

The Shepherd

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FROM THE FATHERS

“OF A TRUTH then of the Body and Blood of Christ no room for doubting remains, for by the declaration of our Lord Himself and by the teaching of our own Faith, the flesh is really flesh and the blood really blood.”

SAINT HILARY OF POITIERS, + C. 367 A.D.

“WHOSO eateth My flesh and drinketh My blood hath life eternal (Jn 6:54). And that they might not understand Him to speak of this life, and make that an occasion for striving, He added, *hath eternal life*. This then he does not have who does not eat of that Flesh nor drinks of that Blood. The temporal life man may have without Him, the eternal he cannot. This is not true of material food. If we do not take that, indeed we shall not live, but neither do we live if we take it, for either disease, old age or some accident kills us all. Whereas this meat and drink, that is the Body and Blood of Christ, is such that he who does not take it does not have life, and he who takes it has life, life eternal.”

SAINT AUGUSTINE OF HIPPO, + 430 A.D.

“AS THEN [at the Annunciation] real flesh was created by the Holy Spirit without sexual union, so by the same Holy Spirit the substance of bread and wine are consecrated into the Body and Blood of Christ.”

VEN. PASCHASIUS OF CORBIE, + 865 A.D.

“AVOIDANCE of sin ... will cause you to confess your sins frequently and to commune in the divine Mysteries often (if you do not have an impediment).”

VEN. NICODEMUS OF THE HOLY MOUNTAIN, + 1809 A.D.

“WHEN APPROACHING the Holy Mysteries, go with simplicity of heart, in full faith that you will receive the Lord within yourself, and with the proper reverence towards this. What your state of mind should be after this, leave it to the Lord Himself. Many desire ahead of time to receive this or that from Holy Communion, and then, not seeing what they wanted, they are troubled, and even their faith in the power of the Mystery is shaken. The fault lies not with the Mystery, but with superficial assumptions. Do not promise yourself anything. Leave everything to the Lord, asking a single mercy from Him - to strengthen you in every kind of good so that you will be acceptable to Him. The fruit of Communion most often has a taste of sweet peace in the heart; sometimes it brings enlightenment to thought and inspiration to one's devotion to the Lord; sometimes almost nothing is apparent, but afterward in one's affairs there is a noted a great strength and steadfastness in the diligence one has promised.”

SAINT THEOPHAN THE RECLUSE, + 1894 A.D

“UNTIL a man's earthly life finishes its course, up to the very departure of the soul from the body, the struggle between sin and righteousness continues within him. However high a spiritual and moral state one might achieve, a gradual or even headlong and deep fall into the abyss of sin is always possible. Therefore, communion of the holy Body and Blood of Christ, which strengthens our contact with Him and refreshes us with the living streams of the grace of the Holy Spirit flowing through the body of the Church, is necessary for everyone.”

ST JOHN, WONDERWORKER OF SHANGHAI, +1966 A.D.

THE CHURCH IS ONE

Alexei Stepanovich Khomiakov

+1860 A.D.

Continuation and Conclusion

OF THE MYSTERY of ordination the Holy Church teaches that through it the grace which brings the Mysteries into effect is handed on in succession from the Apostles and from Christ Himself: not as if no Mystery could be brought to effect otherwise than through ordination (for every Christian is able by Baptism to open the door of the Church to an infant or a Jew or a heathen), but that ordination contains within itself all the fullness of grace given by Christ to His Church. And the Church herself, in communicating to her members the fullness of spiritual gifts, in the strength of the freedom given her by God, has appointed differences in the grades of ordination. The presbyter who performs all the Mysteries except ordination has one gift, the Bishop who performs ordination has another; and higher than the gift of the episcopate there is nothing. The Mystery gives to him who receives it this great significance that, even if he be unworthy, yet in performing his mystical service his action necessarily proceeds not from himself, but from the whole Church, that is from Christ living within her. If ordination ceased, all the Mysteries except Baptism would also cease; and the human race would be torn away from grace: for the Church herself would then bear witness that Christ had departed from her.

Concerning the mystery of Chrismation, the Church teaches that in it the gifts of the Holy Spirit are conferred upon the Christian, confirming his faith and inward holiness: and this Mystery is by the will of the holy Church celebrated not by Bishops only, but also by presbyters, although the Chrism itself can only be blessed by a Bishop.

Of the Mystery of Marriage the holy Church teaches that the grace of God, which blesses the succession of generations in the

temporal existence of the human race and the holy union of man and woman for the organisation of the family, is a mystical gift imposing upon those who receive it a high obligation of mutual love and spiritual holiness, through which that which otherwise is sinful and material is endued with righteousness and purity. Wherefore the great teachers of the Church, the Apostles, recognise the rite of marriage even amongst the heathen: for while they forbid concubinage, they confirm marriage between Christians and heathens; saying that the man is sanctified by the believing wife, and the wife by the believing husband (1 Cor. 7:14). These words of the Apostle do not mean that an unbeliever could be saved by his or her union with a believer, but that the marriage is sanctified: for it is not the person, but the husband or wife, who is sanctified. One person is not saved through another, but the husband or the wife is sanctified in relation to the marriage itself. And thus marriage is not unclean, even amongst idolaters; but they themselves know not of the grace of God given unto them. The holy Church through her ordained ministers acknowledges and blesses the union, blessed by God, of husband and wife. Wherefore marriage is not a mere rite but a true Mystery. And it receives its accomplishment in the holy Church, for in her alone is every holy thing accomplished in its fullness.

Concerning the Mystery of Repentance the holy Church teaches that without it the spirit of man cannot be cleansed from the bondage of sin and of sinful pride: that he himself cannot remit his own sins (for we have only the power to condemn, not to justify ourselves), and that the Church alone has the power of justifying, for within her lives the fullness of the Spirit of Christ. We know that the first-fruits of the Kingdom of Heaven [the Good Thief], after the Saviour, entered into the sanctuary of God by the judging of himself, that is to say, by the Mystery of repentance; for he said, "for we receive the due reward of our deeds," and he received absolution from Him who alone can absolve, and who does absolve by the mouth of His Church.

Of the Mystery of Unction the holy Church teaches, that in it is perfected the blessing of the whole fight (1 Tim. 4:7) which has

been endured by a man in his life upon earth, of all the journey which has been gone through by him in faith and humility, and that in Unction the Divine verdict itself is pronounced upon man's earthly frame, healing it, when all medicinal means are of no avail, or else permitting death to destroy the corruptible body, which is no longer required for the Church on earth or the mysterial ways of God.

§ 9. Faith and Life in Unity with the Church

The Church, even upon earth, lives, not an earthly human life, but a life of grace which is Divine. Wherefore not only each of her members, but she herself as a whole, solemnly calls herself "Holy." Her visible manifestation is contained in the Mysteries, but her inward life in the gifts of the Holy Spirit, in faith, hope, and love. Oppressed and persecuted by enemies without, at times agitated and lacerated within by the evil passions of her children, she has been and ever will be preserved without wavering or change wherever the Mysteries and spiritual holiness are preserved. Never is she either disfigured or in need of reformation. She lives not under a law of bondage, but under a law of liberty. She neither acknowledges any authority over her, except her own, nor any tribunal, but the tribunal of faith (for reason does not comprehend her), and she expresses her love, her faith, and her hope in her prayers and rites, suggested to her by the Spirit of truth and by the grace of Christ. Wherefore her rites themselves, even if they are not unchangeable (for they are composed by the spirit of liberty and may be changed according to the judgment of the Church) can never, in any case, contain any, even the smallest, admixture of error or false doctrine. And the rites (of the Church) while they are unchanged are of obligation to the members of the Church; for in their observance is the joy of holy unity.

External unity is the unity manifested in the communion of Mysteries; while internal unity is unity of spirit. Many (as for instance some of the martyrs) have been saved without having been made partakers of so much as one of the Mysteries of the Church (not even of Baptism) but no one is saved without partaking of the inward holiness of the Church, of her faith, hope,

and love: for it is not works which save, but faith. And faith, that is to say, true and living faith, is not twofold, but single. Wherefore both those who say that faith alone does not save, but that works also are necessary, and those who say that faith saves without works, are void of understanding; for if there are no works, then faith is shown to be dead; and, if it be dead, it is also untrue; for in true faith there is Christ the Truth and the Life; but, if it be not true, then it is false, that is to say, mere external knowledge. But can that which is false save a man? But if it be true, then it is also a living faith, that is to say, one which does works; but if it does works, what works are still required?

The divinely inspired Apostle saith: "Show me the faith of which thou boastest thyself by thy works, even as I show my faith by my works." Does he acknowledge two faiths? No, but exposes a senseless boast. "Thou believest in God, but the devils also believe." Does he acknowledge that there is faith in devils? No, but he detects the falsehood which boasts itself of a quality which even devils possess. "As the body," saith he, "without the soul is dead, so faith without works is dead also." Does he compare faith to the body and works to the Spirit? No, for such a simile would be untrue; but the meaning of his words is clear. Just as a body without a soul is no longer a man, and cannot properly be called a man, but a corpse, so faith also that does no works cannot be called true faith, but false; that is to say, an external knowledge, fruitless, and attainable even by devils. That which is written simply ought also to be read simply. Wherefore those who rely on the Apostle James for a proof that there is a dead faith and a living faith, and as it were two faiths, do not comprehend the words of the Apostle; for the Apostle bears witness not for them, but against them. Likewise when the Great Apostle of the Nations says, "What is the use of faith without love, even of such a faith as would remove mountains?" (1 Cor. 13:2) he does not maintain the possibility of such faith without love: but assuming its possibility he shows that it would be useless. Holy Scripture ought not to be read in the spirit of worldly wisdom, which wrangles over words, but in the spirit of the wisdom of God, and of spiritual simplicity. The Apostle, in defining faith, says, "it is the evidence of things unseen, and the confidence of things hoped for" (not merely of

things awaited, or things to come), but if we hope, we also desire, and if we desire, we also love; for it is impossible to desire that which a man loves not. Or have the devils also hope? Wherefore there is but one faith, and when we ask, "Can true faith save without works?" we ask a senseless question; or rather no question at all: for true faith is a living faith which does works; it is faith in Christ, and Christ in faith.

Those who have mistaken a dead faith, that is to say, a false faith, or mere external knowledge, for true faith, have gone so far in their delusion that, without knowing it themselves, they have made of it an eighth sacrament. The Church has faith, but it is a living faith; for she has also sanctity. But if one man or one bishop is necessarily to have the faith, what are we to say? Has he sanctity? No, for it may be he is notorious for crime and immorality. But the faith is to abide in him even though he be a sinner. So the faith within him is an eighth sacrament; inasmuch as every sacrament is the action of the Church in an individual, even though he be unworthy. But through this sacrament what sort of faith abides in him? A living faith? No, for he is a sinner. But a dead faith, that is to say, external knowledge, is attainable, even by devils. And is this to be an eighth sacrament? Thus does departure from the truth bring about its own punishment.

We must understand that neither faith nor hope nor love saves of itself (for will faith in reason, or hope in the world, or love for the flesh save us?). No, it is the object of faith which saves. If a man believes in Christ, he is saved in his faith by Christ; if he believes in the Church, he is saved by the Church; if he believes in Christ's Mysteries, he is saved by them; for Christ our God is in the Church and the Mysteries. The Church of the Old Testament was saved by faith in a Redeemer to come. Abraham was saved by the same Christ as we. He possessed Christ in hope, while we possess Him in joy. Wherefore he who desires Baptism is baptised in desire; while he who has received Baptism possesses it in joy. An identical faith in Baptism saves both of them. But a man may say, "if faith in Baptism saves, what is the use of being actually baptised?" If he does not receive

Baptism what did he wish for? It is evident that the faith which desires Baptism must be perfected by the reception of Baptism itself, which is its joy. Therefore also the house of Cornelius received the Holy Spirit before he received Baptism, while the eunuch was filled with the same Spirit immediately after Baptism (Acts 10:44-47, 8:38, cf. 2:38). For God can glorify the Mystery of Baptism just as well before, as after, its administration. Thus the difference between the *opus operans* and *opus operatum* disappears. We know that there are many persons who have not baptised their children, and many who have not admitted them to Communion in the Holy Mysteries, and many who have not chrismated them: but the Holy Church understands things otherwise, baptising infants and chrismating them and admitting them to Communion. She has not ordained these things in order to condemn unbaptised children, whose angels do always behold the face of God (Matt. 18:10); but she has ordained this, according to the spirit of love which lives within her, in order that the first thought of a child arriving at the years of discretion should be, not only a desire, but also a joy in having received the Mysteries. And can one know the joy of a child who to all appearances has not yet arrived at discretion? Did not the prophet, even before His birth, exult for joy concerning Christ (Lk. 1:41)? Those who have deprived children of Baptism and Chrismation and Communion are they who, having inherited the blind wisdom of blind heathendom, have not comprehended the majesty of God's Mysteries, but have set reasons and uses for everything and, having subjected the doctrine of the Church to scholastic explications, will not even pray unless they see in the prayer some direct goal or advantage. But our law is not a law of bondage or of hireling service, labouring for wages, but a law of the adoption of sons, and of love which is free.

We know that when any one of us falls he falls alone; but no one is saved alone. He who is saved is saved in the Church, as a member of her, and in unity with all her other members. If any one believes, he is in the communion of faith; if he loves, he is in the communion of love; if he prays, he is in the communion of prayer. Wherefore no one can rest his hope on his own

prayers, and everyone who prays asks the whole Church for intercession, not as if he had doubts of the intercession of Christ, the one Advocate, but in the assurance that the whole Church ever prays for all her members. All the angels pray for us, the apostles, martyrs, and patriarchs, and above them all, the Mother of our Lord, and this holy unity is the true life of the Church. But if the Church, visible and invisible, prays without ceasing, why do we ask her for her prayers? Do we not entreat mercy of God and Christ, although His mercy anticipates our prayer? The very reason that we ask the Church for her prayers is that we know that she gives the assistance of her intercession even to him that does not ask for it, and to him that asks she gives it in far greater measure than he asks: for in her is the fullness of the Spirit of God. Thus we glorify all whom God has glorified and is glorify-ing; for how should we say that Christ is living within us, if we do not make ourselves like unto Christ? Wherefore we glorify the Saints the Angels, and the Prophets, and more than all the most pure Mother of the Lord Jesus, not acknowledging her either to have been conceived without sin, or to have been perfect (for Christ alone is without sin and perfect), but remembering that the pre-eminence, passing all understanding, which she has above all God's creatures was borne witness to by the Angel and by Elizabeth and, above all, by the Saviour Himself when He appointed John, His great Apostle and seer of mysteries, to fulfil the duties of a son and to serve her.

Just as each of us requires prayers from all, so each person owes his prayers on behalf of all, the living and the dead, and even those who are as yet unborn, for in praying, as we do with all the Church, that the world may come to the knowledge of God, we pray not only for the present generation, but for those whom God will hereafter call into life. We pray for the living that the grace of God may be upon them, and for the dead that they may become worthy of the vision of God's face. We do not [fully] know about the intermediate state of souls, which have neither been received into the kingdom of God, nor condemned to torment, for of that state we have received no teaching either from the Apostles or from Christ. We do not accept Purgatory, that is, the purification of souls by sufferings from which they may be re-

deemed by their own works or those of others: for the Church does not know about salvation by external means or sufferings except those of Christ; nor of bargaining with God, as in the case of the man buying himself off by good works.

All such heathenism as this remains with the inheritors of the wisdom of the heathen, with those who pride themselves in place, or name, or in territorial dominion, and who have instituted an eighth sacrament of dead faith. But we pray in the spirit of love, knowing that no one will be saved otherwise than by the prayer of all the Church, in which Christ lives, knowing and trusting that so long as the end of time has not come, all the members of the Church, both living and departed, are being perfected incessantly by mutual prayer. The Saints whom God has glorified are much higher than we, but higher than all is the Holy Church, which comprises within herself all the Saints, and prays for all, as may be seen in the divinely inspired Liturgy. In her prayer our prayer is also heard; however unworthy we may be to be called sons of the Church. If, while worshipping and glorifying the Saints, we pray that God may glorify them, we do not lay ourselves open to the charge of pride; for to us who have received permission to call God "Our Father" leave has also been granted to pray, "Hallowed be Thy Name, Thy Kingdom come, Thy will be done." And if we are permitted to pray of God that He will glorify His Name, and accomplish His Will, who will forbid us to pray Him to glorify His Saints, and to give repose to His elect? For those indeed who are not of the elect we do not pray, just as Christ prayed not for the whole world, but for those whom the Lord had given unto Him (John 17:9). Do not say: "What prayer shall I make for the living or the departed, when my prayers are insufficient even for myself?" For if he is not able to pray, of what use would it be to pray even for himself? But in truth the spirit of love prays in him. Likewise do not say: "What is the good of my prayer for another, when he prays for himself, and Christ Himself intercedes for him?" When a man prays, it is the spirit of love which prays within him. Do not say: "It is now impossible to change the judgment of God," for his prayer itself is included in the ways of God, and God foresaw it. If he be a member of the Church his prayer is necessary for all her mem-

bers. If the hand should say that it did not require blood from the rest of the body, and that it would not give its own blood to it, the hand would wither. A man is also necessary to the Church, as long as he is in her; and, if he withdraws himself from communion with her, he perishes himself and will cease to be any longer a member of the Church. The Church prays for all, and we pray together for all; but our prayer must be true, and a true expression of love, and not a mere form of words. Not being able to love all men, we pray for those whom we love, and our prayer is not hypocritical; but we pray God that we may be able to love all and pray for all without hypocrisy. Mutual prayer is the blood of the Church, and the glorification of God her breath. We pray in a spirit of love, not of interest, in the spirit of filial freedom, not of the law of the hireling demanding his pay. Every man who asks: "What use is there in prayer?" acknowledges himself to be in bondage. True prayer is true love.

Love and unity are above everything, but love expresses itself in many ways: by works, by prayer, and by spiritual songs. The Church bestows her blessing upon all these expressions of love. If a man cannot express his love for God by word, but expresses it by a visible representation, that is to say an image (icon), will the Church condemn him? No, but she will condemn the man who condemns him, for he is condemning another's love. We know that without the use of an icon men may also be saved and have been saved, and if a man's love does not require an icon he will be saved without one; but if the love of his brother requires an icon, he, in condemning this brother's love, condemns himself; if a man being a Christian dare not listen without a feeling of reverence to a prayer or spiritual song composed by his brother, how dare he look without reverence upon the icon which his love, and not his art, has produced? The Lord Himself, who knows the secrets of the heart, has deigned more than once to glorify a prayer or psalm; will a man forbid Him to glorify an icon or the tombs of the Saints? You say: "The Old Testament has forbidden the representation of God;" but do you, who thus think you understand better than the Holy Church the words which she herself wrote (that is, the Scriptures), not see that it was not a representation of God which the Old Testament

that even here there should not be any merit of ours, but only non-resistance to the grace which causes the increase. Thus the distinction between “sufficient” and “effectual” grace disappears. Grace worketh all; if a man submits to it the Lord is perfected in him, and perfects him; but let not a man boast himself in his obedience, for his obedience itself is of grace. But we never submit ourselves wholly: wherefore besides sanctification we ask also for justification.

All is accomplished in the consummation of the general judgement, and the Spirit of God that is, the Spirit of faith, hope, and love, will reveal Himself in all His fullness, and every gift will attain its utmost perfection; but above them all will be love. Not that it is to be thought that faith and hope, which are the gifts of God, will perish (for they are not separable from love), but love alone will preserve its name, while faith, arriving at its consummation, will then have become full inward knowledge and sight; and hope will have become joy; for even on earth we know that the stronger it is, the more joyful it is.

§ 11. The Unity of Orthodoxy

By the Will of God the Holy Church, after the falling away of many schisms, and of the Roman Patriarchate, was preserved in the Greek Dioceses and Patriarchates, and only those communities can acknowledge one another as fully Christian which preserve their unity with the Eastern Patriarchates,* or enter into this unity. For there is one God and one Church, and within her there is neither dissension nor disagreement.

And therefore the Church is called Orthodox, or Eastern, or Greco-Russian, but all these are only temporary designations. The Church ought not to be accused of pride for calling herself Orthodox, inasmuch as she also calls herself Holy. When false doctrines shall have disappeared, there will be no further need



* This of course was written in the nineteenth century, before the four ancient Eastern Patriarchates and the Moscow Patriarchate started falling in the soul-destroying errors of Ecumenism and Sergianism.

for the name Orthodox, for then there will be no erroneous Christianity. When the Church shall have extended herself, or the fullness of the nations shall have entered into her, then all local appellations will cease; for the Church is not bound up with any locality; she neither boasts herself of any particular see or territory, nor preserves the inheritance of pagan pride; but she calls herself One Holy Catholic and Apostolic; knowing that the whole world belongs to her, and that no locality therein possesses any special significance, but only temporarily can and does serve for the glorification of the name of God, according to His unsearchable will.



Points from Correspondence

FROM a correspondent asking why in the Lord's Prayer we say, "Lead us not into temptation," and not, "Let us not fall into temptation."

APPARENTLY you have been listening to Pope Francis and his eccentric views. These doubts about the Lord's Prayer he was disseminating a couple of months ago. Why not instead study the writings of the Fathers and nourish your soul instead of trying to destroy it?

Secondly, the version of the Lord's Prayer you quote in English is not the Orthodox one, but a Protestant one - where did you learn that? It reads: "Our Father, who (*surely* Which not who, and with a capital W) art in heaven (*surely* in the Heavens (*pl*), not in heaven), hallowed be thy name; thy kingdom come; thy will be done; on earth as it is in heaven (Capitals missing here too). Give us this day our daily bread. And forgive us our sins (*surely* debts not sins), as we forgive our debtors, and lead us not into temptation; but deliver us from (the) evil one. Amen!"

Thirdly, you speak of praying in Russian and use that as a model - I was in the Russian Orthodox Church for forty years and we never used Russian to pray in, but always Church Slavonic. Is this some innovation?

Re, the actual substance of your adopted doubt and attempt to correct the Fathers we have these long-used translations of the Lord's Prayer:

GREEK: καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν

ARAMAIC: wə-La ta^lel lan lə-nisyon

LATIN: et ne nos inducas in tentationem

THE LANGUAGE OF THE ANGELS (Anglo-Saxon): and ne gelæd þū ūs on costnunge

And a LATE COMER: и не введи нас во искушение.

All of these and those in many other languages also translate into modern English as: And lead us **not** into temptation. All of them include the negative.

But how to explain this negative? Well, this is where you should have turned to the Holy Fathers and not to entertain interesting (and destructive) thoughts.

Titus of Bostra says: It is impossible not to be tempted of the devil, but we make this prayer that we may not be abandoned to our temptations. That which happens by Divine permission, God is sometimes in Scripture said to do.

St Maximus says: Lead us not into temptation, that is, let us not have experience of lustful and self-induced temptations. But James teaches those who contend only for the truth, not to be unnerved by involuntary and troublesome temptations, saying, My brethren, count it all joy when ye fall into divers temptations.

St Cyprian says: It is shewn that the adversary can do nothing against us unless God first permit him; so all our fear and devotion ought to be addressed to God.

St Augustine says: We seek not to be led into temptation that this may not happen to us; and if it does not happen, it is God that does not permit it to happen; for there is nothing done, but what He either does, or suffers to be done. He is able therefore to turn our wills from evil to good, to raise the fallen and to direct him into the way that is pleasing unto Himself, to whom we plead not in vain, lead us not into temptation. For whoso is

not led into temptation of his own will, is free of all temptation; for each man is tempted of his own lust.

St Cyril of Jerusalem writes: And lead us not into temptation, O Lord. Is this then what the Lord teaches us to pray, that we may not be tempted at all? How then is it said elsewhere, “a man untempted, is a man unproved”; and again, “My brethren, count it all joy when you fall into various temptations” (James 1:2)? But does perchance the entering into temptation mean the being overwhelmed by the temptation? For temptation is, as it were, like a winter torrent difficult to cross. Those therefore who are not overwhelmed in temptations, pass through, showing themselves excellent swimmers, and not being swept away by them at all; while those who are not such, enter into them and are overwhelmed. As for example, Judas having entered into the temptation of the love of money, swam not through it, but was overwhelmed and was strangled both in body and spirit. Peter entered into the temptation of the denial; but having entered, he was not overwhelmed by it, but manfully swam through it, and was delivered from the temptation. Listen again, in another place, to a company of unscathed saints, giving thanks for deliverance from temptation, Thou, O God hast proved us; Thou hast tried us by fire like as silver is tried. Thou hast brought us into the net; Thou hast layed afflictions upon our backs. Thou hast caused men to ride over our heads; we went through fire and water; and Thou brought us out into a place of rest. Thou seest them speaking boldly in regard to their having passed through and not been pierced. But Thou hast brought us out into a place of rest; now their coming into a place of rest is their being delivered from temptation.

You see none of these Fathers, and I am sure there are more, entertained the doubts that you and Pope Francis do - well, he, poor man perhaps may be excused that as he is not a member of the Church. But you - turn to the Fathers and the teachers of the Church and learn your Faith; you have a responsibility to your children and to the people around you to do so, otherwise they may well be left in darkness in this life and the next.



THE COMING MONTH

ON 1st/ 14th November, as well as the Holy Unmercenary Healers Cosmas and Damian of Asia Minor, we celebrate the holy **Martyr Hermenegild the Goth of Spain**. He was born into a royal Visigothic family in Spain during a time of religious and political turmoil. His father, King Leovigild, was an Arian heretic, while his mother, Theodosia, was a devout Orthodox and Catholic Christian. Despite being raised in a divided household, Hermenegild embraced her faith and became a fervent Christian. In 579 A.D., Hermenegild married Ingund, a Catholic princess from France, which further solidified his commitment to our Faith. However, his father, King Leovigild, opposed this and pressured him to convert to Arianism. Hermenegild resisted his father's efforts and remained steadfast in the Faith, even in the face of persecution. As tensions escalated between Hermenegild and his father, King Leovigild, the situation came to a tragic climax. Hermenegild, with the support of bishops and nobles, staged a rebellion against his father's rule in an attempt to protect the Faith. However, the rebellion failed, and Hermenegild was captured and imprisoned by his father. During his imprisonment, Hermenegild was subjected to various forms of torture and persecution in an effort to force him to embrace Arianism. Despite the harsh treatment, Hermenegild remained steadfast and refused to abandon his beliefs. In 586 A.D., on the eve of Easter Sunday, Hermenegild was sent an Arian bishop by his father with the offer of Holy Communion by his hand. Hermenegild refused the Eucharist from a heretic, and his father flew into a rage and ordered his execution. Hermenegild was martyred for his unwavering faith, being beheaded on the radiant feast of Pascha by his own father's order. After being crowned through his martyric death standing fast in the True Faith, Hermenegild's sacred relics were buried in Seville, Spain, and he is venerated as a martyr and a saint. Many miracles and blessings are attributed to his intercession. Today, St. Hermenegild is revered as a heavenly helper of those seeking conversion and reconciliation within

families. His relics in Seville continue to be venerated by pilgrims and the faithful.

Our **Holy Father German (Herman), Archbishop of Kazan** (6th / 19th), lived during the sixteenth century. He was born in the city of Staritsa, and was descended from the old boyar nobility of the Polevi. At the age of 25 Gregory (his baptismal name) was tonsured at the Joseph-Volokolamsk Monastery under Abbot Gurias, who also later became Archbishop of Kazan. At the monastery, Saint German occupied himself with copying books, and he was a close friend of Saint Maximus the Greek, who was living there in confinement. In A.D. 1551 the brethren of the Staritsa Dormition Monastery, seeing his piety, chose him as their Archimandrite. Taking up the governance of this monastery with pastoral zeal, Saint German concerned himself with its internal and external order, for he himself was a model of humility and meekness. He exhorted all to observe their monastic commitment strictly, and he introduced into his monastery the Rule of Saint Joseph of Volokolamsk. But after two and a half years Archimandrite German left the Staritsa Monastery, leaving its direction to the hieromonk Job, who afterwards was to become the first Patriarch of Moscow, and was an ascetic and sufferer for the land of Russia. Saint German's love for solitary struggles brought him to return to his original Volokolamsk Monastery, where he strove toward salvation as a simple monk. However, when the new heretic Matthew Bashkin (who refused to acknowledge the Holy Mysteries and denied faith in the Holy Trinity) appeared at Moscow, Saint German and his own father (who had received tonsure at the Volokolamsk Monastery with the name Philotheus) were summoned to the Moscow Council of 1553. The Council censured the heretic Bashkin and resolved to send him for correction to Saint German at the Volokolamsk Monastery, since Saint German was known for his holy life and zeal for the faith in Christ. In 1555, after the taking of Kazan, an archiepiscopal see was established there. Saint Gurias, the former abbot of Volokolamsk Monastery, was chosen as archbishop. He was entrusted with building the Dormition Monastery in the

city of Sviyazhsk for missionary purposes. By decree of Saint Gurias, Saint German was appointed as head of this new monastery in Sviyazhsk. A stone cathedral was built with a bell tower and monastic cells. The abbot of the monastery lived very frugally in a cramped cell beneath the cathedral bell tower. Saint German particularly concerned himself with acquiring a library for the monastery. Soon his monastery became famous for its good works, and it became a centre of enlightenment for the Kazan region. On 12th March, 1564, after the repose of Saint Gurias, Saint German was consecrated Bishop of Kazan. The short duration of his tenure there was marked nonetheless by his efforts to build churches and to enlighten the people of the region with the light of Christ. In 1566, Ivan the Terrible summoned Saint German to Moscow and ordered that he be elected to the Metropolitan cathedra. At first, Saint German refused to have this burden imposed upon him. The Tsar would not tolerate any objection, however, and the Saint was obliged to settle into the Metropolitan's quarters until his elevation to the position of Metropolitan. Seeing injustice among those of the Tsar's inner circle, Saint German, true to his pastoral duty, attempted to admonish the Tsar. "You are not yet elevated to Metropolitan, and already you place constraints upon my freedom," the Tsar told him through his aides. He ordered Saint German expelled from the Metropolitan's quarters and that he be kept under surveillance. The Saint lived in disgrace for about two years, and died on 6th November, 1567 (some believe the guardsmen killed him). They buried him in the Church of Saint Nicolas the Hospitable. In A.D. 1595, at the request of the inhabitants of Sviyazhsk, the relics of the Saint were transferred from Moscow to the Sviyazhsk Dormition Monastery. Saint Hermogenes, then Metropolitan of Kazan, visited his grave. Saint German is also commemorated on 25th September (first translation of his relics in 1595) and 23rd June (second translation of his relics in 1714).

The **Holy Apostle Philip, one of the Twelve** (14th / 27th) was from Bethsaida of Galilee, also the home town of Saints Peter and Andrew. The Saviour summoned Philip to follow Him and be one of His chosen twelve disciples, and believing with all

his heart that our Lord Jesus was the Messiah, he followed Him through the course of His earthly ministry. Wanting his friend Nathaniel to also follow the promised Messiah, he announced to him: "We have found Him, of whom Moses in the Law and the Prophets did write: Jesus of Nazareth, the son of Joseph!" Nathaniel doubted and responded: "Can any good thing come out of Nazareth?" Philip did not respond, but merely invited him to "Come and see." And indeed upon Nathaniel meeting the Lord Jesus, he was convinced that he was the Messiah and also followed the Lord. One day the Lord found an opportunity to test the faith of Philip and set him right concerning His divine nature, so upon crossing the Sea of Tiberius, five thousand people followed Him and were in need of food to eat. When Jesus looked up and saw a great crowd coming toward Him, He said to Philip, "Where shall we buy bread for these people to eat?" He asked this only to test him, for He already had in mind what He was going to do. Philip answered Him, "It would take more than half a year's wages to buy enough bread for each one to have a bite!" Then Jesus took five small loaves of barley bread and two small fish and miraculously multiplied them to feed the five thousand. Prior to the Lord's voluntary arrest, passion and crucifixion, at the Mystical Supper, Philip boldly asked the Lord: "Lord, show us the Father and that will be enough for us." Jesus answered: "Don't you know Me, Philip, even after I have been among you such a long time? Anyone who has seen Me has seen the Father. How can you say, 'Show us the Father?' Don't you believe that I am in the Father, and that the Father is in Me? The words I say to you I do not speak on My own authority. Rather, it is the Father, living in Me, who is doing His work. Believe Me when I say that I am in the Father and the Father is in Me; or at least believe on the evidence of the works themselves. Very truly I tell you, whoever believes in Me will do the works I have been doing, and they will do even greater things than these, because I am going to the Father. And I will do whatever you ask in My name, so that the Father may be glorified in the Son. You may ask Me for anything in My name, and I will do it." Holy Tradition tells us that after he was filled with the Holy Spirit with the other Apostles at Pentecost, Philip was chosen to preach the Gospel in

Asia Minor. Passing through Galilee and Syria he preached the Gospel and confirmed its power through miracles, healing diseases, casting out demons and raising the dead in the name of Christ. This resulted in the Baptism of many and the establishment of Christian communities in places like Hierapolis and Azotus in Syria. Passing through Lydia and Mysia in Asia Minor, he converted the pagans of that area to the true God, and there was joined by the holy Apostle Bartholomew, who was preaching nearby, and Philip's sister Mariamne, who followed them and served the needs of the Apostles and the communities they established. In one of the villages of Lydia they also met the holy Apostle John the Theologian, and all together they went to Phrygia, and from there to another Hierapolis in Asia Minor. This city was home to countless idols, and the superstitious people had even constructed a temple to a viper, since they worshiped vipers and serpents. When the three Apostles slew the viper through their prayers as with a spear to demonstrate the power of Christ, John departed from the city and went his own way, while Philip, Bartholomew and Mariamne remained in Hierapolis, diligently striving to destroy the gloom of idolatry with the light of the knowledge of the truth, labouring night and day. The city came to believe in the Lord Jesus Christ, and presbyters were ordained to serve the needs of the believers. There lived in the city a man named Stachys, who had been blind for forty years. With the power of prayer, Stachys received the sight of his physical eyes and was also illumined from his spiritual blindness through the hands of the Apostles. Having baptised Stachys, they lived in his house, and crowds from the city would come there to visit the Apostles, where they counselled the people and healed them. The wife of Nicanor, the mayor of the city, was bitten by a serpent while her husband was away and lay sick unto death. Hearing of the Apostles staying in the home of Stachys, she commanded her slaves to bear her to them. She was miraculously healed of the serpent's bite as well as the delusions of demons, and after being instructed in the Christian faith, she came to believe and was baptised. When Nicanor returned and heard news of the Baptism of his wife, he was enraged and had the Apostles arrested

and the home of Stachys set on fire. Philip, Bartholomew and Mariamne were dragged through the street and beaten and mocked along the way until they were imprisoned. Thinking that they were sorcerers who had performed their miracles and destroyed their serpent god through magic, the pagan priests had Philip and Bartholomew stripped to reveal their magic charms. Finding nothing they decided to do the same to the virgin Mariamne, but as they approached they saw her as a fiery flame causing them to flee in fear. Then the mayor condemned the Apostles to death by crucifixion. First to suffer was Philip. Having bored holes through his ankle bones and passed cords through them, they crucified him with his head downwards, in front of the portals of the viper's temple, all the while casting stones at him. They also crucified Bartholomew on the wall of the temple. When an earthquake struck and swallowed up in the earth the mayor with the pagan priests and the impious, those who remained testified to the innocence of the Apostles and sought to take them down. They managed to recover Bartholomew, but Philip, who was crucified high up, they did not manage to release, for it was the will of God to receive his soul after he had prayed for the people. Mariamne, after witnessing his suffering, embraced him and kissed him when he was removed from the cross, and rejoiced that her brother was accounted worthy of suffering for Christ. Bartholomew and Mariamne remained in Hierapolis for a time and baptised the people, then they went on their respective missionary journeys. Stachys was ordained Bishop of the city of Hierapolis by Bartholomew. The Apostle Philip's relics remained in Hierapolis in an octagonal church dedicated to him for many years, the ruins of which can be seen till this day. In A.D. 560 they were translated to Rome, where they now rest in the Church of the Twelve Apostles. His holy skull went to Constantinople, but in A.D. 1204 it was sent to Cyprus for protection where it was kept in the village of Arsos in a church dedicated to the Apostle. To better protect the holy skull it was brought to the Monastery of the Honourable Cross in Omodos in A.D. 1788 where it remains today. One of the arms of the Apostle was also enshrined in Constantinople, in the Church of the Panagia Pammakaristos. In A.D. 1167, the Emperor

Manuel I Komnenos (1143-1180) gave it to his niece Maria as a holy pledge, when she was given in marriage to Amaury I, crusader King of Jerusalem. In 1204 this sacred arm was transferred to Florence, where it remains till today. One hand is also kept at Kykkos Monastery in Cyprus, a finger at Neamts Monastery in Romania, and portions of relics are at Dionysiou and Xenophontos Monasteries in Mount Athos.



*NEWS from the Richmond Diocese of
the Church of the Genuine Orthodox
Christians of Greece*

NAMING OF A BABY

ON Saturday, 23rd September, **Priestmonk Sabbas** drove down to Basingstoke to name the newborn daughter of **Stefanos and Aspasia Deskos** on her eighth day at their home. She was named **Joanna** after **Saint John the Baptist** and will keep her name day on the feast of his Synaxis, the day after Holy Theophany. May she be deemed worthy of Holy Baptism in due course and ever hold fast to the Faith.

**FOX CORNER COMMUNITY WILDLIFE AREA
ASSOCIATION**

ON Saturday, 21st October, the FCCWAA held the Opening of their new broadwalk and dipping pond by Pirbright's Borough and County Councillor **Keith Witham**, and as a neighbouring charity they kindly invited us to attend. It being at 4 p.m. on a Saturday, Fr Niphon, preparing for his catechesis talk, was unable to go, and Fr Sabbas was readying the church for the Sunday services, and so **Fr Thomas** volunteered to represent our Brotherhood there. The whole project had cost £30K. Sadly for the organisers, after a beautiful sunny morning, that after-

noon we had pouring rain, but it seems that events went ahead and the enthusiasm of the stalwarts there was not diminished.

PRESENTATION IN CHURCH

ON Sunday, 9th/22nd October, the feast day of the icon of the Mother of God, “Assuage my Sorrows,” at the end of the Divine Liturgy, **Elena Matthews** of Newbury, a trustee and director of our charity trust, made a presentation to **Father Deacon Ioan Turcu** of a new set of vestments, which had been sewn by the sisters of the **Convent of the Holy Angels** in Afidnai, Attica. Elena had initiated the raising of funds for this gift, which was given as an ordination present from her and her contributors. The sisters in Afidnai cleverly arranged for a suitable “mule” to bring the vestments to Brookwood the previous week.

VISITORS

ON Saturday, 30th September, **Surrey Churches Preservation Trust**, led by **Sam Osmond**, visited the Brotherhood. The group were given a tour of the church lasting about an hour, which included a questions and answers section. Then they visited the exhibition room, and after that refreshments were laid on for them in the main hall of the Old Mortuary. As the weather was beautiful, many of the people had their tea and refreshments sitting on the benches in the garden.

ON Friday, 6th October, **Hieromonk Bartholomew** of the **Patriarchal Stavropegic Monastery of Saint John the Baptist, in Tolleshunt Knights, Essex**, visited us. He arrived just as our Liturgy ended on that day and, while we prepared breakfast, Fr Niphon showed him the church. He then joined us and our parishioners at our breakfast, and later served a memorial service in our cemetery at the grave of Christopher Grierson, before leaving for Birmingham, where, the next day, he was going to participate in an ordination service.

THE novice, **Sr Hilda**, who recently joined the **Convent of Saint Philothei in Sweden**, visited England from 11th to 17th October, and was kindly given hospitality at the home of **Pat-**

rick and Rima Lewis in Aldershot. During her stay here she was able to meet and talk with **Archimandrite Daniel**, who had been her priest when formerly she lived in Singapore. On the day before she returned to Sweden, she and Rima spent the day cleaning the church and old mortuary, and preparing a delicious vegan meal for our supper.

ON 20th October, **Laura Kulisic** from the **Guildford Halo Project** brought a number of students with learning disabilities to visit Saint Edward’s Church. Laura brought a similar group last year.



PRACTICAL TIP

THIS one was “inspired” by something we experienced this week, travelling along the Mychett Place Road, just beyond Pirbright, we had to join a long line of very slowly moving cars. Gradually the line got shorter and at the end of it we found the cause of the hold-up: three cyclists were travelling together along this winding road, two men and a woman. The men were cycling in single file, but the woman was doing so alongside one of the men and talking to him - poor man! Hence the hold-up. So through their lack of consideration, about a dozen other road users were inconvenienced. Always remember to be considerate to others. I notice too that it is not only the people “out there” who are inconsiderate to others but **we are as well**, to one another and to others. One such incidence I noted recently is that our parishioners often come to church and park along Saint Cyprian’s Avenue or Saint Chad’s. This is acceptable when the Brotherhood enclosure is already full, but often it is also done by people coming to weekday services, when there would be more than enough room within the Brotherhood enclosure. Remember the main cemetery avenues are for the use of many other people. Maybe you will park near a grave that someone disabled is then unable to access, or works machinery may be needing to pass you with little room. So, if at all possible, and of course it is often impossible on Sundays and Great Feasts, park within the Brotherhood enclosure. Show consideration in this and in all things.