

RUSSIAN ORTHODOX CHURCH

DIOCESE OF SOUROZH

CATHEDRAL OF THE DORMITION OF THE MOTHER OF GOD

67 ENNISMORE GARDENS, LONDON SW7 1NH



Sourozh Messenger

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St Nicholas the Wonderworker and Archbishop of Myra in Lycia 6/19 December



Troparion,

Tone 4

The truth of things revealed thee to thy flock as a rule of faith, a model of meekness and a teacher of abstinence: wherefore thou hast attained the heights through humility and riches through poverty. O holy Hierarch Nicholas our father, entreat Christ God that our souls be saved.

Kontakion,

Tone 3

Thou wast a celebrant of the sacraments in Myra, O Saint Nicholas; for, fulfilling the Gospel of Christ, O venerable one, thou didst lay down thy life for thy people, and didst save the innocent from death. Wherefore thou wast proclaimed a Saint, as a great minister of the mysteries of the grace of God.

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Dear Readers,

We are happy to inform you that the Media and Publishing Department of the Diocese of Sourozh now has an online store, Sourozh Publications, where you can obtain the publications of the diocese. You can subscribe to the English or Russian editions of Cathedral Newsletter, and purchase the diocesan journal 'Sourozh' and the Diocesan Calendar and Lectionary. For prices and full information please visit the store at <https://sourozh.myshopify.com>.

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**ARCHBISHOP OF CANTERBURY AND PATRIARCH OF MOSCOW
ISSUE JOINT STATEMENT ON PERSECUTED CHRISTIANS**

Tuesday 21st November, 2017

Joint Declaration by Patriarch Kirill of Moscow and All Russia and Justin, Archbishop of Canterbury, Primate of all England and Metropolitan

Who will separate us from the love of Christ? Will hardship, or distress, or persecution, or famine, or nakedness, or peril or sword? As it is written, 'For your sake we are being killed all day long; we are accounted as sheep to be slaughtered.' No, in all these things we are more than conquerors through him who loved us.' (Romans 8. 35-37)

1. We, Patriarch of Moscow and All Russia Kirill and Justin, Archbishop of Canterbury, Primate of All England and Metropolitan, thank God for the opportunity to meet in Moscow in order to with one voice before the entire world bear witness to our brothers and sisters who are persecuted for faith in Christ. We cannot remain indifferent to the afflictions of our sisters and brothers, for 'if one member suffers, all suffer together with it: if one member is honoured, all rejoice together with it.' (1 Corinthians 12. 26).

2. In many countries of the Middle East and Africa there is persecution of Christians, manifested in mass killings, the barbaric destruction of churches, the desecration of holy sites and the expulsion of millions of people from their homes. Our hearts are pained by the mass exodus of the Christian population from those places where the Good News began to be spread throughout the world. Christians also suffer more subtle forms of discrimination where life is made so difficult that it is easier for them to leave their ancient homeland than to stay.

3. At the present moment the war has taken away tens of thousands of lives and left millions of people homeless and without the means for existence.

4. The necessity for retaining the Christian presence in the Middle East and the return of refugees requires guarantees of security, the restoration of the social infrastructure and living accommodation, the setting up of conditions for clergy to carry out their ministry and the restoration of destroyed churches.



5. We appeal to the international community to render speedy help to support the Christian and other populations of the Middle East. Wide-scale humanitarian aid is needed for those who are suffering and for the vast numbers of refugees, including those who have ended up in Europe and America. Scripture tells us that ‘those who are kind reward themselves, but the cruel do themselves harm.’ (Proverbs 11. 17)



6. The post-war rebuilding of Syria and Iraq is a topic of utmost importance for practical co-operation between Christians in the coming years. ‘Bear one another’s burdens, and in this way you will fulfill the law of Christ,’ says St Paul. (Galatians 6. 2)

7. We ought not to forget preventative measures against the ideology of extremism that has spread throughout the world under the influence of militants like an epidemic. We call upon the world’s religious and political leaders to unite in their efforts to come up with an effective response to extremism. An important aspect of this co-operation is interreligious dialogue. Difference in doctrine ought not to serve as an obstacle to representatives of various religions living in peace and harmony, which are the pledge of a good future for the whole world.

8. In expressing solidarity with the Christians of the Middle East, we turn to them with the words of the apostle, ‘we must always give thanks to God for you, brothers and sisters, as is right, because your faith is growing abundantly, and the love of every one of you for one another is increasing. Therefore we ourselves boast of you among the churches of God for your steadfastness and faith during all your persecutions and the afflictions that you are enduring.’ (2 Thessalonians 1. 3-5)

+ Kirill, Patriarch of Moscow and All Russia

Justin, Archbishop of Canterbury, Primate of All England and Metropolitan

Source: <http://www.archbishopofcanterbury.org/articles.php/5906/archbishop-and-patriarch-of-moscow-issue-joint-statement-on-persecuted-christians>

Diocesan News



MEETING OF BISHOPS AND CHURCH LEADERS IN LONDON

On November 7, 2017, Archbishop Elisey of Sourozh took part in a meeting of bishops and church leaders in London, which was held at the Allen Hall Catholic Seminary. The meeting was organised by the Rt. Revd John Wilson, Vicar Bishop of the Archdiocese of Westminster of the Roman Catholic Church. The participants of the event had the opportunity to communicate and discuss issues relating to the Christian witness of church communities in the UK.

OXFORD PARISH FOOD FAIR

The traditional Russian and East European food fair organised by the parish of St Nicholas in Oxford took place at the city's historic County Hall on Saturday 4th November. Over £3,000 was raised in aid of the parish. Our parishioners and friends worked hard all day running stalls offering

delicious sweet and savoury foods. Many people had spent the whole week cooking and preparing traditional Russian, Ukrainian, Serbian, Bulgarian, Romanian, Georgian and Greek dishes. In addition, the bookstall offered a range of Orthodox books, icons and gifts for sale. A photo display offered information about the life of the Russian Orthodox Church in Oxford. Hundreds of people attended the fair, which has become a well-known event in Oxford's annual calendar. The occasion was, as usual, a wonderful opportunity for friends old and new to come together and enjoy good food and company in support of the parish.

Fr. Stephen Platt



Cathedral News

A PANIKHIDA FOR ALL THOSE INNOCENTLY KILLED ON THE DAY OF THE 100TH ANNIVERSARY OF THE OCTOBER REVOLUTION



On the 100th anniversary of the October Revolution, Archbishop Elisey of Sourozh, together with the clergy of the Cathedral, before the All-Night Vigil of the Feast of St Demetrius of Thessalonica celebrated a memorial service for all those who in the hard years of the early 20th century were innocently murdered, endured suffering and torture, and met a bitter death in prisons and in exile.

DEACON ILYA KOKIN MEETS WITH PARISHIONERS OF THE CATHEDRAL

On 28th and 29th October 2017, at the invitation of Archbishop

Elisey of Sourozh, Deacon Ilya Kokin, a Moscow clergyman and the author of catechetical textbooks for Sunday schools, visited London and met with students and parents of the Parish School of the Dormition Cathedral, as well as with parishioners of the Cathedral.

On October 28th, in Imperial College, where the Parish Church School of the Dormition Cathedral meets, Deacon Ilya Kokin held an open lesson-seminar for the students of the middle and upper classes, parents and teachers. Deacon Ilya talked about the important stages of teaching the catechism or 'Law of God', the basis of which should be the accessibility and clarity of the material proposed for study. He illustrated his talk with the multimedia materials that are included in the set of the training manual which he has developed.

On Sunday 29th October, after the Divine Liturgy in the Dormition Cathedral, Deacon Ilya held an open meeting with parishioners of



the Cathedral. The theme of the discussion was 'Religion and the psychology of the worst.' The talk with youth and adults continued for an hour and a half and was built on the so-called 'four primary fears' of humanity: fear of loss of freedom, fear of loneliness, fear of the absence of meaning in life and fear of death.

PILGRIMAGE TO IRELAND

On Monday 23 October 2017, with the blessing of Archbishop Elisey of Sourozh, teachers, parents, and pupils of the parish church school of the London Cathedral of the Dormition of the Mother of God, made a pilgrimage to Ireland.

In Ireland, the pilgrims climbed as far as possible Saint Patrick's hill, known as Croagh Patrick (in Irish, Cruach Phádraig 'Patrick's stack') - a mountain of 764 meters in height, located in the west of Ireland, in County Mayo, eight kilometres from Westport, above the villages of Murrisk and Lecanvey. At the high point of the

ascent, a moleben was celebrated by Archpriest Maxim Nikolsky, the spiritual director of the parish school.

Afterwards, a group of pilgrims travelled from the west of Ireland to the east in order to visit the Patriarchal Metochion of the Russian Orthodox Church, the Church of the Holy Apostles Peter and Paul. On the way, the lives of Orthodox saints of Ireland were read.

In Dublin, the pilgrims received a warm welcome at the Church of the Holy Apostles Peter and Paul following an invitation from Archpriest Mikhail Nasonov, who was also able to tell them about the history of the building and the founding of the Dublin parish in 2001. He also acquainted the pilgrims with the lives of the Irish Orthodox saints depicted on the Iconostasis.

Archpriest Mikhail Nasonov also showed the pilgrims the parish Sunday school and described its work. It was proposed that the parish Sunday schools in Dublin and London should work together.



MEETING WITH ARCHPRIEST ALEXANDER DYAGHILEV

On November 5th, after the Divine Liturgy, a meeting took place with Archpriest Alexander Dyaghilev, chairman of the Commission for Family, Maternity and Child Protection of the St Petersburg Diocese, head of the St Petersburg Diocesan Center of the Orthodox Association 'Matrimonial Meetings'. Some people will remember Fr Alexander serving in the Diocese of Sourozh in 2006-2007. In the summer of 2017 he conducted a meeting with parishioners of the Dormition Cathedral dedicated to the basics of family life. The meeting aroused great interest among believers. Father Alexander is not only a priest, but also a professional psychologist who conducts three-day training sessions for married couples – 'Matrimonial Meetings'. This program is aimed at understanding the basics of family life and 'working on the mistakes' of those couples who are experiencing difficulties in their relationship. In order to understand this or that situation in the family, it is necessary to understand how the family institution has changed over the past 100 years, what the family has become and how properly to build relations between spouses when traditions no longer play a prominent role in the family and society. In addition, in patristic literature there are very few works on

family life written by married people. An exception may be the diaries of the holy Passion-bearer Alexandra Feodorovna, who pondered a lot on this subject.

Father Andrew invites couples to his away from home seminars for spouses in St Petersburg and proposes to organise similar meetings in the UK. To do this, it will be necessary to find a hotel in which families will be able to stay for three days without children and to participate in the training.

More details about Fr Alexander's programme can be found at

<http://www.pravoslavie.ru/78863.html>

The website of the portal 'Matrimonial Meetings', where you can find the schedule of training sessions -

<http://alexnev.ru/vstrechil>.



Archpriest Alexander Dyaghilev

LITURGY ON THE FEAST OF ST JOHN CHRYSOSTOM

On November 26, 2017, on the 26th Sunday after Pentecost and the feast day of St. John Chrysostom, Archbishop of Constantinople, Archbishop Elisey of Sourozh marked the 11th anniversary of his episcopal consecration. The festive Divine Liturgy at the Cathedral of the Dormition of the Mother of God in London was headed by Archbishop Isidore of Hierapolis, the Guardian of the Holy Sepulchre (Patriarchate of Jerusalem). The clergy of the Cathedral and of the Moldovan parish concelebrated.

Many blessed years to His Eminence, Vladyka Elisey!



**CELEBRATION OF THE
TENTH ANNIVERSARY OF
THE RESTORATION OF
COMMUNION BETWEEN THE
MOSCOW PATRIARCHATE
AND THE RUSSIAN
ORTHODOX CHURCH
OUTSIDE RUSSIA**

On November 19th, 2017 Archbishop Elisey of Sourozh and Bishop Irenei of Sacramento, Administrator of the parishes of the Russian Church Abroad in Great Britain, concelebrated the Divine Liturgy at the Cathedral of the Russian Church Abroad in London in honour of the Dormition of the Mother of God and the Royal Martyrs.

Clergy of the Diocese of Sourozh took part in the Divine Liturgy - Archpriests Maxim Nikolsky, Dimitry Karpenko, Joseph Skinner and Protodeacon Vadim Santsevich, as did priests of the Russian Church Abroad, Archpriests Peter Baulk, Paul Elliot and Vitaly Serapinas.

The joint divine service of the two dioceses of the Russian Orthodox Church in Great Britain was dedicated to the tenth anniversary of the restoration of canonical communion between the two branches of the Russian Church, as well as to the commemoration of the tragic events of 1917.

The sermon before the Communion of the laity was given by Archpriest Paul Elliot, Secretary of the Diocese of Great Britain of the Russian Church

Abroad. At the end of the Divine Liturgy, the clergy offered hymns of praise before the icon of the holy Royal martyrs, after which Bishop Irenei warmly greeted Archbishop Elisey of Sourozh, noting the importance of serving together and sharing in the Sacrament of the Eucharist. In memory of the service, Bishop Irenei presented to Archbishop Elisey an icon of the holy martyr the Grand Duchess Anastasia, made by icon painters of the Russian Church Abroad.

Archbishop Elisey in his reply thanked Bishop Irenei for his greetings and also expressed his joy in being able to serve together at the altar in the Holy Eucharist. The head of the Diocese of Sourozh urged all to cherish church unity, which is gained by painstaking labour and can be lost when people act



to gratify human passions.

A festive lunch prepared by the Sisterhood of St Xenia was offered to everyone who took part in the festive service.



Eternal remembrance!

The Diocese of Sourozh of the Russian Orthodox Church reports with regret the death on November 9, 2017, in the 90th year of her life, of the oldest parishioner of the Dormition Cathedral in London, Alexander Ivanovna Smirnova.

Archbishop Elisey of Sourozh expresses his condolences to all the relatives and friends of Alexandra Ivanovna and calls upon the faithful children of the Diocese of Sourozh to pray diligently for the repose of newly-departed handmaid of God, Alexandra.



The faithful of the Sourozh diocese are grieved by the loss of the handmaid of God Alexandra, who was loved by many for her warmth and sincerity, and are praying for the repose of her soul.

The funeral service took place on Wednesday, November 22nd.

An interview with Alexandra Ivanovna was published in the May, June, July & August 2016 issues of Cathedral Newsletter.

FIRST MEETING OF ORTHODOX BELIEVERS IN SAINT MARY CRAY

The first meeting of a local group of believers and (truth) seekers with Archpriest Dmitry Karpenko and Matushka Elena took place in Saint Mary Cray, Kent, on 19th November 2017. The discussion began with a comment from one participant remarking how happy they were that not only Orthodox but also Catholics, doubters, and even those with a very critical attitude to the Church had come along to chat with the priest. None the less, the conversation turned out to be warm, sincere and most importantly – useful.

The questions discussed were very varied, concerning our spiritual life, our loved ones, attitudes towards other faiths, the difficulties of growing in understanding of life in the Church in large parishes, the search for faith and more. The lively and animated conversation flowed freely with one question leading to many more, as Anna Das describes, “I wanted to have the opportunity to put questions to the priest, and from his answers I could see that he is ready to help you understand yourself and show the way to God. I returned home with the warmest feelings, hope and joy, that there is someone I can turn to and with whom I can discuss any problems. I am looking forward to the next meeting impatiently!”



Anna Baranova, who was probably the most active participant, asking the most diverse questions, had this to say, “The meeting with Batushka was exactly what I wanted in my soul. I saw Batushka’s warm, kind expression and I felt close to the Church. I heard true words and many of my doubts disappeared. If we have enough strength and Batushka and Matushka have enough time, we must continue to meet, listen, question and grow together.”

It was decided to hold similar meetings regularly, to receive answers to spiritual questions from an experienced priest, to learn to pray, and to share the experience of faith.

Julia Plianksta



Legacy of Metropolitan Anthony of Sourozh

ADDRESS OF METROPOLITAN ANTHONY OF SOUROZH AT HIS NOMINATION AS BISHOP OF SERGIEVO ON 29 NOVEMBER 1957

In the name of the Father and the Son and Holy Ghost! Bishops, fathers and brethren! I was deeply affected by the decision of the Holy Patriarch and the Holy Synod to appoint me Bishop of Sergievo. But now the turmoil in my mind is stilled and I stand before you having collected my thoughts and probed my conscience before God, ready to convey to you truthfully all that fills my mind. If I had followed the first promptings of my heart I should have asked for mercy, since the whole of my being is powerfully drawn towards prayerful silence and the anonymity of monastic service; and fear and misery swept over me when, with the voice of the Church, Christ bade me join the ranks of witnesses of Divine Love, for no calling is more fearful and responsible (Jn. 20.21, Mt. 10.16). When fourteen years ago, while still a doctor, I made my secret monastic profession, I was looking forward to something heroic: prayer, fasting, vigils, hardships. Love did not appear to me to be a difficult achievement, but simply a joy and the very life of the soul. Since then I have learned that there is no more implacable law than that



Nomination of Archimandrite Anthony as Bishop of Sergievo

of Christ's love, the compassionate, suffering love of the Holy Trinity, the love of the merciful Saviour who gives His life for the people who have withdrawn from Him, the love of the Good Shepherd who lays down His life for His sheep... It was easy and joyful for me to pronounce the vows of renunciation. Nothing drew me except a sincere and joyful love of Christ. It seemed to me that there was nothing to renounce, for there was nothing that I desired, nothing that my soul was searching for, except God. And I was surprised by the parting words of my spiritual father that the monastic life is not ascetic deeds, but in perfect love. Soon, however, the actual living and doing of my medical work in a monastic way began to disclose to me the hitherto unknown wealth of love: revealed to me the meaning of those words that were said to me and drew me towards priesthood. 'You have

left everything you did not value', my conscience persistently told me, 'for the sake of the one thing that you desired; you have renounced what you had not need of in order to gain what you longed for. Like the Gospel youth you do not want to part with your riches'. In misery and indecision I asked myself, 'What must I do to attain eternal life?...', 'Give away the last shreds: let your very soul become the prey of anyone who hungers and thirsts, as the Prophet Isaiah says' (Isaiah 58.10). Fathers and brethren, I became a priest as culmination of my monastic vows, so that nothing in me should remain mine. Almost ten years have passed since then and only now am I beginning to see that I have not even entered upon Christ's path, and yet the Lord is calling upon me to become a sacrifice (Phil. 2.17; 2 Tim 4.6), is laying upon me the omophorion, symbol of the lost



*The consecration was performed by
Archbishop Nikolai of Klishinsk*

sheep which the Good Shepherd must find and save at the cost of his own life, and the staff, the pilgrim's staff of Christ's disciples (Heb. 11.13). The unthinkable is happening.. But I do not believe in chance. I am profoundly convinced that the Lord Jesus Christ Himself governs His Church, and from my youth I have made it a rule (as far as I have the strength and faith) to seek for nothing and to refuse nothing, to ask from God neither cross nor consolation; therefore I bow my head, and with trepidation but without doubt I give thanks unwaveringly with an undivided heart and I accept the Cross that is offered me and say nothing in contradiction. I shall say nothing of my own unworthiness: I believe in the grace of God which heals weakness and completes the deficiency of man's powers. And I know, too, from experience, that 'the strength of God is made perfect (only) in weakness' (2 Cor. 12.9); and so I pray the Almighty not for strength, but for the blessed weakness which is born in a humble, contrite and merciful heart; I pray God for love and humility as the only firm foundation for eternal life, as the only content of the Christian life, as the source of Knowledge, Wisdom and Discernment. 'I know that I am not worthy of heaven and earth and of this temporal life', but I believe and I know without a doubt that because of God's boundless love for the world, to me too will be given the power of the collective grace of the Church, and that for me too, by the gift of God, 'all things will be

possible' that the Lord may command (Mk. 9.23). I have no words in which to speak of that tremulous feeling which fills my heart to overflowing at the thought that the conclave of Russian Bishops has resolved that I should enter the Apostolic circles; that it has faith in the sincerity of my love towards God, the Church and our orphaned world; that it has entrusted me with the Cross to be 'as it were appointed to death' (1 Cor. 4.9); that it has not doubted that I too would joyfully show my willingness to follow the example of Christ the Chief Shepherd and with Him 'give my life for the sheep'. But I beg of you, Bishops of the Russian Church, to pray the Lord God for me that He may give me the weakness that is receptive of God, His love and the 'mind of Christ' (Phil. 2.5; 1 Cor. 2.16), His humility and faithfulness to the end in perfect obedience to Him alone. I believe that through the prayers of the Holy Patriarch and my Mother Church the Lord will not desert me, but will allow me to serve Him dying unto myself and will make me 'decrease' from day to day in order that 'He may increase', subduing unto Himself all the powers of my nature until they are wholly His (Phil. 3.21). My heart is filled with a profound joy and gratitude to His Grace James, Bishop of Apameia, who, as the representative of the Ecumenical Patriarch, is today taking part in my nomination and tomorrow in my consecration. May the blessing of the great Church of Constantinople, the mother of all our young Slav churches,

come upon me by the laying on of his hands, and may his participation be a living witness to the indestructible unity of the Orthodox in Faith, Sacraments and Love. Fathers and brethren! It is seldom that God grants a bishop to be consecrated, as in my case, amid his own flock. May it be allowed me to address my spiritual children too in this hour which is important for them as well as for me. During the years of my pastoral service among you God has granted us to become a close and loving family. Episcopal grace is the pledge of an even deeper more sincere unity, for this grace is primarily one of pastorship and spiritual fatherhood. Let us give thanks to the Lord! And let us love one another even more truly and vitally and effectually. Let us become one with Christ in and through love, and with His love which nothing could break let us come to love that world for which He gave His life. Let us love every man as He loves him and us (Phil. 1.8). Let us enter life as Christ's disciples with new hope and renewed strength. Let us bring to the cold, orphaned world our flaming, invincible joy, so that every soul may rejoice, all fear may be dispelled, hatred extinguished, that Christ's light may illumine even those who wander in darkness, that with one heart and with one mind we may all, all without exception, raise the triumphal song to God. Those are the thoughts and feelings with which I stand before your holiness today; I remember the Lord's warning that 'by thy words shalt thou be justified and by thy words shalt

thou be condemned' (Mat. 12.37), but I believe that through your prayers, your love and your support the Lord will fulfil in me too the good that He has inspired (Phil. 2.13), will forgive me my ignorance and that which is lacking in my words, will unite all of us and be our only Shepherd and Head of the Church.

Amen.

Originally published in the Parish Herald of the Patriarchal Parish in London in February 1958.



For reflection

If at some time you show mercy to someone, mercy will be shown to you. If you show compassion to one who is suffering (and of course, this is not a great deed) you will be numbered among the martyrs. If you forgive one who has insulted you, then not only will all your sins be forgiven, but you will be a child of the Heavenly Father. If you pray from all your heart for salvation - even a little - you will be saved. If you rebuke yourself, accuse yourself, and judge yourself before God for your sins, with a sensitive conscience, even for this you will be justified. If you are sorrowful for your sins, or you weep, or sigh, your sigh will not be hidden from Him and, as St. John Chrysostom says, "If you only lament for your sins, then He will receive this for your salvation.

(St. Moses of Optina)

Holy Places of London

ST OLAVE'S CHURCH IN THE CITY OF LONDON

This true ancient gem of the City is hidden in a small street called Hart Street. It is one of a handful of surviving medieval churches of London. It is dedicated to St Olaf II Haraldsson (c.995-1030; feast: 29th July), who ruled over Norway from 1016 till 1028 and introduced Christianity there. In his youth he spent some time in England where he helped King Ethelred the Unready to fight against the invading Danes. At the Battle of London Bridge in 1014, in which Olaf participated, the English defeated the Danes and Olaf was remembered as a hero by the English people (the nursery rhyme *London Bridge is falling down* appeared later, perhaps in commemoration of the event). In 1030 Olaf was killed by the Norwegian resistance and subsequently canonised as a martyr and the Baptiser of Norway. His relics were kept in Trondheim, and churches were dedicated to him in Scandinavia, Russia and even England. The first wooden church at Hart Street on the site of the battle was built in the eleventh century. It was rebuilt in the thirteenth and again in the fifteenth century. The present stone structure in the Perpendicular style dates from 1450. In the middle ages wealthy wool merchants lived in the neighbourhood



and generously donated to the church. St Olave's by miracle remained intact in the terrible London Fire of 1666 – the wind changed direction when the flames were approaching the church. However, the church was damaged by bombing during the Second World War - its tower and interior were restored by 1954. King Haakon VII of Norway was present at the rededication ceremony. During the war he had been in exile in England and prayed at St Olave's frequently. He also donated a stone from Trondheim Cathedral which originally was part of St Olaf's shrine. This unique relic now can be seen in front of St Olave's chancel. The temple's twelfth-century crypt was in neglect for a long time but since recently it has been used as a chapel. Notably, when the crypt was cleared in the last century a pre-Norman holy well,



The portrait of Samuel Pepys
 Artist - John Hales, 1666
 (image - www.pepysdiary.com)

which is now dry, was discovered in it!

The name of the famous diarist and naval administrator Samuel Pepys is closely connected with this church. Pepys lived next door for fourteen years, attended services regularly and referred to St Olave's as 'our own church'. After the death of his wife Elizabeth in 1669 she was buried in the sanctuary and a splendid memorial to her was erected. When Samuel himself died in 1703 he was interred in the vault next to his beloved spouse and a fine memorial to him was installed too; both survive. There is a bust (1614) of the outstanding physician Peter Turner, who popularised medicinal properties of plants, at the church – he is buried next to his father who also was a physician. As St Olave's is situated close to

the Tower of London, it was here that in 1554 twenty-one-year-old Princess (and future queen) Elizabeth Tudor held a thanksgiving service following her release from the Tower.

The gate arch leading to the churchyard where many victims of the seventeenth-century plague are buried is decorated with stone 'human skulls'. Charles Dickens, who used to visit this place even on rainy, foggy nights, called it 'St Ghastly Grim' in his *Uncommercial Traveller*. Nevertheless the temple is filled with a 'domestic' atmosphere of modesty, prayer and holiness. It is not without reason that the great poet and defender of English antiquity John Betjeman characterised it as 'a country church in the (urban) world of Seething Lane'. Interesting facts associated with St Olave's: Mary Ramsay who has the unfortunate legacy of bringing the plague to London in 1665 is buried here; according to the parish registry, in 1586 'Mother Goose' was interred at its churchyard! She is a semi-legendary author and character of numerous children's tales, rhymes and counting-out-rhymes. It is, however, commonly believed that these are a part of medieval European folklore that was later collected by Charles Perrault in France and then spread to the English-speaking world and adapted. But the mystery of this 'Mother Goose' who died forty-two years before Perrault's birth is yet to be solved!

Francis Walsingham, Elizabeth I's spymaster, lived next door, so many



St. Olave's Church
(image - John Salmon,
Common.wikimedia.org)

of the queen's spies used to worship at St Olave's and two of them rest here.

Many churches of the City have had close links with London guilds since the medieval period. St Olave's is no exception: it has maintained relations with The Worshipful Company of Clothworkers, The Environmental Cleaners' Company, and one of its chapels is used by the Trinity House – the association that has provided lighthouses, buoys etc along the British coastline since 1514.

Inside the temple you can see lovely stained glass windows, pointed arches,

columns of Purbeck limestone (some of the fifteenth century), ancient panels, a pulpit carved by the Dutch-born sculptor Grinling Gibbons (1648-1721), the door to the vestry (fifteenth century) etc. Another outstanding feature is the bright monuments to merchants of the Tudor and Jacobean periods. The ceiling is simple and wooden. Every year St Olaf's memory is celebrated at this church and Samuel Pepys is commemorated.

Dmitry Lapa

Services: *Holy Communion is held every Sunday at 11 am and on weekdays at 7 am (special services are held from Tuesday to Thursday too, please check the service times).*

**Address: St Olave's Church,
8 Hart Street, London EC3R 7NB**

The church is open on weekdays 9 am to 5 pm (with the exception of the first week after Christmas, Easter and August).

Nearest Tube stations: *Tower Hill (Circle and District lines), Tower Gateway (DLR Beckton branch terminus) and Fenchurch Street (mainline terminus).*



The crypt of St. Olave's Church
(image - Wikipedia)

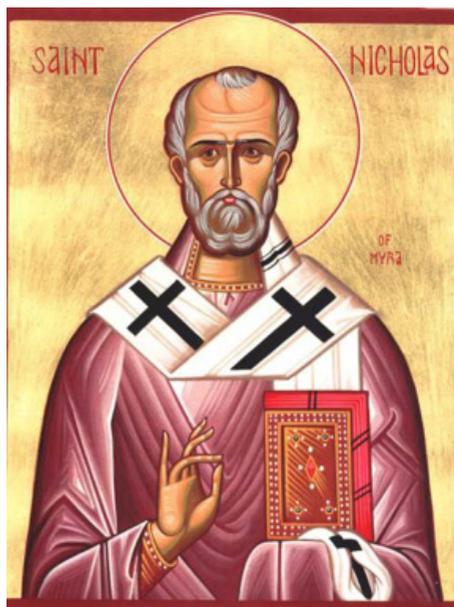
Notes on the Church calendar

ST NICHOLAS THE WONDERWORKER

6/19 December

Archpriest Nikolai Sokolov

**Church of St. Nicholas at
Tolmachy (Moscow)**



St. Nicholas Day is a feast day for me personally: after all, I bear his name and come under the protection of his prayers. It was a very great joy for me to go on pilgrimage to the place in which he lived, Myra in Lycia, as well as to his relics in the city of Bari. Later, life worked out in such a way that I became the rector of the Church of St. Nicholas at Tolmachy, which is attached to the Tretyakov Gallery, home of that great sacred object, the Vladimir Icon of the Mother of God. And, providentially, a portion of the saint's relics was transferred to our church.

On the day of my appointment I was

blessing an apartment in Moscow, where I was presented with an icon of St. Nicholas. I did not know at that time about my appointment as rector of the church. The news greeted me as I was standing with the saint's icon in my hands at home. I came with this icon to the church, when desolation and devastation reigned and there was not a single icon.

What can I say about St. Nicholas himself? Everything in our lives is arranged by his prayers. When one turns to him with sincerity, he will help. He is always nearby if we endure sincerely and behave worthily. The wonderworker intercedes for

us in the most unforeseen situations. One of our parishioners told of how in the post-war years there was an exhibition of paintings that had been returned from the Dresden Gallery. Getting in was impossible; people stood in line for days. Then suddenly an old man turned to her, calling her to follow him. He led her through cordons where they did not ask her for either tickets or an invitation. When they had reached the Sistine Madonna and she turned to thank her escort, he was nowhere to be found. This is how the saint can help when one is least expecting it.

Archpriest George Bolgarsky

Church of St. Nicholas, village of Druzhba, Mytishchinskiy District



During the Great Patriotic War [WWII], the father of a good friend of mine fell through the ice; naturally he was in full uniform, in his greatcoat. He had no way of climbing out by himself. Soldiers were running past him (either advancing or withdrawing), but they did not notice him. Then he began to pray: “Lord, help me! St.

Nicholas, intercede on my behalf before the Lord!” He promised that, if lived and had a son, he would name him Nicholas. Suddenly two soldiers who were running past stopped and helped him get out. This man lived and named his son Nicholas. It was this son, who is already an older man, who told me this story.

There are many different cases of miracles attributable to the protection of St. Nicholas in the lives of many, many people. It is no accident that there is a folk saying that goes: if you want the Lord to hear your request, tell it to St. Nicholas.

As the rector of a church dedicated to St. Nicholas, I have constantly experienced - and continue to experience - the saint’s help from the day we started building our church, which is now nine years old. We went to the place where the church was to be built and served a moleben [supplicatory service], glorifying St. Nicholas and asking for his help.

Miracles took place before my eyes as construction progressed in remarkable fashion, even when it seemed that all kinds of restrictions were being put in place to stop it. All these difficulties were miraculously resolved.

The birth of my youngest son, who is now a year and a half old, is another of his miracles. It is no accident that I have named my son Nicholas.

Archpriest Vladimir Vorobyov
Church of St. Nicholas in
Kuznetsk Sloboda (Moscow)



My grandfather, who was a priest in Moscow, served in a church of St. Nicholas. And his son, my father, was named Nicholas. My own son and two of my grandsons also bear this name. Every church in which I have served has had a side chapel dedicated to the saint, and indeed

the church of which I am now rector is also dedicated to St. Nicholas.

Does the saint hear us? Of course he does. When someone from the parish is having trouble, we pray to him and receive help. And the fact that our parishioners name their children after the saint also speaks to his special veneration.

Of course, in my life I have encountered many miracles performed by St. Nicholas. For instance, once a completely non-church person came to visit us. He told us that, as a rigger, he worked at great heights. Once he fell, and was left dangling on wires. At that moment an old man appeared to him and told him what to do next. Thanks to him, the worker was saved. Later, when this man came to our church, he recognized this old man, pointing at an icon of St. Nicholas.

Newsletter 30 years ago

Cathedral Newsletter No. 203
THE ECUMENICAL
PATRIARCH:
FIRST IMPRESSIONS

The Patriarch's visit to this country, as guest of the Archbishop of Canterbury, started with a welcome in Canterbury Cathedral. John Tavener had been commissioned to compose an *Is polla eti Despota*, which was sung in the presence of the Patriarch, as was the Doxology

from his Vigil. The Patriarch was very touched and impressed seeing an English composer who belonged to the Orthodox Church. Metropolitan Anthony and several other members of our diocese were also present for the occasion. Wherever he stepped, on Anglican soil or Orthodox (as in the Greek Cathedral in London on Wednesday evening), Patriarch Demetrios, a tall, bespectacled figure, impressed

everyone with his unequivocal personal simplicity within the dignity of his high office - a true man of prayer. In the glare of floodlights and the bustle of cameramen and photographers, it was he who, undistracted, allowed that Wednesday Vespers to regain its prayerful orientation. In his reply to Archbishop Methodios' welcome, Patriarch Demetrios addressed himself to the Orthodox in this country; we in our diocese may count ourselves among those he spoke to, as well as the Serbs, whose bishop, Lavrentije, was also there. He assured us of his vigilant concern and prayer for the Church everywhere, and also displayed his knowledge, born of close observation and now based also on his first-hand experience of the many Churches he has visited in the past six months, including the Russian Orthodox Church. The Patriarch rejoiced in what he saw, and said that he is personally much sustained by the life of Orthodoxy world-wide.

Patriarch Demetrios made the gift of a panagia to Metropolitan Anthony,

with whom he had occasion to speak, and expressed the hope that he would be attending the Council of the Russian Orthodox Church in 1988 in Moscow.

CELEBRATION OF THE SEVENTH ECUMENICAL COUNCIL (787 - 1987)

Metropolitan Anthony presided at a solemn Vespers at the Greek Cathedral on Sunday 22 November in the presence of Archbishop Methodios, who delivered the address, priests from the six independent Orthodox Churches in London and an attentive, if not very numerous, congregation. The service was conducted in five different languages - Greek, Arabic, Slavonic, Romanian and English: and this, rather unexpectedly, stressed the essential unity of the scattered strands of Orthodoxy in London.

A friendly reception with refreshments followed in the crypt, where a poster exhibition on Icons, sponsored by the Russian Church, was displayed.

Fr Michael Fotounatto

For reflection

The Commandments of God are higher than all the treasures of the earth. Whoever has acquired them has received God within himself.

(St. Isaac the Syrian, Homilies, 57)

Sacraments of the Church

We are printing a series of short texts about the Sacraments of the Church. They are copied from 'An Orthodox Online Catechism', which is based on the book 'The Mystery of Faith' by Metropolitan Hilarion (Alfeyev). They are presented here by the kind permission and blessing of the author.

PART 10. MONASTICISM

(Continued from November issue)

These are three basic vows taken by monks: obedience, poverty and chastity.

Obedience is a deliberate denial of self-will before God, before the abbot (hegumen) and before every member of the community. The Greek word hypakoe ('obedience') literally means 'hearing', 'listening'. Monastic obedience is hearing what God wants to tell a monk, listening to His will. Humans suffer greatly from their inability to follow God's will and to accept the world around them as it is. People always tend to think of the circumstances of their lives as less than desirable, and of those close to them as less than perfect. They want to change the world around them but, unable to do so, they find no rest, no peace. A monk, on the contrary, teaches himself to accept everything as it is and to receive from the hand of God with the same joy and thanksgiving both consolation and sufferings, health and illness, fortune and misfortune.



With this attitude the monk obtains an inner, undisturbed peace that no external circumstances can spoil.

Poverty is a deliberate rejection of every earthly possession. This does not necessarily mean that a monk is totally deprived of all material things: it means that he must not be attached to anything earthly. Having inwardly rejected material wealth, he attains that spiritual freedom which is higher than any earthly possession.

The word 'chastity' is used in English to render the Greek *sophrosyne*, which literally means 'wisdom', 'integrity'. Chastity is not synonymous with celibacy: in monasticism the latter is only an element of the former. Chastity as wisdom and integrity, as life according to the Gospel and abstinence from passions and lusts, is also necessary in marriage. To live in chastity means to have one's entire life oriented to God, to check every thought, word and deed against the Gospel's standards.

As far as celibacy is concerned, in the context of monastic life it is a supra-natural form of existence. Loneliness is incompleteness, a deficiency: in marriage it is overcome through a common life with one's spouse. Monks are espoused to God Himself. Monasticism is therefore not the opposite of marriage. Rather, it is also a kind of marital union, but not between two human beings: it is a union of the human person with God. Love is found at the very heart of both marriage and monasticism, but the object of love is different. A person cannot become a monk unless his love for God is so deep and ardent that he does not want to direct it to anyone but Him.

Monastic tonsure takes place in the church: it is normally conducted by a bishop or an abbot. The one to be tonsured takes off all his civil clothes, puts on a long white robe and stands before the abbot. Upon making his monastic vows he listens to the abbot's exhortations, after which he receives a new name, is tonsured, and clothed in black monastic vestments. When the rite has finished, each member of the community comes to him, asking: 'What is your name, brother?' The newly-tonsured monk, according to tradition, spends several nights in the church reading the Psalter or the Gospel.

Monasticism is an inner and hidden life. It is absolute and the most radical expression of Christianity as a 'narrow way' leading to the Kingdom of heaven. Monastic detachment and

concentration into oneself, however, does not imply egoism or the absence of love for one's neighbour. Being outside of worldly vanity, a monk does not forget his fellow humans, but in the silence of his cell prays for them.

The church Fathers understood that the transfiguration of the world and people's happiness depend not so much on external circumstances but on people's inner condition. True renovation of the world is only possible in the realm of spiritual life. Thus, neither Christ, nor the apostles nor the church Fathers demanded social changes; rather, all of them called for the inner spiritual transformation of each particular human being. Monks do not attempt to make the world better. They try to make themselves better in order that the world might be transformed from within. 'Save yourself, and thousands around you will be saved', says St Seraphim of Sarov. These words reflect the ultimate goal of monasticism and of Christianity in general. Needless to say, monasticism is not the only way of 'saving oneself', not even the best or the most convenient way. It is one of the ways, like marriage or priesthood, which may lead one to salvation and deification, if one continues along this path to the end.



British and Irish Saints

HOLY HIERARCH BIRINUS, BISHOP OF DORCHESTER-ON- THAMES AND APOSTLE OF WESSEX

*Commemorated: 3/16 December
(repose) and 4/17 September
(translation of relics)*

As a result of the invasion of eastern Britain by pagan Angles, Saxons and Jutes, by the seventh century seven small kingdoms had formed on its territory: Kent, Northumbria, East Anglia, Mercia, Essex, Wessex, and Sussex. During the seventh century all of them accepted Christianity one after another. Wessex (the Kingdom of the West Saxons) was founded in the south and south-west of England. It gradually took lands from other kingdoms and by the tenth century had become so powerful that it formed one large Kingdom of England. St Birinus is venerated as the Apostle of the Kingdom of Wessex.

The future hierarch was probably born in Lombardy in c. 600. Unfortunately, nothing is known about his childhood and early years, but he lived as a monk in Rome some time before becoming a bishop. In 634 in Genoa, Archbishop Asterius consecrated him bishop and in the same year Pope Honorius sent him to Britain, which was then still mostly pagan, to preach in the Midlands. In 635 the bishop successfully reached the



*Icon of St. Birinus in
Winchester Cathedral, Hampshire
(all images - Irina Lapa)*

shores of Albion and landed in the port of Southampton on the south coast, in the Kingdom of Wessex. He intended to go further inland where there were no missionaries, but since he met only pagans in Wessex, he realised that he must remain there. Moving from settlement to settlement, he preached the Word of God, healing the sick, working numerous miracles and converting many pagans to the Christian faith. One hundred years later the Venerable Bede gave an account of Birinus' missionary labours.

At that time Wessex was ruled by King Cynegils, who was still a pagan. Birinus made for the royal estates of Wessex, which were situated in the region

of the Berkshire Downs. The king allowed him to stay on his lands and agreed to meet him in a place called Churn Knob - now by the small town of Blewbury in Berkshire. During the meeting Bishop Birinus told the king about Christ for the first time. Soon after this Cynegils, enlightened by the grace of God, decided to embrace Christianity and was baptised; he gave Birinus the Roman town of Dorcis (the present-day Dorchester-on-Thames) to found his See there. This town, now in the county of Oxfordshire (eight miles south-east of Oxford), became the centre of Birinus' mission. Over the fifteen years of his active missionary labours in Wessex, Birinus baptised many people of the kingdom. The hierarch was energetically supported by King Cynegils. Thanks to the fruitful works of Birinus the Christian faith spread very quickly all over Wessex and was even taken to other parts of southern and western England.

Among the churches founded by the Apostle of Wessex we should mention the church of the Virgin Mary in Reading (Berkshire), St Helen's church in Abingdon (Oxfordshire) as well as the church in the village of Taplow (Buckinghamshire), where the saint performed a mass baptism in Bapsey Pool. (All these churches, though rebuilt during the following centuries, exist to this day, and Bapsey Pool has miraculously survived as well). This saint may have built the All Saints' Church in the present-day village of Wing in



*Cross of St. Birinus in
Winchester Cathedral, Hampshire*

Buckinghamshire which still survives practically intact complete with its early crypt – it is a real gem and one of the best preserved Saxon churches in England! (According to another version, this church was founded by St Wilfrid of York during his missionary journeys).

In 648, the successor of Cynegils, King Cenwall, invited Birinus to found and consecrate the new cathedral in Winchester. As Winchester was an important political centre, it later became the major spiritual centre of Wessex as well.

Bishop Birinus reposed on 3 December 649 (or 650) aged fifty and was buried in Dorchester. After his repose he was at once venerated as a saint. Late in the seventh century, St Hedda translated part of Birinus' relics to Winchester. Numerous miracles occurred at his relics and pilgrims flocked to them. In 1140, on the site of the first early



*St. Birinus Catholic Church in
Dorchester-on-Thames, Oxfordshire*

English foundation of St Birinus at Dorchester, a new Augustinian monastery appeared. It was dedicated to Sts Peter, Paul and Birinus and existed until the Reformation. In the 1530s Henry VIII dissolved the Abbey, but the former Abbey church was purchased by the town's residents and thus survived. The medieval shrine of St Birinus was restored in 1964. Today it can be found in the south aisle of the Abbey church. And relics of the saint are most likely concealed under its floor. This church also contains some of the oldest stained glass windows in the country, several icons and other relics. Birinus is venerated as the patron-saint of Berkshire and Dorchester-on-Thames and as a heavenly patron of missionaries.

The holy places associated with St Birinus preserve his memory. First

of all, there is the ancient former monastic church of Sts Peter and Paul in Dorchester-on-Thames. During the year this large, beautiful and richly decorated church is visited by thousands of pilgrims. It dates from the twelfth century with additions from the fourteenth century. Near the church you can visit the Abbey Museum, the Abbey Gardens, the Abbey Tea-room and the small Roman Catholic church of St Birinus. Dorchester residents claim that they regularly see St Birinus walking along its streets at nights, as if blessing and protecting his flock, to this day! Dorchester is picturesque and is surrounded by woods and fields.

Pilgrims also go to Blewbury. The faithful climb Churn Hill on which the Iron Age Churn Knob barrow is situated. This is the very place where Birinus first preached Christ to the



*Restored Shrine of St. Birinus in the
Dorchester Abbey,
Dorchester-on-Thames, Oxfordshire*

people of Wessex, after which many came to believe in God.

Christians also make pilgrimages to the pretty town of Abingdon on the River Thames in Oxfordshire, which claims to be the oldest English town. Here, apart from other early Christian sites, you can visit St Helen's church, dating from c. 1100. It is considered to be the second widest church in the country! The first church here was built by Birinus, and according to ancient tradition, the original church was founded by the holy Empress Helen herself, who visited Britain in the fourth century with her son Constantine, who was proclaimed Emperor in York in 306. Among the treasures of this Church: a medieval statue of St Birinus, an old stained glass of St Helen, and unique ancient painting of the "Jesse Tree" on the ceiling of the Lady Chapel.

St Birinus is specially commemorated at Winchester Cathedral. This magnificent cathedral, the longest in England, preserves a memorial Cross of St Birinus with small fragments of his Shrine. In front of it, there is a row of nine Orthodox icons, painted by the Russian iconographer Sergei Fyodorov - the icon of Birinus is first on the left. These icons can be found on the west screen of the cathedral's retrochoir.

Parish churches dedicated to St Birinus can be found in Calcot (a suburb of Reading) in Berkshire; Berinsfield in Oxfordshire; High Wycombe in

Buckinghamshire; and Morgan's Vale in Redlynch in Wiltshire.

By Dmitry Lapa

Main source: <http://orthochristian.com/66743.html>



Mediaeval church of St. Helen in Abingdon, Oxfordshire



Statue of St. Birinus in St. Helen's Church in Abingdon, Oxfordshire

THE LIGHT OF THE WORLD - WILLIAM HOLMAN HUNT

William Holman Hunt was a 19th century English artist; he painted *Night Traveller* or *Traveller of the Apocalypse* (the *Light of the World*). In this painting, Jesus Christ is portrayed holding a lantern, the lantern is lit and closed to protect the flame from the wind. The Saviour is depicted wearing outdoor clothes and the crown of thorns. He stands at the door of a house. It is a very famous painting, extraordinarily famous, it has been reproduced many times and the original picture itself is very intriguing. Christ stands at the door of a house and knocks. It is clear that this is the door of the human heart, and He knocks upon it. He does not strike the door with his elbow, or with his shoulder, nor with his knee, He knocks discreetly. There are many weeds around the threshold of this house, this suggests that the door has only very seldom been opened. The door is closed, it is already overgrown with weeds, and He stands and knocks. You know how it is, when someone discreetly knocks at your door, and you might be listening to music, or in the middle of a party, or watching football on the television – Hooray! Can you hear Christ knocking at the door? You can't! And suppose you're sleeping, for example, you still won't hear. Really, it doesn't matter exactly why you don't open the doors of your heart.

Something really interesting was noticed and drawn to Hunt's attention: 'We understand that this is an allegorical painting. Christ knocks at the door of our hearts. Everything is clear, the door is overgrown, it does not open ... But there is no door handle! There on the outside of the door, there is no handle. You forgot to draw a handle there! Every door has a handle - one on either side.'

And the artist replied: 'On this door, the handle is only on the inside. There is no handle on the outside of our heart.' The door of our heart can be opened only from the inside. This is an extremely important thought. A person must open himself to God. Christ will not forcibly work miracles on a person who does not open the door to Him.

Archpriest Andrey Tkachev



PAN-ORTHODOX CONCERN FOR ANIMALS

Dr Christina Nellist, a parishioner of the Parish of St Andrew in Romford, has helped to set up a new charity, Pan-Orthodox Concern for Animals (Charity registered in England no. 1175072) under the patronage of His Eminence Kallistos, Metropolitan of Diokleia.

Their website at <http://panorthodoxconcernforanimals.org/> already contains a good range of articles, including one by Christina on 'The Death of a Companion Animal'. She quotes the Cypriot Bishop Isaias as teaching that 'If you are a good Christian you will love the animals and they will love you back and there are many books showing this through the lives of the early Saints... You cannot find a Holy man who has mistreated animals.' She goes on to write 'It would seem entirely Orthodox therefore to grieve for the loss of a companion

animal who, for example, may have been a long-term member of the family; the only close companion of the owner; or who may have been the last link with the earlier death of a partner or child. Regardless of the reason, for many there appears to be a genuine need to grieve. There is also the need for us to show compassion to our human friend, relative or member of our congregation in this situation.'

You are invited to send photos and their stories, especially of elders and saints within the Russian tradition, to

panorthodoxconcernforanimals@gmail.com

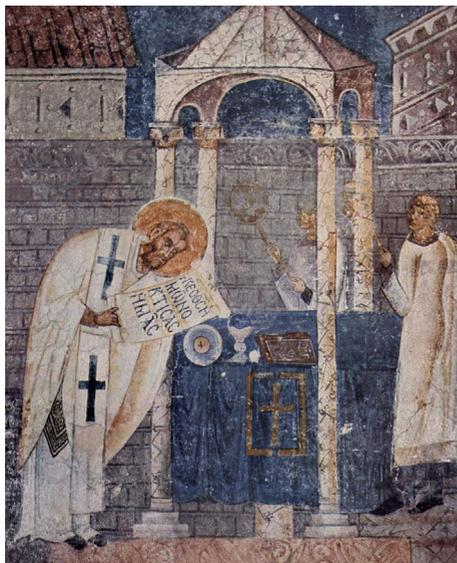
Dr Christina Nellist lives in Upminster and Wales. She has recently received a PhD from the University of Winchester for her thesis on ancient and modern teachings in Eastern Orthodox theology and concern for animals. She is a retired teacher and coordinator for Science and worked with the governments of Chile and the Seychelles on animal protection and public health issues.



EXPLANATION OF THE DIVINE LITURGY - PART 4

Continued from previous issue.

The Anaphora



Now begins the central part of the Divine Liturgy called the eucharistic canon. It is also called the anaphora, which means the lifting-up or the elevation. At this time the gifts of bread and wine which have been offered on the altar are lifted up from the altar to God the Father, and receive divine sanctification by the Holy Spirit who comes to change them into the very Body and Blood of Christ. The Anaphora begins with an ancient dialogue between priest and people. The celebrant addresses the congregation with the Trinitarian blessing of the Apostle Paul (2 Cor 13.14).

Priest: *The grace of our Lord Jesus*

Christ, and the love of God the Father, and the communion of the Holy Spirit be with you all. Choir: *And with thy spirit.*

Priest: *Let us lift up our hearts.*

Choir: *We lift them up unto the Lord.*

Priest: *Let us give thanks unto the Lord.*

Choir: *It is meet and right to worship the Father, Son, and Holy Spirit; the Trinity one in essence and undivided.*

Praying quietly, the priest offers a eucharistic (thanksgiving) prayer, glorifying the infinite perfection of God; giving thanks to the Lord for the creation and redemption of mankind and for His mercy, in forms both known and unknown; giving thanks that He deems us worthy to offer Him this bloodless sacrifice, although the higher beings, the archangels, angels, Cherubim and Seraphim stand before Him *“singing the triumphant hymn, shouting, proclaiming and saying..”* These last words of the priest are said aloud as the choir proceeds with the described hymn by singing the angelic hymn, *“Holy! Holy! Holy! Lord of Sabaoth! Heaven and earth are full of Thy glory.”*

The choir adds the exclamation with which the people greeted the entry of the Lord into Jerusalem, *“Hosanna (a Hebrew expression of good will: save, or help, O God!) in the highest! Blessed is He that cometh in the name of the Lord! Hosanna in the highest!”* The words *“singing the triumphant hymn”* are taken from the visions of the Prophet Ezekiel (1:4-24) and the Apostle John the Theologian (Revelation 4:6-8). In both

their visions they beheld the throne of God surrounded by angels in the form of an eagle (singing), a bull (shouting), a lion (proclaiming) and a man (saying) who were continually exclaiming, *“Holy, holy, holy, Lord God Almighty.”*

The priest quietly continues the eucharistic prayer, which glorifies the good will and the infinite love of God that was manifest in the coming upon the earth of the Son of God. In remembrance of the Mystical Supper, when the Lord established the Mystery of Holy Communion, he says aloud the words that the Savior said when He instituted this Holy Mystery, *“Take, eat ... Drink of it, all of you ...”* The priest, in a low voice, recalls the commandment of the Savior to perform this Mystery, glorifying His passion, death, and Resurrection, Ascension and second coming. Then the priest says aloud, *“Thine own of Thine own we offer unto Thee, on behalf of all and for all ...”*



The choir then chants slowly, *“We praise Thee ...,”* while the priest silently asks the Lord to send down the Holy Spirit upon the people praying in the church and to sanctify the Gifts offered. The priest quietly reads the troparion from the Third Hour: *“O Lord, Who didst send down Thy Most Holy Spirit upon Thine apostles at the third hour: Take Him not from us, O Good One, but renew Him in us who pray unto Thee.”* The priest, blessing the Lamb on the diskos, says, *“And make this bread the precious Body of Thy Christ.”* Blessing the wine in the chalice, he says, *“And that which is in this cup, the precious Blood of Thy Christ.”* After each blessing the deacon says, *“Amen.”* Finally, blessing the bread and wine together the priest says, *“Changing them by Thy Holy Spirit.”* And the deacon says, *“Amen. Amen. Amen.”*

At this great and sacred moment the bread and wine are changed into the true Body and true Blood of Christ. The priest then bows before the Holy Gifts as to the Very King and God Himself. This is the most important and solemn moment of the Liturgy.

Adapted from

*[www.fatheralexander.org/
booklets/english/liturgy_e.htm](http://www.fatheralexander.org/booklets/english/liturgy_e.htm)*





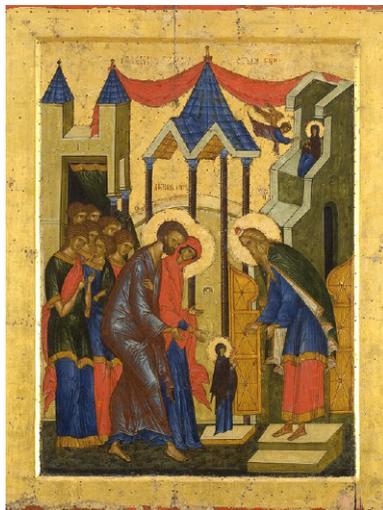
For and about Children

THE ENTRY OF THE MOST HOLY MOTHER OF GOD INTO THE TEMPLE

The parents of the Virgin Mary, Saints Joachim and Anna, praying for an end to their childlessness, vowed that if a child were born to them, they would dedicate it to the service of God.

When the Most Holy Virgin reached the age of three, the holy parents decided to fulfill their vow.

They gathered together their relatives and acquaintances, and dressed the All-Pure Virgin in Her finest clothes. Singing sacred songs and with lighted candles in their hands, virgins escorted Her to the Temple (Ps. 44/45:14-15). There the High Priest, Zachariah and several priests met the hand maiden of God. In the Temple, fifteen high steps led to the sanctuary, which only the priests and High Priest could enter. The child Mary, so it seemed, could not make it up



this stairway. But just as they placed Her on the first step, strengthened by the power of God, She quickly went up the remaining steps and ascended to the highest one. Then the High Priest Zachariah, through inspiration from above, led the Most Holy Virgin into the Holy of Holies, where only the High Priest entered once a year. Therefore, all those present

in the Temple were astonished at this most unusual occurrence.

After entrusting their child to the Heavenly Father, Joachim and Anna returned home. The All-Holy Virgin remained in the quarters for virgins near the Temple.

The Virgin Mary's humility and devotion to God was the greatest among all the virgins. She liked to pray and read the Bible, was hardworking and diligent and she especially enjoyed sewing for the priests. The Virgin Mary had a pure soul; God loved Her so much that food was brought to Her by God's Angel.

Source: www.oca.org

A MOTHER'S BLESSING

How often do we bless our children before they go to school, before exams, before bed, when they are sick or in difficult situations? This is a simple and powerful prayer for parents.

Lord Jesus Christ, the Son of God, bless, sanctify and save my child/ children (name/names) by the power of Your Life-giving Cross.

Amen.

(make the Sign of the Cross over your child)



Blessing for the wedding

Artist - S. I. Gribkov

(image - www.petroart.ru)

CHILDREN AND HARD WORK

“When it comes to raising your children, may the example of the Virgin Mary, who was brought up not only with devotion to God but also diligence in physical labour, be a guidance to all parents. Physical labour is an epitemia (penance) that was put on us all since the original sin. No one should avoid this epitemia no matter how poor or rich they are. To please God with our deeds, everything that we do should be done in the name of God, and not only for our own benefit but the benefit of others, and not only have we to follow this but we must teach our children to do the same.”

*Bishop Vissarion of Kostroma and Galich
(14.12.1891-30.05.1905)*

**NATIVITY FAST STARTS
NOVEMBER 28, 2017 – ENDS
JANUARY 6, 2018**

How are you going to spend the forthcoming Nativity Fast?



'Church of St Ephrosyne' - Dasha Eloeva (age 16)

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Online-version is available via the diocesan website: www.sourozh.org

E-mail: londonsobornolistok@gmail.com

We welcome your stories of finding faith, conversion, pilgrimages etc. If you would like to leave feedback or contribute content to the Newsletter, please contact us at the above address. We are always happy to hear from our readers.

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