

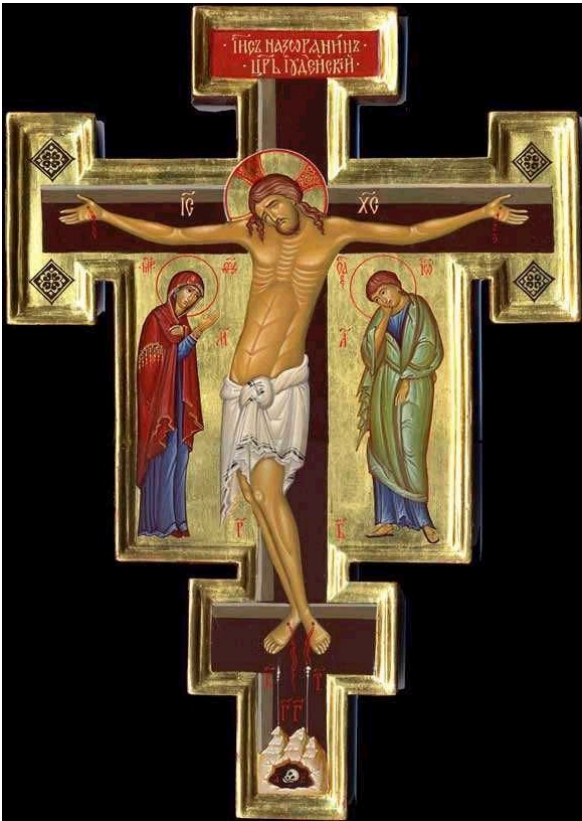
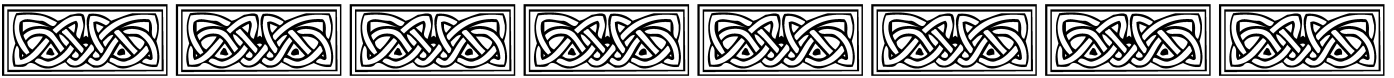


The New-Martyr

A Newsletter of the Parish of Saint Elisabeth the New-Martyr
*A Parish of the Russian Orthodox Church Outside of Russia
in the Diocese of Great Britain and Ireland*

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Issue No. 3—April, 2013



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Each month we hope to keep readers abreast of parish goings-on. Please send details of your nameday to Michael Astley for inclusion.

*O Lord, save thy people,
and bless thine inheritance.
Grant victories to the Orthodox
Christians
over their adversaries;
and by the virtue of thy Cross
preserve thy habitation.*



A Word from the Saints

'If a man wants God to hear his prayer quickly, then before he prays for anything else, even his own soul, when he stands and stretches out his hands towards God, he must pray with all his heart for his enemies. Through this action God will hear everything that he asks.'

- Abba Zeno



'A man may seem to be silent, but if his heart is condemning others, he is babbling ceaselessly. But there may be another who talks from morning till night and yet he is truly silent, that is, he says nothing that is not profitable.'

- Abba Pimen



'A discerning man, when he eats grapes, takes only the ripe ones and leaves the sour. Thus also the discerning mind carefully marks the virtues which he sees in any person, while only a mindless man seeks out the vices and failings. Even if you see someone sin with your own eyes, do not judge; for often even your eyes are deceived.'

- St John of *The Ladder*



'We must rise from the mournful earth to heaven and rejoice with the angels over the salvation of a single saved soul, over a single cup of cold water given in the name of the Lord.'

- St Elisabeth the New-Martyr



'The struggle upon which we are engaged is full of hardships, full of dangers, for it is the struggle of man against himself.'

- St Patrick of Ireland



'We are commanded to worship, not only on special days but continuously—all our life through and in all possible ways.'

- St Clement of Alexandria





The Annunciation with The Cross

Archpriest Sergei Bulgakov

This year the Annunciation is celebrated on the week of the veneration of the Cross; and the sweet hymn of the archangel's voice is united with the severe hymns of the Cross - joy and sorrow in one harmony. The first impression is that the soul appears to be confused by this difficulty: Does this joint celebration not weaken the essence and power of each of these two feasts? Does it not introduce an inner division in the soul that is celebrating? Does this joining of two long and complicated liturgies not lead to a confusion of the meaning and power of the two feasts? Or this year are we experiencing a wonderful fusion, a special feast of the Annunciation with the Cross, even if a special intensity and inspiration are required to appreciate this "feast"? In any case, our churchly self-awareness must answer this question in the affirmative: the word of the Cross and the good news of the Annunciation are inseparable; and in establishing two different feasts the Church does not oppose them, but adapts herself to the natural limits of human receptivity, making it possible to venerate both of them, to enjoy fully each of them separately. This separation is a practical one, not an essential one.

In the archangel's words the Most Holy Virgin heard the entire power of his tidings and fathomed their depths. According to tradition, when the archangel appeared to her, she was reading a book of the prophet Isaiah. She learnt from this book that the Son of God would be "despised and rejected of men; a man of sorrows and acquainted with grief" (Is. 53:3). She learnt that He would be

wounded for the sins of the world; that He would be "brought like a lamb to the slaughter" (53:17); that He would be a sacrifice of propitiation for his people. By the wisdom of her most pure heart, the Virgin recognised that the One to Whom was given the task of saving his people would save them by his blood; and this consciousness entered her together with the news of the Annunciation. And her answer to this was: 'Behold the handmaid of the Lord' (Luke 1:38); and she thus bent her shoulders beneath the Cross of her Son, which became her own cross. And this secret news of the Annunciation is expressly indicated by the feast we are celebrating now, that of the Annunciation with the Cross.

The Annunciation is a direct testimony about God's love for the world. Love is sacrificial by its very nature; the power of love is the measure of the sacrifice. God's love is immeasurable and inexplicable in its sacrificial character, which partakes of the way of the Cross. God Who is in the Trinity renounces Himself from all eternity in the reciprocal love of the three Persons; for "God is love" and "the unfathomable divine power of the holy and glorious Cross" is the power of God's life - of all-conquering, immeasurable love in the depths of the Holy Trinity Itself. God-love - the pre-eternal love of the Cross - raises a new Cross for the sake of his love for creation. He gives the world a place of being alongside Himself; He renounces Himself for the sake of the world, voluntarily limiting Himself to allow creation in its limitedness to find itself in its slow and arduous development.



The world is created by the cross of God's love. It is also saved by the Cross, for, in its creaturely infirmity, the self-sufficient world contains the possibility of

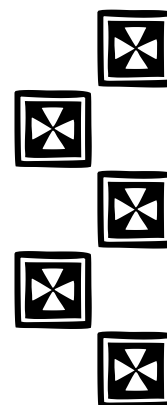
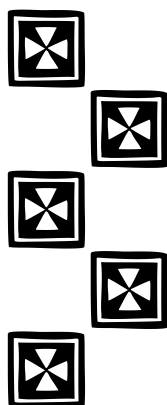
sin and of falling away from God, which is unrestrainable. Once it occurs, this falling away leads to the fatal disintegration of the world. In response to this possibility, God in his pre-eternal counsel already raises the cross of sacrificial love in the divine incarnation for the sake of the salvation of the world: "God so loved the world, that he gave his Only-Begotten Son" (John 3:16). The Son is sent into the world in order to take away the sin of the world (John 1:29), in order to suffer out this sin to death on the Cross. And this pre-eternal counsel is accomplished by God's love, by the power of the Cross. That which manifests the power of the Cross in the heavens is, on earth among the sons of men, the joy of the Annunciation; for there is no true joy without the Cross, and there cannot be any.

But the Annunciation itself contains news of

the Cross; and with a heavy cross it is placed upon the Most Pure Virgin, "the handmaid of the Lord," who now renounces all things that pertain to her selfhood and entrusts herself to the power of the Lord. She accepts the sword that will pierce her heart - in the entire life of her Son and in his death on the Cross. Her Son's way of the Cross is also her own; she will be co-crucified with Him on his Cross. The joy of the Annunciation is accomplished through the Cross and finds its foundation in the latter. But where is this joy - the doubting and cowardly heart will ask - if the Cross is the sole fulfilment of the Annunciation?

Nevertheless, the Cross, received willingly or even unwillingly, is the sole direct path to the joy of salvation, to the establishment of the Kingdom of God in human hearts and in the entire world. There is no longer any sorrow on the Cross in the triumphant joy. For the Cross is now a sign of the triumphant victory that will take place in the heavens on the day of the Son of God's Second Coming. It is the eternal attestation of God's love for the world. And this love is authentic joy, triumphant joy for ever. The Annunciation with the Cross is this the Annunciation *par excellence*; for it announces the beginning, the middle, and the end. It announces both the way and the goal. And here, the archangel's salutation: "Rejoice! Full of grace, the Lord is with thee," naturally merges with the veneration of the Cross: "Before thy Cross we bow down, O Master, and thy holy Resurrection we glorify".

Fr Sergei was an Orthodox theologian and liturgist, and the spiritual father to St Maria of Paris. He wrote these words in the earlier part of the 20th century. Once again this year, we find them pertinent.



Encounter

God is everywhere.
He is in the universe that He created.
There is something of God in every man and woman.
We can come to see God in all things and all things in God.

However, our point of contact with God in the midst of this is not around us.
The point of contact is deep within us.
"The kingdom of God is within you."
At the centre of our soul He awaits this meeting with us.

Our true self and our true beauty is within that soul, and in Him in our soul.
We see Him whom no eye has seen and hear Him whom no ear has heard
through this continuous encounter of love.
It is eternally an unfolding of the sacrament of the present moment -
at that point of encounter.

And in that moment of encounter the true image of God is in man.
God in all his dealings with us;
In all actions as part of the Divine Plan for us;
This God reveals Himself in just three words:
"I am love."

Prayer is the way of becoming our real selves from within -
our real selves in the present moment .
The presence of love who is the Way, the Truth, and the Life
holds us in the palm of his hand.
Despite every other human being that lives at this moment
God meets us individually through this encounter .



When we live the solitude within and within Him
We are separated from all and yet united to all.
Then we will come to know what it is to be loved by this God who is love in its truest and
purest form.
"I will sing for ever of your Love O Lord", proclaims the psalmist.

For us the song of love is the song of silence and solitude
as we pray our lives back to God in our houses of peace and prayer;
the God Who is "I am love" and the Source and Creator of all things.
Day by day through an infinity of little moments our lives slip silently away into the eternity.
Then one day we are heard of no more.
God comes and takes us home.

Priestmonk Lazarus



Let Us Attend!

Priest Paul Elliott

For the past two months we have been looking at the Great Litany which opens the Divine Liturgy. It is followed by two antiphons and two little litanies. The Holy Doors open at the end of the exclamation of the second litany. Normally, when the doors open, this symbolises the full revelation of the New Covenant. The priest prepares for the Little Entrance, which is when the Gospel Book is taken from its place on the Holy Table, out of the deacon's door and held high facing east before the Holy Doors. This takes place on normal Sundays during the singing of the Beatitudes, being the summary of the teaching of the Saviour. The priest signs the portal and makes the sign of the Cross with the Gospel Book saying: 'Wisdom. Stand upright!' or 'Premodrost. Prosti.' This instructs the people to be very attentive. The Gospel Book enters the altar once more and is placed on the Holy Table during the great and ancient hymn, "Come, let us worship" (Priidite, poklonimsja).



If the bishop is present presiding from the nave, we can see this Little Entrance in its ancient form as the Gospel Book is processed down, around the back of the bishop, before the bishop to venerate it and then finally processed back

into the altar. The bishop then stays to bless the people with his trikiri and dikiri (triple and double candlesticks) during the first part of the "Come, let us worship" to all four corners of the compass. He then follows the procession into the altar. In the early church, this moment is when the bishop fully takes over as principal

celebrant. One of its many layers of meaning is that it represents the Saviour Himself as the manifested Word of God, revealing Himself to his people and the revelation of the Word proceeding from the heavenly courts (the Altar) and hallowing all creation (hence the bishop blesses all four corners of the earth). It is the liturgical way of celebrating God's breaking into time to reveal Himself in Christ.

There then follows all the troparia and kontakia of the Sunday and the feast day. These are part of a cycle of 8 weeks called the Octoechos with tunes originally taken from ancient Greek music, chosen out of the 12 Tones of Dorian music. The fathers thought that only 8 of them were suitable for Christian worship. Developed forms of these can still be heard in Byzantine Chant. The Russian Church composed its own versions which are the ones we usually use. These troparia and kontakia tell us of the theme of the Sunday and are part of a much larger collation of poetic meditations upon the Resurrection of Christ used in Vespers and Matins.

As these are chanted, the priest prays the beautiful prayer of the Trisagion. We all hear its conclusion at the end of the last Kontakion: "...for Thou art holy, O our God, and to Thee we send up glory..." (Yako svjat yesi Bozhe nash, y tebi slavu vozsyajem). For now, priest and people are before the heavenly courts, and their minds are turned towards the fulfilment of the Kingdom of Heaven. We are reminded of the great vision of Isaiah the Prophet in Isaiah chapter 6. Here the word "Holy" (Svjat) is heard as part of the song of Heaven three times by Isaiah being sung by the bodiless powers of Heaven. Now the people of the New Covenant join in song with the Church in Heaven and sing the Thrice Holy Hymn: "Holy God, Holy Mighty, Holy Immortal, have mercy on us" (Svjati Bozhe, Svjati Krepki, Svjati Bezsmertni, pomilui nas).

This stirring and wonderful hymn, based on the revelation of Isaiah, was said to have been sung in its present form by the fathers of the Council of Chalcedon. It is sung to each person of the Divine Trinity and to the Divine Trinity as a whole. It is the song of all creation praising God - Father, Son and Holy Spirit - as that whole creation prepares to hear the proclamation of the Truth of Christ in the readings of the New Testament and the Holy Gospels, the holy revelation that proceeds from the heavens and is received by the people of God. Just as the people prepare to hear this great revelation so the priest prepares them by censing the Holy Table (the Throne of God) the Altar (the heavens) the doors (the meeting place of that which is eternal with that which is temporal) the icons (the veil between heaven and earth) the Apostle book being the voice of revelation, then the people of God on earth gathered to hear his Word. Finally, the Holy Gospel is chanted with great solemnity as this is the source of the full revelation of God. This

must be chanted by the deacon or the priest as it is a sacramental proclamation of the Truth. Time, like a curtain, is drawn aside and we, the people of God are like those who walked with our Saviour in his earthly ministry. We hear the Holy Gospel as if Christ Himself were speaking it to us for the first time. It should be proclaimed "with great power" as the prayer says before the deacon proclaims the Gospel. We will hear this in full on the 26th of May later this year when Deacon Andrei from Jordanville joins us for the Holy Liturgy. To listen to the Gospel when all time and history has been briefly put aside is to open our hearts to Christ as if what He has to say to us is fresh and new, for us in this eternal moment, sanctified and holy.

Next month, I will try to look at the Great Entrance and the meaning of the Cherubic Hymn. I hope that my musings on the Divine Liturgy are being helpful. Certainly, for me, it is valuable for me to recall what my mindset as your priest should be like as I approach these Holy Mysteries.



Praise be to the Good One Who descended for our sake,
became like unto us healed our sores by his all-hallowing flesh
and his all hallowing blood!

May all sing praises to Him.

Thanks be to the kind-hearted One Who ever bears our burden,
although He knows our wickedness,
Who has created us and nourishes us,
and commands His sun to shine upon us!
May we praise His goodness!

Open to me the door of loving-kindness, O our Lord,
Who art full of mercy,
stretch out thy hand to me, O Good and Merciful One,
and return me to the fold of thy sheep,
that I may glorify thy kindness.

My sins are a wall between me and thy goodness.
Tear it down that I might approach thy loving-kindness;
pour out thy love upon me and exalt me to thy heights.

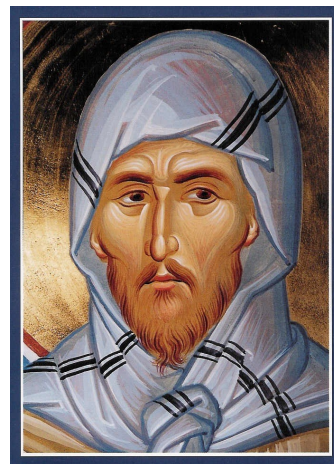
But the wall of my sins can be torn down
only by tears and contrition;
so grant me all the days of my life diligently to lament my sins
and to gather the fruits which will serve me well
in the day of judgement.

From 'A spiritual psalter.' From the works of our Holy Father Ephraim
the Syrian. Many thanks to Aidan Draper for finding and submitting this.

A Lenten Prayer of St Ephraim the Syrian

*O Lord and Master of my life;
Give me not a spirit of idleness,
despondency, ambition, or vain talking.
But rather a spirit of purity, humility,
patience and love
bestow on me thy servant.*

*O Lord and King, grant that I may see my
own faults and not judge my brother,
for blessed art Thou to the ages of ages.
Amen.*





Acts of Reverence



*'And the Word became flesh and dwelt among us, and we beheld his glory,
the glory as of the only begotten of the Father, full of grace and truth.'*

- John 1:14

In the prologue to his Gospel, St John reminds us that we are physical as well as spiritual beings, and that in order to save us, God took on human flesh. We are saved not just through offering spiritual acts of love to God, but also God extends to us his grace through **physical** elements of creation: the water of Baptism, the oil of the olive, simple bread and wine. These things are consecrated for divine use in the life of the Church and become tonics and nourishment for our life in Christ. Nowhere is this more so than at the Divine Liturgy, where bread and wine become the Body and Blood of the Saviour.

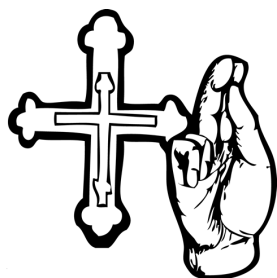
This is also true in our worship. At our Chrismation, we are anointed all over our bodies, and it is with our whole bodies, not just our minds, that we worship God. So we kiss, we bow, we cross ourselves, we prostrate to the ground, and enter with our whole spiritual and physical being into the communal worship of God by his people.

The Cross

Hail! life-giving Cross, unconquerable trophy of godliness, door to Paradise, succour of the faithful, rampart set about the Church. Through thee every corruption is utterly destroyed, the power of death is swallowed up, and we are raised from earth to heaven: invincible weapon, adversary of devils, glory of martyrs, true ornament of Saints, haven of salvation, bestowing on the world great mercy!

- from Vespers for the Elevation of the Cross

From earliest times, Christians have claimed as their own the sign of the Cross as the sign of triumph over death. While the precise way of making the Cross has varied from time to time, from place to place, the method most common in



the Church today is to place the thumb and first two fingers of the right hand together, in honour of the Holy and Undivided Trinity. The two remaining fingers are placed together and bent down to the palm,

signifying Christ, in his two natures, having lived on earth. We then touch our fingers to our forehead, abdomen, and right then left shoulders.

Many people make the sign of the Cross:

- at the beginning of the readings from the Apostle and the Gospel, (but not the psalms at the Hours or Vespers).
- at each of the four affirmations in the Creed:
 - in one God, the Father...
 - in one Lord, Jesus Christ...
 - in the Holy Spirit, the Lord...
 - in one, holy, Catholic...
- at the commemoration of the local bishop's name in the litanies and at other times.

As well as at other times.

Bows

Sometimes, after we cross ourselves, we add a low bow from the waist, touching the floor with our right hand. We do this:

- at *Come, let us worship God our King...*
- at *Alleluia* at the end of the psalms.
- whenever the Holy Trinity is invoked in prayer.
- at the end of each petition of a litany.
- during the Anaphora. *We do not cross ourselves at the words "This is my Body/Blood". This comes from Roman Catholic belief concerning these words. Instead, we Orthodox cross ourselves at "for the remission of sins", when we remind ourselves of the remission of sins that we receive from the Saviour's Body and Blood, through the Cross.*
- whenever the priest blesses us with a holy object, including the Cross, the chalice, the Holy Things, and the Gospel Book. *If he blesses with his hand, (or if the bishop blesses with his hands or candles), or if we are asking our brothers and sisters to pray for us, such as before Confession or after venerating the icons before Communion, or indeed when asking the priest's blessing outside of services, we do not make the sign of the Cross but simply make a low bow from the waist. We never make the sign of the Cross when we bow before another person, for this is an act of veneration of holy things, such*



as the icons, the holy relics, and the Body and Blood of the Saviour. Instead, we humbly bow and ask their prayers.

Prostrations

To prostrate ourselves is one of the deepest acts of physical worship that we can offer, and it is reserved for specific times in the Liturgy.

A prostration is made by crossing ourselves then falling upon our hands and knees and touching our head to the floor. Many people find it easier to allow their hands to touch the floor slightly before their knees. Then the hands are used to push the body back into the upright position. (Be careful not to trip over long skirts, dresses, or cassocks as you get back up).



Prostrations are made at the Divine Liturgy at the following times during the Anaphora:

- at *It is meet and right to worship...*
- While we sing *We praise Thee, we bless Thee*, the priest prays to the Father to send the Holy Spirit to change the bread and wine into the Body and Blood of Christ. We should bow in reverence during this. After the triple *Amen*, said by the deacon, we all make a prostration.
- A prostration is made at the end of the hymn to the Mother of God, *It is truly meet to bless thee*, at the words *...we magnify thee*. On certain feasts and during certain seasons, we sing different hymns to the Mother of God. A prostration is still made at the end of the hymn.

Apart from the Anaphora, three more prostrations are made during the Liturgy:

- At the beginning of the *Our Father (Otche Nash)*
- When the Holy Things are brought out to us for Communion and the deacon says 'With fear of God and with faith draw near.'
- After the hymn, *We have seen the True Light*, the priest shows the chalice to us as he says *...always, now and ever, and to the ages of ages*, and we make a prostration. Some priests bless the people with the Holy Things at this time. This is the last time that we see the Body and Blood of the Saviour

before they are taken away to be consumed, and this reminds us of the Ascension, when the Saviour blessed the disciples as he departed from them, so we make a final prostration. Because they hold the Body and Blood of Christ within them, those who have received Holy Communion never prostrate but instead make a low bow from the waist.

Other times that we prostrate ourselves are during the prayer of St Ephraim the Syrian and after the dismissal troparia at Forgiveness Vespers at the beginning of Lent. We may also prostrate ourselves out of devotion before particular icons or relics of the saints.

(There are ancient canons and patristic writings which direct that we are not to kneel down for prayers on Sundays or during Pentecost, but that we ought to stand in honour of the

Resurrection. In some places, this came to be extended also to preclude prostrations. This interpretation—today very widespread—seems to have developed in Russian Orthodox church practice in about the 17th century, although it never became universal. Today, both traditions exist side-by-side within the Church, in harmony. More on this may be read [here](#). Those who do not prostrate usually cross themselves and make a low bow from the waist at the same points in the services. On weekdays, we all make the prostrations together.)

Kneeling

Although we do not kneel to pray on Sundays, there are times when it is customary to kneel during regular services. At the Liturgy, in some places, the people kneel during the procession of the holy gifts at the Great Entrance, and some find comfort in kissing the hem of the priest's vestments, remembering the faith of St Veronica (Luke 8:43-48). There is also a custom of kneeling for the Passion Gospels at Matins of Holy Friday.

On weekdays, when we prostrate ourselves at the beginning of the Our Father, many people remain kneeling throughout the prayer. Also, we kneel during the prayers at the end of Vespers for the Monday of the Holy Spirit (which is commonly served immediately after the Divine Liturgy on the feast of Pentecost).

Pharisaism?

It is sometimes with too much ease that faithful Christians are accused of being pharisaical—of falling under the Saviour's condemnation of those who placed the slavish following of the little details over love for their neighbours. Yet, done in a spirit of humility and contrition, these external acts of love elevate our hearts and become an acceptable and worthy offering to God. The Psalmist tells us that, offered with contrite hearts, ritual offerings such as these are not empty gestures but

rather are pleasing to the Lord (Psalm 50:17-21). The Saviour Himself asks us how we can expect to be trusted with great things if we cannot be faithful even in small things (Matthew 25:14-30).

So, with the humility of the Publican, let us try to be faithful in these small things, keeping the customs of the Church by which the Saints worshipped God and which our fathers, mothers, sisters, and brothers before us have preserved intact and passed on to us.



*'Imitate the Publican and you will not be condemned with the Pharisee.
Choose the meekness of Moses
and you will find your heart, which is a rock,
changed into a spring of water.'*

- the Holy Mother Syncletica of Alexandria



News

New Catechumen

Ribca (Rebecca) Stepanous was made a catechumen last month. Her baptism is planned to take place on Lazarus Saturday after the Divine Liturgy, enabling her to take part fully in the services of Holy Week and Pascha. Please pray for Rebecca at this new stage on her journey into Christ.



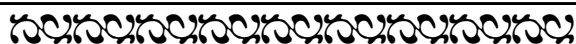
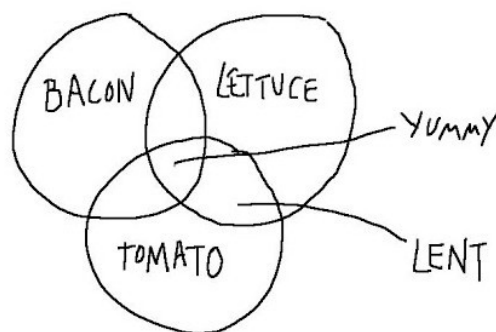
Concert Fundraiser

On the evening of Saturday, the 7th of March, St Elisabeth's hosted a concert which was masterfully organised by Evgenia Petrenko. The evening consisted of choral and instrumental music with a combined Russian and Western European flavour. Among the performers were some of our parishioners, including Elizabeth (Lizzie) Elliott and Aleksander (Sasha) Petrenko, who played the cello and piano, respectively, with great beauty and inspiration. The church was full for the evening, and nearly £300 was raised for the St Barbara the New-Martyr Trust, to which donations are still welcome.

For monetary donations, the sort code is 77-17-24 and the account number is 36980860.

Film Night

Nine people gathered for the film night arranged by Micky Schroeder. A good evening was had amidst entertainment, food, and conversation. Perhaps another may be arranged for a future date.



Upcoming Events

Sunday, 7th April—Annunciation

Fr Thomas Cook, the Russian Orthodox priest responsible for the [Western Rite missions in the UK](#), will visit our parish. After the Liturgy will follow the baptism of Ava Katherine, the daughter of Andrew and Rachael Symes.

Saturday, 13th April—The Great Anointing

Archbishop Mark will serve the Liturgy at the cathedral at 8.30 a.m. The diocesan Great Anointing will be served that afternoon at approximately 2 o'clock.

Sunday, 21st April—Visit from old friends

Fr Geoffrey and Matushka Jolán Ready will visit us with their family on this day. We are always pleased to see them.

Saturday, 27th April—Lazarus Saturday

This is Fr Lazarus' name day. After the Liturgy will follow the baptism of Ribca (Rebecca) Stepanous.

**Details of services
for Holy Week and Pascha
are on the following page.**

Dates for Your Diary

A visitor from the Eastern American Diocese

Many of you will remember Deacon Andrei Psarev, who served for Archbishop Mark on his last visit to our parish. Deacon Andrei does an immense amount of work on the [ROCOR Historical Studies](#) website, and his research makes for very interesting reading.

He hopes to visit us on Sunday, the 26th of May, and will give an address during the course of our bring-and-share meal.

Patronal Feast

The feast of St Elisabeth the New-Martyr is the 18th of July, being the 5th of July in the Church calendar. With Archbishop Mark's blessing, we keep our patronal feast on the following Saturday, which, this year, falls on the 20th of July. Services will begin on the Friday evening. Please make a special effort to take part as fully as possible in this feast, which is of great significance in the life of our parish.



Namedays



Tuesday, 2nd April (20th March) - **St Photina the Samaritan**

Svetlana Jeneson

Svetlana Tingle

Monday, 8th April (1st March) - **The Synaxis of the Holy Archangel Gabriel**

Radislav Ruzic

Saturday, 27th April (14th April) - **St Lazarus the Four-days dead**

Priestmonk Lazarus

Monday, 29th April (16th April) - **St Irene of Illyria**

Irina Burnip

Irina

May God grant them many years!

Here are the references to the Scripture readings from the Divine Liturgy in the coming weeks.

7th April 25th March	<i>The Annunciation of the Lord</i> <i>The Third Sunday of Lent (the Cross)</i>	Hebrews 2:11-18 Hebrews 4:14-5:6	Luke 1:24-28 Mark 8:34-9:1
14th April 1st March	<i>The Fourth Sunday of Lent</i> <i>St John Climacus</i>	Hebrews 6:13-20 Ephesians 5:9-19	Mark 9:17-31 Matthew 4:25-5:12
21st April 8th March	<i>The Fifth Sunday of Lent</i> <i>St Mary of Egypt</i>	Hebrews 9:11-14 Galatians 3:23-29	Mark 10:32-45 Luke 7:36-50
27th April 14th March	<i>The Resurrection of the Righteous Lazarus</i>	Hebrews 12:18-13:8	John 11:1-45
28th April 15th March	<i>The Entrance of the Lord into Jerusalem</i> <i>(Palm Sunday)</i>	Philemon 4:4-9	John 12:1-18



Holy Week & Easter Services

Saturday, 27th April—**Lazarus Saturday**

This is Fr Lazarus' nameday.

9 am: Hours and Divine Liturgy.

Sunday, 28th April—**Palm Sunday**

9.45 am: Hours & Divine Liturgy with procession.

Wednesday, 1st May—**Great & Holy Wednesday**

7 pm: The Great Anointing

Thursday, 2nd May—**Great & Holy Thursday**

No Vespers Liturgy this year.

7 pm: Matins with the 12 Passion Gospels

Friday, 3rd May—**Great & Holy Friday (Good Friday)**

9 am: The Royal Hours & Typika.

7 pm: Vespers with the Burial Service of the Lord.

Saturday, 4th May—**Great & Holy Saturday**

2 pm: Vespers Liturgy of the Resurrection. Those in particular who are unable to attend the night vigil may wish to come to this service. Helpers will be needed for the readings and the changing of the hangings.

Sunday, 5th May—**The Radiant Resurrection of our Lord, God, and Saviour Jesus Christ (Pascha/Easter)**

Services begin on the Saturday night. **Please try to arrive by about 11 o'clock at the latest.**

8.30 pm: The Acts of the Apostles.

11.15 pm: The Midnight Office.

12.00: Cross Procession & Paschal Matins, immediately followed by the Paschal Hours and Divine Liturgy.

Volunteers will be needed to help with readings, the procession, and the transformation of the church.

St Elisabeth's is a Christian church. We hold to the ancient Orthodox faith of the Apostles, confessing our faith in the Holy and Indivisible Trinity: the Father, and the Son, and the Holy Spirit. We are a parish of the [Great Britain & Ireland Diocese](#) of the [Russian Orthodox Church Outside of Russia](#), a self-governing part of the international Russian Orthodox Church with our chief bishop in New York. Our own bishop is His Grace Archbishop Mark of Great Britain.

Among our regular congregation are Britons, Russians, Romanians, Ukrainians, Serbs, Americans, and others. Our Sunday services are approximately 85% in English with the rest in Slavonic and occasionally some Greek and Romanian, according to who is present. We tend to use more English for other services. Conversation is predominantly in English, and we share refreshments after the service. On one Sunday each month, we stay for a bring-and-share luncheon together. All are welcome.

The Hours and Divine Liturgy (The Holy Eucharist) are served every Sunday morning at 9.45, as well as on other feast days as announced. Only Orthodox Christians receive Holy Communion, and our parish practice is that communicants should confess regularly. Visitors who wish to receive communion are asked to make themselves known to one of the clergy beforehand.

We follow the traditional Church calendar which was established by the First Ecumenical Council. Currently, this is 13 days behind the civil calendar. (Therefore, for instance, our celebration of Christmas, which is the 25th of December, falls on the 7th of January in the civil calendar). Both dates are usually given in published details of church services and other events, which may be found on [our parish website](#).

Our parish supports the Wirral Churches' Ark Project for homeless men and women. Donations of clothes, toiletries, and non-perishable foodstuffs may be made at church, and monetary donations may be made either directly to the Ark Project or through Mrs Irina Burnip at church.

We have two priests:

Priest Paul Elliott

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Telephone: 07926 194 031
e-mail: fatherpaul@newmartyr.info

Priestmonk Lazarus

Address: Flat 1, 4 Rake Lane, Wallasey, Merseyside. CH45 5DF
Telephone: 07906 578 313
e-mail: fatherlazarus@newmartyr.info

Father Lazarus prays the Hours in church on most days of the week and is happy to receive visitors, as well as requests for prayers, molebens, and other services.

For pastoral or other enquiries for Russians who do not speak English, our parish has a Russian-language contact:

Mrs Svetlana Jeneson

Telephone: 01704 212 959
e-mail: svetlana@newmartyr.info



The New-Martyr is published with the blessing of the Revd Fr Paul Elliott, Rector of the Parish of Saint Elisabeth the New-Martyr. The [archive](#) may be found on the parish website. Articles, poems, books reviews, as well as questions and comments may be sent to the editor:

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