

## The Servant of God, Mother Kypriane the Abbess

*“The memory of the righteous is celebrated with encomia...”*

**O**n Tuesday, February 15, 2008 (Old Style), the commemoration of the Holy Apostle Onesimos, a Hierarchical Memorial Service was served at the Convent of the Holy Angels, Aphidnai, Attica, on the occasion of the eighth anniversary of the repose of the ever-memorable Reverend Mother Kypriane (†February 15, 2000), foundress and first Abbess of the Convent.

**His Grace**, Bishop Cyprian of Oreoi, Acting President of the Holy Synod, representing His Eminence, Metropolitan Cyprian, the Convent’s ailing Elder and co-founder, was the principal celebrant at the compunction-evoking Divine Liturgy that night, assisted by the Reverend Father Angelos Mourlas. The service took place in the Church of St. John the Wonderworker of Shanghai and San Francisco, where the Grace-imbued tomb of the blessed Eldress is located.

• **Before** Holy Communion, His Grace read a [\*short oration\*](#) in commemoration of the **Servant of God**, which had as its central theme the **fear of God**, the “**great legacy** bequeathed to us by our Holy Mother, Eldress Kypriane.”



**Following** the Memorial Service, the Sisters of the Convent gathered around the flower-bedecked tomb of our unforgettable Eldress (“The righteous live forever”) and, together with Bishop Cyprian, sang a poem entitled [“A Springtime Wast Thou,”](#) which constitutes



“A humble entreaty from a soul who was deemed worthy to sense beneath the shadow of our ever-memorable Mother the fragrance of that ‘other’ Springtime.”

**As** our illustrious Eldress had the habit of frequently saying: “Again and again, Glory to God for all things!”

†*Mother S.*

■ On the Occasion of the Eighth Anniversary of the Repose of our Holy Mother

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## The Servant of God and Fear of God

*Most Reverend Mother Taxiarchia;  
Venerable choir of nuns;  
God-pleasing company of the faithful:*

**Y**et again, Glory to God, the Grace of the Holy Spirit has assembled us.

**The** servant of God, the ever-memorable Eldress Kypriane, our Holy Mother, the blessed foundress of this sacred Convent, is at the center of our gathering.

*“The memory of the righteous is celebrated with encomia....”*

**We** must commemorate our Righteous Mother with *encomia*, not just with *one* encomium.

**All** of these encomia make up a wondrous wreath: a fragrant, sweet-smelling, preternatural, unfading, multifarious wreath.

**This** wreath, woven with special care and attention **around, upon, and with** the blessing of our Much-Revered Elder and Metropolitan, is the wreath of **the fear of God**.

**Our** blessed Mother, Eldress Kypriane, who is numbered among the Saints, was a genuine servant of God; and her very being, from the time of her youth, was imbued with the **fear of God**.

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*“Someone once asked Abba Paisios: ‘What should I do*

*with my soul; for it is insensible and does not fear God?’  
And he replied: ‘Go and cleave to a man who fears God;  
and through this close proximity he will teach you also to  
fear God.’”*

(The Great *Gerontikon*, Vol. III, Ch. 11, §57)

**The** root, foundation, source, and unfailing framework of all good things, virtues, and Divine gifts is the **fear of God**.

**“O Lord,”** prays the Divine Chrysostomos, *“implant in me the root of good things: the fear of Thee.”*

**“O Lord,”** cries the Divine Psalmist, *“Nail down my flesh with the fear of Thee”!* (Psalm 118:120, *Septuaginta*).

**The** Right Hand of the Most High implanted the **fear of God** in the heart of our Venerable Mother Kypriane; her flesh was nailed down with the **fear of God**, her having been crucified on the cross of the **fear of God**.

**Gazing** upon our crucified Mother, we learned the fear of God in practice.

**Our** dear Mother Kypriane taught us self-reproof and self-criticism; such *“reproof in one’s heart”* engenders fear of God.

**And** *“what is reproof?”* Reproof is

*“for a person to reproach his own soul in all things, telling it: ‘Remember that you must give an answer to God... What have I to do with man?’”*

(Ibid. Vol. 1, Ch. 3, §57)

**Do** not forget the hour of death—that you will stand before God. Why, then, do you involve yourself with human affairs?

**Fear of God** is our unerring guide in **neptic activity, illumination of the heart**, and the cultivation of **courage** in the face of unclean thoughts and the manifold machinations of the Evil One.

**Abba** Jacob said:

*“Just as a lamp illumines a dark room, so also the fear of God, when it enters a man’s heart, illumines it, teaching him all of the virtues and commandments of God.”*



(Ibid. Vol. 1, Ch. 3, §57)

**The** Holy Fathers regard the **fear of God** as the “great” and fiery “instrument” against envious Satan, who draws dangerously close to us.

*“Take up fire, which is the fear of God, and whenever he comes near you, he will be burned like straw by fire; for wickedness is powerless against one possessing fear of God.”*

(Ibid. Vol. 1, Ch. 1, §119)

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**It** is my conviction that this pure, cleansing, illuminating, and deifying fear of God is the great **legacy** that our Holy Mother Kypriane has bequeathed to us, through the prayers of our Much-Revered Father, Metropolitan Cyprian.

**And** I also humbly feel that this **legacy** has not remained dead *capital*, a buried *talent*; it is already increasing, yielding fruit *thirtyfold, sixtyfold, and a hundredfold*.

**Come**, then, let us draw with gladness from the wellspring of salvific **fear of God!**

**The** beginning, middle, and end of wisdom is the **fear of God**. It purifies us, illumines us, and renders us sons and daughters of God by Grace.

**The** fear of God disengages the Kingly **Mind** from passionate attachments and vain wandering; it ushers it into His House, our innermost being, our **heart**; it holds it captive in the obedience of Christ and perpetual attention to the **Jesus Prayer**; it compels it to hearken only to this **Prayer**, called out silently within oneself; it cleanses it of every contamination; and it unites it, in an ineffable and deifying union, in the secret chamber of the **heart**, with Christ, the Heavenly Bridegroom.

**Unto** Whom are due all glory, thanksgiving, worship, love, yearning, and spiritual desire, with the Father and the Holy Spirit, now and ever and unto the ages of ages. Amen!

Least in the Lord,  
†**Bishop Cyprian of Oreoi**

February 15, 2008

†St. Onesimos

## A SPRINGTIME WAST THOU

1.

In thy memory we have gathered  
blossoms of the almond tree,  
coming here to chant  
from the depths of the heart....

2.

Thy countenance  
the smile of Springtime,  
the lily of purity  
glistening amidst its light....

3.

Celestial, indefatigable,  
angelic in bearing,  
inundating thy spiritual scions  
with an abundance of benedictions.

4.

In every matter, the personification  
of humility and innocence,  
a fatherly blessing, beyond all,  
thou didst hold in high esteem....

5.

Sweet and noble,  
with blessings filled,  
like an abiding Springtime,  
the psalms of the forest....

6.

Mother unfading in memory,  
attendant of the Angels,  
to thy memory we proffer  
a teardrop and awe....

7.

Together with the flowers of the field  
let them be mingled,  
that their fragrance might permeate  
thy sacred memory....

8.

And let come the Angels of God,  
with their golden vials,  
that they might bear this fragrance there,  
into thine embrace maternal.

9.

And though Springtime should fade,  
we will dwell among the flowers,  
for thou wast a Springtime of Christ,  
rising above the passions...!

10.

In thy memory we have gathered  
blossoms of the almond tree,  
coming here to chant  
from the depths of the heart....

*A humble entreaty from a soul who was deemed worthy to sense  
beneath the shadow of our ever-memorable Mother the fragrance  
of that "other" Springtime.*