



New Ordinations &
Parishes

2017 ANNUAL ROCOR WESTERN RITE CONFERENCE & RETREAT

October 9th - 12th

St. John of Shanghai

ICONOGRAPHY

THE WONDERWORKER

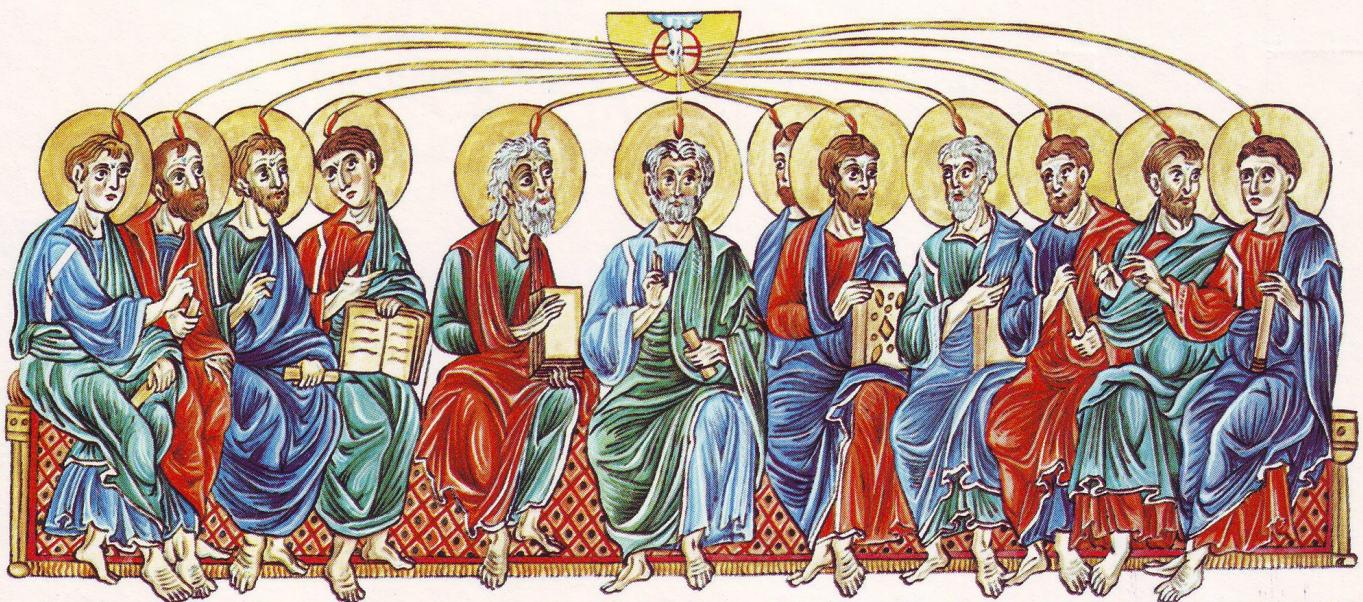
The Official Newsletter of the Western Rite Communities of the Russian Orthodox Church Outside Russia



But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

(John 14:26)

Dies Pentecostes & adventus Spiritus Sancti super discipulos



Medieval Illustration of Pentecost (Circa 12th Century)





**The Very Rev. Archpriest Mark
Rowe**
Dean of the ROCOR Western Rite
Communities



From the Dean's Desk

“For I am the Lord your God; ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy...” (Lev 11-44)

As we change seasons across the country, the Feast of Pentecost is one of the great Church Feasts that signifies the advent of summer. In the estimation of many, Pentecost is the third most important Feast of the Church, and the accounts of Pentecost in Scripture are exciting to all. The fullness of the Church and her grace are manifested to all, and the Church takes on a new vibrancy and vision.

The promise of Christ of the gift of the Holy Spirit and the significance of Pentecost are paramount to us as Orthodox Christians. The Holy Spirit was given to the Church, to lead the Church into all truth (John 16:13). The same Church was also built by Christ Himself, and the Apostles were emboldened when Christ said that the gates of Hell would never prevail against His Church (Mt 18:16). We should be emboldened and energized as well here and now in 2017 when we see the work of the Holy Spirit in the Western Rite Communities as we continue to grow in grace and in numbers.

In these troublesome times, many have asked, ‘Does the Church need a new Pentecost?’ The answer is a resounding ‘No.’ The Church does not need a new Pentecost, but for us to stir up the grace we have been given and put it to work for the building of the Kingdom. The gift of the Holy Spirit is first and foremost for our sanctification, both individually, and as a Church. Both the Old and New Testaments speak to this sanctification:

“For I am the Lord your God; ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy...” (Lev 11-44)

“But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, be ye holy; for I am holy...” (1 Peter 1:15-16)

Bishop Thomas of the Antiochian Archdiocese, in his commencement address last week at St Tikhon’s Seminary, admonished the new seminary graduates with the following words from St Gregory the Theologian, which would well serve those of us who are clergymen; “One must be purified before purifying others, be instructed before instructing, become light in order to enlighten, draw near to God before approaching others, be sanctified in order to sanctify” (Oration 2, 71).

As we rejoice in the new growth in the ranks of the clergy as well as in the parishes, may we all seek further sanctification in our lives and ministries. We cannot give what we do not have. We are all in need of further working on our spiritual life so as to better serve Christ and His Church, as well as our journey toward theosis.

“For I am the Lord your God; ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy...” (Lev 11-44)



**The Very Rev. Archpriest Mark
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Communities

"Porque yo soy Jehová vuestro Dios; Vosotros mismos os santificaréis, y seréis santos; Porque yo soy santo ... "(Lev. 11-44)

A medida que cambiamos las estaciones en todo el país, la Fiesta de Pentecostés es una de las grandes Fiestas de la Iglesia que significa el advenimiento del verano. En la estimación de muchos, Pentecostés es la tercera Fiesta más importante de la Iglesia, después de Natividad y Pascua. A menudo se llama "el cumpleaños de la Iglesia", y los relatos de Pentecostés en las Escrituras son emocionantes para todos. La plenitud de la Iglesia y su gracia se manifiestan a todos, y la Iglesia adquiere una nueva vitalidad y visión.

La promesa de Cristo del don del Espíritu Santo y la importancia de Pentecostés son fundamentales para nosotros como cristianos ortodoxos. El Espíritu Santo fue dado a la Iglesia, para llevar a la Iglesia a toda verdad (Juan 16:13). La misma Iglesia también fue construida por Cristo mismo, y los Apóstoles se envalentonaron cuando Cristo dijo que las puertas del Infierno

nunca prevalecerían contra Su Iglesia (Mt 18:16). Debemos ser envalentonados y energizados también aquí y ahora en 2017 cuando veamos la obra del Espíritu Santo en las Comunidades de Rito Occidental mientras continuamos creciendo en gracia y en número. En estos tiempos difíciles, muchos han preguntado: "¿Necesita la Iglesia un nuevo Pentecostés?" La respuesta es un rotundo "No". La Iglesia no necesita un nuevo Pentecostés, sino para despertar la gracia que nos ha sido dada y Ponerlo a trabajar para la construcción del Reino. El don del Espíritu Santo es ante todo para nuestra santificación, tanto individualmente como como Iglesia. Tanto el Antiguo como el Nuevo Testamento hablan de esta santificación:

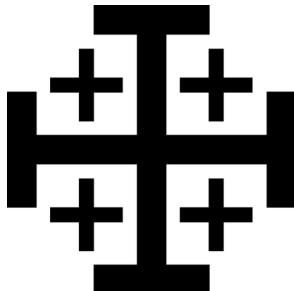
"Porque yo soy Jehová vuestro Dios; Vosotros mismos os santificaréis, y seréis santos; Porque yo soy santo ... "(Lev. 11-44)

"Mas como el que os ha llamado es santo, sed también vosotros santos en toda clase de conversación; Porque está escrito: Sed santos; Porque yo soy santo ... "(1 Pedro 1: 15-16)

El obispo Thomas de la Arquidiócesis de Antioquía, en su discurso de inauguración la semana pasada en el Seminario de San Tijón, amonestó a los nuevos egresados del seminario con las siguientes palabras de San Gregorio el Teólogo, que serviría bien a los que somos clérigos; "Hay que purificarse antes de purificar a otros, ser instruidos antes de instruir, ser luz para iluminar, acercarse a Dios antes de acercarse a otros, ser santificados para santificar" (Oración 2, 71).

A medida que nos regocijamos en el nuevo crecimiento en las filas del clero, así como en las parroquias, que todos podamos buscar una mayor santificación en nuestras vidas y ministerios. No podemos dar lo que no tenemos. Todos necesitamos trabajar más en nuestra vida espiritual para servir mejor a Cristo y Su Iglesia, así como nuestro camino hacia la theosis.

"Porque yo soy Jehová vuestro Dios; Vosotros mismos os santificaréis, y seréis santos; Porque yo soy santo ... "(Lev. 11-44)





Rachel's Corner

The ROCOR Western Rite Communities Pro-Life Page

“Political Involvement,” or Moral Witness?

Part Three in a three-part series

Fr. James Rosselli

To not only permit abortion but to give abortionists a privileged position in society is an indicator of a cultural suicide complex. More than simply unnatural, it is frankly demonic—and the demons seek our destruction, because we are icons of Christ.

The prime directive of any organism is to survive, however, and that goes for societies as well. You can only lead someone into so much danger, however slowly and subtly, until he wakes up to his predicament and fights to survive. This is what is happening with our society at the present moment.

Half a decade ago, the wall around the pro-death establishment seemed impenetrable. The court systems appeared to be functioning as little more than wholly-owned subsidiaries of the Secular Left, nullifying legislation with one hand while creating their own with the other. Both the White House and the Legislative Branch were firmly in the grasp of the pro-death movement.

Death, indeed, was rampant: unparalleled national debt, the uncontrolled influx of potential terrorists and actual violent criminals, the explosive increase in opiate and opioid abuse and incredible levels of violence and suicide among our young people; not to mention a national escape into psychotic fantasies of “gender

identity,” celebrated and promoted throughout our scholastic and media establishments. Our country was, to coin a phrase, teetering on the edge of extinction.

Then a funny thing happened: the national attitude changed. Seemingly overnight, a great uprising of the spirit of Life rose up in the face of the spirit of death, and stopped it in its tracks. Abortion businesses stopped expanding. Abortion “clinics,” their slipshod methods dismissed by the authorities, their victims ignored by the media, suddenly burst into public view in all their ugliness. The public mind recoiled, and the abortion industry, used to standing comfortably above the law, its pretenses to some moral “high ground” used as excuses for abomination for fifty years, began to collapse. Their abattoirs, one after another, shut down all across the country. Their protectors, from judges to senators and representatives, to state legislators to city and county councils, pulled back from them as politicians were defeated in elections and judges came under public scrutiny.

A mighty wave of indignation rolled over the nation in 2014, with virtually every newly- elected candidate being pro-life. In 2016, a baby Christian real-estate developer and his outspokenly pro-life Christian running mate, a serving governor, gained the White House--in which weekly prayer meetings began to be held and from which pro-life Christian believers began to be appointed to office.

Satan raged. His servants began a massive counterattack. A foreign-born Communist billionaire began to fund domestic terrorist groups like “Antifa” and “Black Lives Matter,” both of which strenuously deny belief in violence, but whose members are constantly involved in it. The “education” establishment began promoting infantile (I mean actually infantile, with crying sessions, crayons, comfort-pillows etc.) demonstrations against the horrible new regime that believed in the sanctity and high dignity of their lives. The Media became unhinged, their panicked stridency ruining such credibility as they had left.

The purveyors of death and cultural / national suicide saw their world collapsing, and it seemed that none of the old tricks were working, anymore. The nation they had hypnotized was waking up. What did it? Actually, the “what” is a “Who.” The Holy Spirit did it.

Intimidated by a demonic onslaught that began in the 1950’s that raged through America, spiritually collapsing its historic “main-line” Protestant churches, Christians of all stripes had just about concluded that nobody was interested in what they had to say. They began to take on the coloration of the secular world, hoping that, if nothing else, at least they could keep the doors open. It didn’t work. The more worldly they became, the more deserted became their buildings. They fell farther and farther, from rebellion into heresy into apostasy into abomination. At each stage their “supporters,” repelled by even such vestigial traces of Christ as remained, their intelligence insulted by the absurd “interpretations” of Scripture aimed at pleasing them, left.

On the surface, it seemed to be all over. Piece by piece, the American religious tradition was smothered. Prayer was torn from schools and students were penalized for even mentioning the word, “God.” Monuments with Crosses on them were uprooted from public property and artwork depicting the Ten Commandments was removed from courtrooms. Churches had their tax exemptions threatened for making non-partisan voter guides available. On the surface, the game appeared to be lost. The new civil religion, powered by human sacrifice and gaining speed as it rolled the country downhill from degradation to degradation, appeared to have won.

Beneath the surface, however, was the simmering of the prayers of the faithful. From time to time the simmering would come to a boil: the Cursillo movement of the 1960's, the Charismatic Renewal of the 1970's, the Men of Integrity and Women's Aglow movements of the '80's. These appeared to flower and fade, but in reality they flowered and bore fruit: Operation Rescue, Liberty Counsel, the Alliance Defending Freedom, the American Center for Law and Justice and all the dozens—and then scores—and then hundreds—of national, state and local right-to-life organizations that took root across the land and grew.

There was a quiet, barely discernible rumbling in the ground. Something was going to happen, something new, that didn't follow expected patterns.

The rumbling became a roar in 1987, when the Antiochian Orthodox Christian Archdiocese received over two thousand former members of Campus Crusade for Christ into Holy Orthodoxy.

The Ancient Church, battered into seclusion by centuries of oppression, woke up—and her stirring shook the heavens and the earth. Following on the heels of the reception of the Campus Crusaders was the revitalization of Antioch's Western Rite Vicariate. An impressive publishing outreach—including a connection to Thomas Nelson Publishing through former-editor Father Peter Gillquist, flourished.

In 1977, a handful of women started a woman-to-woman ministry called Zoe for Life. It was the only organized "right-to-life" ministry in Orthodoxy, and it remained very quiet, very much in the background—and very effective. In the background no more, they opened Zoe House in Ohio last year. It was blessed by five bishops. They have since opened a new chapter, and show every promise of growing.

By the same token, Orthodox Christians for Life, founded in 1986 and struggling ever since, has "suddenly" come into its own.

In 1990, renowned scholar Hans (now Father Hans) Jacobse became Orthodox, as did Lutheran Theologian Jaroslav Pelikan in 1998. In the meantime, scores of Continuing Anglicans investigated and finally entered Orthodoxy, both Eastern and Western. These were joined by many Evangelical Christians who, taken with the richness of the Ancient Church, realized they had found the real "Bible Church" inside her doors.

In 2010, just three years after ROCOR's reunion with her parent Church, her minuscule Western Rite presence added almost a dozen new parishes. It was over a dozen by the following year, and the ROCOR Western Rite Communities, under the direct protection of First Hierarch, Metropolitan +HILARION, have better than doubled in strength since then.

These are not isolated instances. Year after year, a steady stream of converts enters Orthodoxy as the Holy Spirit leads a fragmented Christendom back home. The result is a spiritual revival which has, without many of them even realizing it, driven the forces of morality and sanity, in fairly short order, to a point of coherence they have not enjoyed for fifty years.

The American revival has touched Europe, whose people are likewise awakening to the "politically correct" nightmare in which they have been trapped for decades. It is no accident that this coincides with the

awakened witness of the Church of the Faith First Given, the living and unbroken continuation of the Church of the Lord and His Apostles, the great missionary engine that carried the Gospel to the ends of the known world. That's because it isn't coincidence. The Power of God backs up witness to Christ, and that Power supports the works of even the unwitting who are involved in good and worthy things.

After his rise to stardom in *Dog Day Afternoon*, Al Pacino was asked by an interviewer to explain his sudden, overnight success. He answered, "I stuck around for the first twenty years." If he had thereupon stopped working at his craft, he would have again become an unknown.

By the same token, for decades the Lord has been working through people who love Him until the time came for His Ancient Church to once again take its place. From a collection of ethnic enclaves in a "diaspora," Orthodoxy is returning to being the vital force, the welcoming Presence of Christ that "turned the world upside down." (Acts 17: 6b)

It is time to turn the world upside-down, again. We must not lose our voice. We must not fail to confront the evils of the society the Lord has given us as His witness to them. We must not fear to be outspoken about a life of virtue for fear of "seeming political." And we should particularly not be afraid to "go out into the highways and hedges and compel them to come in," that the Lord's House may be full. (cf. Lk 14: 23).

Father James is Rector of St. Joseph of Arimathea Orthodox Church and House of Prayer in La Porte, Indiana.

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spotlight on the saints



This edition we bring to you another new section- ***Spotlight on the Saints***

Our focus will be on St Genevieve of Paris and St Aidan of Lindisfarne, the Patron Saints of our newest two missions:

St Genevieve of Paris - Saint Louis, Missouri

St Aidan of Lindisfarne- Nashville, TN

St Genevieve of Paris (c. 422) Feast-day January 16

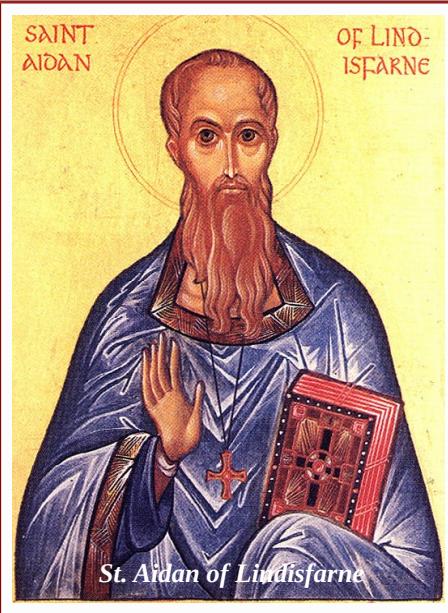
Saint Genevieve was born of wealthy parents in Gaul (modern France) in the village of Nanterre, near Paris, around 422. Her father's name was Severus, and her mother was called Gerontia. According to the custom of the time, she often tended her father's flocks on Mt. Valerien.

When she was about seven years old, Saint Germanus of Auxerre (July 31) noticed her as he was passing through Nanterre. The bishop kissed her on the head and told her parents that she would become great in the sight of God, and would lead many to salvation. After Genevieve told him that she wished to dedicate herself to Christ, he gave her a brass medal with the image of the Cross upon it. She promised to wear it around her neck, and to avoid wearing any other ornaments around her neck or on her fingers. When it was reported that Attila the Hun was approaching Paris, Genevieve and the other nuns prayed and fasted, entreating God to spare the city. Suddenly, the barbarians turned away from Paris and went off in another direction. Years later, when she was fifteen, Genevieve was taken to Paris to enter the monastic life. Through fasting, vigil and prayer, she progressed in monasticism, and received from God the gifts of clairvoyance and of working miracles. Gradually, the people of Paris and the surrounding area regarded Genevieve as a holy vessel (2 Tim. 2:21).

Saint Genevieve considered the Saturday night Vigil service to be very important, since it symbolizes how our whole life should be. ***"We must keep vigil in prayer and fasting so that the Lord will find us ready when He comes,"*** she said. She was on her way to church with her nuns one stormy Saturday night when the wind blew out her lantern. The nuns could not find their way without a light, since it was dark and stormy, and the road was rough and muddy. Saint Genevieve made the Sign of the Cross over the lantern, and the candle within was lit with a bright flame. In this manner they were able to make their way to the church for the service.

There is a tradition that the church which Saint Genevieve suggested that King Clovis build in honor of Saints Peter and Paul became her own resting place when she fell asleep in the Lord around 512 at the age of eighty-nine. Her holy relics were later transferred to the church of Saint Etienne du Mont in Paris. Most of her relics, and those of other saints, were destroyed during the French Revolution.

In the Middle Ages, Saint Genevieve was regarded as the patron saint of wine makers.



St Aidan of Lindisfarne (c. 651) Feast day September 13

Saint Aidan, a steadfast defender of Celtic practices against the imposition of Roman usage, was born in Ireland (then called Scotland) in the seventh century. As a monk of the monastery founded by Saint Columba (June 9) on the island of Iona, he was known for his strict asceticism.

When the holy King Oswald of Northumbria (August 5) wanted to convert his people to Christianity, he turned to the Celtic monks of Iona, rather than the Roman clergy at Canterbury. The first bishop sent to lead the mission proved unsuitable, for he alienated many people by his harshness, and he blamed the hostile disposition of the English for his failure. Saint Aidan said that the bishop was to blame, and not the English. Instead of being too severe with an ignorant people, he should have fed them with milk rather than solid food (I Cor. 3:2). The bishop was recalled, and an ideal candidate was found to replace him.

Saint Aidan was consecrated bishop and sent to Northumbria to take charge of the mission. King Oswald gave him the island of Lindisfarne near the royal residence of Bamburgh for his episcopal See. Saint Aidan also founded the famous monastery on Lindisfarne in 635.

Saint Bede (*May 27*), in his *ECCLESIASTICAL HISTORY OF THE ENGLISH PEOPLE* praises Aidan for his humility and piety, recommending him as a model for other bishops and priests to follow. He was not attached to the things of this world, nor did he seek earthly treasures. Whenever he received gifts from the king or from rich men, he distributed them to the poor. On Wednesdays and Fridays he would fast from all food until the Ninth Hour (about 3 P.M.), except during the paschal season.

From Lindisfarne, Saint Aidan traveled all over Northumbria, visiting his flock and establishing missions. Saint Oswald, who knew Gaelic from the time he and his family were exiled to Iona, acted as an interpreter for Bishop Aidan, who did not speak English. Thus, the king played an active role in the conversion of his people.

One year, after attending the services of Pascha, King Oswald sat down to a meal with Bishop Aidan. Just as the bishop was about to bless the food, a servant came in and informed the king that a great number of needy folk were outside begging for alms. The king ordered that his own food be served to the poor on silver platters, and that the silver serving dishes be broken up and distributed to them. There is a charming illustration of this incident in the thirteenth century Berthold Missal in New York's Pierpont Morgan Library (Morgan MS 710, fol. 101v). Aidan, deeply moved by Saint Oswald's charity, took him by the right hand and said, "May this hand never perish." According to Tradition, Saint Oswald's hand remained incorrupt for centuries after his death. Saint Bede says that the hand was kept in the church of Saint Peter at Bamburgh, where it was venerated by all. The present location of the hand, if it still survives, is not known.

Saint Oswald was killed in battle against the superior forces of King Penda on August 5, 642 at a place called Maserfield. He was only thirty-eight years old. Saint Aidan was deeply grieved by the king's death, but his successor Saint Oswin (August 20) was also very dear to him.

King Oswin once gave Saint Aidan a horse and a cart for his journeys (the bishop usually traveled on foot). Soon after this, Bishop Aidan met a beggar and gave him the horse and cart. The king heard of this and was disturbed by it. He asked Saint Aidan why he had given the royal gift away when there were ordinary horses in the stables which were more suitable for a beggar. Aidan rebuked him, asking if the king regarded the foal of a mare more highly than the Son of God. At first, he did not understand. Then he fell at the bishop's feet, weeping tears of repentance. Asking for forgiveness, Oswin promised never again to judge Saint Aidan's charitable deeds.

Saint Aidan raised the king to his feet, declaring that he had never seen a king who was so humble. He prophesied that Oswin would soon depart from this life, since the people did not deserve such a ruler. His prophecy was soon fulfilled, for Saint Oswin was murdered at Gilling on August 20, 651. Saint Aidan departed to the Lord on August 31, less than two weeks later. He died at Bamburgh, by the west wall of the church. The beam on which he was leaning to support himself still survives, even though the church was twice destroyed by fire. The beam may still be seen in the ceiling of the present church, above the baptismal font.

On the day Saint Aidan died, Saint Cuthbert (March 20) was a young man tending his master's sheep. Looking up, Cuthbert saw a vision of angels bearing someone's soul to heaven in a sphere of fire. Later, he learned that Bishop Aidan had died at the very hour that he had seen the vision.*aidan*

At first, the holy bishop Aidan was buried at Lindisfarne on the right side of the altar in the church of Saint Peter. In 664 the Synod of Whitby declared that all the churches of Britain must follow Roman practices, and that Celtic customs were to be suppressed. Saint Colman (February 18), the third Bishop of Lindisfarne, was unable to accept this decision. Therefore, he decided to retire to Iona, taking the bones of Saint Aidan with him. Celtic customs survived on Iona until the eighth century.

(*Saint's lives used (with permission) from www.oca.org*)

**“May you be strengthened with all power,
according to his glorious might, for all
endurance and patience with joy, giving thanks
to the Father, who has qualified you to share in
the inheritance of the saints in light. He has
delivered us from the domain of darkness and
transferred us to the kingdom of his beloved
Son.”**

Colossians 1:11-13



THE ICON CORNER



A Discourse in Iconography

By St. John of Shanghai & San Francisco

Iconography began on the day our Lord Jesus Christ pressed a cloth to His face and imprinted His divine-human image thereon. According to tradition, Luke the Evangelist painted the image of the Mother of God; and, also according to tradition, there still exist today many Icons which were painted by him. An artist, he painted not only the first Icons of the Mother of God, but also those of the holy Apostles Peter and Paul and, possibly, others which have not come down to us.



St. John of Shanghai & San Francisco

Thus did Iconography begin. Then it came to a halt for a time. Christianity was cruelly persecuted: all that was reminiscent of Christ was destroyed and subjected to ridicule. Thus, during the course of the persecutions, Iconography did not develop, but Christians attempted to express in symbols what they wished to convey. Christ was portrayed as the Good Shepherd, and also in the guise of various personalities from pagan mythology. He was also depicted in the form of a vine, an image hearkening back to the Lord's words: "I am the true Vine.... ye are the branches" (St. John 15:1, 5). It was also accepted practice to depict Christ in the form of a fish, because if one writes in Greek "Jesus Christ, Son of God, Savior" (*Iesous Christos, Theou Hios, Zoter*) and then groups together the first letter of each word, one discovers that one has written the Greek word *Ichthys*, "fish." And so, Christians depicted a fish, thereby calling to mind these words which were known to those who believed in the Savior. This also became known to the pagans, and consequently the image of the fish was also held suspect.

When, following the victory of Emperor Constantine the Great over Maxentius, freedom was given to Christians, Christianity quickly transformed the Roman Empire and replaced paganism. Then Iconography flourished with full force. We already see directives concerning Iconography at the first ecumenical councils. In some church hymns, which today are still frequently used, mention is also made of Iconography.

Now what are Icons? Icons are precisely the union between painting and those symbols and works of art which replaced Icons during the time of persecution. The Icon is not simply a representation, a portrait. In later times only has the bodily been represented, but an Icon is still supposed to remind people of the spiritual aspect of the person depicted.

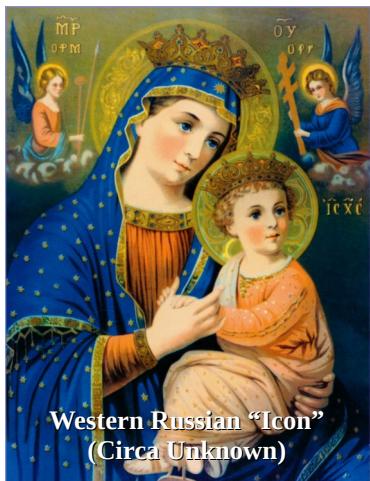
Christianity is the inspiration of the world. Christ founded His Church in order to inspire, to transfigure the world, to cleanse it from sin and bring it to that state in which it will exist in the age to come. Christianity was founded upon the earth and operates upon the earth, but it reaches to Heaven in its structure; Christianity is that bridge and ladder whereby men ascend from the earthly Church to the Heavenly. Therefore, a simple representation which recalls the earthly characteristics of some face is not an Icon. Even an accurate depiction, in the sense of physical build, still signifies nothing. A person may be very beautiful externally, yet at the same time be very evil. On the other hand, he may be ugly, and at the same time a

model of righteousness. Thus, we see that an Icon must indeed depict that which we see with our eyes, preserving the characteristics of the body's form, for in this world the soul acts through the body; yet at the same time it must point towards the inner, spiritual essence. The task of the Iconographer is precisely to render, as far as possible and to as great an extent as possible, those spiritual qualities whereby the person depicted acquired the Kingdom of Heaven, whereby he won an imperishable crown from the Lord, for the Church's true significance is the salvation of man's soul. That which is on the earth perishes when we bring the body to the grave; but the soul passes on to another place. When the world comes to an end, consumed by fire, there will be a new earth and a new Heaven, as the Apostle John the Theologian says, for with the eyes of his soul he already foresaw the New Jerusalem, so clearly described in his sacred Revelation. The Lord came to prepare the whole world for this spiritual rebirth. To prepare oneself for this new Kingdom, one must uproot from within oneself those seeds of sin which entered mankind with our ancestors' fall into sin, distorting our pristine, grace-endowed nature; and one must plant within oneself those virtues which they lost in the fall. The Christian's goal is to change daily, to improve daily, and it is of this that our Icons speak.

In calling to mind the saints and their struggles, an Icon does not simply represent the saint as he appeared upon the earth. No, the Icon depicts his inner spiritual struggle; it portrays how he attained to that state where he is now considered an angel on earth, a heavenly man. This is precisely the manner in which the Mother of God and Jesus Christ are portrayed. Icons should depict that transcendent sanctity which permeated the saints. The Lord Jesus Christ is the union of all that is human and all that is divine; and when depicted in an Icon, the Savior must be painted so that we sense that He is a man, a real man, yet at the same time something more exalted than a man, that we not simply approach Him as we approach a visitor or an acquaintance. No, we should feel that He is One Who is close to us, our Lord Who is merciful to us, and at the same time an awe-inspiring Judge Who wants us to follow Him and wishes to lead us to the Kingdom of Heaven. Therefore, we must not turn away to one side or the other. We should not depict only the spiritual aspect of the saint, completely disregarding how he looked while alive on earth. This would also be an extreme. All saints should be depicted so as to convey their individual characteristics as much as possible—soldiers should be portrayed arrayed for battle; holy hierarchs in their episcopal vestments... It is incorrect to depict bishops of the first centuries vested in the *sakkos*, for at that time bishops wore the *phelonion*, not the *sakkas*, and yet this is not such a great error, for it is far better to make a mistake in what is physical than in what is spiritual, to ignore, as it were, the spiritual aspect.

However, it is far worse when everything is correct in the physical, bodily sense, but the saint appears as an ordinary man, as if he had been photographed, completely devoid of the spiritual. When this is the case, the depiction cannot be considered an Icon. Sometimes much attention is spent on making the Icon beautiful. If this is not detrimental to the spirituality of the Icon, it is good, but if the beauty distracts our vision to such an extent that we forget what is most important—that one must save one's soul, must raise one's soul to the heights of Heaven,—the beauty of the depiction is already detrimental. It cannot be considered an Icon, but merely a painting. It may be very beautiful, but it is not an Icon. An Icon is an image which leads us to a holy, God-pleasing person, or raises us up to Heaven, or evokes a feeling of repentance, of compunction, of prayer, a feeling that one must bow down before this image. The value of an Icon lies in the fact that, when we approach it, we want to pray before it with reverence. If the image elicits this feeling, it is an Icon.

This is what our Iconographers were zealous about—those ancient Iconographers of the time before the conversion of Russia, of whom there were many, and our Russian Iconographers, too, beginning with the Venerable Alypius of the Kiev Caves, who painted a number of Icons of the Mother of God, some of which still survive. These wondrous Icons, which continued the Byzantine tradition of the painting of Icons which inspire compunction, were not necessarily painted in dark colors; frequently they were done in bright hues; but these colors evoked a desire to pray before such Icons. The holy hierarch Peter, a native of Galicia who later became Metropolitan of Kiev and All Russia, painted Icons, some of which were until recently to be found in the Cathedral of the Dormition in Moscow. An entire school of Iconography was established in Novgorod under the direction of the holy hierarch Alexis of Novgorod, a whole series of whose Icons have been preserved. The Venerable Andrew Rublev painted an Icon of the Holy Trinity which is now famous not only in the Christian world, but throughout the half-Christian world as well.



Western Russian "Icon"
(Circa Unknown)

Unfortunately, this Orthodox movement as a whole started to collapse when Russia began to be infiltrated by Western influence. In certain respects, Russia's acquaintance with the European West was very beneficial. Many technical sciences and much other useful knowledge came from the West. We know that Christianity has never had any aversion to knowledge of that which originates outside itself. Basil the Great, Gregory the Theologian and John Chrysostom studied in pagan universities, and many writers, among whom were our spiritual authors and many of the best theologians, were well acquainted with pagan writers. The Apostle Paul himself cited quotations from pagan poets even in the Holy Scriptures. Nevertheless, not all that was Western was good for Russia. It also wrought horrible moral damage at that time, for the Russians began to accept, along with useful knowledge, that which was alien to our Orthodox way of life, to our Orthodox faith. The educated portion of society soon sundered themselves from the life of the people and from the Orthodox Church, in which all was regulated by ecclesiastical norms. Later, alien influence touched Iconography as well. Images of the Western type began to appear, perhaps beautiful from an artistic point of view, but completely lacking in sanctity, beautiful in the sense of earthly beauty, but even scandalous at times, and devoid of spirituality. Such were not Icons. They were distortions of Icons, exhibiting a lack of comprehension of what an Icon actually is.

The purpose of this article is, first of all, to promote an understanding of the true Icon, and secondly, to cultivate a love for the Icon and the desire that our churches and our homes be adorned with genuine Icons and not with Western paintings which tell us nothing about righteousness or sanctity, but are merely pleasant to look upon. Of course, there are Icons painted correctly in the Iconographic sense, but yet very crudely executed. One can paint quite correctly in the theoretical sense and at the same time quite poorly from a practical standpoint. This does not mean that, from the principle of Iconography itself, these Icons are bad. On the other hand, it happens that one can paint beautifully, yet completely ignore the rules of Iconography. Both such approaches are harmful. One must strive to paint Icons well in principle, method and execution. This is why we oppose certain people and their attempts to paint our churches, for they have the wrong approach, the wrong point of view. They may paint well, perhaps; but when the point of view is incorrect, when the direction is wrong, no matter how well the locomotive runs, it nonetheless slips off the track and is derailed. This is precisely what happens to those who execute their work technically and correctly, yet due to an incorrect approach and an incorrect point of view, they travel the wrong path.

The ROCOR Western Rite Communities of the United Kingdom

St. Alban's Shrine Pilgrimage 2017

On Saturday 13th May, a number of Western Rite Orthodox pilgrims, including Priest Thomas Cook and Subdeacon Silouan Leon, joined a pilgrimage to the Shrine of Saint Alban, organised by the ROCOR Diocese in the UK. The pilgrimage was led by His Grace Bishop Irenei of Sacramento, who was making a visit to the Diocese, accompanied by the miraculous myrrh-streaming Iveron icon from Hawaii.



The Tomb of St. Alban
Feast Day is 22 June.

Saint Alban's Shrine is located in Saint Alban's Cathedral, about 20 miles north of London. The Shrine is an impressive structure, consisting of a fourteenth century marble base supporting a modern red and gold canopy. A relic of the Saint is usually housed within the Shrine, but this had been taken out for veneration on the day – a most rare event. The canopy of the Shrine is embroidered with English wildflowers commemorating the description of Saint Alban as ascending a hill "adorned with wild flowers of every kind" on the day of his martyrdom.

Saint Alban is believed to have been a Romano-British citizen of the third century, living in the Roman city of Verulamium, close by the present Cathedral. During a time of particularly violent persecution against the Christian faith, Saint Alban gave shelter to a stranger fleeing from persecution. The man turned out to be a Christian priest and this priest's faith and courage impressed Saint Alban so much that he asked to be taught

more about Christianity and soon became a Christian. Before long the authorities came to arrest the fugitive priest but Saint Alban, inspired by his new-found faith, exchanged clothes with the priest, allowing him to escape and thereby to carry on ministering to his flock. Saint Alban was arrested and brought before the city magistrate, but refused to sacrifice to the emperor and the Roman gods. When asked to identify himself he declared: "I am called Alban and I worship and adore the true and living God, who created all things." The magistrate ordered that Saint Alban should receive the punishment due to the priest: however, on the way to his execution, the bridge leading to the execution site had become so crowded that it was impossible for Saint Alban to pass over it. Saint Alban lifted his eyes up in prayer and the river dried up, allowing him to pass over

to the other side. On seeing this, the executioner laid down his sword and refused to perform the execution, whereupon both he and Saint Alban were martyred. Saint Alban was probably buried in the Roman cemetery now located by modern archaeological digs to the south of the present Cathedral. He is honoured as the first British martyr, the protomartyr, and his grave on the hillside quickly became a place of pilgrimage.

The morning of the pilgrimage began with a Divine Liturgy in the Lady Chapel, during which around 100 pilgrims were present. After a short break for lunch, there was a Moleben next to the Shrine, attended by around 180 faithful, after which the relics were venerated and pilgrims were anointed with myrrh from the icon.

Before his final blessing, Vladyka Irenei preached a sermon during which he spoke about how Saint Alban's courage should be an example to all of us. Although Christians in the West do not routinely face the same levels of persecution as existed in Saint Alban's time, many Christians in other parts of the world do. And even in the relative comfort of the West, we are still constantly faced with situations in which we must choose to affirm or deny our faith. Often such circumstances are quite subtle, so subterfuge or evasion might seem like tempting options and of little consequence. However, we should always remember the great sacrifices made by Saints such as Alban, whose blood caused the faith to flourish in these lands. Just like Saint Alban, we must not be ashamed or frightened to proclaim our faith in clear and certain terms:



“I am a Christian and I worship and adore the true and living God, who created all things.”

Vladyka also spoke about the power of prayer. Though we so often try to solve life's problems in very worldly ways, nothing worthwhile and lasting can ever be done without prayer. Whenever we pray in faith, especially in such holy places, we will always receive a response, though the response might not always be what we expected.

Archpriest Paul Elliott, the Chancellor of the Diocese, finished off the day by thanking Vladyka for leading the pilgrimage. Father Paul noted that this was the first Diocesan pilgrimage for 40 years and he hoped that it would herald a renaissance in the life of the Church in Great Britain. He pointed out that, as well as connecting us with one of the great Saints of the West, the pilgrimage also connected us with our spiritual forefathers in the Russian Church, including Saint John the Wonderworker, who had always held a special veneration for Saint Alban, having been to the Shrine himself. Once, when Saint John was leaving Europe after a visit, the people who were bidding him farewell were not sure whether they would ever see him again. Vladyka John said to them: “I am leaving you now. I entrust you to the First Martyr of England, St Alban.”

Holy Saint Alban, Protomartyr of Great Britain, pray to God for us! Holy Saint John the Wonderworker, pray to God for us!

St. Mary the Virgin Orthodox Church

Rocor Western Rite UK parishioners of the parish of Saint Mary the Virgin , London after services with Father Thomas Cook.

St. Mary's is a small but growing Western Rite parish based in London, England. God has been blessing the United Kingdom with a resurgence in interest in Orthodox Christianity and a burgeoning desire to return to the pre-Roman Catholic Christianity of the British Isles.



Parish Life



The Newly-Chrismated David Schneider of St. Cuthbert's Orthodox Parish in Pawtucket, RI.

On June 4th, the Feast of Pentecost, we were blessed to receive David Schneider into the Holy Orthodox Church via Chrismation. David is a very talented professional jazz musician.

St. Cuthbert's Orthodox Church is located in Pawtucket, Rhode Island and is headed by Fr. David Kinghorn. We wish to offer a warm welcome to David and wish him the very best in this journey that he has embarked upon!

Lto R: Fr. David Kinghorn, David Schneider, and Subdeacon Richard

Fr. Terrence Johnston Ordained in Sarasota, Florida



Fr Terence Johnston was ordained to the Sacred Priesthood by His Eminence, Metropolitan Hilarion at St Joseph's Orthodox Church, Sarasota Florda.

He is pictured with his wife Mary (Amy) and is the Rector of the new mission of St Aidan of Lindisfarne in Nashville, TN





Above: Fr. Matthieu presented to the Congregation. Right Upper: Ordination. Right Lower: Eucharist at the Altar

Fr. Matthieu Trinque Ordained to the Sacred Priesthood

Father Matthieu Trinque was ordained to the Sacred Priesthood by His Eminence, Metropolitan Hilarion at the Parish of St Joseph, Sarasota Florida.

Father Matthieu was previously attached to Holy Archangels Parish, Waterville, Maine, but will be starting a new assignment in the Pacific Northwest in June.

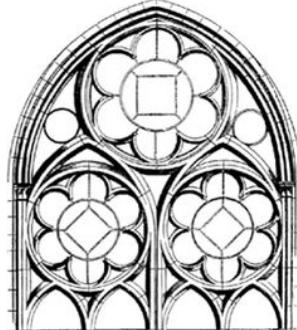


Reader Kevin Kirwan Ordained to the Diaconate

Reader Kevin Kirwan was ordained to the sacred diaconate by his Eminence Metropolitan Hilarion on Friday, April 28, at St. Joseph the Betrothed Orthodox Church in Sarasota, Florida for service at Holy Cross Orthodox Church in Ralston, Nebraska.

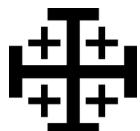
While serving as a Reader at Holy Cross parish, Fr. Deacon Kevin was blessed by Metropolitan Hilarion to enter formation in preparation for ordination to the diaconate. His formation included distance learning classes at Holy Trinity Seminary in Jordanville, New York, along with Reading for Orders under parish rector Fr. Victor Novak who also served as his mentor.

A former Protestant Evangelical and a convert to Orthodox Christianity from Roman Catholicism, Fr. Deacon Kevin is a published author. His book *Finding Genuine Catholicism in the Orthodox East* was published by St. John of Kronstadt Press in 2006. He is assigned to the staff of Holy Cross parish where he serves with Fr. Victor Novak and Subdeacon Michael Choiniere.





Subdeacon Michael with his wife, Mary & His Eminence Metropolitan Hilarion



Michael Hoernschemayer Ordained Subdeacon

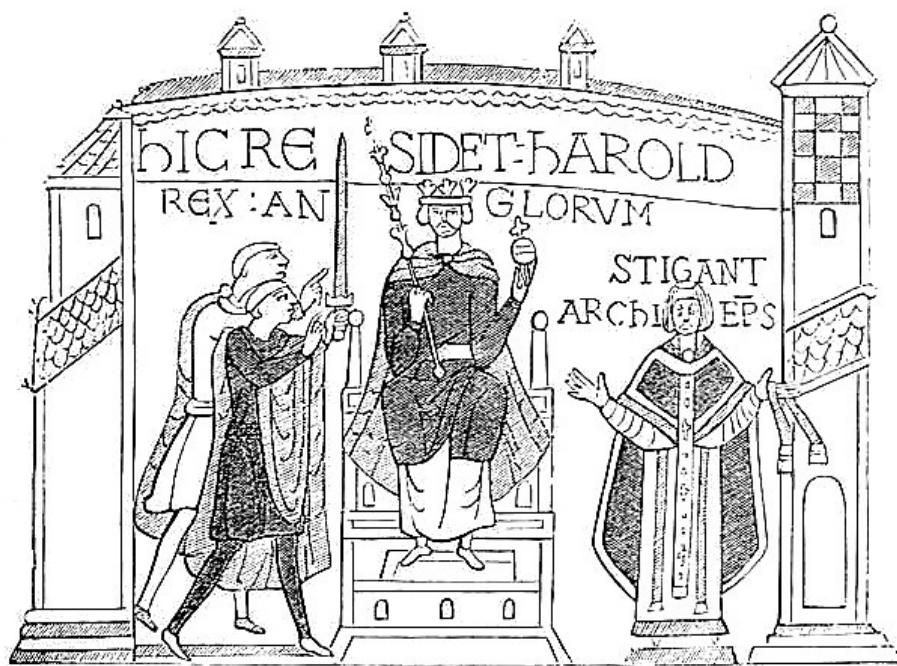
Michael Hoernschemayer was tonsured a Reader then ordained Subdeacon by His Eminence, Metropolitan Hilarion at St Joseph Orthodox Church, Sarasota, Florida. He is pictured with his wife, Mary (Abby).

Subdeacon Michael returns to Saint Louis, Missouri where he will begin St Genevieve of Paris Orthodox Church. They have a worship space right in the heart of historic downtown St Charles, and will be opening the mission for public worship the first week of July.

The Very Rev. Archpriest Mark Rowe is the interim Rector.

THY PRIESTS, O LORD SHALL BE CLOTHED IN
RIGHTEOUSNESS, AND THY SAINTS SHALL
REJOICE WITH JOY ALWAYS, NOW AND EVER
AND UNTO THE AGES OF AGES...

(*From the Vesting Prayers of the Priest)



Coronation of Harold by Archbishop Stigand. Bayeux tapestry.

Four Catechumens Brought Into Holy Orthodoxy at Christ the King

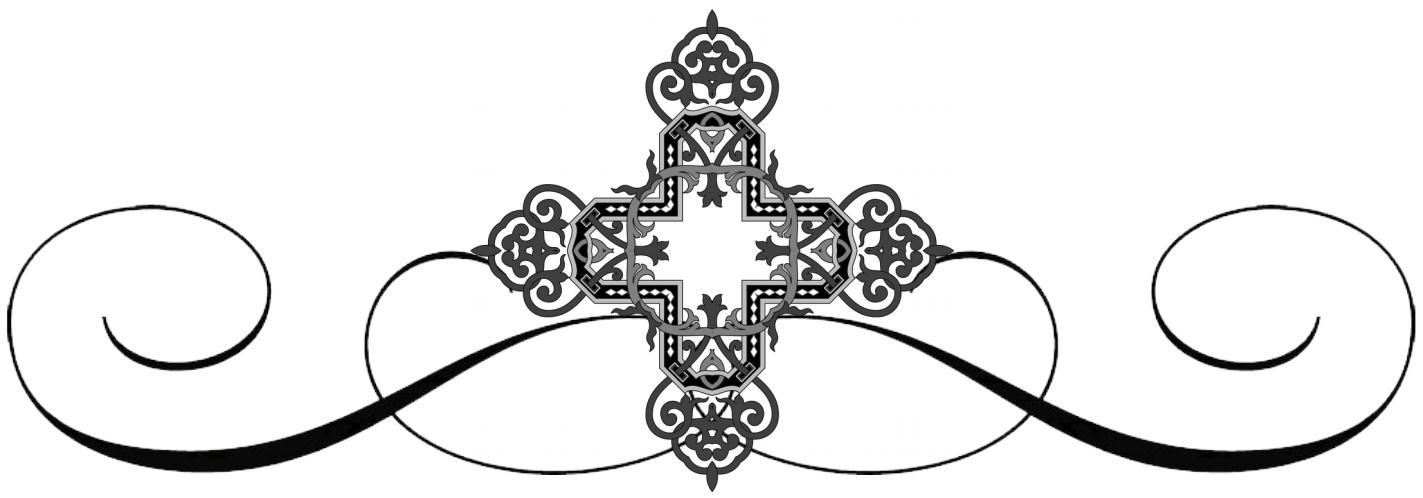
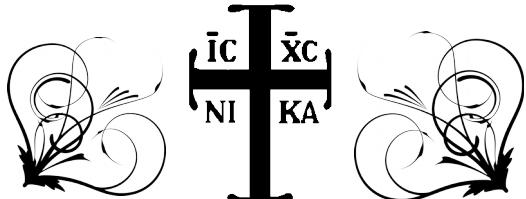
On Pentecost Sunday, June 4th, Catechumens Elyssa Giordano, Timothy Emery, Russell Currie, Gail Heller-Follin were Chrismated into the Holy Orthodox Church by Archpriest Bernard during the 9 am Divine Liturgy. Father preached a message on "Are you a before or after Pentecost Christian?". A delicious Brunch followed the Liturgy in the parish Hall. Each of the newly illumined received an Icon of their Chrismation Saint and a prayer rope.





Chrismations at St. Thomas Orthodox Church!

On the First Sunday after the Ascension St. Thomas Orthodox Church in Mountain Home, Arkansas, celebrated eight Chrismations. Chrismated by Fr. Samuel Seamans were Mrs. Katie (Anastasia of Sirmarne) Wilson, along with three of her children, Aidan (Aidan of Lindesfarne), Orrin (Christopher), and Neva Kate (Agnes). Also Chrismated was Dr. Lance (Luke of Crimea) Lincoln and his wife, Rhonda (Anna), along with their son Koby (Christopher), and Rachel (Maria of Skobtsova)Byrd. Following the Chrismations each person was gifted with a cross and presented with a certificate.



A FRUITFUL EASTER OCTAVE AT HOLY CROSS PARISH

Catechumens Konrad and Jamie Koeppe were baptized into Christ on Saturday night, April 15, during the Easter Vigil at Holy Cross Orthodox Church in Ralston, Nebraska. The parish rector, Fr. Victor Novak said, "It is always a tremendous joy to see adults who had been essentially unchurched enter into the waters of baptism and put on Christ."

On the Octave Day of Pascha, commonly called Low Sunday, Weston James Frederick Jr., was baptized into Christ, and Jennifer Jones was received into the catechumenate. Weston Jr. is the newborn son of parishioners Weston and Hannah Frederick, and the grandson of Fr. Victor and Matushka Cheri Novak. Jennifer Jones comes to the Orthodox catechumenate and Holy Cross parish from the Lutheran Church, Missouri Synod.

In 2016, six adults and three children were received into the Orthodox Church at Holy Cross parish, and as of Low Sunday, two adults and an infant have been baptized in 2017. Holy Cross Orthodox Church also currently has three catechumens.



"And the Lord added to the church daily those who were being saved"
(Acts 2:47).

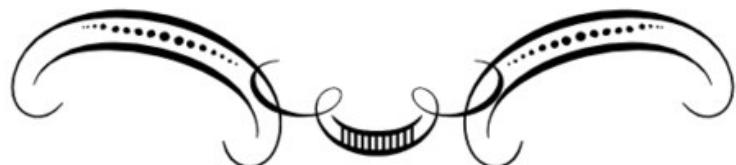
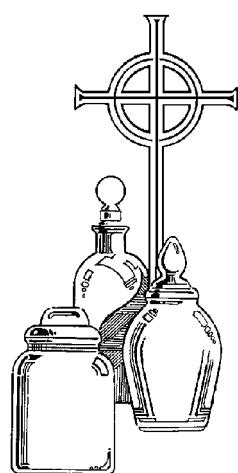


New Chrismations at St. Joseph's Orthodox Church in Florida

On Sunday, May 14, Terence Johnston and his wife Mary (Amy) were chrismated into the Holy Orthodox Church. They were chrismated at the parish of Saint Joseph by Archpriest Mark Rowe at the parish liturgy. Both Terence and Mary were given commemorative icons as gifts from the parish. On the following two days, Terence was tonsured and ordained Reader, Subdeacon, Deacon and Priest for the newly established Parish of St Aidan of Lindisfarne in Nashville, TN.



From Left to Right: Fr. Terrence Johnston, Metropolitan Hilarion and Matushka Mary



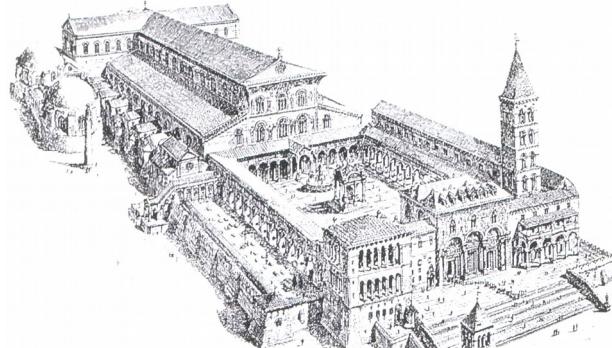


2017 Annual ROCOR Western Rite Conference & Retreat

“Seeing then that we have a great high priest, that is passed into the heavens, Jesus, the Son of God, let us old fast our profession...” (Hebrews 4:14)

October 9th - 12th

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CONTACT: matushkapat@gmail.com





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Abbot David

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Archpriest Mark Rowe

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Fr. James Rosselli

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PRINTABLE VERSION

MOSCOW: June 9, 2017

Greeting of His Holiness Patriarch Kirill of Moscow and All Russia to the Council of Bishops of the Russian Church Abroad

To His Eminence Metropolitan Hilarion of Eastern America and New York,
First Hierarch of the Russian Orthodox Church Outside of Russia,

To the Eminent Archpastors, Members of the Council of Bishops of the Russian Orthodox Church Outside of Russia:

Beloved in the Lord Vladyka Metropolitan Hilarion, Eminent Archpastors:

I send my sincere greetings to you all, hierarchs of the Russian diaspora, who have gathered in Munich to convene a Council of Bishops of the Russian Orthodox Church Outside of Russia.

It is significant that your gathering is held on the 10th anniversary of the signing of the Act of Canonical Communion, an event of great historic breadth, which put an end to the long division of the Russian nation incurred by the tragic troubles in our Fatherland 100 years ago.

I am happy that many of you were able to participate in the great consecration of the Church of the Resurrection of Christ and the Holy New Martyrs and Confessors of Russia in Sretensky Monastery, which took place on the feast day of the Ascension of the Lord. It was on this very holiday in 2007 that, on the ambo of Christ the Savior Cathedral in Moscow, His Holiness Patriarch Alexy II of Moscow and All Russia and His Eminence Metropolitan Laurus of Eastern America and New York inscribed their signatures on the historic Act, opening for us the possibility of praising and glorifying the Most-Holy Name of God "with one mouth and one heart," and of partaking from one Chalice of Christ. Our joint services in this newly-built church became our common grace-filled prayer to the Lord, Who by His Omnipotent hand led us to the desired unity. Today, ten years later, we bear witness to the good fruits of this unity, fully sensing ourselves members of a single ecclesiastical organism.

Expressing my gratitude to you for your selfless witness to Orthodox Christianity, I call upon you to continue with the same fervor to "edify the body of Christ" (Ephesians 4:12).

To mark the 10th anniversary of the signing of the Act of Canonical Communion, and in recognition of the your zealous labors in strengthening the spiritual unity we have recovered, I deem it worthy to bestow upon the First Hierarch of the Russian Orthodox Church Outside of Russia, His Eminence Metropolitan Hilarion of Eastern America and New York, the right to wear two panaghias within the spiritual territory entrusted to him.

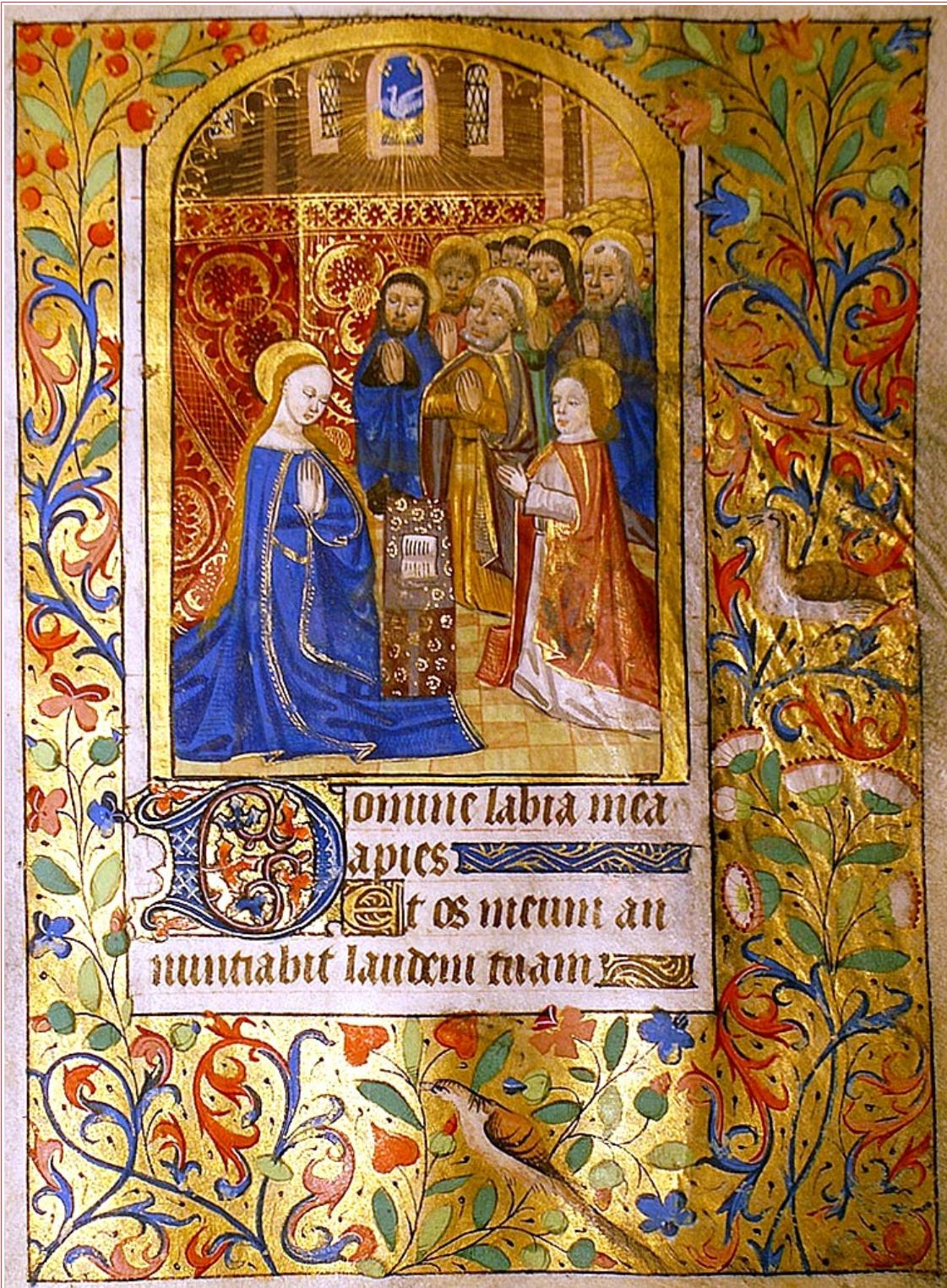
I invoke Divine blessings upon the efforts of the Council of Bishops of the Russian Orthodox Church Outside of Russia.

+KIRILL,
Patriarch of Moscow and All Russia



Congratulations to our Archpastor Metropolitan Hilarion on his award from Patriarch Kirill!

AXIOS, AXIOS, AXIOS



Illuminated French Manuscript from the early 10th Century AD