

IMPORTANT NOTE: St. Andrew's Management require us to vacate the church by 3 p.m. every Sunday. There is no negotiation on this.

Fr. John

Church Security

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

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

Alexander Willis: Flat 6, 36 Iverson Road, London NW6 2HE

02076259447 awillis161@btinternet.com

Churchwarden

Pam Grealy: 02086987241; mobile: 07726336339

Newsletter e-mail: podnewsletter@googlemail.com

The parish is in the Deanery of Great Britain and Ireland within the Archdiocese of Orthodox Parishes of Russian Tradition in Western Europe, Exarchate of the Ecumenical Patriarchate. The head of the Archdiocese is His Eminence Archbishop Gabriel of Comana, Exarch of Western Europe. The cathedral of the Archdiocese is the Alexander Nevsky Cathedral, rue Daru, Paris.

The Dormition of the Mother of God (EP)



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

Issue: 52; November 2009

Saturday: October 31st at 5.:30 p.m.:

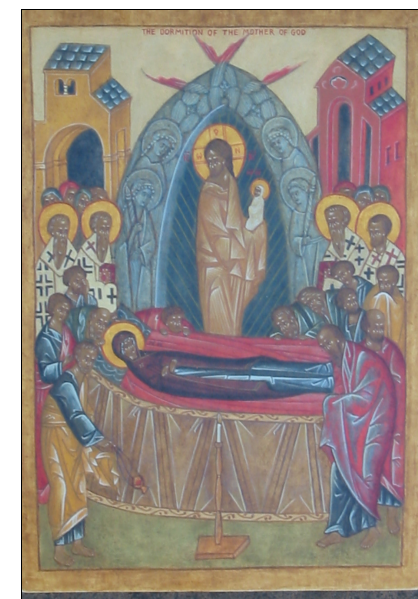
Vigil

Sunday: November 1st at 10:30 a.m.

The Holy Liturgy

All services are celebrated in Church Slavonic and in English.

FIRST ISSUE IN NOVEMBER



Troparion

“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.”

Sermon – 18 October 2009

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

“Today’s gospel forms part of what has become known as the Sermon on the Mount. This so-called sermon more or less sets forth the whole of Christ’s teaching - the only missing part being His messianic claims.

Critics, especially Jewish ones, are quick to point out that Jesus’s thoughts and ideas have been already expressed by Jewish sages and rabbis throughout the long history before Christ and they would be right. Our Lord, being a devout Jew Himself, knew also that the precepts He followed and taught had existed in Judaism for hundreds of generations. Why then was He so different?

Two reasons I think - number one: He spoke to them in their everyday language and used examples with which they were familiar, I.e.: everyday things like salt being necessary to remain salty, the vital importance of the lost coin, the light hid under a bushel, the woman taken in adultery, the city upon a hill - and so on - they all knew the warnings and threats contained in the books of Exodus, Leviticus and Deuteronomy - they’d been harangued time and time again - Jesus was the same source but He illustrated things in terms they found familiar in their everyday life.

The second reason, I think, because they had heard that this young preacher practiced what He preached! Nothing is more powerful than this: How much of the gospel is rendered useless by the poor example of those who preach or profess it?

As believers how much we would have loved sitting there, hearing Him speak. I imagine that there was total silence as He passed among them coming down the hill! And then when He’d

gone - the excited comparisons made between what He had said and what they’d heard in the synagogue.

But sooner or later they would have to get up and go - back to their everyday ordinary lives. Would what He’d said make any difference ?

Well, we know that it did - for all our individual faults and failures Christianity was a powerful force for change and goodness. Little did anyone imagine it as they left the hillside that day - many people were converted, the disciples were more than ever convinced that Jesus alone had the words of eternal life. The Pharisees left hating Him even more than before!

For each of us, attendance at the Divine Liturgy is our “sitting on the hillside” - listening to the familiar words and stories - and then comes the moment of Communion, the point of it all being the intimacy with Christ.

At the moment of a worthy communion we are united to Christ as though we had known Him from birth to death but the true fulfilment comes at the moment we will stand before Him in glory.

May it be so for all of us!”

Amen

Fr. John

The Holy Liturgy will be celebrated at Harpenden (St. George’s School, Sun Lane, Harpenden AL5 TD) on November 7th beginning at 10:30 a.m. Fr. Stephan will be the celebrant. All are welcome.

IMPORTANT NOTE

Our Services for the Nativity of our Lord will take place at the United Reformed Church in Allen Street, Kensington, London W8 6BL on January 6th and 7th (off Kensington High Street and High Street Kensington tube station is just two streets away). More details soon.

Please read the bazaar reminder from Ruth, which is included with this newsletter.