

“FOR CONSIDERATION”

“During a period of unrest in Constantinople in the time of the Emperor Constantine, some embittered men knocked the nose and ears off the statue of the Emperor in the city. Sycophants hurried to the Emperor and, as though with great disgust, informed him of how rebels had done this thing, asking the Emperor to punish the miscreants with the harshest punishment. But this great Emperor fingered his nose and his ears, and then said to the petitioners: ‘I can feel my nose and ears whole and untouched.’ The petitioners were shamed and removed themselves. With such kingly greatness of soul must we endure insults from others. And more: to listen with particular care to calumny from others, passed on to us by those who flatter us. It is always essential to confess before God and ourselves that, because of our sins, we deserve much greater insult from others than we do, in fact, receive.” St. Nikolai (Velimirović).

The Ceiling!

Apart from painting (excluded from final invoice) and better connection of central candelabra the work is complete. We wait to hear the result of our claim on insurance. Cost £3,204.00 (including VAT £534.00).

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We have contacts for the following languages:

Arabic; Bulgarian; Georgian; Greek; Romanian; Ukranian; Russian.

Website: www.orthodoxincornwall.org.uk
Being updated but current services always listed.

Facebook: Orthodox Church of Archangel Michael and Holy Piran. Facebook administered by Constantine Manolchev.

Archdiocesan website: www.thyateira.org.uk

Patriarchal website: www.ec-patr.org

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ORTHODOX CHURCH OF ARCHANGEL MICHAEL

✠ **AND HOLY PIRAN** ✠

‘Ο Ἱερός Ναός του Ἀρχαγγέλου Μιχαήλ καὶ του Ἀγίου Πιράνου.
Laity Moor, Nr Ponsanooth, Cornwall, TR3 7HR.

**ECUMENICAL
PATRIARCHATE**

**ΟΙΚΟΥΜΕΝΙΚΟΝ
ΠΑΤΡΙΑΡΧΕΙΟΝ**

**In the Archdiocese of Thyateira and Great Britain.
Exarchate of Western Europe and Ireland.**



**MAY 2017
SERVICES**

| | | |
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| Saturday | 6 th | 6.00 pm Vespers. |
| Sunday | 7 th | 4th of Pascha. The Paralysed Man. 9.30 am Orthros. 10.30 am Divine Liturgy. |
| Saturday | 13 th | 6.00 pm Vespers. |
| Sunday | 14 th | 5th of Pascha. The Samaritan Woman. 10.30 am Divine Liturgy – Russian tradition. |
| Saturday | 20 th | 6.00 pm Vespers. |
| Sunday | 21 st | 6th of Pascha. The Blind Man. 9.30 am Orthros. 10.30 am Divine Liturgy. |
| Thursday | 25 th | Ascension of Our Lord and Saviour Jesus Christ. 10.30 am Divine Liturgy. |
| Saturday | 27 th | 6.00 pm Vespers. |
| Sunday | 28 th | Afterfeast of the Ascension. 9.30 am Orthros. 10.30 am Divine Liturgy. |

“You were taken up in glory, Christ our God, giving joy to your Disciples by the promise of the Holy Spirit, when through the blessing they had been assured that you are the Son of God, the Redeemer of the world.”
Apolytikion for the Ascension.

Our special Lent appeal for **Medical Aid and Support in Syria (M.A.S.S.)** raised £414.68. This charitable trust and the suffering people it helps needs continuing support so please speak to Salem or Julia about this. Bank standing order forms are at church for those who wish to contribute by this method. The M.A.S.S. offering box will remain in church for donations.

The SYMBOL of our FAITH – “The CREED”

Among the many saints and other commemorations in May are the Fathers of the Second Ecumenical Council - May 21st - same date as Holy Equal-to-the-Apostles Emperor Constantine (337) and his mother Helena (c330). The Council was held in Constantinople in 381, in the time of the Emperor Theodosius the Great. Its purpose was to confirm the teaching of the Orthodox Church about the Holy Spirit. Macedonius, Bishop of Constantinople (d. 362), had taught wrongly that the Holy Spirit is God's creature and not a divine Person, equal to the Persons of the Father and the Son and one in being with them. Macedonius was condemned by this Council and the Nicene Creed was amplified with teaching on the Holy Spirit. The Creed is therefore often referred to as the Nicene-Constantinopolitan Creed which we are familiar with in worship, particularly in the Divine Liturgy and used to hearing in a variety of languages. This Creed cannot be added too nor anything taken from it.

LORD, HAVE MERCY.

It has been observed that this is our most often used prayer - *Lord, have mercy - Κύριε, ελέησον*. Whilst this was a familiar prayer in the early Byzantine liturgies it was later (6th century) retained in Greek in the Roman Latin Mass and much later found in some protestant rites including the Church of England Eucharist. (It is not unusual to still find some people thinking it is Latin!)

"The word mercy in English is the translation of the Greek word *eleos*. This word has the same ultimate root as the old Greek word for oil, or more precisely, olive oil; a substance which was used extensively as a soothing agent for bruises and minor wounds. The oil was poured onto the wound and gently massaged in, thus soothing, comforting and making whole the injured part. The Hebrew word which is also translated as *eleos* and mercy is *hesed*, and means steadfast love. The Greek words for 'Lord, have mercy,' are 'Kyrie, eleison' that is to say, 'Lord, soothe me, comfort me, take away my pain, show me your steadfast love.' Thus mercy does not refer so much to justice or acquittal a very Western interpretation but to the infinite loving-kindness of God, and his compassion for his suffering children! It is in this sense that we pray 'Lord, have mercy,' with great frequency throughout the Divine Liturgy."

From "Orthodox Worship" - Meaning of the word mercy.

GREAT (HOLY) WEEK & PASCHA.

Christ is risen! He is risen indeed!
Χριστός ανέστη! Ἀληθῶς ἀνέστη!
قام حقا! قام المسيح!
Hristos a înviat! Adevărat a înviat!
Христосъ воскресе! Воистину воскресе!
Christus resurrexit! Resurrexit vere!
Creest dassorez! En weer thewa dassorez!

"This is the day the Lord has made;
We will rejoice and be glad in it." *Psalm 117:24.*

Looking back and for those interested in numbers our attendances were just a little above average. The blessed eggs on Pascha night help us with attendance numbers - we ran out at 70 so our numbers were something in excess of that. The usual question arises over the coinciding of Orthodox Pascha and western Easter with the latter's national break. Whilst some local people might go away others come to Cornwall for a holiday. Certainly for the Paschal Liturgy, as well as our regulars we had visiting families on holiday, a few new and local "first timers" including a number from the Redruth, Truro and Newquay areas. Four Romanian students from the University Campus at Penryn walked to church (two and a half miles) and returned carrying their Paschal lights. Two cyclists, an Italian lady and French man touring Cornwall, sat outside our church on Holy Saturday afternoon to have a break. Invited into the church they were struck by the peaceful beauty of its interior. Others of our visitors have often said the same and for Orthodox this comes to have greater meaning when the Divine Liturgy takes place. Of course we continue to work in our rather time consuming way to find a new temple which will improve our lot but it is such visitors and their impressions which help remind us not least of the value of what we presently have.

In the afternoon of the Sunday of Thomas, also the Fesst Day of the Holy Great Martyr George, we had an added joy of being able to eat, sing, relax, and for the children a little play in the sun, at the home of Fr. Deacon Peter, Jo and family. A really enjoyable time together. **Thank you** for this, for donations towards Epitaphion/Pascha flowers and the often unseen hands that prepared and assisted in whatever way for and during Holy Week and Pascha.

Wednesday May 24th is the **Leavetaking of Pascha** and with **Ascension** in between, Sunday June 4th is **Pentecost** when, immediately following the Divine Liturgy there is Vespers with the Kneeling Prayers.

May the dominion of Your Kingdom be blessed and glorified, of the Father, and of the Son, and of the Holy Spirit, now and ever, and to the Ages of Ages. Amen.