

IMPORTANT NOTE: St. Andrews Management require us to vacate the church by 3pm every Sunday. There is no negotiation on this.

**Fr. John**

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### Church Security

After all Services, and any meetings and refreshments have finished, the church is locked and so is the main gate - please be careful that you are not locked in! **In an emergency telephone 07733227767**

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**The Parish of the Dormition of the Mother of God (Ecumenical Patriarchate)**  
Registered Charity Number: 1125574

### **Parish Clergy**

Parish Priest

Father John Lee: 3 Brookwood Avenue, Barnes, London SW13 0LR  
020 88767993

Assistant Priest

Father Stephan 237 Luton Road, Harpenden AL5 3DE  
Maikovsky: 01582623939 s.maikovsky@ntlworld.com

Hierodeacon Father

Alexander Willis: Flat 9, Avenue House, Allitsen Road, London NW6  
02076259447 awillis161@btinternet.com

Churchwarden

Pam Grealy: 02086987241; mobile: 07726336339

Newsletter e-mail: podnewsletter@googlemail.com

Parish Website: www.dormitionparishlondonep.co.uk

Our Parish is under the omophorion of His All-Holiness Ecumenical Patriarch Bartholomew. The Church of St. George in the Phanar (Fener) is the fifth Patriarchal church in Constantinople (Istanbul) and home to the Ecumenical Patriarchate since the fifteenth century (website of the Ecumenical Patriarchate is at: [www.patriarchate.org](http://www.patriarchate.org)). We are within the Deanery of Great Britain and Ireland (website is at: [www.exarchate-uk.org](http://www.exarchate-uk.org)) and part of the Archdiocese of Orthodox Parishes of Russian Tradition in Western Europe under His Eminence Archbishop Gabriel of Comana, Exarch of Western Europe. The Archdiocesan Cathedral is the Alexander Nevsky Cathedral, rue Daru, Paris, France ( website of the Archdiocese is at: [www.exarchat.eu](http://www.exarchat.eu) ).

## The Dormition of the Mother of God (EP)



**Orthodox Parish Worshipping  
at St. Andrew Holborn**

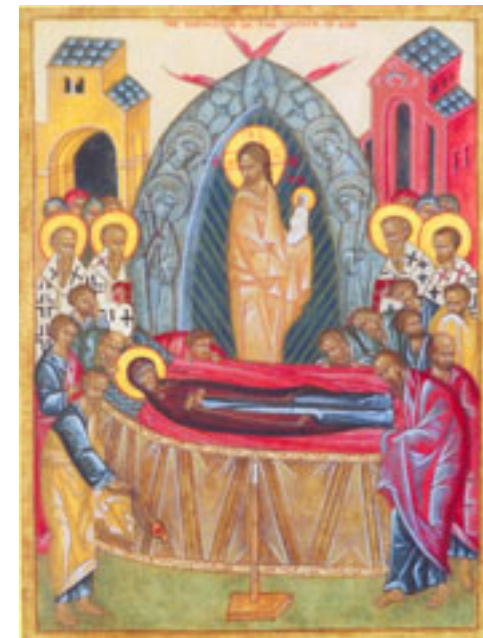
**Issue: 75; August, 2010  
SERVICES THIS WEEK**

**Saturday: August 14th  
5:30pm: Vigil**

**Sunday: August 15th  
10:30am: The Holy Liturgy**

All services are celebrated in Church Slavonic and in English.

**SECOND ISSUE IN AUGUST**



**“In giving birth, O Mother of God, Thou hast kept Thy virginity,  
and in falling asleep Thou hast not forsaken the world. Thou, O  
Mother of life, hast passed over into life and by Thy prayers dost  
deliver our souls from death.”**

In the name of the Father and of the Son and of the Holy Spirit

“The fast in preparation for the celebration of the feast of the Dormition begins this weekend and although many will be observing it as good Orthodox Christians there will nevertheless be those who ponder both the origin and the meaning of its’ observance. It is a feast which has many legends and stories surrounding it, but at its’ base it is simply the funeral of the Mother of the Lord Jesus Christ. I remember being present in Russia at this service - a vast crowd of people and candles outside a huge church in Petersburg following the “coffin” round the building, bells ringing and choirs singing, impossible to forget! There was truly the feeling that a much loved person was being buried.

I always had the feeling when younger that the Western Church’s celebration of this feast somehow stole or concealed the humanity of our Lord’s mother. The readings assigned were all the very powerful ones: the Woman clothed with the Sun, in the psalter the King’s daughter in golden robes, and again applied to the Mother of God the praise given to Judith and meant for Judith! It is understandable that one so loved should be heaped with praise but it nevertheless ranks as distortion however well meant. It pushes the Mother of the Saviour into the ranks of gods and goddesses - for us, truly uncomfortable!

We too use beautiful words and expressions and perhaps the Orthodox view is best summed up in the words of St. Cosmas in the Canon, Canticle 8: “ *We who have been delivered by the boldness of a Mother to her Son give praise to our Creator forever and ever.*” And as is often the case what is sung in church is often more important than what is said!

The Church Warden is responsible for ensuring: the care and maintenance of parish property; provision of necessary supplies for church use; the sobriety and good order of church services; full lay participation in all aspects of church life.

Each candidate’s name must be on the 2010 Parish Electoral Roll and must be proposed and seconded by two members whose names must also be on this Electoral Roll.

A parishioner may be nominated both for the post of Church Warden and as a Parish Council member and if not elected as a Church Warden will be eligible for election as a Parish Council Member.

Parish Council members standing down and eligible for nomination are Angelika Baxter, Judith Belopopsky, Xenia Bowlby, Gillian Crow, Pam Grealy, Lisa von Schlippe, Leena Wilson.

### **To make a Nomination:**

Please complete a nomination form and return it to: Parish Secretary 243, Prospect Road, Woodford Green, Essex IG8 7NG, or hand it in at candledesk. To receive a form by email please contact: [parishsecretary@talktalk.net](mailto:parishsecretary@talktalk.net). Tel: 07941 594 981

Nominations will close on Sunday 19<sup>th</sup> September

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MANY, MANY, MANY YEARS!

to

**Fr. John**

who has just celebrated his birthday this past week.

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**Parish of the Dormition of the Mother of God (EP)**

**Elections to the Parish Council**

**Nominations are invited for:**

**Six places on the Parish Council and for Church Warden.**

**Voting will take place on Sunday 17<sup>th</sup> October 2010.**

**Nominations close Sunday 19<sup>th</sup> September**

The Parish Council is responsible in law for the general control of the administration of the parish. In line with the Deanery statutes it will present to the parish meeting proposals for the furtherance of parish life. The Parish Council is comprised of our Parish priests and deacon, a secretary, treasurer and churchwarden and a further six parishioners. A deacon may attend meetings but can only vote if elected to the Parish Council. The Parish Council normally meets nine times a year.

I will end by apologizing to the Western Church for my comments - both the great Churches, East and West, have great love for the Mother of God. The people for whom I really grieve are for those churches who have lost or rejected her!"

Amen.

**Fr. John**

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We next meet here, at St. Andrew's on Saturday, August 28th at 5:30pm for the Vigil of the Dormition of the Mother of God and on Sunday, August 29th at 10:30am for the Liturgy, Feast of the Dormition of the Mother of God which is our parish Patronal Feast.

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You will find, at the back of the church, our parish timetable of Services (through February 2011) as well as the latest (August-September Readings).

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If you can help with the baking of the prosphoras please leave your name and telephone number at the candle desk or contact Pam on: 07726336339.

**Sermon – 18 July 2010**  
**Matthew 14:14-22**

In the name of the Father and of the Son and of the Holy Spirit

“Today’s Gospel reading is about Christ feeding the 5,000. These are famous verses of course and we will see how they anticipate our Liturgy. The crowds had been with Jesus and His Disciples, seeking healing for their illnesses. At dusk, the Disciples tell Christ that He should send the people away and allow them to go and buy some food. To which Jesus replies: “They need not go depart; give ye them to eat”. When they tell Him they only have two loaves and five fishes, he responds: “Bring them hither to me”. He takes the loaves and the fish, blesses them, breaks the bread and gives it to the Disciples who in turn distribute it to the people. 5,000 are fed that way.

This story highlights the infinite compassion and goodness of Christ. He does not force them to stay; he just says they need not go away. He knows they are hungry and far from any food so he feeds them. We too need not worry. Christ will look after us.

This story anticipates our own liturgy, the Eucharistic communion. Let’s look at it. First of all Christ is amongst the crowds, just as he is in our midst today. He does not force the people to stay and partake of food but they are all welcome to stay. Likewise we are not forced to come and take communion but are welcome to it. The Disciples bring to Christ what they have, five loaves and two fish. We bring our prosphoras and by the way five prosphoras are used for the liturgy of preparation. Christ blesses the bread. During our Liturgy the Priest blesses the bread. Then Christ breaks the bread.

And here, the Priest breaks the bread by saying the following prayer: “Broken and distributed is the Lamb of God, who being broken is not divided, being eaten is never consumed, but sanctifies those who partake thereof”. Christ then gives the bread to His Disciples so they can give it to the people. Here the Priests distribute the bread to the parishioners. Our liturgical act has so many similarities to this Gospel reading. We also remember this episode of the Bible during our Lytia when the Priest blesses the breads and says a prayer which contains the words: “O lord Jesus Christ our God, who didst bless the five loaves and satisfy the five thousand....”.

Christ’s generosity is so overwhelming and so central to our liturgical practice that we cannot escape the message that we should follow in his footsteps and be generous as possible.

It is also important to note that Christ’s gift is given to us through the Church. It is through the Church, through the assembly of the people, that we receive the grace of the Lord’s gifts. So when we think of our Church and ponder its future, let us look at it through this prism and let us not forget that without the Church we cannot partake of the holy gifts which are given to us for the remission of sins and life eternal.”

Amen.

**Fr. Stephan**