



## **St John's Church News No 32: January 2012**

**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 ROCOR  
Very Rev. Mark, Archbp of Berlin, Germany and Great Britain

**For this newsletter in electronic form: [www.orthodoxengland.org.uk/zchurchnews.htm](http://www.orthodoxengland.org.uk/zchurchnews.htm)**

### **Confession and Contact / Исповедь**

We follow the universal practice of the Orthodox Church, whereby members of the Orthodox Church may take communion after confession. For confessions, baptisms, weddings, house and car blessings etc: о. Андрей / Fr Andrew:

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**Сторож / Caretaker:** Paul Hopkins, 69, Military Road

### **Расписание богослужений / Services in January**

**Sunday 1 January: Sunday of the Holy Fathers / СВВ. ОЦОВ**

10.00 am: Hours and Liturgy / Часы и Божественная литургия

**Friday 6 January**

5.30 pm: Vigil for the Nativity of Our Lord Jesus Christ / Всенощное бдение праздника  
Рождества Господа нашего Иисуса Христа

**Saturday 7 January: Orthodox Christmas / Рождество Христово**

10.00 am: Hours and Liturgy / Часы и Божественная литургия

**Saturday 7 January**

5.30 pm: Vigil / Всенощное бдение

**Sunday 8 January**

10.00 am: Hours and Divine Liturgy / Часы и Божественная литургия

**Saturday 14 January**

5.30 pm: Vigil / Всенощное бдение

**Sunday 15 January**

10.00 am: Hours and Divine Liturgy / Часы и Божественная литургия

**Wednesday 18 January**

5.30 pm: Vigil for Theophany, the Baptism of our Lord / Всенощное бдение праздника  
Богоявления - Крещения Господня

**Thursday 19 January: Theophany / Богоявление-Крещение Господне**

10.00 am: Hours and Divine Liturgy / Часы и Божественная литургия

11.45 am: The Great Blessing of the Waters / Великое Водоосвятие

**Saturday 21 January**

5.30 pm: Vigil / Всенощное бдение

**Sunday 22 January**

10.00 am: Hours and Divine Liturgy / Часы и Божественная литургия.

**Saturday 28 January**

5.30 pm: Vigil / Всенощное бдение

**Sunday 29 January**

10.00 am: Hours and Divine Liturgy / Часы и Божественная литургия.

**Baptisms in December**

14 December: Alexander Makarov

17 December: Dmitry Ivanov

**BBC TV**

A BBC team came to the church on 13 October to film the inside for a Songs of Praise programme to be screened on BBC1 on the evening of Sunday 22 January.

### Тропарь Рождества Христова (Глас 4)

Рождество Твое, Христе Боже наш, возсия мирови свет разума, в нем бо звездам служащий звездою учахуся Тебе кланяться, Солнцу правды, и Тебе ведети с высоты востока. Господи, слава Тебе!

### Christmas Troparion (Tone 4)

Thy nativity, O Christ our God, has shone forth to the world the light of reason, for in it those who worshipped the stars were taught by a star to adore Thee, the Sun of Righteousness, and to know Thee the Orient from on high. O Lord, glory to Thee!

### Тропарь Крещения Господня (Глас 1)

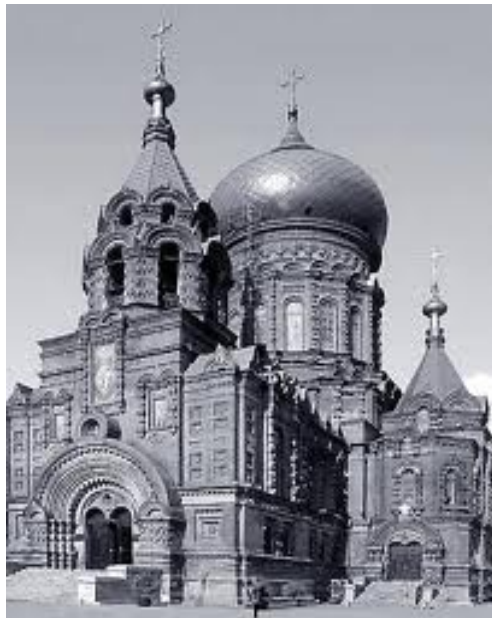
Во Иордане крещающуся Тебе, Господи, Троическое явися поклонение: Родителей бо глас свидетельствоваше Тебе, возлюбленного Тя Сына именуя: и Дух в виде голубине извествоваше словесе утверждение: явлейся, Христе Боже, и мир просвещей, слава Тебе.

### Theophany Troparion (Tone 1)

When Thou, O Lord wast baptised in the Jordan, the worship of the Trinity was revealed. For the voice of the Father bore witness unto Thee, calling Thee His beloved Son: and the Spirit, in the form of a dove, confirmed the truth of this word. Thou hast revealed Thyself, O Christ God, and enlightened the world, glory to Thee!

## China and Orthodoxy

At one time hundreds of thousands of Russians lived in Manchuria - for example, St Jonah of Manchuria (<http://www.saintjonah.org/stjonahlife.htm>) - especially in Harbin, and also in coastal cities of China, especially Shanghai. Then came Communism and the Russians, for example St John of Shanghai and the future Metropolitan Philaret, left, mainly for Australia and the west coast of North America. Inevitably, many of these Russians had intermarried with Chinese.



What was in China

There still exists a Chinese Orthodox Church. Like the Japanese Orthodox Church, it is an autonomous part of the Russian Orthodox Church. However, unlike the former, the Chinese Church is sleeping. With only a few thousand elderly and isolated faithful in China, many of Russian origin, with fewer than twenty former Chinese seminarists in Russia and China, who are busy translating liturgical and other books into Chinese (Mandarin, I believe), the Chinese Orthodox Church is not allowed for political reasons to operate freely in China.

This is a pity, for it has been predicted that within a generation the awoken Chinese giant may well become the largest Christian country in the world. True, like other US cultural colonies in Asia, for instance Thailand and South Korea, tens of millions of Chinese Christians are being hoodwinked into joining various Protestant sects in imitation of American culture, which is the fashion that modern Chinese capitalism is undergoing.

However, although we mildly say that this is ‘a pity’, perhaps it is also Providential. It may be that these Protestant sects will prepare the ground for the serious and historically and spiritually founded Orthodox Church. The following article, here translated from Russian, is dated 29 December 2110 and the author is Anastasia Khoniak, writing for the well-known and eminently respectable Russian website sedmitza.ru.



One of the last Chinese Orthodox priests still alive

### **All the Conditions for the Rebirth of Orthodoxy in China are ready**

**Beijing.** At the present time China is like a vast field in which religious ideas can be sown. One of the reasons for this is the massive loss of faith in Communist ideology. People want to live according to true moral values. Another reason could be defined as the desire of the government to create conditions whereby people ‘practise their faith within official structures’. This allows it to control the situation but at the same time it does not restrict religious propaganda, according to the newspaper El Pais.

Over the last six years more than 80 million Chinese have left the Communist Party. It all began in 2004 after the international information project The Epoch Times published a series of articles under the title ‘Nine Commentaries on the Communist Party’. The enquiry was based on historical facts and revealed little-known episodes in the history of the Chinese Communist Party, including crimes committed by the regime against its own people.

The loss of confidence in the Party was compounded by the complex social situation in the country: high inflation, low salaries (about 65% of the country’s population lives below the

poverty line with an income of less than a dollar a day, national economic growth was only widening the gap between rich and poor.



On Easter Night in Harbin

In recent years the number of people who call themselves believers has increased sharply. For example, the Catholic Church already has some 10 million faithful today. However, relations between the Chinese government and the Vatican are tense. Protestantism came into China in the nineteenth century. According to the source there are today between 10 and 60 million Protestants in the country. Precise statistics are impossible to come by because the majority of Christians belong to unofficial religious groups. Islam exists but it is basically the religion of a national minority, about 18 million, who live in a specific area.

The history of the Orthodox Church in China begins in 1685 when Cossacks captured at the fort of Albazin were taken to Beijing. Here they founded an Orthodox community. In the middle of the nineteenth century, there were no more than 200 Orthodox, some of whom were Chinese and Manchurians. In the second half of that century the Russian Church Mission was able to translate the Bible and liturgical books into Chinese. Orthodoxy began to be actively preached among the local population. As a result, the number of faithful grew sharply: in 1902 there were 32 Orthodox churches and 6,000 faithful. (This was in spite of – or rather because of – the Boxer massacre of nearly 250 Chinese Orthodox martyrs who are commemorated in the Church today).

At present there are about 13,000 Orthodox. Community life is starting to be reinvigorated. However, so far the Orthodox Church in China has no official status and does not have the possibility to live a full liturgical life. Resources are meagre. The lack of clergy and lack of liturgical and catechetical literature in Chinese are problems common to all Orthodox parishes in China. The experience of parish and liturgical life has been lost. On the one hand, the situation could be called critical. On the other hand – all the conditions vital for the rebirth of Orthodoxy in China are there. The Russian Orthodox Church could become the key player in this process.



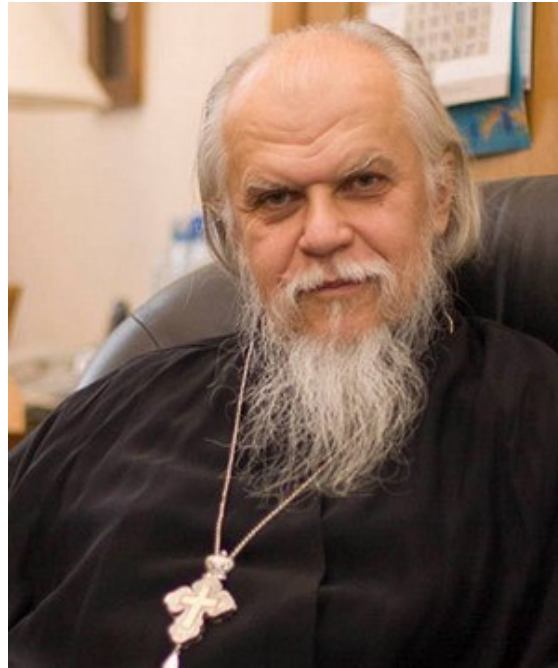
The New Martyrs of China: See: [http://www.orthodox.cn/saints/chinesemartyrs\\_en.htm](http://www.orthodox.cn/saints/chinesemartyrs_en.htm)

**Bishop Panteleimon of Smolensk and Vyazma answers the question:  
How do we know God's Will?**

That is a very good question.

God's Will is what God wants to reveal to us. It seems to us that His Will is a sort of mystery, sealed seven times over, and that although we struggle to know it, somehow God wants to hide it from us.

In reality, God's will is what God wants to reveal to us and what He does reveal to us. It is not what we live, but a sort of Divine will which is a mystery and a secret, which we strive and struggle to know. Though, in one sense, perhaps God does want us to solve a difficult problem, to make efforts. Nevertheless God's will is what is revealed to us easily. And it becomes inaccessible to us only because we turn away from it.



The main condition required to know God's will is to renounce our own will. This is what obedience means. This is why a child must obey its parents – he must learn to renounce his own will, no matter what his parents are like, whether they are devout, not devout, intelligent or stupid. Why does a wife have to obey her husband, no matter what? Sometimes I ask women this when they come to confession. An elderly woman comes along and I ask: 'How are you, do you obey your husband?' 'Me, I'm not going to start obeying that old fool'. But whoever he is - he is still your husband.

When you learn to obey someone – a teacher, a husband, a parent, a spiritual father – you are renouncing your own will.

Many novices used to go off to very strict spiritual fathers. And the strictness of their spiritual fathers quenched their thirst for suffering, their thirst for obedience, their thirst to witness before God to their readiness to suffer even unto blood and to renounce their will.

In other words, in order to start to know God's will we must know how to renounce our own will. If we do not know how to renounce our own will, if we still keep to it, then nothing can



help us. On the contrary, God will hide His will from us. Because if we know His will, we will oppose it. As a loving father He does not want us to undergo a greater punishment for what we knew but did not do. It is better that He hides it from us so that we do not know it, so that we will be punished less.

If we renounce our own will, then God's will is revealed to us more often. Even a child can proclaim God's Will. He can know God's will from reading the Gospel and from the words of his spiritual father. And what is probably the most important thing here is of course those special elders, special saints, to whom God's will is revealed, perfectly clearly.

Fr Paul Troitsky was just such an elder. Perhaps we just say something about him. When he was alive, we used to get letters from him where he wrote quite clearly: This is God's will. Do this and do that. This marriage is not God's will. And we knew it really was so. And if you did something else, then all sorts of misfortunes and disasters would befall you. It was very easy to know God's will in this way. But it was also terrible. Because God's will may very well be the opposite of our own will.



Fr Paul Troitsky

However, Fr Paul did not always reveal God's will to those who came to him. At the Convent of the Conception in Moscow there is Abbess Juliana. Once she was Masha and worked as a nurse in a children's reanimation department. And she decided to get married. Her spiritual father blessed her, her parents blessed her, but she did not ask Fr Paul if this was God's will. She wrote him a letter where she told him what was happening and he wrote back to her: I will pray for

you, only do not tell your future husband anything about me. He did not tell her that the marriage was God's will. She did not ask him and he did not say anything. Because God's will is revealed to those who seek to know it.

But this Masha was troubled. She was troubled and did not know what to do. And she wrote another two letters to Fr Paul, even though it was wrong to ask the same thing twice. She wrote to him with the question – is this God's will? Fr Paul replied that he had prayed to God for a long time, that he asked forgiveness of her, of her parents, of her spiritual father, that he understood that he was greatly upsetting them, but that this marriage was not God's will.

After that she rejected her fiancé. And after that she began asking Fr Paul what she was to do; could she meet young people, could she think about marriage? And he wrote to her: do not seek to meet anyone, but if someone wants to meet you, then we will talk about it. Finally, she asked him if it was God's will for her to get married at all. And he answered her that it was not.

Why? Because she had to be the Abbess of the Convent of the Conception. But this was not revealed straightaway.

And God does not reveal things to us straightaway – this is not exactly God's will is a very general concept, our destiny, our future is not revealed to us straightaway. If one of you received a revelation about what you will have to endure in life, you would probably get depressed or perhaps worse. So these things are revealed to us only gradually.

And generally speaking, just as an apple is eaten in mouthfuls, so we only gradually adapt to spiritual life. But when there is such an elder, then of course it is possible to know what God's will is. When there is no such elder, then the Gospel or a spiritual father helps us to know what it is.

This is why we say that it would be good to have a spiritual father. When I served in Moscow, I used to speak to our sisters who studied at the college and they knew the answer to every difficult question. They asked: 'What should we do if there is this or that? What should we do if this or that happens?' They always knew the answer was, 'You must ask your spiritual father'.

But here now, in Smolensk, there are few spiritual fathers and I cannot tell you what you must ask your spiritual father. Recently I have begun to have doubts about this. The priest you confess with may not be a spiritual father or a spiritual person, but any priest you confess with will answer your question. So, friends, I do not advise you to answer in this way.

God's will is known from what is done. For instance, if we begin to do something and it gets done, then we think that that is God's will. If it does not happen, then we believe that it is not God's will.

But of course sometimes at first you think that something is not God's will and then you start to think that actually it is. And then you change your opinion again. And so you change your opinion about it lots of times. Inasmuch as we are not spiritual people but changeable, the decision as to whether something is God's will or not depends on our mood.

One thing is for sure, that we need to learn in order to know God's will.

Fr Paul used to write letters to Fr Vsevolod Shpiller. And in these letters he very often wrote that one thing was God's will and another not. And Fr Vsevolod's son would read these letters. Yan Vsevolodovich Shpiller was a conductor. And once he found a book called the 'Heliotropion' and decide to read it and so learn to know God's will.

But Fr Paul wrote to him that you cannot know God's will from books, and God's will is all the more not revealed to young people.

We can be sure of one thing, dear friends, and that is that we must strive to know God's will. How can we know it? If we have something to do and we do not know whether to do it or not, first of all we have to renounce our own will, so that both choices are completely equal in significance. In order to resolve whether we are to live or to die, to be ill or to get better, to marry or not to marry, or some other issue, we have to stand aside, we must not be partial to any decision.

And once we have done this, we must pray to God ardently so that the Lord reveals His will, so that the Lord brings us understanding. And where our heart inclines, that is what we must do.

I am not sure that we always do God's will. But nevertheless in this renunciation of our own will, in praying to God, in recalling the words of the Gospel, there comes a certain experience, a certain ability to distinguish between what is good and what is bad. But this does not come straightaway – we have a certain distance to go.

In order to know God's will, we probably have to live a long life, we have to learn how to give up own will, to learn how to pray. Then God's will is revealed.

But of course if we want to learn how to do God's will, it is also very important to do what we already know is God's will.

Is it God's will to pray in the mornings? And what if we never do this? Is it God's will for us never to get angry? But we often get angry. Is it God's will for us to fast? We must not break the fast. Is it God's will for us not to sit in front of the internet till the middle of the night? Clearly, this is God's will.

If we do what we already know to be God's will, then the Lord will of course reveal God's will to us in other situations as well. But if we do not do what is already known to us – then what sort of God's will is this?

I will end these long-drawn out reflections about God's will by telling you about an interesting thing that happened to us on Mt Athos. I was walking with Fr Vladimir Vorobiov and Fr Antony Frolov from the monastery of Zographou to the monastery of Hilandari.

We asked the way, went the wrong way, but boldly went on thinking that we were going the right way. We met a man dressed in lay clothes. He was a Bulgarian priest – a lot of them come

to the monastery to do some work there. He asked us where we were going and we said to Hilandari. He said we were going the wrong way, we would not get there in time, the gates would be closed and we would have to spend the night on the road. We had to go back.



But we were quite certain that we were going the right way because we had been told so, and we began to say he was wrong, that we were going the right way and we began to argue with him. But he started to help us and ask us: But how can that be so? What are you relying on? And one of us said 'We rely on God's will'. To this he answered: 'What is God's will to fools?' Fools, that is, in the sense of people who are not humble. Of course, there are different types of fools. A humble fool is better than any clever but proud person.

Therefore, of course, if we want to know God's will, we have to exert our mind, acquire humility and learn how to renounce our own will. Then, of course, God's will is definitely revealed to us.

Source: Ekaterina Stepanova: Neskuchny Sad journal.

### **Как причастить ребенка?**

#### **Мамы разговаривают**

Может конечно это и глупый вопрос. Но я не знаю как это надо делать Спросить у бабушек в церкви стесняюсь.

Меня интересует можно ли причащаться в пост?

Можно ли ребенка кормить мясом за день? Во сколько надо прийти в церковь?

Что с собой надо иметь?

Надо ли отстоять целую службу?

В какой день надо прийти?

К кому обратиться?

И самое главное что надо говорить?

Младенцев не причащают в среду и пятницу Великого поста. В любой другой день можно.

Малыши обычно не постятся ни накануне, ни утром в день причастия, это как он может выдержать. У меня Сашка иногда и не ест с утра.

Расписание в храмах разное, смотрите, во сколько начинается литургия. От начала до причастия проходит 1 - 1.5 часа, вам стоит придти за 15-30 минут до причастия. Крестики, конечно, должны быть на Вас и на младенце. Там сообразите, священник выйдет с Чашей, все построится в очередь, младенцев пропускают вперед. Подойдете, произнесете его имя, полностью, которым крещен. Потом отойдете запить. Вот, вроде все. Бывают, что малыши с непривычки пугаются и плачут, не надо тогда заставлять, просто постоит в сторонке, в другой раз согласится.

Наташ, все намного проще, главное не бояться - никто в храме не кусается, а у бабулек не стесняйся спросить, когда дела доходит до ребенка, они все впадают в умиление и все покажут скажут, главное не злить их обтягивающими джинсами и непокрытой головой. Причащают всегда во время утренней службы - Литургии, но лучше если ты подойдешь к батюшке и скажешь что вы вот мол в первый раз хотите ребенка причастить (если сама хочешь - то это немного строже), он все скажет. Не ясно сколько ребенку, но если он ест мясно наверное годик есть, лучше конечно не кушать перед причастием, но вряд ли он обойдется без завтрака, наш еще и в храме может за часик яблоко погрызть (в любом случае это лучше чем зареванный усталый ребенок), если вы в первый раз то прикинь сколько он сможет спокойно провести себя в храме, я люблю службу и мы ходим к началу, но Сашка привык уже. Для меня приходиться за 5 минут до причастия не очень ясно, уж хотя бы минут за 30-40, ведь не для себя же а для ребенки, хотя конечно решать тебе, но обычно деткам в храме нравится ), даже кто в первый раз. Вот вроде и все, смотри как другие причащают будут в начале и делай так же. Надеюсь вам (и тебе тоже понравится ) и это будет не последний раз.

>>Меня интересует можно ли причащаться в пост?

Да, конечно

>>Можно ли ребенка кормить мясом за день?

Маленький ребенок обычно пост не соблюдает.

>>Во сколько надо прийти в церковь?

Если к самому причастию - приблизительно через час после начала литургии, где как, лучше спросить за свечным ящиком в том храме, куда вы пойдете.

>>Что с собой надо иметь?

Крестик надеть на ребенка.

>>Надо ли отстоять целую службу?

По желанию. Как правило, маленьких детей привозят в храм непосредственно перед Причастием.

>>В какой день надо прийти?

В любой день с утра, когда в храме есть служба (Божественная литургия).

>>К кому обратиться?

Можно просто подойти "в первые ряды" молящихся после того, как все громко споют "Отче наш" и ждать Причастия. Дети причащаются перед взрослыми.

>>И самое главное что надо говорить?

**Ребенка взять на руки, если он мал, то уложить на руках, головой к своему правому локтю.** Если постарше - просто поднять на руки и сложить его руки на груди крестообразно (правая сверху). Подойдя к священнику, внятно произнести полное имя ребенка. После того, как ему в ротик ложечкой дадут Причастие, ему нужно будет поцеловать низ чаши (или просто приложиться к нему). Потом нужно отойти к столику, где дадут запить Причастие небольшим количеством теплого сильно разбавленного водой вина.

Ребеночка в идеале причащать каждую неделю и, конечно, в пост тоже. Постится не надо (просто маленький не сможет) можно и пить и есть. Приехать лучше к концу службы (вернее к причастию), потому что и Вам и ребенку будет тяжело отстоять всю службу, но знаю, что есть герои, у которых спокойные дети, они ездят на всю службу. Причащают в любой день, когда в храме есть служба. Детей причащают первыми и обычно все старушки усиленно "подталкивают" маму с ребенком вперед и расчищают перед ними дорогу. Так что проходите вперед. И совет: если боитесь, что деть испугается или у него вообще нерасположение к ложке, то **лучше положить его на правую руку,**

другой рукой придерживать ручки ребеночка и поднести его к чаше в лежачем положении. Так обычно причащают самых маленьких. Затем те же бабушки сами укажут где запивка.

Причащаться в пост можно и нужно: если вы вообще причащаетесь, то пост ничем не отличается, единственное, что бывают дни, когда нет причастия. В выходные и праздники (большие церковные) причастие есть обязательно. Мясом кормить... дело индивидуальное, зависит от традиций в семье, в принципе, от маленьких детей никто соблюдения постов не требует, но я бы не кормила... для здоровья никакого вреда, кроме пользы, от временного воздержания от мяса не будет, а так как-то лучше... Прийти надо не к концу службы, как внизу написали, а к середине, потому что причастие вовсе не в конце. Обычно это где-то спустя полтора часа от начала литургии, о времени начала службы можно узнать, позвонив в храм или посмотрев расписание возле него. Но иногда в некоторых храмах служат довольно быстро, тогда может быть и час от начала. Малыша до трех лет не обязательно причащать строго натощак, но если он может с утра не есть, лучше не кормить. Отдельно подходить к батюшке и брать благословение на причастие (внизу сказали - надо) тоже не обязательно, но если подойдете - тоже неплохо. С собой ничего не надо, разве что взять ложечку для запивки (после причастия подойти запить - там такой столик и всем наливают в чашечки, можно взять ложку, если не хотите из общей чашки пить). Лучше в воскресенье или просто заранее узнать, есть ли литургия и причастие в этот день. Говорить - имя ребенка, полное, которым крестили. **Ручки он (если достаточно большой) складывает крест-накрест на груди, если маленький - берете сами на руки, себе на правую руку.** После - кормить можно, не надо плевать и давать что-то такое, что надо выплевывать.

Я извиняюсь, что влезла не в свою (ещё) конфу, но мы дочу каждую субботу причещаем. Вам надо подойти к концу службы к батюшке и сказать, что хотите причастить малыша. А если будут ещё детки то просто к ним присоединитесь. Малышей причащают первыми, потом взрослых. Просвиру могут и не дать т.к. ребёнок может выплюнуть или подавиться (в нашем Храме её дают только большим деткам, которые регулярно причещаются и уже не стесняются) Желательно взять водичку с собой запить, но не из бутылочки, а из чашечки или ложечки и не много. После причастия батюшка скажет как себя вести (там какое то время кушать нельзя по-моему)

Мы причащали малыша: то что я точно знаю - причастие несколько раз в неделю, мы были в воскресенье; перед причащением нельзя с утра кормить малыша и лучше не поить; отстоять всю службу малыш точно не сможет, поэтому нас звала наша бабушка за 5 минут

до начала причастия; детей причащают первыми (до взрослых), поэтому надо пройти сквозь очередь вперед - не стесняйтесь - те кто ходит в церковь это знают и Вас пропустят. Послу причастия надо пройти вдоль алтаря и там малышу должны дать кусочек просвирки и водички, опять таки нам показывали куда идти.

# **С НОВЫМ ГОДОМ И С ПРАЗДНИКОМ РОЖДЕСТВА ХРИСТОВА!**

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Рождества Христова  
и от всей души желаю  
Вам и всем Вашим мира, тишины,  
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**здоровья, душевного спокойствия  
и всего наилучшего.**

**Прот. Андрей со семейством**