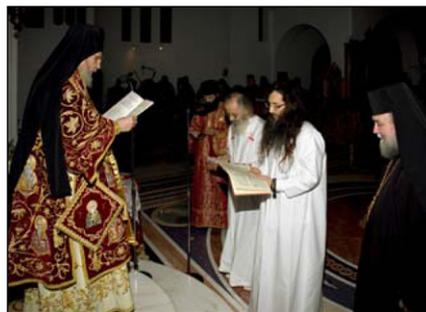


Monastic Tonsures at the Holy Monastery of Saints Cyprian and Justina

During the **All-Night Liturgy** (*Agrypnia*) for the Feast of the Annunciation of the Theotokos, March 25, 2009 (Old Style), at the Holy Monastery of Sts. Cyprian and Justina in Phyle, Attica, Greece, His Grace, Bishop Cyprian of Oreoi, Acting as President of the Holy Synod in the stead of our ailing First Hierarch and the Abbot of the Monastery, His Eminence, Metropolitan Cyprian, performed the tonsure of two monks of the monastery brotherhood to the Great Schema and that of one monk to the rank of Rasophore.



Standing as sponsor for the monks was His Grace, Bishop Chrysostomos of Christianoupolis.

Receiving the Great and Angelic Schema were Elder Cyprian, 78 years of age, a Syrian immigrant from Sweden who entered the monastic life from the married estate (who has been a monk for seven years and who is the father in the flesh of another brother of the monastery, Hierodeacon Theocharis), and Elder Nikephoros, forty-four years of age and ten years a monk, who was reared in Athens.

The Novice Brother Evstathios (Patsiades), who is twenty-eight years of age and from Acharnai, Attica, having completed a novitiate of

three years, received the monastic rank of Rasophore, being given the name “Monk Evthymios.”



The tonsures were performed in an atmosphere of contrition, in the presence of a large gathering of pious faithful, in keeping with the joyous tone of the observance of this great Feast of the Mother of God, which always brings to mind those souls dedicated to the virginal life and following the Queen of earth and Heaven, who, like Her, serve the Holy House of the Lord; that is, in the Divine chambers of worship and of diaconal and sacrificial service to God.



His Grace, Bishop Cyprian of Oreon, among other things, reminded the newly-tonsured brothers that the Great and Angelic Schema is called, in the tradition of the Orthodox Church, a “second Baptism,” since, as a commitment to lifelong repentance, it renews, and in some ways fulfills, one’s first Baptism; for the monk now voluntarily and in full awareness thereof concludes his ascent to the Cross, that he might be reborn in the Grace of Baptism, purified, enlightened, and deified. This conscious life of monastic crucifixion prevents him, during periods of temptation, from coming down from his cross and ceasing, thereby, to be a true monk.

May these newly-tonsured brothers of ours be made worthy of the Heavenly Monastic Houses, finding themselves at all times under the Protection of the All-Spotless Theotokos and Ever-Virgin Mary, our All-Holy Mother, so delightful to our hearts.

