia - commemorated 10th February; the holy Hieromartyr Sadoth, Bishop of the Persian towns of Seleucia and Ctesiphon - commemorated 19th October and 20th February; *and in the hour of death:* the holy Great Martyr Barbara of Heliopolis - commemorated 4th December; the Venerable Onouphrius the Great - commemorated 12th June.
- 3) *For the enlightenment of darkened minds:* The holy Archangel Uriel - commemorated 8th November.
- 4) *For the healing of maladies of the head:* The holy Forerunner and Baptist John - feastday 29th August.
- 5) *For the recovery of one's sight:* The Kazan Icon of the All-holy Theotokos - commemorated 22nd October and 8th July.
- 6) *For the healing of diseases of the eyes:* The holy Martyr and Archdeacon Laurence - 10th August; Holy Great Martyr Menas of Egypt - 11th November; and the holy Martyr Longinus the Centurion - 16th October.
- 7) *For the healing of maladies of the teeth:* The holy Hieromartyr Antipas, bishop of Pergamum in Asia - 11th April.
- 8) *For deliverance from infection, fatal wounds and poisoning:* Venerable Antony the Great - 17th January; and the holy Martyr Sebastian - 18th December.
- 9) *For the healing of pyretic maladies (fevers):* Venerable Maron the Hermit - 14th February; the holy Virgin Photine of the town of Caesarea in Palestine - 13th February [*N.B. this is not the Samaritan Woman of the same name -ed.*]; Venerable Basil the New - 26th March.
- 10) *For recovery from ruptures, swelling of the legs and knees, bodily weakness and exhaustion:* The holy Great Martyr Artemius of Egypt - commemorated 20th October.
- 11) *For the healing of incurable diseases and for deafness:* The holy Martyr Coprius 9th July.

12) *For deliverance from hard drinking, slothfulness, over-sleeping and from insomnia:* St Boniface the Merciful, bishop of Ferentino -19th December [*a more common practice is to pray to the Holy Martyr*

Boniface, also commemorated on 19th December, against drunkenness -ed.]; Venerable. Moses the Black - 28th August; the Seven Sleepers of Ephesus - [this last entry is, in our copy, written in byhand].

13) *To avoid a difficult childbirth:* The Feodorovskaya Icon of the Mother of God - 14th March and 16th August; the holy Great Martyr Catherine, the most wise virgin, of Alexandria - 24th November; and the holy Great Martyr Anastasia the deliverer from bonds - commemorated 22nd December.

14) *Tor the healing of sick feeding mothers and wet nurses:* The holy Martyr Agatha - 5th February.

15) *For the preservation of infants from death, snake bites and bee stings:* The holy Chief of the Apostles Paul - commemorated 29th June; St Julian, bishop of Cenomanis (Le Mans) in Gaul - 13th July.

16) *For the preservation of infants' health:* Tikhvin Icon of the All-holy Theotokos - 26th June; and the holy and righteous Simeon the God-receiver - commemorated 3rd February.

17) *For infants' recovery from chicken pox:* The holy Martyr Conon of Isauria - 5th March.

18) *For infants' recovery from cramps:* The holy Great Martyr Nicetas of the land of the Goths - commemorated 15th September.

19) *This is missing in the original!*

20) *To cast out evil spirits and demons from a man:* The venerable Niphon, bishop of Constantia, a city of Cyprus - commemorated 23rd December [N.B. In Russian sources, St Niphon is always commemorated as bishop of the Constantia in Cyprus, but it seems that he was not the Bishop of that town but of another Constantia - ed.]; and the Venerable Maruthas, bishop of Martyropolis - 16th February.

21) *Preservation from evil charms, sorcery and witchcraft:* The holy Hieromartyr Cyprian and the holy Martyr Justina the Virgin, both from the city of Antioch in Syria, and whose memory we keep on 2nd October.

22) *For deliverance from infertility and childlessness:* The Venerable Romanus the Wonderworker, from the city of Antioch in Syria -commemorated 27th November; and the Venerable Hypatius, the Wonderworker, the bishop of Gangra - 31st March.

23) *For the birth of children of the male sex:* The holy Martyr Felicity of Rome - 25th January.

24) *For deliverance from lustful passions and from fornication:* The holy martyr Thomais of the city of Alexandria - commemorated 13th April; Venerable Moses the Hungarian, the Much-Suffering - 26th July; Venerable Martinian of Caesarea of Palestine - commemorated 13th February; and the Venerable John the Much-Suffering, the recluse of the Kievan Caves - commemorated 18th July.

- 25) *To establish peace in the family, when a husband hates his wife without cause or the wife the husband, and for the safeguarding of conjugal faithfulness:* The holy martyrs and confessors Gurias, Samonas and Habib of the city of Edessa - 15th November.
- 26) *To effect a swift and happy marriage:* The holy Hieromartyr Valentine of Rome [actually of Terni - ed.] - commemorated 30th July; the holy Great martyr Paraskeva of the town of Iconium - 28th October; and the holy Great Martyr Eirene - 5th May; and for widows: the holy Martyr Sophia - 17th September.
- 27) *For the learning of iconography:* The holy Apostle and Evangelist John the Theologian - 26th September.
- 28) *To master the sciences and medicine:* The holy Apostles and Evangelists John the Theologian - 26th September, and Luke - commemorated 18th October; the holy Wonder-working Unmercenaries Cosmas and Damian - 1st November, and Cyrus and John - 31st January, and the holy Hieromartyr Hermolaus - 26th July.
- 29) *That the minds of children might be enlightened to learn to read and write:* Holy Peers of the Apostles Methodius and Cyril, teachers of the Slavs - 11th May; and the holy Prophet Naum - commemorated 1st December.
- 30) *For the subjugation of enemies and adversaries on the field of battle, for deliverance from the sword, from incursions of enemies, from betrayal, from the invasion of aliens and from civil war, and for the blessing of banners and arms:* The holy Archangel Michael - commemorated 8th November, and the holy Great Martyr and Victory-Bearer and Wonder-worker George - 23rd April.
- 31) *For the sending down of aid in difficult and hopeless endeavours:* The holy Apostle Jude the brother of the Lord - 19th June.
- 32) *For the sending down of the Lord's blessings, His great and rich mercies, in our daily affairs and for taking up a new residence:* The holy Archangel Barachiel - 8th November, and Saint Spiridon the Wonder-worker, the bishop of Trimythion - 12th December.
- 33) *For deliverance from various misfortunes, sorrows, afflictions, wrath, theft, murder, and every evil, and from drowning in waters, for the salvation and liberation of captives and those in prisons:* Saint Nicolas, Archbishop of Myra in Lycia, the Wonderworker - 6th December.
- 34) *For deliverance from famine, poverty, plunder, exile, and the other hardships of life:* The holy and Righteous Anna - commemorated 9th September; and the holy and righteous Job the Much-suffering - 6th May.
- 35) *For preservation from fire, lightening and from burning:* Icon of the Mother of God the Burning Bush - commemorated 4th September; and the Venerable Nicetas, bishop of the Great New Town (Great Novgorod), the Wonderworker - 31st January.
- 36) *For the cessation of storms, blizzards, freezing and earthquake:* The holy Martyr Valerian - 1st July.

37) *For deliverance from drought, bad weather, from too much rain, from flooding, and for the digging of a well:* The holy prophet Elias -commemorated 20th July; and the holy Great Martyr Theodore the Commander - 8th June.

38) *To find things that are lost or stolen, or slaves or servants who have fled (!):* The holy Great Martyr Theodore the Recruit, the noticer - 17th February; and the holy Martyr John the Warrior - 30th July.

39) *For deliverance from unrighteous judgment, false witness and slander:* The holy Martyr Pancras, bishop of Tavromenia - 9th July.

40) *For the safeguarding and setting aright of the ways of those journeying:* Holy and Righteous Joseph and Betrothed - commemorated the Sunday after the Nativity of Christ; holy Martyr Christopher - 9th May; for those travelling by water: the holy Hieromartyr Clement, Pope of Rome - commemorated 25 November, and the holy Hieromartyr Phocas, bishop of Synope - 22nd September and 22nd July. [For those travelling by air, the holy Prophet Elias is invoked in the moleben - ed.]

41) *For the good fruits of the earth:* Holy Martyr Tryphon of the town of Nicaea - 1st February; St Julian of Anazarbus - 21st June, and St Hypatius of Gangra - commemorated 31st March.

42) *For the sending down of success in hunting and fishing:* The holy Great Martyr Efstathius (Eustace) Placidus - commemorated 20th September.

43) *For the granting of an abundant catch of fish and for the blessing of nets:* The holy All-famed Apostle Andrew the First-Called -commemorated 30th November.

44) *For the increase of cattle and their preservation from rustling:* The holy Hieromartyr Blaise, bishop of Sebaste - 11th February; St Modestus, bishop of Jerusalem - 18th October; the holy Martyr Mamas of Paphlagonia - 2nd September; and St Tarasius, Patriarch of the Imperial City (Constantinople) - 25th February.

45) *For the increase of flocks of sheep:* The holy and Venerable Martyr Anastasia the Roman - 29th October.

46) *For preservation from a horse falling:* The holy Martyrs Florus and Laurus of the land of Illyria - 18th August.

47) *That cattle might not be devoured by beasts or predatory birds, and for the blessing of the herd:* The holy Great Martyr, Victory-Bearer and Wonder-worker George - 23rd April.

48) *For the increase of bees:* The Venerable Zosimas the Abbot - 17th April, and the Venerable Sabbatius - 27th September, the Wonder-workers of Solovki.

49) *For the increase of silkworms:* The Venerable Simeon the Stylite (the Younger) of the Wondrous Mountain, whom we celebrate on 24th May.

*Unto the glory of the One Cod, glorified in Trinity,
now and ever and unto the ages of ages. Amen.*

Editor's notes: The list above is not exhaustive and, as it represents a folk tradition, readers will find that there are many local, and even general, variants. It was rendered into modern Russian by *Jean N. Adamovitch de Tchoudovo*, and published in

Paris in 1940. Our parishioner, Mrs *Valentina Merritt* kindly supplied the English translation for us.

The *Lavra of the Miracle* was a monastery in Moscow dedicated to the Miracle of the Archangel Michael at Colossae, which is celebrated each year on 6th September. A *Lavra* is, according to the usage employed here, a large or important monastic house.

The *year 7160* refers to the date from the Creation, or more correctly from the creation of Adam. It was calculated by simply adding the years in the Old Testament genealogies, and then continuing by adding the reigns of the Roman and Byzantine Emperors. As can be seen, according to the usage current at the time this document was presented to the Tsar Alexis Mikhailovitch and the Patriarch Joseph, this fixed the creation of Adam at 5,508 years B.C. This same dating method is still employed in Orthodox church calendars.

Among the Saints invoked for special needs, we also have the following which are not mentioned in the list above:

Saint Xenia the Blessed for help with employment or housing - 11th September, 24th January;

the holy Great Martyr Demetrius for the young, and for help with lustful temptations - 26th October;

the Great martyr Paraskeva for sicknesses affecting the eyes - 28th October;

Saint Nectarius of Pentapolis the Wonderworker for curing from cancer - 9th November;

the Venerable Stylianus of Paphlagonia for the care of infants and for childless couples - 26th November;

the holy Prophet Naum (1st December) and Saint Naum of Ochrid for people with mental disorders - 20th June, 23rd December;

the Holy Hieromartyr Eleutherius for a good childbirth - 15th December;

Saint Gury of Kazan for children's education - 5th December;

Saint John the Russian of Euboea for transportation - 27th May.

All the dates used in this article are according to the Church Calendar.

From the Writings of
SAINT JOHN OF SHANGHAI
THE WONDERWORKER

Directive concerning church singing

IT IS ALWAYS NECESSARY to remember and be aware that church singing is prayer, and prayers must be chanted with reverence in order to stimulate the faithful who stand in church to pray. Chants and hymns which only delight the ear but by content or manner of performance do not dispose one to prayer are unacceptable. The same applies to those chants and hymns which are incompatible with the given church service, commemoration, or church rubrics. In addition, the behaviour of the singers

must be reverent and compatible with the high calling of church singers, who unite their voices with the voices of the angels. It is the responsibility of the choir director and the celebrating priest to oversee this, and the priest's directives must be fulfilled without question.

*Extracted from "Man of God,"
published by Nikodemos Orthodox Publication Society, Redding, CA*

CONCERNING PRAYER

Its Inner Qualities and Outer Effects

Lord, teach us to pray (Luke 11:1)

According to the Teaching of the Sacred Scriptures,
the Holy Fathers, and the Teachers and Writers of the Church

A Translation from a Booklet Published by the
Russian Skete of the Prophet Elias on Mount Athos.

Translation by Mrs Valentina B. Merritt of Brookwood, Surrey

Continuation from the last issue

3. On the Prayer of Jesus

THE PRECEPTS of the Fathers who loved the Good, who were practisers of mental prayer, indicate that for a period physical techniques are useful, but the essence of the matter does not lie with these techniques. They dedicate all their attention to giving guidance towards best achieving the action of mental prayer, or rather *that the mind might stand before the Lord in the heart, which is indeed the essence of the matter*. It would not be contrary to the meaning of what they have written before to say that, however you wish to position yourself, hasten on to the achievement of this latter end. So we suggest to you those positions which they used to practice, and from them you will receive profit. There are, however, among these physical actions, some that as it were support mental prayer, and one should never abandon these. It is absolutely necessary that one establish the attention in the heart, it is absolutely necessary that *the body is restrained by a conscious effort of the mind*, and that attention is not dissipated and distracted by the outward impressions of the feelings. These conditions, in whatever way you wish and can, you must fulfil. A *dark and solitary place* is necessary to cut out outer distractions; but if you are able to distance yourself from these impression even in the midst of a crowd, stay as you wish. *To sit on a low stool, to control the breathing, to be pained in the shoulders, neck and chest*, they advise so that there is a conscious control of the body; but if you can achieve this in some other way, or can effect it by a conscious mental effort, do as seems best to you, only do not allow the members of the body to be uncontrolled. *Establishing the mind in the heart by way of breathing* is advised for the case when you do not know where to establish the attention, or where the heart is; but if without all this, you know how to find the heart, act as you know how, only be established in the heart. We are told to call upon the Lord with these words, *Lord Jesus Christ, Son of God, have mercy on me*; but you may change these words or shorten them, or replace them by others, or even *wordlessly* stand with the mind before the Lord; *for the power*

is not in the words, but in the disposition of the mind and heart. Be aware, however, that *you must not* disregard what has been said about *bodily position*. For each person it is necessary to somehow position their body, and if, as experience has shown, such and such a position is very conducive to the doing of mental prayer and to its achievement, then what need is there of ignoring it or inventing something new? The more so is this the case because for the achievement of progress in prayer, *these (techniques) are themselves discarded at certain stages*, just as one takes away scaffolding when a house is built - *Blessed Theophan the Recluse*.

This teaching of the Fathers has created and continues to create many perplexities for its readers, although in fact there is nothing difficult about it. We advise our beloved brethren not to try to practise this mechanical technique unless it establishes itself in them of its own accord. Many who have attempted to learn it by practical experience have damaged their lungs and achieved nothing. *The essential thing is for the mind to unite with the heart at prayer, and this is accomplished by Divine Grace in its own time*, determined by God. The mechanical method described is fully replaced by an unhurried repetition of the prayer, a brief pause after each prayer, quiet and steady breathing, and enclosing the mind in the words of the prayer. With the aid of such means we can easily achieve a certain degree of attention. Before long the heart begins to be in sympathy with the attention of the mind as it prays. Little by little the sympathy of the heart with the mind begins to change into a union of mind and heart; and then the mechanical method suggested by the Fathers will appear of itself - *Ibid*.

Prayer is the first thing. What we chiefly seek in prayer is the reception of a small spark, such as was given to Maximus of Kapsokalyvia. This spark is not to be attracted by any artifice, but is freely given by the Grace of God. For this the unwearied effort of prayer is necessary, as Saint Macarius writes: "If you wish to acquire true prayer, persevere steadfastly in praying, and God, seeing how strenuously you seek prayer, will give it to you" - *Ibid*.

The Prayer of Jesus, made *with faith in simplicity of heart is always profitable for the soul*. Artifice, which can be united to it, *can show itself* to be injurious - *Ibid*.

Now we do not know how to practice the Prayer of Jesus. We have completely forgotten the essential thing about it. Therefore it happens that someone merely stops at the words, repeating over and over, Lord Jesus Christ, Son of God, have mercy on me, but without any thought or feeling. But the essence of this prayer is simply - to stand with the mind in the heart before God and to cry out: *Jesus Christ, Son of God, have mercy on me, the sinner*. Merciful God, have mercy on me, the sinner. Or other such words. Its power is absolutely not in the words but in the thoughts and feelings - *Ibid*.

When we do this prayer without abstaining from those sins and sinful inclinations, of which our conscience accuses us, then this can bring about inside a deep disorder, which dispels all peacefulness of heart. From this we can become disturbed in the head, and our understanding can be confused and perturbed - *Ibid*.

Revelation of thoughts is always beneficial; to read books is also good; and on occasion this can restore one's senses, but there, in the *Philokalia*, a general instruction is written, and in particular instances *it is better to seek elucidation from a living master of the work - Ibid.*

When reading the Fathers one must not lose sight of the fact that the measure which beginners achieved in their times is *the measure that in our times the accomplished achieve - Blessed Bishop Ignatius Brianchaninov.*

... to be continued with "Purity of Heart"

O APOSTLES, unto the light of the Commandments of God guide those
who mindlessly remain in the darkness of despondency of soul.

*From the Canon of the Apostles for Thursday mattins
from the Octoechos, Tone IV*

THE COMING MONTH

THERE ARE THREE important clusters of celebrations throughout the Church Year. The primary one is that at the end of March or in April which centres on the Passion and the Resurrection of the Saviour, the second is the Nativity-Circumcision-Theophany cluster in mid-winter, and the third group falls in August. This month is graced with two Great Feasts, the Transfiguration of the Lord (6th/19th) and the Dormition of the Theotokos (15th/28th). Of these, the Transfiguration, with the feast of the Procession of the Honourable Wood of the Cross on 1st/14th, and the feast of the Holy Mandilion on 16th/29th, also forms a group of feasts popularly known as the *Three Feasts of the Saviour in August*. The Dormition, of course, is prefaced by its fourteen day fast, during which, particularly among the Greeks, the Supplicatory Canon to the Most Holy Mother of God is chanted daily. In the month we also have the commemoration of the beheading of St John the Baptist on 29th August/11th September.

Some of our readers may not be aware what all these things are, and so we will run through them briefly in sequence:

The *Procession of the Honourable Wood of the Precious and Life-creating Cross* was a feast established in the Imperial City of Constantinople in the ninth century. A relic of the True Cross was kept in the Imperial Palace at that time, and because the beginning of August was a time when the city was afflicted with many plagues and infections, on 1st August, this relic was taken in procession to the Great Church of the Holy Wisdom. For the following fortnight it was taken around the various sectors of the city to the sick and ailing for their cure, and was solemnly returned to the Palace chapel on 14th. The festival particularly reminds us of the healing properties of the Saviour's Cross, and that when we have to bear the cross of illness we should resort to His mercies.

The *Transfiguration* is one of the Twelve Great Feasts of the Church Year and celebrates the events recorded in the Gospels (Matthew 17:1-13 Luke 9:28-36),

wherein the Apostles Peter, James and John were granted to see the Saviour, radiant in the Uncreated Light of His Divinity. It is a feast from which the Orthodox Church draws an abundance of spiritual teaching.

The *Dormition* is also one of the Twelve Great Feasts and the last in the Church Year. It celebrates the death of the All-holy Virgin on this day, her burial at Gethsemane, and the subsequent revelation that, because of her unique role in the oeconomy of our salvation, she had been taken body and soul into heaven.

The *Translation of the Holy Mandilion* is the feast that falls on the second day of the Dormition. The Mandilion itself is the image, often referred to as "not made by hands," of Our Saviour, which was miraculously imprinted by Him on a towel and sent to Abgar, the Prince of Edessa, and by which Abgar was healed of an affliction. Later when Abgar was converted to Christianity through the ministry of the Holy Apostle Thaddæus, he had the icon mounted as a protection over the gate of his city. Later paganism was re-established in Edessa, and so the Bishop ordered that a lamp be lit in front of the icon and then a tile placed over the niche in which it hung so that it would be hidden and not desecrated by the pagans. It was in time forgotten, then centuries later the secret of the icon was revealed to the Bishop of the small remaining Christian community there, Eulalius. This happened during the reign of the Emperor Justinian, when Edessa was threatened by an incursion of the Persians. The icon was recovered but it was also found that the Saviour's image was imprinted on the reverse of the tile which had covered it, and that the lamp, walled up between the icon and the tile was miraculously still burning. Through the mercies of the Saviour, the Persian army was repulsed, and the icons became the treasured possessions of the faithful in Edessa. In the year 944, the icon was taken to Constantinople - the event which we actually celebrate on this day. In 1204, when the Imperial City was sacked by the Crusaders, it was lost, and it was suspected that it might have been taken to Venice. As reported in last month's "Shepherd," an ancient icon of the Edessa type, which is kept in the Vatican, is being exhibited at Expo 200 in Hanover this Summer. Some believe that this might indeed be the original Edessa image.

The *Beheading of Saint John the Baptist* is celebrated on 29th August according to the Church calendar. The event is recorded in the Gospels of St Matthew (14:1-12) and St Mark (6:14-29). In fact Saint John was executed before the Jewish Passover and therefore in the Spring. The Beheading is celebrated on this day for two reasons, first because it would be difficult to give it due prominent amid the Lenten commemorations and as we approach Pascha, and secondly because, in the reign of the Emperor St Constantine the Great, a church in honour of the feast was consecrated at Sebaste, and the day of that church's inauguration became the day for the festival. On whatever day of the week this feast falls, and this year it is on a Monday, we keep it as a fastday, thus honouring the ascetical life of Saint John himself and repudiating the wantonness and licentiousness of Herod and his like. A curious folk custom has grown up among some Orthodox peoples of eating something round and red on this day (apples, plums, etc) in honour of St John's head; with perhaps more sensitivity the Russians refrain from eating anything round or red on this day!

FROM THE SACRED CANONS

"Concerning the rule that no one, whether a Bishop, or a Presbyter, or a Deacon, that imparts the immaculate Communion shall collect from the partaker coins or any compensation whatsoever in exchange for such communion. For neither is grace bought, nor do we impart the sanctification of the Holy Spirit for money; but, on the contrary, it must be imparted to the worthy without graft. If, however, any person enrolled in the Clergy should be found demanding compensation of any kind of him to whom he imparts the immaculate Communion, let him be deposed from office, on the ground that he is a votary of Simon's [see Acts 8:9-23] delusion and maleficence."

*Canon 23 of the 102 Canons
of the Holy and Œcumenical Sixth Council*

POINTS FROM CORRESPONDENCE

'You recently printed a very strong prohibition against transferring feasts by Saint John Maximovitch, and then in your June service schedule you have the feast of the Holy Apostle Jude 'transferred from Sunday' and kept on the Monday. I've noticed other instances too. Is there a valid reason for these apparent discrepancies, or were you breaking the rules? -J.G., Sheffield.

In fact there is a proper reason for this practice, although it was perceptive of you to notice it and good that you raised the question. The practice, which Saint John was deploring, was that of transferring services that would fall in the week to the Sunday, so that there would not be two celebrations. This has several ill effects. First of all, it proclaims a wrong teaching: that Orthodoxy is a one-day-in-seven affair, and that we need only go to church on Sundays. Secondly it often overloads the Sunday. On a Sunday we have the Resurrection services, and often we have special services specific to a particular Sunday, such as the Lenten and paschal commemorations: the Prodigal Son, the Holy Cross, the Samaritan Woman and the like. Also every day of the year has at least one saint, whose service is chanted on that day. If one moves in another commemoration from the preceding or following week, this would mean that one would have to displace one of the commemorations that should have been there.

If one starts moving the greater feasts, other complications arise. I do not think anyone who calls themselves Orthodox would go so far as to start moving around the Twelve Great Feasts themselves, but say, for instance, one decided to shift the Birth of St John the Baptist to the nearest Sunday - this is a solemnity which in fact lasts two days and the second day is closely linked with that of the venerable martyr, St Febronia. Does one break that link or shift both days? St Peter and Paul is not only linked with the following day's Synaxis of the Twelve Apostles, but is prepared for with a fast. If one shifts it to a convenient Sunday, does one cut short the fast at the Sunday commemoration or prolong it to the following Sunday? Does one stop fasting on 28th June and then, out of the blue, celebrate the feast perhaps four or five days later on

the following Sunday? These practices disrupt the unity of the calendar, and are akin to picking the tesserae from a mosaic icon and little by little ruining it.

And why would this be done in any case? Simply for convenience - I am using a polite term. But convenience is not a Christian virtue. It implies going with the way of the world, "but I have chosen you out of the world" (John 15:19). It would be easy to overstate the case and make such practices out to be a denial of our Faith. This would be foolhardy, but such practices are tending the other way, and give "an uncertain sound" (1 Cor. 14:8), and so who shall prepare himself for the battle which our confession of the Faith demands of us?

So, the question remains: why did we transfer the feast of St Jude? I think there are two things which clearly distinguish this transfer from the "convenience" transfers mentioned above. First, and importantly, it was done with authority. The Typicon published by the Holy Trinity Monastery at Jordanville for this year clearly stated, "The service for the holy Apostle Jude we chant when the incumbent decides." This ruling was inserted because this year his feast would have fallen on the Sunday of All the Saints Who Shone Forth in the Land of Russia (and in fact, the Synaxis of the Fathers of Athos, which the Russians do not have), and it coincided with the day of the repose of Saint John of Shanghai himself. All these services could not be chanted together on one day, and so a blessing was given to transfer the feast of St Jude. Oftentimes there are directions in the Typicon itself allowing the service of a Saint to be transferred - indeed, sometimes the services are printed assuming this will be done. The festival of the holy Martyrs Cyricus and his mother Julitta, for instance, falls on St Vladimir's day, which, naturally, is celebrated among the Russians with some solemnity. Anticipating that this will mean that the service for martyrs will be overshadowed by St Vladimir's, their service is written in with that of Sts Aquila and Priscilla on the previous day. Secondly, this transfer of St Jude's day to the Monday was not a decision of convenience. It did not mean that we did less services or cut corners. In fact, for us here at Brookwood, it meant we did more! We would not normally have had a Divine Liturgy on the Monday in question, but to honour St Jude we had a polyeleos rank service and a Divine Liturgy. And so the purpose of the transfer was not simply convenience or laziness, but to honour the Saints more fittingly.

The Church Typicon does in fact allow such transfers and other departures from the norm, but, although others might wish to correct me, I think that they should be done only so that the feasts might be better celebrated and only with proper authority and not simply on whim, certainly not simply for our convenience. If these guidelines are adhered to, they do not contravene the excellent teaching given by St John.

JERUSALEM CONFERENCE

A PAN-ORTHODOX THEOLOGICAL SYMPOSIUM was held in Jerusalem between 11th and 19th June, the week leading up to Pentecost. On the feast, the *Patriarch Diodoros I* led a procession to Mount Sion, where prayers were said in many languages. According to ENI bulletin 11-0241, the Symposium in which about 100 delegates participated, was entitled "Witness of the Church in the Third Millennium after Christ." *Dr Ilias Oikononou* of the Department of Theology at the University of Athens, spoke of the threat of the free market economy, which is becoming something of a golden

calf, and suggested that we might be entering a new "dark age." He warned that whereas not so long ago socialism and communism were seen as the greatest threats to the freedom of the individual, now human liberty might be undermined by capitalism through the sweeping power of international corporations. Another theologian from Athens, *Professor Constantine Scouteris*, suggested that there were also positive aspects to globalisation, in that it might give the Church the opportunity to spread its beliefs to new audiences.

SIITKA ICON USED AT EMMITSBURG MEETING

THE WONDER-WORKING SITKA ICON of the Mother of God, which was painted in the early nineteenth century and is kept in the Cathedral of St Michael in Sitka, Alaska, was to be taken to the Emmitsburg (Maryland, USA) Meeting of the *Joint International Commission for Theological Dialogue between the Catholic and Orthodox Churches*. This is only the third plenary meeting of the Commission; the other two being in Friesing, Germany in 1990, and in Balamand, Lebanon in 1993. A "prayer team" was to be formed, and its members would be housed in the Mt. St Mary's Seminary in which the icon was also to be kept during the Meeting. The commissioners themselves would meet and hold their discussions in private, but we are told that "it is anticipated that Commission members will know about the prayer vigil and may well spend time praying before the icon as well." The Patriarchates of Constantinople, Alexandria, Antioch, Moscow, Romania and the Churches of Cyprus, Greece, Albania, Poland and Finland are listed as having delegates attend the secret conference. One hopes its conclusions will not be as deleterious to Orthodoxy as were those of its unhappy predecessor in Balamand.

CONVERSATIONS INITIATED BETWEEN MOSCOW PATRIARCHATE & THE ARMENIAN APOSTOLIC CHURCH

THE MOSCOW PATRIARCHATE'S Department for External Church Relations issued a press release on 11th July reporting on recent conversations between representatives of their own Church and the Armenian Apostolic Church. The Orthodox delegation was headed by *Metropolitan Kirill of Smolensk and Kaliningrad*, and the Armenian one by *Bishop Yeznik*, the Chairmen of their Department for External Church Relations. The two delegations agreed to develop dialogue on matters regarding life and ministry, to discuss problems regarding the relationship of the Church to society and a pastoral response to the challenges of modern times, to study the theological problems separating the two communions, and to open avenues of contact between the two. To consider the theological issues it was proposed to set up a working group of four persons, two from each side, and to further the dialogue a commission of twelve members is to be set up. Among the theological issues listed in the press release are Maryology, veneration of icons, hagiology and the "models and ideals of sanctity and spiritual life." Tradition and the rôle of the Œcumenical Councils are also mentioned, but there is no mention of the fundamentally divergent teachings on Christ. The conversation did conclude that the Second Agreed Statement and Recommendations to Churches (Chambesy, Switzerland, 1990) could not be considered as final, although they give no indication of the cause of their concern in this.

PRINCE TOMISLAV OF YUGOSLAVIA DIES

THE LAST SURVIVING son of King Alexander I of Yugoslavia, who was assassinated by a Croat terrorist in Marseilles in 1934, the 72 year-old *Prince Tomislav* died in Topola, Yugoslavia, on 12th July this year. When his brother, King Peter II, was exiled on the communist seizure of power in Yugoslavia, the Prince came to England, where he lived, in West Sussex, until he returned to his homeland in 1991. His first wife, who assisted greatly in establishing the Serbian Orthodox Cemetery alongside our Brotherhood at Brookwood, was *Princess Margarita of Baden*, the niece of H.R.H. the Duke of Edinburgh. In 1981, after his marriage had been dissolved, Prince Tomislav married for a second time, his secretary Linda Bonney. By each of his marriages he has two children, the Prince Nicolas and Princess Katarina by his first marriage, and the Princes George and Michael by his second. A few days before his death, the Prince said that his main reason for returning to his homeland in 1991 had been to re-consecrate the royal church next to his villa, and to try to underpin the historical links between the Yugoslav Royal Family and the Serbian Orthodox Church. *May his memory be eternal!*

ORTHODOX CHURCH IN KOSOVO DESTROYED

ON 16TH JULY, just before midnight, the *Serbian Orthodox Church of St Elias in Pomazatin*, seven and a half miles west of Pristina, was completely destroyed by a powerful explosion. The church was only a few hundred yards from the nearest British KFOR base. The attackers warned the local population of their intended attack, and even so nothing was done by the KFOR troops to stop the sacrilege. The Serbian Orthodox Church has requested KFOR and the UN Mission to carry out an investigation, but they are not optimistic because so far not one person has been identified or arrested for being responsible for these attacks even though almost ninety churches have been destroyed.

On the same day, eight bodies were found in a hospital garbage container in the town of *Gnjilane*. It is said that they had been there for about eight months. There are 70 families of Serbs who have disappeared from Gnjilane, and they are concerned that an investigation be undertaken to ascertain whether these are the bodies of some of their loved ones. Three days before this discovery, two Orthodox clergymen and another man were shot and wounded on their way to a funeral in the village of *Klokot*. The list of atrocities continues to grow, but now the world is no longer looking at or concerned about Kosovo.

PATRIARCHATES CRIMINAL CONNECTIONS EXPOSED

THE DAILY TELEGRAPH (Friday 30th June) published a short expose of the Patriarchate of Moscow's links with the criminal world in what, since the fall of the Soviet regime, has become a gangster state. A study of the Patriarchate's finances, by *Moscow's Centre for Research on Extralegal Economic Systems*, suggests that the Church's administration is tainted "with the vices of the country's shadow economy, from bribery and corruption to money-laundering and tax evasion." It also says that within the Church itself "bribes are paid to secure livings in wealthy parishes and humanitarian aid is regularly misappropriated by senior clerics." *Patriarch Aleksei II* had refused to comment on the findings of the study, however *Marcus Warren*, the writer of the Telegraph article, notes that although the Patriarch had formerly said

commerce and the Church are "incompatible," in a recent interview to mark the tenth anniversary of his enthronement he defended the Church's commercial dealings.

CHURCH DISPUTE IN BARI, ITALY

AT PENTECOST, *His Grace Bishop Ambrose of Vevey* issued a statement regarding the Church in Bari, Italy. In January 1999, the Bishop had brought an action against the mayoralty of Bari, which had concluded an agreement with the Moscow Patriarchate transferring a portion to the church property in the town and the upper Church itself to the Patriarchate. The court examined the case on 8th March this year, and in accordance with the agreement of 1937, confirmed in principle the right of the Russian Orthodox Church Abroad to use both churches and all the premises, as has been the case for decades. On 20th May, in the presence of municipal authorities and the local press, the garden buildings which had earlier been seized by the Patriarchate, were returned to Bishop Ambrose. It is unclear from his statement whether the upper church has yet been handed over.

CLERGYMAN INVOLVED IN SPYING

THE SECULAR PRESS recently reported the case of a retired US Army Reserve colonel, *George Trofimoff*, who has been arrested for his KGB activities. In these reports, the fact that he had been recruited for the KGB by a Russian Orthodox clergyman has been much of. The Communications Director of the Synod of Bishops of the ROCA, *Nicholas Ohotin*, has issued a statement to clarify certain matters in this regard. The clergyman in question, born *Igor Vladimirovich Susemihl*, had been a priest in ROCA's Australian diocese before becoming a KGB operative. He was defrocked by ROCA for bigamy and for running an abortion clinic, but simply transferred to the Patriarchate of Moscow, where he was subsequently consecrated Bishop, and became in turn first Archbishop, and then *Metropolitan Ireney of Vienna and Austria*.

CHESHIRE MISSION

ON THE SUNDAY following the festival of the New Venerable Martyr the Grand Duchess Elizabeth of Russia, the dedication festival of the *Mission In Birkenhead*, Fr Alexis was due to serve there. However, because of a mix-up, the like of which characterize the lives of those past their prime, instead he served at the St Werburgh Chapel in Congleton on that day. Nonetheless, the occasion was blessed and we had probably the biggest congregation that that small mission has enjoyed. After the Parish Breakfast, with *Fr Paul Elliott the pastor of both the Birkenhead and Congleton missions*, he inspected one of the chapels which the parishioners hope to be able to use for their principal services in future. During his visit, besides the usual gifts, Father Alexis was given a *more up-to-date computer* than the one on which this magazine is being typed. This had been used at the school in which Fr Paul teaches and had been made available to him for the Brotherhood when it became redundant. The school only asked for a donation in return, and that was generously contributed by Fr Paul and his parishioners at St Elizabeth's. We are grateful to Fr Paul, the administration of his school, and his parishioners for this generous, useful and in fact timely gift. May God bless you all.

Announcement

ARCHBISHOP MARK TO VISIT ENGLAND

HIS GRACE ARCHBISHOP MARK is hoping to visit England for the dedication festival of the new Russian Church on Harvard Road, Gunnersbury. D.V, he will arrive in London on Saturday 26th August and stay through to the end of the month. Naturally he will celebrate at Harvard Road at the Vigil Service for the Great Feast of the Dormition on the Sunday evening, and again for the Divine Liturgy on the day of the feast, the Monday morning. He also hopes to celebrate the Divine Liturgy at Saint Edward's Church, Brookwood, on Sunday 27th August, beginning at 10 a.m. This is a great blessing for our small monastic and missionary community, because although the Archbishop has celebrated here on many occasions over the years, this is the first time since the then Bishop Mark became our ruling hierarch in January 1985 that he has been able to serve here on a Sunday. Because of the Archbishop's visit and the proximity of the Dormition feast, we will have a Vigil service, rather than just Vespers, on the Saturday evening, and begin the Sunday morning services with the Meeting of the Hierarch, the Hours and the Liturgy, after which we will have the usual Breakfast. In the evening we will begin the services for the Great Feast itself with the festal Vigil for the Dormition in the normal way. We hope that as many of you as possible will be able to join us on that day at the Hierarchal Liturgy.

BROOKWOOD NEWS

PARISHIONER REACHES 100: On Tuesday, 18th July, *Matushka Iraida Svidich*, who lives in Bournemouth, and to whom we have been taking Holy Communion for some time now, celebrated her 100th birthday - in fact there is a likelihood that Matushka is over a hundred, but of course in the tempestuous life that she has experienced, Revolution, Civil War, Sovietism, two World Wars, exile, being a D.P, emigration to America, and at last finding a home in the Blessed Isles of Albion, documentation has been lost. Matushka was born in Moscow and is now an American citizen; she is the widow of the *Archpriest Arcadii*, who died in America and is laid to rest in the cemetery attached to the Novo Diveyevo Convent, at Nanuet in New York State. Our congratulations to Matushka. Many Happy Returns!

TALK ON VALAAM: On Friday 14th July, a long-time Roman Catholic friend of our community, *Alan Watson of Croydon*, attended Vespers at Saint Edward's Church, and afterwards gave the Brotherhood and those who had attended the service a much appreciated talk about his recent pilgrimage to Karelia, which included visits to both the old and the new Valaam Monasteries, and Orthodox parishes throughout the area.

CONGRATULATIONS to our parishioner *Magdalene Antoniazzi* and her husband, *Loui*, on the birth of their first daughter on Saturday 8th July. The eighth day prayers were read and the baby named *Thecla* on Sunday 16th by Fr Peter Baulk. The baby's name saint is the holy Peer of the Apostles and First Martyr among Women, Thecla, whose feastday falls on 24th September/7th October. To Thecla and her parents, Loui and Magdalene: Many Years!

ON THE FEAST of the holy Great Prince Vladimir, Friday 15th/28th July, the churching prayers were read at Saint Edward's Church for *Valentina Merritt* and her new baby son, *Nicolas*. God grant that in time *Nicolas* and *Thecla* be deemed worthy of the grace of Holy Baptism and joined to the flock of Christ's elect.

KITCHEN REFURBISHMENT: Mr Meredith Hutchins and his team from *Silver Tower Services* finished their work on our kitchen and various other minor jobs at the Brotherhood on the feast of Sts Peter and Paul this year (12 July n.s.), and so we returned from the Convent Liturgy to find everything done. The rest of the week was spent in cleaning and re-arranging everything in the new accommodation. Now, we are back to normal - for us a unique occurrence! To date (29/7/00) our friends and readers have generously donated £3,785.50 towards this work, and we thank all of those who have so kindly helped us in this way. May God, to Whom be due all thanks, richly bless you all!

PRACTICAL TIP

WHEN THE DEACON presents the Holy Gifts during the Liturgy for the communion of the faithful, those wishing to receive should be already standing in line waiting to approach the Chalice. At his words, "With fear of God, with faith and love draw nigh," they should immediately do as he says, and not loiter or wait until most have received and then tag onto the line. Similarly at the end of the service, when the priest presents the Cross to be kissed and distributes the antidoron, the faithful should be ready at the foot of the steps to kiss the Cross. Perhaps because we live in Surrey, where for those of us blessed to come from better parts of the country, the people seem to be particularly sluggish and/or shy, one notices that sometimes people seem to hang back, something which might express their diffidence, but hardly expresses the zeal, readiness and keenness which should distinguish the faithful warrior of Christ.