

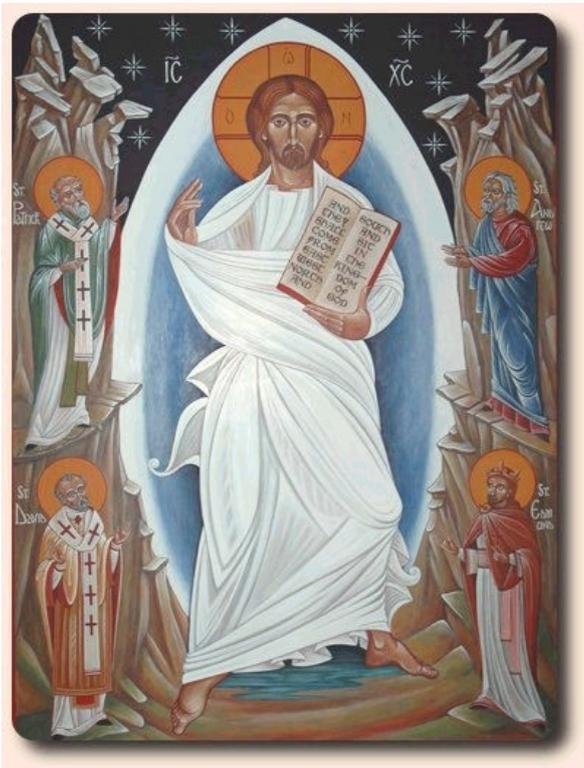
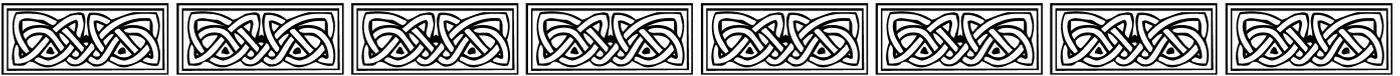


The New-Martyr

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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Above: The icon of “Christ of the Isles”, by the hand of Helen McIlldowie-Jenkins. This icon hangs above the altar in the chapel at the Church of St John the Wonderworker, Colchester. It depicts Christ in glory, surrounded by Ss Patrick of Ireland, David of Wales, Andrew of Scotland, and Edmund of England.



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

*We magnify you,
O all saints of the British Isles;
and we honour your holy memory,
for you pray for us
to Christ our God*



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A Newsletter of the Parish of Saint Elisabeth the New-Martyr
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From the editor:

Dear friends in Christ,

After a break of some months *The New-Martyr* returns with this special issue on the subject of pilgrimage, with a particular focus on the saints of these islands.

The entire Christian life can be thought of as a pilgrimage to our heavenly home, with the Holy Mysteries providing us with sustenance for the journey. Yet on the way make other pilgrimages, whether as individuals or as a group, to the various holy places where the Lord lived, died, and rose again; where the saints before us walked and worked out their salvation; and where we may encounter something of the holiness that imbues those places, incorporating it into our own daily lives.



Photographs from the parish pilgrimage to St Melangell's shrine [may now be viewed](#) on the website. These were taken and kindly shared by Ljubov Lex. Those who were able to attend know what a special time this was. Our next pilgrimage is planned for February, 2014.

The *Saint of the Month* feature has also returned, this time detailing the life of St Cedd of Lastingham. Each month we hope to share something of the life, writings, hymnody, or works of a particular saint whose feast falls during that month. This is an ideal opportunity for you to contribute something to the newsletter, sharing your favourite saint with the rest of us and deepening our devotion to and union with the holy friends of God. Why not [check the calendar](#) and let us know about the saints who touch your life in some special way?

If you would also like to review a suitable book pertaining to some element of the Orthodox Christian life, please do get in touch.

I hope that you enjoy this issue and that it moves you to seek out those quiet places where the saints lived and where their relics lie, that you may find something of the grace of God there.

Your brother in Christ,
Michael



A Word from the Saints

'The Church in the British Isles will only begin to grow when she begins to venerate her own saints.'
- St Arsenios of Paros



'If the tombs of the Apostles and Disciples are glorious, why should we not consider glorious the tomb of the Lord? After all, everywhere in the world we venerate the tombs of the martyrs, and hold their holy relics to our eyes, or, if we may, kiss them - then how can anyone think we should neglect the tomb in which they placed the Lord?'

- St Jerome



'When the soul by the Holy Spirit comes to know the Mother of God; when in the Holy Spirit the soul becomes kin to the Apostles, the Prophets, and all the Saints and Righteous Ones, then she is irresistibly drawn to that world, and cannot remain, but is bothered, and thirsts, and cannot cease from prayer, and although the body becomes exhausted and wants to lie down on a bed, even while lying in bed the soul longs for the Lord and the Kingdom of the Saints.'

- St Silouan the Athonite



'What toil we must endure, what fatigue, while we are attempting to climb hills and the summits of mountains! What, that we may ascend to heaven! If you consider the promised reward, what you endure is less. Immortality is given to the one who perseveres; everlasting life is offered; the Lord promises his Kingdom.'

- St Cyprian of Carthage



'Dearest brethren, as often as you hear the mysteries of the heavenly kingdom preached to you, you should listen with attentive heart and with watchful feelings, lest the devil, who has a thousand ways of harming you, prevent you by superfluous cares from hearing the word of salvation.'

- St Cuthbert of Lindisfarne



*'If it concerns itself with things divine, the soul becomes a light to others,
inspiring them to glorify God.'*
- St Nikitas Stithatos





St John and God's Friends



Priestmonk Damascene of Platina

Saint John of Shanghai believed that, in whatever land an Orthodox Christian found himself, it was his responsibility to venerate and pray to its national and local Saints. Wherever St John went - Russia, Serbia, China, France, Belgium, the Netherlands, Italy, Tunisia, America - he researched the lives of the local Orthodox Saints. He went to the churches housing their relics, performed services in their honour, and asked the Orthodox priests there to do likewise. By the end of his life, his knowledge of Orthodox saints, both western and eastern, was seemingly limitless.



Martyr, after whom the city had originally been called Justinopolis, St Sergio the Martyr, and St Frugifer, the first bishop of Trieste. Finding that nothing had been done to venerate the local Saints, Archbishop John was disappointed.

Fr Spyridon later said how he regretted not having thought of it before. No one had done such a thing: the saints of Trieste had largely been forgotten, and it was St John who restored their local veneration. Before doing

anything else in Trieste, he took Fr Spyridon to the relics of the saints, vested in an epitrichil and a small omophor. With a censer and a Cross in his hand he descended into the crypts under cathedrals where, according to his long lists of information, the saints had been buried. He sang troparia and kontakia written on pieces of paper which he pulled out of his pockets, imploring the saints to intercede for the city. And only then did he go to celebrate the services in Fr Spyridon's camp church.

Here is a story which illustrates St John's love for the saints, and how he went out of his way to learn about them and venerate them:

One of St John's spiritual children was Archimandrite Spyridon, who later became the father confessor of our monastery in the 1970s. Like St John, Fr Spyridon was born in Russia, but went to Serbia following the Russian Revolution. He knew St John from a young age, when St John was still studying at the University of Belgrade.

When Serbia fell to the Communists, Fr Spyridon and many of his fellow Russians settled on the border of Italy and Serbia, in a refugee camp in the Italian city of Trieste. Fr Spyridon was ordained to the priesthood in 1951 and was assigned as a pastor of the camp church in Trieste.

At this time, St John had just been assigned as the Bishop of Western Europe, and so he would visit Fr Spyridon and his flock in the refugee camp in Trieste. When St John came to the place where Fr Spyridon served, he was already fully informed about the early western saints of Trieste — such as Justus the

As Fr Spyridon recalled, St John acted as if the ancient local Saints were present wherever he walked. Before leaving Trieste, he contacted local Roman Catholic clergy, acquiring from them various permits so that the Orthodox church in Trieste would have free access to the relics and sites of the saints. Then he gave Fr Spyridon strict instructions on how to commemorate the saints, how he should take his parishioners to the shrines of all local saints on their feast days, venerate them, sing services to them, and so on. St John said that no services should be conducted without first addressing these local saints, and no Liturgies performed without first commemorating them at the Proskomedi.



While in Western Europe, St John collected the Lives and icons of Orthodox saints from many different Western European countries, who lived before the time of the schism of the Latin church. Since most of these saints were included in no Orthodox calendar of saints, St John compiled a list of these saints with information about their lives, and submitted this to his Synod of Bishops for inclusion in the Orthodox calendar.

Since he was an Apostle of Christ, St John called upon each local saint he learned about to provide heavenly help in evangelising new lands. As Archbishop of San Francisco, he called upon all the Saints of America, including the most local of all Saints, the Native American St Peter the Aleut, who was martyred in California.

Archbishop John had an especially great devotion to St Herman of Alaska as a patron of the American Orthodox mission. He sought to have St Herman canonised, and this occurred four years after St John's repose, in 1970.

On June 28, 1966, St John came to the Orthodox bookshop in San Francisco that had been started with his blessing by our St Herman Brotherhood. After he had blessed the shop and printing room with the miracle-working Kursk Icon of the Mother of God, he proceeded to talk to the brothers about saints of various lands. As Fr Seraphim (Rose) later recalled:

'He promised to give us a list of canonised Romanian saints and disciples of Paisius Velichkovsky. He mentioned having compiled (when in France) a list of Western pre-schism saints, which he presented to the Holy Synod.'

In particular, St John talked to the brothers in the shop about St Alban, the first martyr of Britain. Out of his little portfolio he pulled a short life of the saint, together with a picture postcard of a Gothic cathedral in the town of St Albans, in which the Saint had been buried. St John looked into the brothers' eyes to see if they got the point. St Alban, like most of the saints of Western Europe, was not in the Orthodox Calendar; and St John was letting

them know that he should be venerated by Orthodox Christians, especially in English-speaking lands.

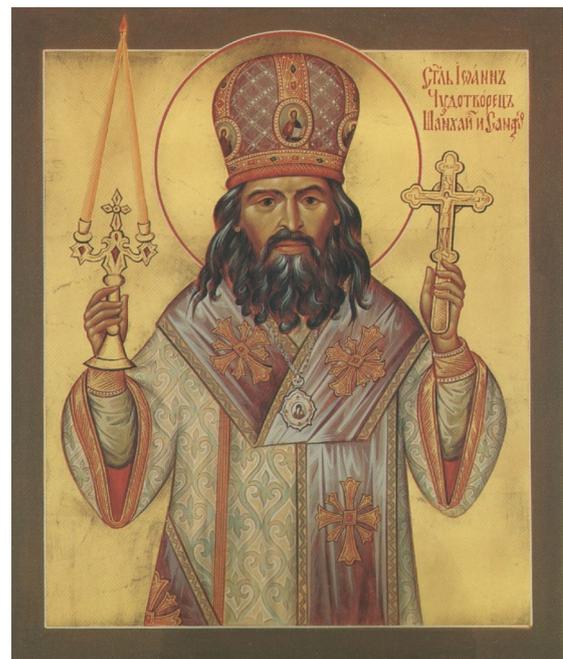
This turned out to be St John's last contact with the shop and our Brotherhood while he was alive on this earth. Four days later he reposed in Seattle.

Right after St John's repose, Fr Seraphim wrote in his Chronicle of our Brotherhood:

'Amid the talk of the "Testament of Vladyka John", what has our brotherhood to offer? This seems to be clearly indicated both by our very nature and by Vladyka John's instructions to us. On his last visit to us especially, he talked of nothing but saints—Romanian, English, French, Russian. Is it not therefore our duty to remember the saints of God, following as closely as possible Vladyka's example, i.e. to know their Lives, nourish our spiritual lives by constantly reading them, making them known to others by speaking of them and printing them—and by praying to the Saints?'

This, then, is St John's testament to our brotherhood, and I believe to all Orthodox Christians: to remember the saints of God.

St John himself wrote beautiful words about the saints. These words well express what he saw as the essence of sanctity, as well as the blueprint of his own life.



'Holiness is not simply righteousness, for which the righteous merit the enjoyment of blessedness in the Kingdom of God, but rather it is such a height of righteousness that men are filled with the Grace of God to the extent that it flows from them upon those who associate with them. Great is their blessedness; it proceeds from personal experience of the Glory of God. Being filled also with love for men, which proceeds from the love of God, they are responsive to men's needs, and upon their supplication they appear also as intercessors and defenders for them before God.'

Father Damascene is the superior of the Serbian Orthodox Brotherhood of St Herman, in Platina, California— at one time part of the Western American Diocese of our Russian Orthodox Church Outside of Russia.

The brotherhood publishes the annual St Herman Calendar, which features the Orthodox saints of the British Isles as well as other western lands. It may be purchased from the [St George Orthodox Information Service](#).

The Saints of the British Isles were entered into the calendar of the Russian Orthodox Church in the early 2000s, and in 2007, the Holy Synod of Russia formally gave its blessing for the celebration of the feast of All Saints of Britain and Ireland, confirming a practice that had existed here since the 1970s



Did you know?

The basic unit of church life is neither the individual Christian, nor the local parish, but rather the diocese, under the spiritual guidance of its bishop.

The Divine Liturgy, when served by the bishop, is the expression of the Catholic Church *par excellence*. For in it we see the full communion of the local church, at one with itself and the other dioceses of the faithful around the world, living the Orthodox Faith of Christ.

Our diocese is the Diocese of Great Britain and Ireland. Our bishop is His Eminence Archbishop Mark of Great Britain. We are a small diocese, with four churches as well as other missions around the country, served by nine priests and a deacon.



THE DIOCESE OF GREAT BRITAIN AND IRELAND
of the
RUSSIAN ORTHODOX CHURCH OUTSIDE RUSSIA



[The website of our diocese](#) contains details and contact information for the parishes and diocesan clergy, as well as a compendium of useful links to various Orthodox liturgical, practical, educational, spiritual, and other resources.

You will find news updates about what is going on in an around the diocese, as well as a calendar of events of the different parishes and communities, which we ought to make an effort to attend to strengthen the spiritual bonds that exist among us and to show support to our brothers and sisters.

'Where the bishop is present, there let the people gather, just as where Jesus Christ is, there is the Catholic Church.'

- St Ignatius, the God-bearer of Antioch



A Pilgrimage to the Holy Land

Svetlana Jeneson

Our trip to Jerusalem was not planned. Slav and I came to Egypt for our pre-marital holiday being as distant from the idea of pilgrimage as New Brighton from Sharm-el-Sheikh.

When the plane landed on Egyptian soil, the hot, dry air of the Sinai and the biblical desert, invisible from the airport, brought back all the stories we had ever heard and read about Jews: their struggle to be free from the Pharaohs, Moses and the tablets of Ten Commandments... No wonder that the next morning when the group's holiday representative announced all available excursions, Jerusalem and the monastery of St Catherine were our top choices.

When a very old and rickety bus full of Russians and Ukrainians came to pick us up one morning, we learnt that there were not enough bookings made for Jerusalem by British tourists. We did not mind the language of the tour guide – shame about the comfort of the bus!

When we were out of the vicinity of the manicured holiday area and into the barrenness of the Sinai desert, the ancient Jewish wanderings in the place and the hardships they experienced seemed almost to be present. In our eyes Sinai was mountainous, arid and foreboding, the land unsuitable for farming, with little rain. Blistering heat by day and bitter cold by night enhances the outward appearance of desolation. Sinai's lonely grandeur imparts its fascinating beauty untouched by the ravages of the modern world. Few men live in the desert: a handful of Bedouins eke out an existence by growing dates and some vegetables and by pasturing their flocks in the barren foothills.

The bus reached the Egyptian-Israeli border by evening. Unlike in the time of the Pharaohs, our passage to Israel was swift and trouble free. Not so efficient were the Israeli

border guards – we waited for our identities to be checked and passports to be stamped well into the middle of the night. Waiting there, I looked up into the depth of the night sky where bright stars formed unfamiliar configurations, thinking that these are the very stars Moses and his those after him – Mary and Joseph, Jesus and his Apostles – gazed at. I had an overwhelming sense of belonging, of being part of unfolding Christian history.

Five hours later, tired and sleepy, we boarded our bus and proceeded towards Jerusalem. 'Now on your right you will see the city of Jericho' – I was awoken by the cheerful voice of the guide. WOW! Jericho, which is described in the Old Testament as the "City of Palm Trees." Jericho, the first settlement of which dates back 11,000 years (9000 BC), almost to the very beginning of the Holocene epoch of the Earth's history. Amazing!



'Our next stop will be in Bethlehem where we will visit the Church of the Nativity' – casually announced the guide. My head began to fill with pictures of pregnant Mary on a donkey, tired Joseph walking beside, the busy people of Bethlehem ignoring his plea for a room.

Modern Bethlehem is a Palestinian city located in the central West Bank. It is very much like any other Arab cities – high raised blocks of flats bearing scars of cross fire of never-ending conflict, shops, churches, administrative buildings, fumigating buses, crowds of people. The Church of the Nativity, as seen from Manger Square, looks very different from the place described in the Bible.

The Door of Humility, a small rectangular entrance to the church, was created in Ottoman times to prevent carts being driven in by looters, and to force even the most important visitor to dismount from his horse as he entered the holy place. The wide nave has 44 columns, many of which have paintings of saints and Virgin and Child. Wall mosaics decorate both sides of the nave. The main altar at the east end and the one on the south (Altar of the Circumcision) are the property of the Greek Orthodox Church. The main altar includes an Orthodox iconostas, which is crowned with gilded angels, icons, gilded chandeliers and lamps. On the north side of the high altar is the Armenian Altar of the Three Kings, dedicated to the Magi who tied up their horses nearby, and in the north apse is an Armenian altar dedicated to the Virgin Mary.



The Grotto of the Nativity, a rectangular cavern beneath the church, is the focal point of the Church of the Nativity. Entered by a flight of steps by the church altar, this is the cave that has been honoured as the site of Christ's birth since at least the 2nd century. A silver star in the floor marks the very spot where Christ is believed to have been born.

I made my way there, nudging and pushing through a tight stream of tourists with flashing cameras. I knelt before the Silver Star, touching it, imagining the little helpless body of the Son of God at this very point on earth and felt such immense love in my heart. I wanted to remain there for a very long time to savour the experience. Before too long, I felt the next tourist almost perched on my back.

Jerusalem, the capital of Israel, the eternal city first built thousands of years ago, the holiest city in the world promised religious and spiritual experiences. The Old City surrounded by a wall and divided into four quarters: Jewish, Armenian, Christian, and Muslim. Inside the walls are the important holy sites of the three major religions: the Western Wall, which is holy to the Jews, the Church of the Resurrection, and the Dome of the Rock on the Temple Mount.



The Church of the Resurrection has long been a major pilgrimage centre for Christians from all around the world. The site is venerated as Golgotha where Jesus was crucified. It also contains the tomb where Jesus was buried, and is for this reason known to Roman Catholics as the Church of the Holy Sepulchre.

For Orthodox Christians, it is most important as the site of the Resurrection of Jesus. Bear in mind, Slav and I walked inside expecting enormous spiritual experience. Instead, we found ourselves in a whirlpool of tourists, nervous clergy and monks ready to scream their heads off at tourists whose purpose for visiting the place was only to tick a box "been there, seen that". We went along to all of the places in the Church pointed by our guide. We touched, and looked, and kissed holy stones of the Sepulchre, and decided that next time we visit Jerusalem will be only as organised pilgrims, members of a church. For them there is a special time allocated in the Church of the Resurrection, a time with not as many tourists and there will be a chance to attend a Liturgy.

On the way back, waiting at the boarder crossing to Egypt, I overheard a conversation. Well dressed and bejewelled, and obviously very wealthy, a Russian woman and her friend were talking about Easter in the Church of the Resurrection. The woman said disappointingly: 'I still don't understand where the Holy Flame comes from...' I broke a very long period of silence by saying: 'It comes from God!' The bejewelled woman looked down on me with a glance that says: 'What a lot of nonsense!'

In our icon corner we keep memorable things we brought back from our trip to the Holy Land: icons of Mary, Joseph, and Jesus, small wooden crosses, bracelets and a tiny glass phial with soil from Israel, the soil that might still bear Jesus' footprints. At times of pain and sorrow we look at these things, we remember the Holy Land and all that happened there more than two thousands years ago: the sacrifice of Jesus and the love of Our Father that is still upon us.



*I was glad when they said to me: 'Let us go to the house of the Lord.'
Our feet are standing in your courts, O Jerusalem.
Jerusalem is being built as a city that is shared by all alike.
For there the tribes go up, the tribes of the Lord, as a testimony to Israel,
to thank and praise the name of the Lord.
For there the thrones are set for judgment, thrones of the house of David.
Pray for the peace of Jerusalem, and abundance for those who love you.
Peace be within your realm, and abundance within your strongholds.
For the sake of my brethren and my neighbours, I speak peace regarding you.
For the sake of the house of the Lord our God, I seek your good.*



- Psalm 121 "A Song of Ascents",
traditionally sung by pilgrims as they approach Jerusalem.





Saint of the Month

St Cedd of Lavingham +664

*Feast day: 26th October
(8th November by the civil calendar)*



*Let us celebrate with love the sacred memory
of the bright luminary of the Church,
for as a wondrous teacher and worker of miracles
he shone forth in humility and meekness,
and made the faithful steadfast in piety.*

*Therefore, joining chorus together,
let us now cry out to him with faith and love:*

*Rejoice, O Cedd our father,
who ever prayest for our souls!*

- troparion, tone 4



Born in Northumbria, Cedd was raised together with his brother, Saint Chad (2nd March). He became a monk at Lindisfarne and in 653 was sent with three other priests to evangelise the Middle Angles when their King Peada was baptised by Saint Finan of Lindisfarne (17th February) at the court of his father-in-law, Oswy of Northumbria.

After working in that field for a time he was called to harvest a new one in East Anglia (Essex), when King Sigebert was converted and baptised by Finan. He and another priest travelled throughout the midlands to evaluate the situation. Then Cedd returned to Lindisfarne to confer with Finan, who consecrated him bishop of the East Saxons in 654. Cedd returned to Essex and spent the rest of his life with the Saxons—building churches, founding monasteries (at Bradwell-on-the-Sea, Tilbury, and Lavingham), and ordaining priests and deacons to continue the work of evangelisation.

Lavingham, originally called Laestingaeu, was built in 658 on a tract of inaccessible land in Yorkshire donated by King Ethelwald of Deira. Here Cedd spent 40 days in prayer and fasting to consecrate the place to God according to the custom of Lindisfarne, derived from Saint Columba (9th June). All three of the monasteries he built were destroyed by the Danes and never restored.

He attended the Synod of Whitby in 664, where he accepted the Roman observances. He died of the plague at Lavingham, Yorkshire on the 26th of October in that same year. At the news of his death, 30 of his brethren among the East Saxons came to Lavingham to consecrate their lives where their holy father in faith had ended his. They, too, were all killed by the same plague, except one unbaptised boy, who lived to become a priest and zealous missionary.

Saint Cedd is often depicted in art as a bishop with a chalice and an abbatial staff. Sometimes he is shown with his brother, Saint Chad of Lichfield; other times with Saint Diuma, bishop of the Middle English. He is venerated at Charlbury, Oxon.

The icon of St Cedd pictured above may be venerated in the Church of St John the Wonderworker, Colchester.



ODE TO THE ENGLISH SAINTS

O England! home of homes, ancient, wooden-steepled land,
Many in thy woods and fields, sweet-scented by God's hand;
Distant hamlets and broad ploughlands, oaken and straw-thatched,
Little lanes that wind and twist, in beauty all unmatched.

There stand four-square thy Saxon churches with homely bell,
And the lovely rambling gardens, fair soft-green, all's well;
Sweet with lavender, wild rose and birdsong from above,
Bee-hives in the apple-orchards, old inns and home-love.

Fresh rains in April, the wheat that ripens in July,
Thou, beloved homeland, wast blessed from on high;
Made fragrant, all-holy; a mystic light shines in thee
Since crossed of yore by Christ and his saints, from sea to sea.



From Durham stone to Kent's white coasts,
From Malvern hills to Suffolk hosts,
From Walsingham to Glastonbury,
From York's fair walls to Canterbury,
From North to London and South Downs,
You who in the saints are not towns,
But hallowed life drawn from our goal,
The looking-glass of England's soul.

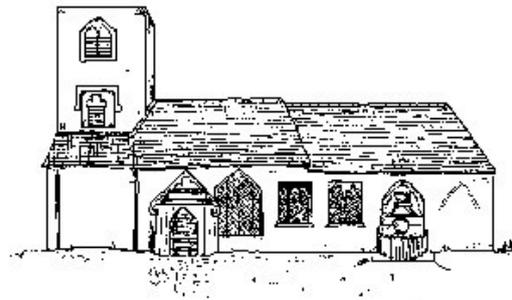


O England of the English saints!

Your voices in our prayers we have heard,
your names oft we know,
You, holy martyrs and confessors,
godly kings and noble queens,

Hallowed bishops and mild monks, holy abbesses, meek cowherds,
Heroed princes, humble nuns, you, lowly hermits, righteous priests,
O all you many faithful souls of the hidden heart of England,
Unknown and unloved of the world,
You who fill that fair land of England that is in heaven,
You, our forefathers and mothers,
Call us back—into the Church of God.

O holy company who weep for a once holy land,
You who confess the noble and the true,
The fine and the firm, faith of Christ,
You who scattered from your shrines,
Haunt this green land,
Wherever dwells your spirit,
Give unto us again those words of life,
Utter unto us the old truths,
And bring us back, like the Prodigal, to the Father's house.



Bring us back, like the Thief, who repenting said,
 'Remember me, O Lord, when Thou comest into thy Kingdom.'
 O hallowed company who hallowed our land,
 Now, as we seem altogether to be failing,
 Bring us back to that Bright Kingdom of our churchly past,
 And by the power of Christ, hallow us once more.
 For all that is hallowed is eternal,
 And your blessedness is from everlasting to everlasting,
 And shall ever stand with Christ our God.

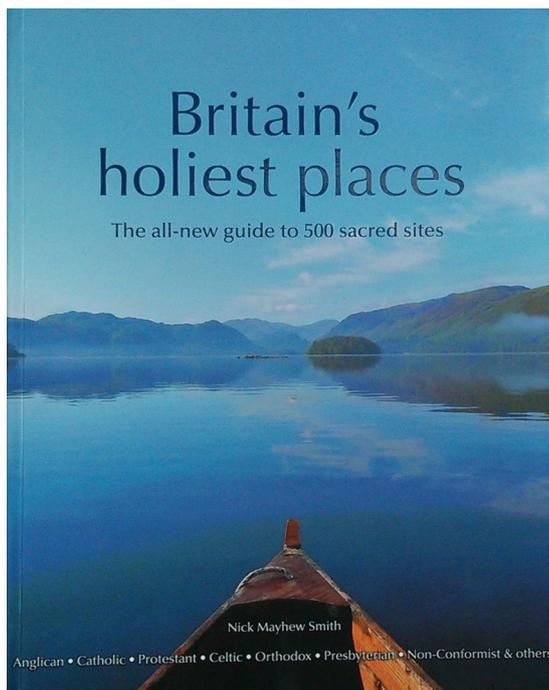
From Orthodox Christianity and the English Tradition, by Archpriest Andrew Phillips.



Below: The icon of All Saints of the British Isles, which hangs from a pillar on the north side of the nave of the Cathedral of the Dormition of the Mother of God and All Saints, Knightsbridge, London.



Book Review



Britain's Holiest Places

Lifestyle Press, 2011
ISBN 9780954476748

Nick Mayhew Smith's labour of love is a compilation of his own experiences of 500 sites of Christian significance in the British isles. Many of these places are special to our Orthodox tradition, hallowed by the saints, their works, and their holy relics.

The book lends itself to being read from cover to cover as a spiritually educational exercise or to being used as a reference book for the Christian seeking a holy place to visit as a private or group pilgrimage.

As a pilgrimage planning guide, it is incredibly user-friendly, describing the spiritual significance of each place and mentioning various other points of note. The reader is told whether relics are present today, whether holy springs still flow, and if the waters can still be drunk. Clear driving directions are given, as well as addresses and GPS co-ordinates. The sites that are of particular significance to the Orthodox pilgrim are clearly identified by a star system.

Two things that shine through are, firstly, that the author is writing from personal experience, having basked in the spiritual warmth of these places (and overcome the hardships of getting there), and secondly, that he did so as a Christian pilgrim and not as a secular tourist. The importance of these facts for a work such as this cannot be overstated. This was a joy to read and has proved helpful on many occasions.

Britain's Holiest Places may be purchased from the [St George Orthodox Information Service](#).



News

Improvements

You may have noticed that a number of improvements have been made around the church in recent weeks. This includes the draught-proofing of the external door in the north porch, the complete re-structuring of the work surfaces and storage in the altar, a new unit for the parish relics, as well as a beautiful new display unit for items on the parish bookstall. These are the fruits of the labours of Seraphim Salmon, who has also recently begun serving in the altar. We are very grateful to Seraphim for his time, effort, and devotion.

Bookstall

The church bookstall has recently been stocked with various prayer books, spiritual aids, and other items. If you would like to purchase or order anything from the bookstall, please speak with Mrs Aidan Draper.

Kenneth Burnip

On Friday, 27th September, Ken died peacefully after a long battle with cancer. The Burnip family are dedicated members of our parish. Please pray for Irina, Alexander, and Anya at this particularly difficult time.

The Emporium

The St George Orthodox Information Service has launched a new annual catalogue entitled *The Emporium*. The first edition may be viewed and downloaded from [here](#). Please support this effort within our diocese, funds from which go to the [Mettingham Orthodox Trust](#).

Coffee with Sister Vassa

Nun Vassa (Dr Vassa Larin), a noted linguist, lecturer, author, and liturgical scholar, as well as a nun in our Russian



News cont'd.

Orthodox Church Outside of Russia, has launched a new programme on Youtube, entitled [Coffee with Sister Vassa](#).



The programme takes a relaxed and whimsical approach, discussing some feast or saint in the Church calendar every week, each episode lasting no more than ten minutes. Nun Vassa's sense of fun shines through here and it is well worth watching.

The Ark Project

Donations are still being accepted for the [Wirral Churches' Ark Project](#). Clothes, toiletries, and non-perishable foodstuffs may be left in the receptacle in church. Monetary donations may be made directly to the Ark Project or through Mrs Irina Burnip at church.

The St Barbara the New-Martyr Trust

The St Barbara trust still operates and welcomes donations. With the departure of Fr Lazarus, this will now be the parish's charitable fund.

Dates for Your Diary

Sunday, 24th November—**Bring & Share Luncheon**

Following the Liturgy on this day will be our monthly shared meal. Please come and bring a friend.

Thursday, 28th November—**Christmas fast begins**

The 40-day season of fasting and abstinence in preparation for the Nativity of the Lord begins today, (15th November by the Church calendar).

Tuesday, 7th January—**Christmas Day**

This coming Christmas falls on a weekday. Please don't forget to make the necessary arrangements with work to ensure that you can attend services on the day. The Divine Liturgy will also be served on the previous evening in conjunction with Vespers.

Sunday, 2nd February—**Episcopal Divine Liturgy**

Archbishop Mark will serve the Divine Liturgy at [our sister parish in Colchester](#).

Saturday, 15th February—**Pilgrimage to Chester**

The Divine Liturgy for the feast of the Meeting of the Lord will be served at Chester cathedral. This will be followed by a Moleben at the shrine of St Werburgh. Full details as well as transportation arrangements will be announced nearer the time.

Namedays

Sunday, 3rd November (21st October) - **St Hilarion of the Kiev Caves**

His Eminence Metropolitan Hilarion of New York

Tuesday 5th November (23rd October) - **St James of Jerusalem, Brother of the Lord**

Jakov Sobolev

Monday, 11th November (29th October) - **The Holy Virgin-Martyr Anastasia of Rome**

Anastasia

Thursday, 14th November (1st November) - **St Juliana of Rosa**

Juliana Zinculescu

Thursday, 21st November (8th November) - **The Synaxis of the Holy Archangels**

Subdeacon Michael Astley

Friday, 29th November (16th November) - **The Holy Apostle and Evangelist Matthew**

Matthew Hyland

May God grant them many years!



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

| | | | |
|---------------------------------------|--|--|-------------------------------------|
| 3rd November 21st October | <i>The 19th Sunday after Pentecost</i> <i>St Hilarion the Great</i> | 2nd Corinthians 11:31-12:9 2nd Corinthians 9:6-11 | Luke 16:19-31 Luke 6:17-31 |
| 10th November 28th October | <i>The 20th Sunday after Pentecost</i> <i>St Job of Pochaev</i> | Galatians 1:11-19 Galatians 5:22-6:2 | Luke 8:26-39 Luke 6:17-23 |
| 17th November 4th November | <i>The 21st Sunday after Pentecost</i> <i>St Birnstan of Winchester</i> | Galatians 2:16-20 | Luke 8:41-56 |
| 24th November 11th November | <i>The 22nd Sunday after Pentecost</i> <i>St Theodore the Studite</i> | Galatians 6:11-18 Hebrews 13:17-21 | Luke 16: 19-31 Matthew 4:25;5:12 |



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 Orthodox Catholic 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 the priest 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.

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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, book reviews, as well as questions and comments may be sent to the editor:

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