



THE EASTERN ORTHODOX No 112: April 2019

**ЦЕРКОВЬ СВТ. ИОАННА ШАНХАЙСКОГО
ST JOHN'S RUSSIAN ORTHODOX CHURCH
Military Road, Colchester, Essex CO1 2AN**

**His Holiness Kyrill, Patriarch of Moscow and All the Russias
Most Rev. Metropolitan Hilarion, First Hierarch of the Church Outside Russia
Rt. Rev. Bishop Irenei, Bishop of Richmond and Western Europe**

The Church of St John of Shanghai, built in 1855, is the largest Russian Orthodox church building in the British Isles and is attended by 3,000 Orthodox of 24 nationalities, with about 100 baptisms per year. It is a parish of the East of England Orthodox Church Trust (Charity No: 1081707), part of the Russian Orthodox Church, comprising Colchester, Norwich, Bury St Edmunds, Wisbech and Ashford, looking after faithful Orthodox in the East of England.

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Youtube: <http://www.youtube.com/watch?v=rE2T2sYTy8s>

Website: www.orthodoxengland.org.uk

Расписание Богослужений / Timetable of Services

Saturday 6 April

5.30 pm: Vigil / Всенощное бдение

Sunday 7 April: Память преп. Иоанна Лествичника перед Чудотворной Курской-Коренной Иконой Пресвятой Богородицей / Sunday of St John of the Ladder in front of the Wonderworking Kursk Root Icon of the Mother of God

10.00 Hours and Liturgy / Часы и Божественная литургия

Saturday 13 April

No Vigil – Service of Unction at 1.00 pm at the London Church, 57 Harvard Road, London W4 4ED. All are invited / Всенощной не будет – все приглашаются на соборование в 1.00 в Лондонском приходе.

Sunday 14 April: Память преп. Марии Египетской Sunday of St Mary of Egypt

10.00: Hours and Liturgy / Часы и Божественная литургия

Wednesday 17 April

6.00: Holy Unction / Елеосвящение (Соборование)

Saturday 20 April

5.30 pm: Vigil / Всенощное бдение

Sunday 21 April: Palm Sunday / Вход Господень в Иерусалим, Вербное Воскресенье

10.00 am: Hours and Divine Liturgy Часы и Божественная литургия

Great Wednesday / Великая среда 24 April

6.00 pm: Matins / Утреня

Great Thursday / Великий четверг 25 April

10.00 am Vespers and Divine Liturgy / Вечерня и Божественная литургия

6.00 pm: Matins with the Twelve Gospels / Утреня и чтение 12 Евангелий

Great Friday / Великая пятница 26 April

4.00 pm: Vespers / Вечерня с выносом Св. Плащаницы

6.00 pm: Matins with the Lamentations, Procession with the Burial Shroud / Утреня и чин погребения, крестный ход со Св. Плащаницей

Great Saturday / Великая суббота 27 April

9.30 am: Vespers and Divine Liturgy / Вечерня и Божественная литургия

12.30 (noon): Blessing of the Food / Освящение пасхи и куличей

**THE EASTER SERVICE TAKES PLACE DURING THE NIGHT
(STARTING AT 23.20 ON GREAT SATURDAY)**

**ПАСХАЛЬНОЕ БОГОСЛУЖЕНИЕ НАЧИНАЕТСЯ ПЕРЕД ПОЛУНОЧЬЮ
(ВСЯ СЛУЖБА НОЧЬЮ В 23.20)**

23.20: Easter Service: Matins and Hours
23.50 Procession
01.00 Easter Divine Liturgy

23.20: Полунощница: Заутреня и часы.
23.50 Крестного хода
01.00 Божественная литургия

Освящение пасхи и куличей в церковном зале в 23.00, 01.00, 02.30
Blessing of Food in the Meeting Room at 23.00, 1.00 am and again at 2.30 am

Пасха/Easter Saturday 28 April
Светлое Христово Воскресение
The Radiant Resurrection of Christ

НЕТ БОГОСЛУЖЕНИЯ В 10.00 ЧАСОВ УТРА
THERE IS NO SERVICE ON SUNDAY AT 10.00 AM

Dates for Your Diary / Важные Даты на Следующий Год

Patronal Feast: Saturday 29 June

Престольный праздник: Суббота 29 июня

Baptisms in March

2 March: Dominic Andrei Popa
2 March: Patrick Andrei Iordache
2 March: Maria Elena Niteanu
2 March: Victor Ioan Balau
3 March: Andriana Zaporo Janu
9 March: David Gabriel Giurca
9 March: Lucian Thomas
23 March; Anastasia Maria Niculita (No 400)
30 March: Dennis Flower

Church News

Kursk Root Icon

As you know the Wonderworking Kursk Root Icon of the Mother of God is visiting us and will be in our church for the Annunciation, on Sunday 7th April. Here is the schedule for the Visit of the Miraculous Kursk Root Icon of the Mother of God to the Parishes and Faithful in Eastern England. As of 27/3/19 - all timings are approximate.

Tuesday 2 April: Icon will be brought by Fr Andrew from London at 11.30 to parishioners in Holbrook (Blackburns 2.00), Felixstowe (Andrews family 4.30, Body family 5.00, Vasile and Dorina 5.30, Edward and Sadie Phillips 6.00, Fr Evgeny 6.30, Fr Andrew 7.30)

Wednesday 3 April: Icon to visit our parishioners in north-east, St Neots (Galina 10.30, Natalia 11.30), Bury St Edmunds (Kislyakovs 1.00, Bojko 2.30, Khoruzhenko 3.00, Masha Dive and family 4.00) and Wisbech church (6.30)

Thursday 4 April: Icon to visit our parishioners in south-east, in Chelmsford (Ekaterina Tocan 9.30, Irina Reale 10.30), Basildon (Nadia Bell 11.30), Brentwood (Andrews family 12.30), Romford, Ilford (Anna, Diana, Igor, Yaroslava 2.00-3.30), Hatfield Peverel (Maria 4.30), Witham (Yulija 5.30), Silver End (Yulija 6.00)

Friday 5 April: Icon to visit our parishioners in Colchester (12.00 Tamara and Sofia Bowen, 2.00 Vera Kurganskaya, 3.00 Mirela Gingasu, 3.30 Martina Colto and families, 4.00 Ivanka and Tikhomir) 5.00 Gallivans in Wivenhoe, then Fr Ion.

Saturday 6 April: Icon to visit our parishioners in south, in Ashford for services at 10.00, then in Bellingham (2.00), Colchester (4.30 Vlad Goju) and church at 5.30

Sunday 7 April: Icon will be in the Colchester church.

Monday 8 April: Icon to visit our parishioners in Colchester (Mike Boyle 11.30, Maria and Carl Chinegwu 12.00), Clacton (Fr Sergei 1.30, Mateychuki 2.30) and Frinton 3.00 (Pelagia and Paraskeva Eames)

Tuesday 9 April: Icon to visit our parishioners in Sudbury (Welsh family 12.00), then Mendlesham (Irina Raduma 1.30), Thetford (Tarita family – 2.30) and will be taken north to the Norwich parish for 4.00

Bishop Alexander and Unction (Соборование)

His Grace Bishop Alexander of Switzerland, an old friend from many years ago and now the second bishop of the Western European Diocese after Bishop Irenei, will be in the London parish in Chiswick for the Unction service (**Соборование**) on Saturday 13 April, beginning at 1.00 pm. Our own parish Unction service will take place on Wednesday 17th April at 6.00 pm. Please remember that you must have had confession at some point during Lent in order to have Unction.

**THE PATRIARCH OF ROMANIA: THE
MOTHER OF GOD IS THE PROTRECTRESS
OF MOTHERS. IF WE CONTINUE WITH
ABORTION, WE WILL PERISH AS A
NATION**

Patriarch Daniel of Romania

Source: [Basilica News Agency](#)

March 27, 2019



During his homily on the Feast of the Annunciation, His Beatitude Patriarch Daniel stressed that the Mother of God is the Protrectress of all mothers and warned that if abortions continue to take place in Romania 'we will perish as a nation'.

'If we, the Romanian people, continue with (performing) abortions, which sum up to millions from 1960 until present, we will perish as a nation. We are in a demographic decline,' His Beatitude said Monday.

The Patriarch of Romania presided over the Divine Liturgy celebrated on the Annunciation of the Theotokos at the Patriarchal Cathedral in Bucharest.

Concelebrant for the Divine Liturgy was His Beatitude's patriarchal auxiliary bishop Varlaam of Ploiesti, chief secretary of the Holy Synod.

March for Life

In his homily, the Patriarch referred to the March for Life, which ‘has become very popular’, being organized at the beginning of March for a few years.

‘Last Saturday we were very happy to see the March for Life taking place. The people taking part in this pro-life manifestation that shows support to pregnant women are mostly young people, but also old people.’

‘First of all the March for Life has a spiritual aspect, since abortion in Church canon law is called infanticide, but also has a social aspect, since fewer and fewer children are born,’ he said March 25.

The Theotokos helps pro-life activists

Patriarch Daniel spoke about the help offered by the Mother of God to all those who give birth to children and bring them up.

...*Read the rest at [Basilica News Agency](#).*

Patriarch Daniel of Romania

3/27/2019

UKRAINE: THEN AND NOW

Archpriest Andrei Tkachev

This assessment and comparison of persecutions against the Church in Ukraine by the Poroshenko government today and its persecution by the Polish-Lithuanian Commonwealth after the Brest Unia in the sixteenth century was offered by [Archpriest Andrei Tkachev](#), who was born and raised in Lvov, the center of Western Ukraine and the stronghold of Greek Catholicism (Uniatism).



The methods of [war against the Church in Ukraine](#) were developed as far back as the times of the Brest Unia. Some things have changed, but not much.

1. Crude meddling by the government authorities.

Then it was Sigismund III and his followers—furious ideological enemies of Orthodoxy. Today even more despicably it is the “democratic” government in Ukraine, where the Church and state are separate by law and religious partiality is in principle contraindicated to a president by the Constitution.

And it is very hard, I’ll tell you, to go against the government’s pressure. This Leviathan has a thousand paws, tails, and tentacles. It has only one (insatiable) belly and absolutely no conscience.

2. Handing out “spiritual bread”.¹

These are cathedras and other positions handed out “for material support” to people who showed loyalty to the government. That was the practice in the Polish-Lithuanian Commonwealth. Servants of the crown were given monasteries and apiaries, river rights,

hayfields and so on, be they Calvinists or atheists. Thus were loyal servants of the sovereign and true enemies of the Church also repaid. Today they will be trading in cathedras and luring in apostates.

Moreover these “candidates” have no spiritual dimension. And the more sinful they are, the better. It is more advantageous to give spiritual authority to a loyal sinner than to an intractable righteous man.

The seventeenth century Catholics knew what they were doing.

3. A common center of influence and rule.

Then it was Rome, “where all roads lead”—Rome and the kings who were loyal to the apostolic throne. That is where in those times they learned to reel in the apostates (by the way, that is where Bartholomew studied—in the West). Through education and government lobby they learned how to form the new elite.

Today this work is being done by Washington along with Rome: There they accept oaths of fealty, purvey knowledge along with promises of future employment, gather dossiers with compromising information, disseminate money, provide documents to deserters and so on. At some stage Rome and Washington were joined by Istanbul in the person of a number of patriarchs bearing the title of a city that has disappeared.

4. Revocation of governmental registration.

The Polish authorities’ pressure on the bishops after signing the Unia led to almost all the bishops leaving for the Unia. Some did it from fear, others in a grab for privileges. By 1620 only the clergy and monastics were left—and the people. But there can be no Church without bishops. Patriarch Theophan of Jerusalem arrived and renewed the lawful hierarchy, ordaining new bishops. He was immediately accused of being an agent... of whom? Istanbul! And only under the protection of the Cossacks was he able to stay alive and leave the borders of the Polish-Lithuanian Commonwealth.

5. There is one more thing: total disdain for ordinary religious people.

The thought was simple: “What do those goatherds and buckwheat reapers understand about dogmas and rites? We, the overlord bishops—the Church instructors—do what we consider necessary. They—the Church instructed—will in time unavoidably have to submit. Then it’s all in the bag.”

That is what they thought and that is what many now think.

Disdain for the simple folk is in the handwritten ABCs of, for example, any bureaucracy with its talmud of laws, where any ordinary person will sooner break his leg. This is also the norm

for heresiarchs. “We will sign”, they say, “for we have the power and know very much, but they, those simpletons—let them endure and submit. That is their part in Church matters.” “We are concerned with a certain common good, only we understand, and concerned with this or that, we decide matters as such. All the rest are supposed to accept what has happened as unavoidable.”

That is how all heresiarchs act. That is how Bartholomew acted before our very eyes.

Sitting in their golden cages, heresiarchs assume for themselves the right to act and decide matters on behalf of millions of ordinary people—although one part of those people can’t stand them, while the other has never laid eyes upon them.

In Ukraine this system broke down back in the seventeenth century. God willing it will break down again.

To counteract the government’s outrages and venal bishops the harassed people then united into [brotherhoods](#). It is worth looking into the history of brotherhoods in Lutsk, Lvov, and Vilnius in order to get a picture of a clear dogmatic awareness and authentic religiosity amongst the ordinary tradesmen in those cities at that time. They corresponded with the hierarch who was their head back then, the Patriarch of Constantinople (for which they were labeled by the government as “agents of the Turkish Sultan”), organized theological schools, published books, collected money for this, and in general behaved themselves so consciously and actively that it would be hard to find any analogy in history.

The laity turned out to be wise and faithful—without the internet or even widespread literacy. There is great hope that today this succession will continue, taking however into consideration our minuses—the general lapse in religiosity. But there are pluses—the opportunity to become broadly informed through modern technologies. And we are the same in soul now as then.

The monasteries play a special role

If learned theologians took sides with the Uniates, Jesuit preachers, and so on, then on the side of Orthodoxy stood the monks, not glittering with scholastic education. Thus the “faith of the simple and righteous—monks of the Eastern faith”—stood up against the “faith of the proud and elitist—Catholicism”.

The best defenders of the faith of the fathers, and along with this the best examples of piety, came from the monasteries—[Job of Pochaev](#), John of Vyshnia, and [Athansius of Brest](#). Their names, and those of others like them, now take on a new sound and meaning. From locally venerated and regionally beloved they are becoming significant and recognizable throughout the fullness of the Church, because in their seventeenth century they were also confronted

with the same lie and the same rottenness with which today's Orthodox Christians are again being confronted in those same lands.

By proclaiming its "rights" over a number of ancient monasteries, the Phanar knows what it's doing. It is trying to deprive Ukraine of that spiritual strength on which all the raiders of olden times without exception broke their teeth.

We will have to live through and see very much. We will have to once again understand very much, because history not understood is not experience, but just a pile of facts. History understood is an eternal lesson. We will have to bring to the surface a whole mountain of historical material on the war against the Church in Ukraine during the times of the Brest Unia. Believe me, all of this (with certain additions) is repeating itself today, and history is punishing us for lessons we didn't learn.

¹ "Spiritual bread" was what the payoffs by the Polish government to its functionaries against the Orthodox Church were called in that large part of present-day Ukraine that was then the Polish-Lithuanian Commonwealth.

Archpriest Andrei Tkachev
Translation by OrthoChristian.com

Pravoslavie.ru

3/21/2019

WHAT TO DO IF YOU CAN'T FORGIVE SOMEONE WHO HAS OFFENDED YOU

Pastors' Answers

Forgiveness Sunday has come and gone, but the need to continue forgiving our offenders remains. How can we do this when we are greatly offended, when we mentally understand the need for forgiveness but our heart resists it in every way possible?



Our offences are from selfishness and pride

Fr. Alexander Dyachenko:

I notice that sometimes a person takes offense at himself and he can't forgive himself this or that blunder. Or he remembers how he offended a family member, shortchanging him in love. It's a widespread phenomenon, especially after the death of a loved one.

Sometimes people are offended by those who are no longer on earth and they can't forgive the long-dead. Most often we hold grudges against our parents, especially our mothers. I

remember how one woman said she couldn't forgive her husband who died early. "He died and I'm alone. How could he leave me alone?!" The tragedy of loneliness.



Fr. Alexander Dyachenko

And, of course, we're also offended by those who are still alive. We get offended, and we don't remember that our inner negativity from all these offenses doesn't destroy the person we're holding a grudge against, but firstly ourselves. What's the use of being offended by someone who has long been rotting in the grave? Or I have harbored evil against someone and he doesn't even know it. He lives in another city and has forgotten about me, but I still can't calm down. This is where diseases come from—from depression, to cardio-vascular sicknesses, to cancer.

Our offenses are from selfishness and pride. What can we do to help ourselves? Ask for the Lord's help and pray for those we're holding a grudge against. If you're angry at the reposed, pray for his repose, put his name on your commemoration list at church, and light a candle for him. It's the same for the living. Start praying for their health and well-being. After that, all resentments will melt away, like last year's snow. Do you doubt it? Test it for yourself.

We begin to forgive only once we have matured spiritually

Fr. Valery Dukhanin:

Forgiveness is not easily given. Sometimes it takes years to forgive someone. And it's hard to choose the right words for those who cannot forgive.

My mother lost her first daughter, Galya, when she was only a year and two months old. They were in the village when she fell ill with angina. The doctor couldn't figure out the situation and gave her an injection, after which large spots appeared on her body. They went again and, not paying any attention to the allergic reaction, the doctor confidently gave her another shot. The child stopped breathing. The doctor had no medicines that could have prevented the reaction from the shot. Artificial respiration didn't help. The child died.

It's useless to describe how much the family had to endure then. For obvious reasons, the doctor tried to deny responsibility, then she and her husband left the village, but if you understand the situation, of course she was inwardly tormented. She was as good as dead to my family. My mother turned to God many years later, was baptized, and began to confess and commune. But there remained a languid feeling about the experience for a long time. Then one day my mother specifically got ready and went to church. Passing under the arches of the church, she stood before the icons as before the all-seeing eye of God, and quietly pronounced words of forgiveness for this person that she hadn't been able to forgive for a long time. She felt relief in her heart and my mother left the church a new person.

We begin to forgive only once we have matured spiritually, when we look at the past in a new way. Yes, we were treated unfairly, meanly, nastily in certain situations, but the Lord is always with us. He leads us by the hand through these thorns, so the soul would become wiser, so we wouldn't feed upon the illusions of this perverse world but would create something genuine that no one could ever take away.

Every difficult situation is allowed for us by the Lord God. They are given for us to learn a lesson. Many difficult lessons are given. But the Lord leads us by the hand through life; He is near, and He leads us through these unpleasant situations, saving our souls and purifying them through sorrows.



Fr. Valery Dukhanin

Here's what we should always remember: Resentment destroys us from the inside. Unforgiveness is our torment, the same as putting red-hot coals on your throat. That's how someone who can't forgive suffers. But we don't forgive due to our weakness. We begin to forgive when the soul becomes spiritually stronger.

We also begin to forgive when we stop looking at everyone from the position of our vulnerability: "They didn't help me," "they promised me but didn't fulfill it," "I was deceived, betrayed." This is the position of an egotist, who, like any king, wants to judge and extract from his subjects. But we are not kings, we are egoists, and we don't forgive because we look at everyone only from the position of our own benefit.

We also begin to forgive when we suddenly see the light that all around us are people who are weak just like we are. They make the same mistakes that we do. But for some reason we painfully penalize them and don't see our own sins. It's terrible. Only when our eyes are opened to our own terrible infirmities, when we suddenly see that our own soul swarms with villainy, betrayal, deception, that we are tempted and sin incredibly quickly, do we understand

why someone else stumbled—because he is just as infirm as we are and makes the same mistakes that we do.

To not forget means to cower from indignation; that is, to be defeated and tormented. Forgiveness is the victory in your heart of love over hatred, mercy over rancor. It is freedom because he who is not bound by any shackles of evil desires is free. Forgiveness brings joy. He who has forgiven is freed from his burden, for his own sins are forgiven, according to the words of Christ: *Forgive, and ye shall be forgiven* (Lk. 6:37).

Between sins of weakness and wilful sins there is a great abyss

Fr. Dmitry Vydumkin:



Fr. Dmitry Vydumkin

In this case, the most important thing is that our “I want to forgive” is real, for the Lord, as we know, kisses our intentions.

The thing is that the law that the Holy Fathers talk about when they talk about sin through weakness and wilful sin is active here. Between these is a great abyss. If a sin is wilful, it undoubtedly leads to destruction, but a sin committed out of weakness, which a man is aware of and meets in battle, has a completely different meaning. The meaning of such sin is in the gradual humbling of man and in the strengthening of his will for good. When someone realizes his infirmity and strives to fight it, then if he sometimes happens to fall, it serves for his salvation, if, of course, he doesn't weaken in the struggle and in repentance. And the help of God will always accompany him on this path.

These arguments are also valid in regard to the sin of rancor. There's nothing terrible about the human heart not being able to let go of a grudge quickly due to weakness. It's not only with this kind of sin that we have to fight, sometimes for years and even decades. The most important thing is that we have a sincere desire to forgive and battle with any manifestation of rancor in the heart, and constant prayer to the Lord for help in overcoming sin. If these three main points in relation to this, or any other sin, are present in a man, it means he is on the right path, and when God pleases, he will certainly prevail.

Thinking about our offenses is when the demons rile us up

Fr. Sergei Begiyan:



Fr. Sergei Begiyan

Sometimes, in order [to forgive](#), we have to do a lot of work on ourselves, practically a **spiritual feat**. In order clear resentment from our heart, we must pray for our offender, and not just by “commemorating” him in our morning prayers. Sometimes it happens that our thoughts of resentment don’t allow us to sleep or eat, with a verbal altercation with our offender constantly playing in our mind—that’s the demons riling us up, not allowing anger and irritation to subside. In this case, only prayer, the unceasing Jesus Prayer for someone, helps us come to ourselves: “Lord, Jesus Christ, Son of God, have mercy on your servant X!” This is the only way I have managed to escape from a mental storm many times. You also need to beg for yourself the ability to forgive the person who has sinned against you. You pray, you remember your own sins, and then slowly comes not just a mental awareness, but a heartfelt acceptance that every offense and temptation is a punishment and admonition for our own sins. Then the heart softens and opens and rancor disappears.

Translated by Jesse Dominick

Pravoslavie.ru

3/15/2019