

THE WONDERWORKER

THE OFFICIAL NEWSLETTER OF THE WESTERN RITE COMMUNITIES OF ROCOR

PENTECOST 2020



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



FROM THE VICAR'S DESK



“If we live in the Spirit, let us also walk in the Spirit.” (Galatians 5:25 KJV)

Brethren,

Christ is in our Midst! He is and ever shall be!

On this great Feast of Pentecost, we rejoice and celebrate the gift of the Holy Spirit to the Church. The Holy Spirit descends upon the Apostles, and the Church is established. The essence of the Church is the real presence of God by the Holy Spirit.

This same Holy Spirit- the third Person of the Holy Trinity, is sent to continue the work of Christ to and through His Church. The Holy Spirit and the Holy Mysteries of the Church enable and empower not only the Apostles, but their successors the Bishops, and through them, the clergy through the centuries to lead people to salvation and the safe harbor of the Holy Orthodox Church. We walk by faith, and not by fear. We walk as children of light, and no longer in the darkness. We are in the world, but not of the world.

The message of Pentecost is that God's love dwells in us through the operation of the Holy Spirit. Through the Holy Spirit, “Christ is in our midst! He is and always shall be!” The love of Christ binds us together as one Body- His Body-the Church. As we continue grow in grace and numbers, we also grow in love for God and for each other.

“If we live in the Spirit, let us also walk in the Spirit”

God love you all. I remain,

Yours in Christ,

+ *Archpriest Mark*

Vicar-General, ROCOR Western Rite Communities





OUR LADY OF WALSINGHAM



THE TRADITION

BY ABBOT DAVID OF ST. MARY THE VIRGIN, OUR LADY OF WALSINGHAM, ORTHODOX SKETE, DAYTON, TN.



Our Lady of Walsingham is a title used for Saint Mary, the mother of Our Lord, God and Saviour, Jesus Christ. According to tradition, the Ever-blessèd Virgin Mary appeared in a vision to Lady Richéldis de Faverches (also known as “Rychold”), a devout Saxon noblewoman, in about 1061 in the village of Little Walsingham in Norfolk, England. Lady Richéldis’ manor belonged to the King, St. Edward the Confessor. The year is uncertain, but it was some time shortly before the defeat of King Harold in the Norman Invasion of 1066—King Harold is considered by some to be the last Orthodox King of England. The village of Little Walsingham rests in the valley of the river Stiffkey,

close to the sea coast in the northern part of Norfolk. It is about 120 miles from London in the part of England called East Anglia—which produced many early Saints—and is, on the face of things, not very important by worldly accounting.

According to tradition, the Most Holy Mother of God revealed herself in a vision to Lady Richéldis, and took her in spirit to Nazareth, showing her the house in which she herself had received the Annunciation message of Archangel Gabriel. Lady Richéldis called the local carpenters together and explained the plan of the Holy House and they prepared the timber for the building. She chose a place, close beside two wells, but the workmen found that, although they had measured every timber with care, nothing seemed to fit properly. They left the work and went home deeply disappointed. Next morning, they found the completed building standing by a fresh spring of water, about two hundred feet from the place where they had first tried to build the house. The Holy House was truly the work of both Angels and men! Gradually pilgrims began to come to pray at the Holy House and to drink the water from the holy well. There, they found both spiritual refreshment and health-giving water with wonderful healing powers. Thus, Walsingham quickly became known as “England’s Nazareth,” and

attracted pilgrims of every station and status from all over Europe. Pilgrims flocked to Walsingham throughout the Middle Ages, and it became a place where many kings and queens came on pilgrimage and left their offerings of candles and money at the Holy Shrine of the Mother of God. In passing on his guardianship of the Holy House, Richéldis' son, Geoffrey, left instructions for the building of a priory in Walsingham. The priory passed into the care of Augustinian Canons Regular sometime between 1146 and 1174. Pilgrimages to the Holy Shrine continued until the reign of King Henry VIII, when, like all the monastic houses in Britain, the Holy House and the Augustinian Priory were destroyed by the king's evil henchmen and the property was sold. The Shrine's ancient statue was lost, but an image of the medieval seal of the Augustinian Priory depicting an image of the statue was found in an ancient archival document. It depicts Holy Mary as a mother, crowned in the Saxon style and seated on the throne of wisdom.

Today a large private mansion stands where the priory stood and it incorporates some of the Prior's dwelling. A large archway of the old church also remains as well as the main gateway, but almost everything else has disappeared. Although there was little left of the shrine, devotion to Our Lady continued at Walsingham until 1922, when Father Hope Patten, newly arrived in the local Anglican parish, had a reproduction statue made of the ancient image, copied from the mediaeval seal of the Priory, and set it up in the Parish Church. Immediately, pilgrims began to return to Walsingham, and Fr. Patten quickly realized that it would be necessary to build a new Shrine. His supporters helped him to buy some land and buildings just outside the old priory's grounds, where they built another replica of the Holy House, this time from stone and brick, and later enclosed it in a larger pilgrimage church. Once again, as the quest began to determine where the Shrine should be built, a new spring of water appeared, and since then many pilgrims have benefited from the healing power of its waters. Once again pilgrims began to come to this new Shrine—including Orthodox pilgrims. Why? Well, firstly because Lady Richéldis and all that she undertook at the prompting of the Mother of God represents perhaps one of the last flowerings of the Anglo-Saxon Church, which was still Orthodox, until it was overwhelmed and altered by the Norman Conquest in 1066. And, secondly, because of the part that Orthodox Christians played, when the Shrine was revived and rebuilt in 1931. A Roman Catholic shrine of Our Lady of Walsingham is housed in a nearby Latin church known as the Slipper Chapel.

Not unlike our situation, it is not easy to witness to the Orthodox Faith in Little Walsingham, where the vast majority of residents and pilgrims are Anglicans and Roman Catholics, but a small handful of local people continues to worship and witness in the Orthodox manner, venerating the Mother of God and praying for the union of all within the Orthodox Church. The present caretaker of

the Pan-Orthodox chapel in the Anglican Shrine makes arrangements for Orthodox services in consultation with the Anglican Episcopal Administrator of the Shrine, who is responsible for ordering the worship within the Shrine.

WHO WAS THE LADY RICHÉLDIS, THE VISIONARY OF WALSINGHAM?

B. W. Flint, in his book, *Edith the Fair: Visionary of Walsingham* (Gracewing, 2015), makes an interesting case to establish the historical identity of the Walsingham Visionary, whom he identifies as “Rychold.” The founding date of the national Marian shrine of Walsingham, has long been disputed by historians—despite the fact that it was one of the most widely frequented shrines of medieval Europe, known and visited by royals and scholars such as Erasmus. While the histories of other Marian visionaries are treated with great interest, surprisingly little attempt has been made to understand the message of Walsingham and the story of the woman to whom it was entrusted. Through rigorous re-examination of the primary sources, most notably the *Norfolk Rolls* and the “Pynson Ballad” (ca. 1485; also known as “The Foundation of the Chapel of Walsingham”), Bill Flint ascertains the founding date of the shrine and identifies the name of “Rychold,” Lady of the Manor, through a close examination of the *Domesday Book*. His analysis of the iconography of Our Lady of Walsingham and historical research into the figure of “Rychold,” whom he identifies as “Edith the Fair” (i.e., Edith Swanneshals, wife of King Harold Godwinson), reveals why her identity as Walsingham visionary has been confined to obscurity for so long. Flint notes that Edith Swanneshals was known within the court as “Rychold,” meaning “fair and rich,” and the appellation given by Richard Pynson could therefore refer to the Anglo-Saxon Queen—a reference which is consistent with the original date given in the “Pynson Ballad” as 1061, for Edith Swanneshals was the Lady of the Walsingham Manor in this period. Flint therefore makes an interesting case for Edith Swanneshals as a Christian Queen and the legitimate spouse of Harold; as well as defending her Christian character as the probable Visionary of the Shrine of Walsingham. In defending Edith’s Christian character Flint cites her friendship with Bishop Wulfstan of Worcester (†1095). Most Holy Theotokos, Our Lady of Walsingham: Pray for us.

(From the upcoming book, The Walsingham Companion to Prayer and Devotions according to the Use of the Western Rite of the Holy Orthodox Church, St. Mary the Virgin, Our Lady of Walsingham, Orthodox Skete, Dayton, TN.)



LENT & PASCHA AT ST. ATHANASIOUS ORTHODOX CHURCH IN DAVENPORT, IOWA

BY FR. THOMAS JANIKOWSKI

It was a very busy Lent, indeed, at St. Athanasius, as we began work on an expansion to our rented building. The property to our west was vacated, and we jumped at the chance to rent it. The expansion will effectively double our space - we are constructing a new church interior in the new building, and our current church will become the parish hall, vehicle our parish hall becomes the kitchen! At the time of this writing, the riser beneath the new altar and the frame of the iconostasis are complete, as is a back wall of the altar. We pray that we might be able to have the space finished off by Pentecost, so please keep us in your prayers!



Above: Construction at the new location showing the construction of the Iconostasis well underway

Below: Photos from the Lighting of the Paschal Flame. The start of Eastertide





Fr. Thomas blessing the fruits, wine, cheese and Paschal baskets before the Paschal Feast



Prayer in Time of Devastating & Death-bearing Pestilence

Lord our God, look down from Thy Holy Heaven on the supplication of us, Thy sinful and unworthy servants, who have angered Thy graciousness by our transgressions, and have provoked Thy deep compassion, and enter not into judgement with Thy servants. But do Thou turn aside Thy fearsome anger that hath justly seized us, appease the destructive threatening, avert Thy terrible sword that, although invisible, cutteth us grievously, and spare Thy poor and needy servants. Enclose not with death the souls of us who have fallen down in repentance with broken hearts and tears before Thee, our kindhearted, condescending, and accommodating God.

For Thine it is to show mercy and to save us, O our God, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.



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AN ICON OF THE FAITH: WESTERN ORTHODOXY AND THE WESTERN NATIONS

BY: AUGUSTINE BORTHWICK

How often has it been said that the Western Rite is a "schismatic" liturgy, or even that "there is no Western Rite in Orthodoxy"? I have heard these things many times, at parishes of all jurisdictions and in various parts of America. The instinct is, perhaps, to assume these come from ethnic "cradle" Orthodox,

uncomprehending because they cling to their ethnic identity. It is an easy assumption - and a false one, in my experience. On the contrary, while I have met incomprehension from many ethnic Russians, Syrians,



Serbs, and Greeks, the plainest vitriol I have encountered on the subject of the Western Rites is from converts. True, anecdotal evidence hardly proves a trend, but if it has been my experience, certainly I have not been alone. After all, we need little reminder that there exists among nearly all people acquainted with Orthodoxy an identification of the Faith with the East, and particularly with what we might call the Constantinopolitan Rite - the Liturgy of S. John Chrysostom. This has been conditioned as much by Western observation of Orthodoxy from without as it has from the works of great Fathers of the Church themselves, who have used what we are used to calling *the* Liturgy as one of their most effective didactic tool in catechizing the Faithful. Where in the West, voluminous Catechisms have been published and circulated, in the East the chief Catechism is found in the hymnography, the horologion, the typica, the menaion.

Catechisms exist, of course, like the magnificent if controversial work of (Saint?) Peter Moghila, which is perhaps the best example because it was written specifically to reach a Western audience. This Liturgy, as well as those of Ss. Basil the Great, Mark, and James, have been our chief weapon against the multitude of heresies that have afflicted the Orthodox Church from its earliest days.

The Liturgy of S. John Chrysostom, like the other Eastern liturgies, is filled with the beauty of an uninterrupted inheritance of worship of the Living God. It is not for nothing that the Kievan emissaries, coming to the New Rome, entered the liturgy and "knew not whether they were in heaven or on earth". It beckoned to them. There is a soaring drama, if we may use that misleading term, to this liturgy which draws in even the unbeliever as one is drawn to a great work of art. Nevertheless, its otherworldly beauty also awakens in the Western heart an alienness. Evidence of this is found not chiefly in those who reject Orthodoxy, but those who accept it, and in turn condemn all things Western, up to and including Saints and Church Fathers as "false" and "rational". "Western" itself can sometimes be hurled as an epithet, and from the ambon itself. On the one hand, the long history of the Eastern Rites, and particularly the Liturgy of S. Chrysostom, as a carefully sharpened tool for the threshing of many heresies has left us as Orthodox with a legacy of suspicion for any liturgical form *not* molded by this history or motive. Poor Ss. Augustine, Jerome, even Cyprian are dismissed in a manner similar to the modernist polemicists, who hold themselves wiser and more Enlightened than the ancients precisely because they are not "backwards" or "medieval", but modern, progressive minds. These early Latin Fathers are supposed to have been ignorant of certain nuances and subtleties, and find themselves disparaged in the well-intentioned zeal of neophyte and established theologian alike, both online and off.

This need not be so. The choice "Orthodoxy or the West" is a false choice, imposed on us by the spirit of Schism that drove the two apart. The One, Holy, Catholic, and Apostolic Church, the Body of Christ and mystical icon, desires with the Almighty God that all be one in Truth. We pray for the turning of the schismatics and the heretics, that they return to the bosom of the Church. It has never, from the most ancient of times, forced people to choose between the Faith and their own ancestry. And yet, are not many converts obliged to do just that, and, moreover, do not many converts, zealous for the Truth and the virtues it bestows, choose Orthodoxy *against* their own ancestors? But are we not also frequently reminded in the Hymnography and liturgics of the Church of "the faith of our fathers", our "ancestral faith", and "the faith handed down to us"? What faith has been handed down to us, strangers in this strange land of Russians, Greeks, Serbs, and Syrians who have been blessed by God with unbroken Orthodox lineage, whose forefathers were granted martyrs crowns by the thousandfold? Is it sufficient to put the odd saint in our icon corner who hailed from Gaul or Britannia, and graft ourselves onto this fine, but foreign lineage?

Chesterton defined Tradition as "the democracy of the dead"-- a good sales pitch to Liberal England. Lurking behind it, though, is a truth: Tradition is hearing the voices of those who came before us. For those of us who advocate the restoration of the ancient Rites of our own ancestors,

that we may listen more clearly to their voices, Metropolitan Vitaly (Ustinov) of blessed memory may offer us some support and vindication. Writing with far-seeing wisdom on the civil rights movement and the troubles it represented in the late 1960s and early 1970s in America, he penned an article addressing what he viewed as the source of the ungodly racial strife that afflicted America at the time, and it reveals a much more far-reaching teaching on the relationship between the Church and the nations which might educate us.

It should surprise no one to hear him refer to the African slave trade as sinful, but the reason why is uniquely Orthodox in its perspective. The crime Met. Vitaly sees in the slave trade is that it separated the enslaved from the lands and peoples of their birth and disrupted their lineage. "When they were taken from Africa," he writes, "they were divided according to the names, houses, and farms of their taskmasters. Thus they had to adopt a religious worldview that had been brought out of Europe, a worldview that had already been complicated among the masses of Western Christians (already separated from the truth) under the influence of rationalism, which is completely foreign to all of the southern nations". This separation demolished the solid cultural foundation of their ancestry, their inborn sense of self. A good analogy might be to imagine a man who does not know who he is, or even his own name. This man might hear God calling his name, but he will not recognize that it is *his* name being called.

Metropolitan Vitaly explains in greater detail:

The culture of each nation is, first of all, its view of heaven, its relation to divinity in general, to the Holy Trinity if it be a Christian nation. This orientation toward heaven impresses its own deep mark on the activities of a given nation: on its life, its habits, its productions in any field, science, music and art. Every nation strives toward the Unembraceable, Boundless, Uncircumscribed God. The nation follows its own path, establishes its own heaven: Russian, German, French — but invariably its own. And God opens their heaven to them. Here we have the highest value of any nationality, the window, as it were, of every race into heaven, into the Kingdom of Heaven. There is no man without a nation or tribe, nor is there a religion without a nation, just as there is no nation without a religion. These two phenomena are mutually dependent and cannot be separated either in time or in composition.

By ripping these men and women not just from the place of their birth, but also from the body of their families, their tribes, and their villages, the slavers disoriented the Africans and turned them from what they were--Igbo, Song, Mandinka--and turned into "merely representatives of the black race". This disorientation is so thorough and so complete that without sustained exposure to the Truth of the Faith, it cannot be overcome.

If we lay aside the racial question that Metropolitan Vitaly is addressing, and focus instead on the relationship between religion and, for lack of a better word, nationhood, it becomes clear how

deeply entrenched this idea is in the way the Holy Church has always conceptualized man: tied, not just by body, but by spirit, to his ancestors in an unbroken line from Adam and again from Noah. Of course we encounter God in the context of our ancestry! Likewise, it is equally natural that we should struggle to form a coherent impression of God without our ancestral context as a conduit for His incomprehensibility.

Metropolitan Vitaly warns the Russians of America not to be similarly uprooted, drawn into a foreign cultural sphere that alienates them from themselves. He does not want them to suffer the same fate of deracination that created the affliction of racial violence and conflict in America. We can share this desire: for we, too, would not wish the separation we Westerners have suffered from afflicting any of our brothers of the Eastern nations.

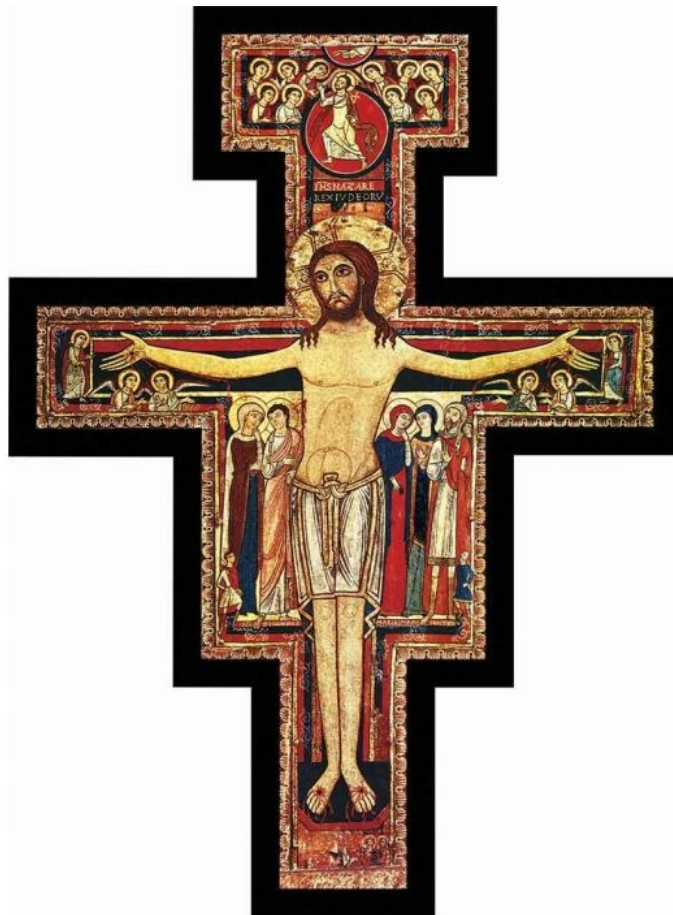
S. John the Wonderworker was similarly inclined when bringing the Faith to non-Russians, be they Westerners or in the Far East. He reminds us Westerners that "the West was fully Orthodox for a thousand years, and her venerable liturgy is far older than any of her heresies." The fullness of Christianity was alive among our forbears, whether we are fully aware of them or not. We are Westerners, whether we are children of Old Southron stock, or descendents of Irish and Italian immigrants who came to dig the mines and build the railroads; whether we come from an uninterrupted Catholic lineage or whether our forebears shed the trappings of their religion for the raw fundamentals of Protestantism. We remain Westerners.

Orthodoxy has never taught, and is in fact incapable of teaching, that a people should hate or reject themselves or their ancestry. We are believers in a Faith of Love, and love is modelled, and first experienced, among family, and families, like nations, share those things in common which grant them the unity--the Catholicity--in which the Christian religious flourishes. This is not a matter of local *beliefs*; as Met. Vitaly says, "Heresy is contrary to every human soul. It is not natural, but even contra-natural to human nature." As such, the heresies of the West are not, and cannot be, truly Western. Just as the Bolshevik Revolutionaries were not, in Solzhenitsyn's evaluation, really Russian, the heretics of the West are only Western in inverse proportion to the degree of their perversion and obfuscation of the Truth. Furthermore, the Liturgy, the direct experience of God physically present on Earth in the form of the Blessed Sacrament, is the language whereby we Western nations learned to seek and to find God. More than that, it is a manifestation of the national yearning for God which must form the core of any people's identity. An alien liturgy, no matter how profound or beautiful, will never be as effective in this as a Liturgy born from our own soil and our own shared ancestral unity as Westerners. Rather like Russians and Serbs would balk at abandoning the Liturgy of S. John Chrysostom in favor of the Alexandrine form, is it not natural for Westerners to approach the Russian or Greek Liturgy with unease, albeit a reverent unease?

Further than this line of thinking, the Western Liturgies serve the Church. They are not merely didactic tools in the superficial sense, conveying doctrine to those who listen to the words. Rather, they teach the worship of God in the idiom native to, and most suited to, the Western

nations. It therefore becomes an elemental tool in the Great Commission to "convert all nations". The Western Liturgy is not a Unia, a tolerated compromise to achieve an imperfect unity; neither is it a means for the Church to "breathe with both lungs", or any other false ecumenical heresy. It is the True manifestation, the icon, of the Western love of God. The more we work to restore this icon, the clearer the divine image becomes, and the greater the service it offers to the One, Holy, Catholic, and Apostolic Church. It does more than bring Orthodoxy back to the West: it brings the West back to Orthodoxy.

The author, Augustine Borthwick attends All Saints of North America Orthodox Parish in Atlanta Georgia.



Rachel's Corner



Fr. James Rosselli

Wherever the matter is addressed, from Pharaoh (Ex 1: 15-22), to Herod (Mt 2:16), the Word of God opposes the murder of children.

Other places where the Bible speaks of child-murder are: GN 22:1-12; LEV 2:5, 18:21; DT 12:31, 18:10; 2 KGS 3:27, 16:3, 17:17, 17:31, 21:6, 21:23:10, 33:6 ; 2 CHR 28:3; IS 57:5; JER 7:31, 19:4-5, 32:35; PS 106: 35-38; EZ 16: 20-21, 20:26, 20:31, 23:37, HOS 13:2; HEB 11:17-18.

God does not hesitate to declare child-murder evil, an abomination, a false sacrifice. Why do we?

Calling around town, asking clergy of various denominations to support the annual Day of Remembrance for Aborted Children event, I was surprised that all but two—the local Roman Catholic priest and an independent Evangelical pastor--turned me down. One of them even took me to lunch, and was honest enough to explain that he was afraid of alienating any of his parishioners by "getting political."

Except from the Romans—and precious few of those—how often is abortion preached against from pulpits? For that matter, how often is it preached against from Orthodox pulpits? As we engage in what is often the only opportunity we will have to reach and help form the consciences of the faithful—the Sunday sermon--do we proclaim that abortion is the murder of children, and that the murder of children is evil?

None of us wants to hear the dreaded, "Oh, Father, now you're getting political," But, what about "getting moral?" Which definitions do we accept—those of the Church, or those of the fallen world whose definitions we are here to try to change?

Since when did politics become sacred, and sacred things become "political?"

The formation of a Christian conscience involves instilling the knowledge that we are responsible for—and are spiritual participants in—the things we support; that there is no such thing as "what's Right for you," as distinct from "what's Right for me," and that things that damage the soul do not become non-toxic because a fallen world has labeled them, "political issues."

If we—the clergy who preach, and the priesthood of believers who are the iron that sharpens iron, co-operate in fearlessly identifying abortion as sin—in fact, the abomination of infanticide—we will, by the Grace of God, experience less and less lamentation in Ramah, less weeping of Rachel over her children.



*Fr. James is Rector of St. Joseph of Arimathea House of Prayer in La Porte, Indiana. He is the author of *The Transformed Life: Living and Growing in Christ*, an e-book available on Kindle and Barnes & Noble Nook, and has just begun a You Tube Channel, at:*

<https://www.youtube.com/watch?v=jRgaeGysLis&t=11s>.

You can also watch his broadcasts on Facebook, at Prester James, Live!

PARISH SPOTLIGHT

STS. PETER & PAUL ORTHODOX CHURCH NEBRASKA

Limited by size, but not in heart, the parishioners of Sts. Peter and Paul in Omaha, Nebraska converted a small space made available to them - located within a shopping strip at 7016 Maple St. in Omaha's historic Benson neighborhood - into a beautiful chapel. Parishioners donated icons and other liturgical items to adorn the new chapel – most outstanding among the items is an antique altar cross donated by cantor Lucas Gibson, dating to the 1930's. A temporary altar is currently in use – but a permanent altar is being constructed to place in the chapel. The first Mass was offered on March 28th, preceded by a blessing of the chapel and the shopping strip in which it is housed. By the Grace of God this chapel will allow the clergy and parishioners of Sts. Peter and Paul to hold a variety of services for the faithful and to continue to grow this new community.





Baptisms in the Deanery of the United Kingdom

SUBMITTED BY FR. THOMAS COOK



James Baptized in his garden

On 22nd / 9th March, the third Sunday in Lent and the Feast Day of the Forty Martyrs of Sebaste, James was received into the Church by Holy Baptism and Chrismation, with Saint James son of Alphaeus as his heavenly patron. The event occurred on the day before the UK coronavirus lockdown came into force, and Father Thomas had been informed only the evening before that the Anglican church in which we were planning to meet could not be used until further notice. Thankfully, James has a garden and a domestic oratory at his home in West

London, so we were able to change plans at the last minute. Father Thomas was assisted by George Moldoveanu, who was also James's sponsor. Many years to the newly illumined servant of God, James!



From left to right: Father Thomas, James, and George



Holy Mass is celebrated in the domestic oratory

Baptisms at Sts. Peter & Paul



On Saturday, May 23/10, the Feast of St Pachomius, Ezra Leo was Baptized and Chrismated into the Holy Orthodox Church. The Priest Kevin and the Handmaiden Katya served as godparents. Remarkably, since receiving baptism, the newly-illuminated no longer appears to have colic, which comes as a relief to his mother, Matushka Angela, and his father, the newly ordained Priest Seraphim, who had the honor of baptizing his own son.

The newly-illuminated is the newest, and youngest, member of Ss. Peter & Paul Orthodox Church in Omaha, Nebraska. Glory to God!



"Suffer the little ones to come unto me and forbid them not. For such to these belongs the Kingdom of Heaven..."

New Chrismations at St. Patrick Orthodox Church

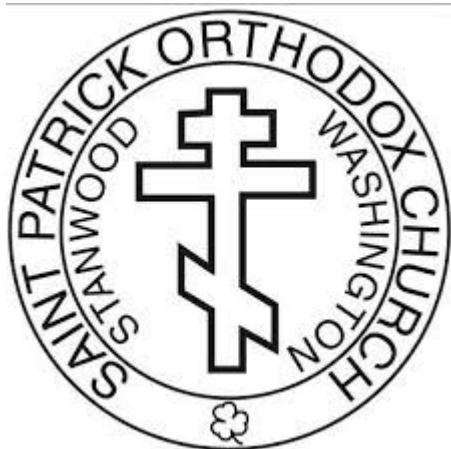
IN STANWOOD, WASHINGTON

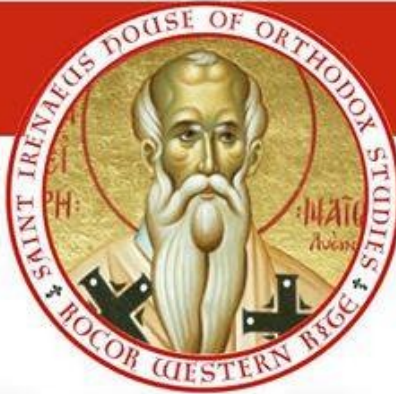


Father Theodore at St. Patrick Orthodox Church in Stanwood, Washington writes to say, "We just now celebrated our first Chrismation here at St. Patrick Orthodox Church! Her name is Catherine-Maria Reindl (Catherine-Maria being her Christian name now). July 3, 1959 is her birthday.

St. Patrick's is a relatively new parish plant in the Stanwood community. It is already bearing good fruit with a dedicated group of clerics and faithful looking to share the Good News of Jesus Christ!

May God grant the Newly-Illumined Handmaid of God, Catherine-Maria, peace, health, long life and the furtherance in all good things!!! God grant her Many Years!!!





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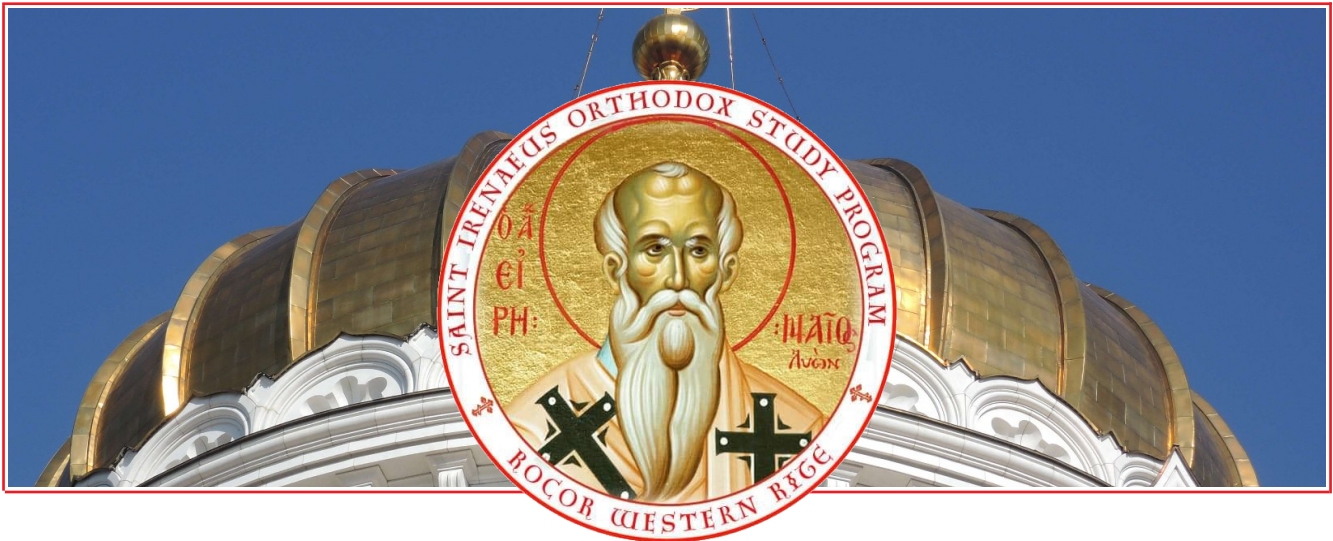
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As an Iconographer, my experience at St. Irenaeus House of Orthodox Studies has increased my skills and rounded my knowledge of Christology through readings and interesting assignments and discussions. The faculty is incredibly well-educated and experienced at teaching in a way that imparts a depth and breadth of knowledge in a safe environment where every question is answered. They also consider my personal goals to apply my education toward a better understanding of iconography, and challenge me in ways so that I can increase my value to the spiritual and ecclesiastical purposes of this vocation. Furthermore, I have encountered many "Aha" moments that have produced immediate improvements in my understanding of the icons, their import in the chiros-chronos element of time, and in my ability to see and understand the typologies of the Old Testament and the symbology incorporated into the visual liturgy expressed by icons.

~ *Becky Wrucke, Student*

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Pentecost



Design

The icon has the Apostles sitting, as on Mount Sion, representing the first Church community, the beginning of the Christian Church. They form a semicircle to express the unity of the Church, the Mystical Body of Christ. The icon is not a depiction of the historical events of Pentecost, but it signifies that this is a great event for all time.

As with many icons, the Apostles are pictured in an inverse perspective, the figures grow larger as they recede into the background. Also, the building that the Apostles were in, is shown as background.

Theology: The Holy Spirit

At the top of the icon is another semicircle, with rays coming from it. The rays are pointing toward the Apostles, and the "tongues of fire" are seen descending upon each one of them signifying the descent of the Holy Spirit.



Christ

At the center of the group of Apostles, there is a place which is unoccupied. It is reserved for Christ, the invisible head of the Church. Some ancient icons symbolize Christ's invisible presence with an altar, the throne of His glory. Clearly, no one else can be depicted here.

The Apostles

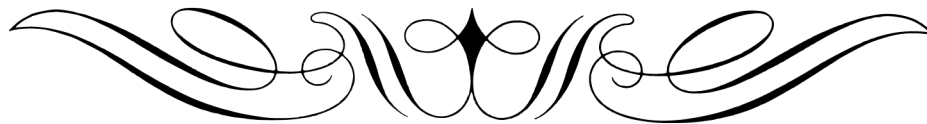
The Apostles sit orderly, unlike the Ascension icon where they seem confused. This is to show the gift of the Holy Spirit, the inner life of grace. The gift to the Church.

The group of twelve represent the Church, not just those mentioned in the book of Acts as being with the others on the day of Pentecost. Pictured in the icon is Paul, who became an Apostle of the Church and the greatest missionary. The four Evangelists, Matthew, Mark, Luke, and John, are shown holding the not yet written books of the Gospel. Other Apostles are holding scrolls that represent the teaching authority given to them by Christ.

Cosmos

In yet another semicircle, at the bottom of the icon, is a symbolic figure of a king. He is in a dark place that represents the world enveloped by sin. This one person represents the whole world that had formerly been without the light of faith. He is bent over to show he was made old by the sin of Adam. Through the power of the Holy Spirit the Church brings light to the whole world by her teaching. Sometimes, the figure is shown coming out, into the light, having a cloth containing scrolls which represent the teaching of the Apostles.

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https://orthodoxwiki.org/Pentecost_icon)





3rd Annual ROCOR Western Rite Youth Summer Camp

Monday, July 20 – Friday, July 24, 2020



Monastery of the Glorious Ascension, (ROCOR) Resaca, Georgia

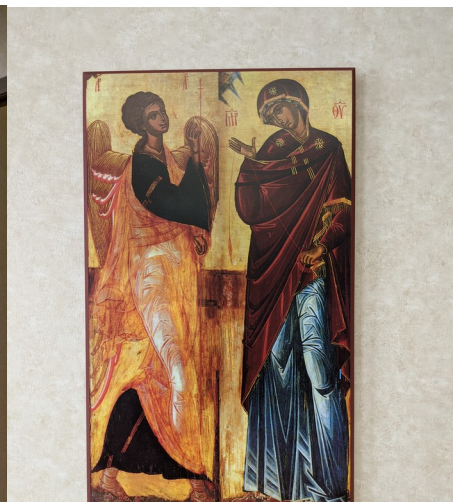


THE ORTHODOX CHURCH OF THE ANNUNCIATION

SIoux CITY, IOWA



Our newest mission is taking shape in Sioux City, Iowa. This is a labor of love for Father Kevin Kirwan, who is the Priest-in Charge; as well as the community that he leads. We all pray for God's blessing for growth in grace and numbers. It certainly looks like it's off to a great start!!!



entecost

A HOMILY BY FR. DEACON BASIL WARRENFELLS



In the name of the Father, and of the Son, and of the Holy Spirit, One God! Amen.

Today is an important day in the life of the Church, and it is a joyous day, for it is the day that the Pillar and foundation of Truth was erected upon the foundation of the prophets and the apostles, with Christ as the cornerstone; it is the day that the faithful were found and formed into living stones of this divine-human institution of the One, Holy, Catholic, and Apostolic Church. Today is the day the Holy Orthodox Church was founded and formed. It is Trinity Sunday, the day of Pentecost. The Church, for her birthday, received from on high the gifts of the Holy Spirit, by which she (the Church) was illumined; by which the Church became the abode of the Holy Spirit, and the vehicle of Holy Revelation. It is in the Church that we are illumined and receive the gifts of the Holy Spirit; it is in the Church that Christ is revealed to us, where we encounter Him in body and Spirit; and it is through Christ that the Father is revealed to us also. The Church is the body of Christ, and it is within and a part of that body that we worship the triune God: Father, Son, and Holy Spirit, now and ever, and unto ages of ages.

We recently celebrated the Holy feast day of Christ's Ascension, whereupon today we remember his words promising us that he "will ask the Father, and he will give [us] another Helper, to be with [us] forever." This is, of course, the Holy Spirit of whom he speaks. Christ ascended that the Holy Spirit might descend and endow us with those gifts necessary to the building up of the Church in the fullness of Christ. We all possess those gifts of God's grace common to all, as Saint John Chrysostom highlights in his own homilies on the letter to the Ephesians: "baptism, salvation by faith, having God as Father and partaking of the same Spirit." We also possess diverse spiritual gifts in varying degrees; though, one must not allow one's self to descend into arrogance at what they themselves possess, nor must one look at another's gifts and fall into despondency that they have not been so gifted. It is against this which Saint Paul fought in his letters written to both the Ephesians and the Corinthians, and why he used the analogy of the Church as one body consisting of many members elsewhere in scripture. This is

also why Saint John Chrysostom also says “If someone has more in grace, feel no resentment, for his task is greater too.” For, if those who have been given do nothing with what they have received, they are just like the man who received the one talent, and buried it in the earth. No, we must use the gifts we have received as tools for the building of the Church; for a gift unused is one taken for granted, and has no value to us, to the Church, and the world in which we live. So, what can be said about these gifts? Saint Paul tells us that “there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of activities, but it is the same God who empowers them all in everyone. To each is given the manifestation of the Spirit for the common good.” It is within this common good that we incarnate Truth to the world; bring light into the darkness; bring faith to the faithless; bring hope to the lost; bring medicine to the sick; and bring peace amidst the chaos of this world.

The Church is one in her essence; her essence of faith; her essence of spirit and the teaching received therein; but, she is diverse in both gifts and function. Despite what the world may try to force us to believe, unity does not mean uniformity; and, equality does not mean sameness. The Church is diversity in operation; not a diversity of faith nor truth, but of people. We are all living stones, just as Saint Peter exhorts, altogether comprising the Church. Look at the walls of any Church, the grains of the wood, the variations in the stone, the adornments they bear, the scars they hold, and no two are alike. Likewise, we are each unique in person, yet we all strive towards the same fullness of our humanity. It is towards this fullness of our humanity in Christ that we are “guided by gifted people for the sake of maturity and stability of the body,” those Bishops in whom the unity and continuity of the Church is ensured; for, as Saint Ignatius has said, where the Bishop is, there also is the Church. It is the fullness of Christ towards which we all strive together, as a flock guided by her shephard, through our cooperation with the Holy Spirit of which the Church has received, and our humility through obedience to the commands of Christ; for, as Christ himself exhorted in our Gospel reading for today, “If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him.”

To Saint Paul, it is the Holy Spirit which both unites and strengthens the Church. The goal of our salvation is that of theosis, or deification, our continual striving towards the likeness of God where the image of God will be perfected in all mankind. So, it is by the Holy Spirit in which we are granted the myriad gifts of the Spirit, working towards that end. These gifts are given to the benefit of the Church, the Body of Christ. In addition to this, it is within the Church that we come into communion with Christ, cultivating the gifts thus given to us, elevating us even further on our journey into holiness.

Paul saw the actions and activities of the Holy Spirit as different from both the Father and the Son, but were complementary to the Love of the Father, and the Grace of Jesus Christ our Lord. Saint Paul affirmed that it was by Christ all things were made: “*For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or*

*rulers or authorities—all things were created through him and for him;*¹ and it is thus by the Holy Spirit all things are perfected. It is by the Holy Spirit that Christ is revealed to us and to all men, and it is through Christ that the Father is revealed, for *“He is the image of the invisible God.”*²

Both Saint Paul and Saint John the Evangelist well establish the divinity of the Father and the Son, and tie the two of them together with the work of the Holy Spirit. While the Father is the source of all things, and it is by the Son through which all things are created, the Holy Spirit “is the very Content of the Kingdom of God”³ While the Spirit functions as a luminary of Holy mysteries, the Spirit remains mysteriously hidden from all things, functioning in us to reveal the Son to us. It is by Love that the three persons of the Trinity are connected and commune with one another, and it is within this Love that is found the salvation for all mankind; for, God is Love. As the Trinity exists as persons in Communion, so then must we, the Body of Christ, exist as persons in communion, so bringing us closer to the uniting and enduring love of the Father.

We have been given these gifts by the Holy Spirit, given the Holy Spirit Himself, that the Church may be duly armed with the proper tools for the struggles ahead. We have been given the tools necessary for the labors of the fields from which God's harvest will come. We must not and cannot neglect these tools for while iron may sharpen iron, tools soon rust when left in disuse. For, we cannot neglect or ignore the labors at hand, because as Christ himself has said, the harvest is plentiful, but the laborers are few. Though these gifts were received by us freely, at no cost to us, they were bought with an immeasurable price: Christ on the cross. So, let us live our lives worthily of such a sacrifice, that we be counted as sons and daughters of the Living God. Let us work together with faith, and in the fullness of Truth, that all truth may abide in us and save us.

By the prayers of our holy Fathers and Mothers, Lord Jesus Christ our God, have mercy on us. Amen.



1 Colossians 1:16, English Standard Version

2 Galatians 1:15, English Standard Version

3 John Meyendorff, *Byzantine Theology* (New York: Fordham University Press, 1983), 169.



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FEATURING

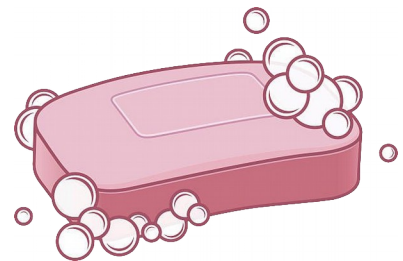


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HIEROMONK ABRAHAM (MYER)

We are deeply saddened to have to share that our beloved Hieromonk Abraham (Myer) fell asleep in the Lord on June 4th (it was an apparent heart attack).

Father Abraham attended Holy Cross Greek Orthodox School of Theology in Brookline MA, and was ordained a deacon by Bishop Jerome on 6/30/13, and was tonsured as a monk on 3/28/14 and ordained a priest on 3/29/14 by Metropolitan Hilarion, and he was the founding hieromonk of St. Mary of Egypt Skete in Grimes, Iowa. He was then attached to St John the Wonderworker here in Des Moines IA.

He will be remembered by our clergy and faithful as a fine homilist and loving presence in our parish. He is scheduled to be buried this coming Wednesday.



(Submitted by Fr. Lev Smith of St. John the Wonderworker in Des Moines, Iowa)





ROCOR Western Rite Conference Call Schedule



MONDAY- June 8

LAUDS 6AM EST -
6th HOUR 12 PM EST
VESPERS 6:30 PM EST
COMPLINE 7:15 PM EST

FR. ABRAHAM FORTIER
ST. LEO MISSION
FR ABRAHAM FORTIER
ST LEO MISSION *

TUESDAY- June 9

LAUDS 8 AM EST
6th HOUR 12 PM EST
VESPERS 5 PM EST

FR MARK ROWE
ST. LEO MISSION
ST LEO MISSION

*** REGULAR TUES. NIGHT COMPLINE CALL ** 8PM EST

WEDNESDAY- June 10

LAUDS 8 AM EST
MATINS 9 AM EST
6th HOUR 12 PM EST
COMPLINE 830 PM CST

FR MARK ROWE
FR NICHOLAS POULIN
ST. LEO MISSION
SS PETER & PAUL MISSION- CHRISTOPHER POTRATZ

THURSDAY- June 11

LAUDS 6 AM EST
6th HOUR 12 PM EST
VESPERS 7 PM CST
COMPLINE 9 PM EST
5

FR ABRAHAM FORTIER
ST. LEO MISSION
HOLY TRANSFIGURATION PARISH
FR JOHN COOK

FRIDAY - June 12

MATINS 9 AM EST
6th HOUR 12 PM EST
VESPERS 7 PM CST
COMPLINE 9 PM EST

ST LEO MISSION
ST. LEO MISSION
FR BASIL WARRENFELLS
FR BENEDICT SIMPSON

SATURDAY - June 13

LAUDS 8 AM EST
VESPERS 5 PM PST
COMPLINE 7:15 PM EST

ST TIKHON PARISH -READER STYLIANOS
FR THEODORE OBRASSTOFF
FR DAVID PRESTRIDGE

SUNDAY-June 14

6th HOUR 12 PM EST
VESPERS 5 PM EST
PRAYER RULE of the THEOTOKOS
COMPLINE 8 PM EST

ST. LEO MISSION
ST LEO MISSION*
6:45 PM EST
CHRIST THE KING PARISH -LAZARUS SPARANDERA

* using "Orthodox Prayers of Old England"

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