



Celtic Orthodox Church

Parish of St Gwenn, Wessex

Fr Leonard Hollands

Yew Tree Cottage, Marshwood, Bridport, Dorset DT6 5QF

Tel 01297 678566 Email frleonard@btinternet.com

www.stgwenns.org

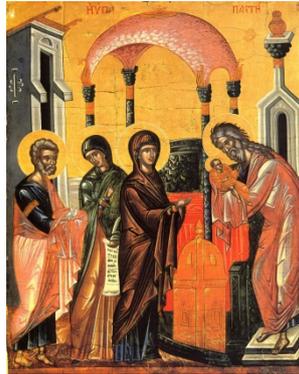


St Gwenn's News 75 – FEBRUARY 2019

Services this Month

Sun 3 Feb – MEETING/PRESENTATION

Tone 5



Divine Liturgy 10.30am

[Please  for venue]



Wed 13 Feb – S Edward of England, King and Passion-bearer



Divine Liturgy 9.00am

[Please  for venue]



Sun 24 Feb – THEOPHANY 6 [S Matthias, Apostle, Martyr]

Tone 8

Divine Liturgy 10.30am

[Stanton St Gabriel]



From your Parish Priest

Greetings in Christ our Lord!

As you will know from my last mailing it has, sadly, become necessary to discontinue the use of my studio at Yew Tree Cottage as our chapel of St Gwenn. The good news is that we have now made arrangements to share the Anglican church of Stanton St Gabriel at Morcombelake. They only have one service a month so we can have three Sundays. However, at a meeting last Sunday we took the decision to have a Liturgy just twice a month. This decision was driven by concern for my health as I have reluctantly conceded that I do too much, and celebrating the Liturgy, most wonderful as it is, certainly does drain me. But a third Sunday is available should we wish.

Blessing from our Primate, Metropolitan Marc, has been sought for this move, and final arrangements are being made with St Gabriel's as this edition of St Gwenn's News goes out. I feel confident that the plan will not falter.

Appropriately, St Gabriel's church stands less than a quarter of a mile from St Wite's (St Gwenn's) well! And what is so lovely about our going there is the enthusiasm of the people of the parish for this joint venture.

Please keep us in your prayers as we finalise things.

Loving blessings to you all,

Fr Leonard+



We now have the text of:

Primate Marc's Christmas Message

Beloved daughters and sons in Christ our Saviour, Here we are at Christmas - which is to say, the Good News. Prophets of ancient times announced it more than two thousand years ago and it has taken place at Bethlehem. Even today, however, we are announcing it to the world, as if Christ had just been born in a humble manger somewhere in Palestine.

There is a very ancient anaphora in the Celtic Orthodox Liturgy that we use for the Feast of the Nativity. During the thanksgiving prayer, it exults with these words:

"Glory to God in the highest and peace on earth to men of good will, for our redemption has come to us. The ancient expectation of the people has come; the resurrection of the dead which had been promised is here, and the eternal object of the expectation of the blessed has flashed like lightning."

The day we have long waited for has arrived. It is time to announce to the world that what it is so desperately looking for in outer artifices is to be found within the most intimate part of man's heart. It is a hidden treasure, a secret source at the root of our being. It is the key to the mystery of Divine Love in which everything exists and grows to fullness – the very key to the life of all that exists.

In these troubled times people, in their anxiety – and crushed by a savage destructive economy – sometimes express themselves in revolt. For them the Good News of Christ's birth must necessarily take on a concrete meaning. The Church's mission is to reveal the way that leads to Christ and to open hearts shut tight by an ego continuously exalted by the materialistic spirit of the world. Men suffer and are driven to despair, creation suffers and awaits the liberation to which it too has been promised. But it is up to us Christians to bear this promise within us, to live it, to give witness to it like a lighthouse for all those who are looking for hope.

The Apostle Paul said: "For you know the generous act of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, so that by His poverty you might become rich. (2Cor 8:9) The richness of God is the infinite power of His Love and infinite goodness, of His inexpressible desire to give us Life in abundance. For that, by faith, we must seize the mystery of evangelical poverty summed up in the first beatitude: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." (Mtt 5:3) Our Christian communities only have meaning if they live by this beatitude, for it expresses the profound meaning of Christ's Incarnation. God made Himself like the poorest of His creatures. He came down into our hells so He could reach us by becoming one of us, by becoming us. Christ reveals His salvific Love in the profound wounds of our being by restoring the lost link with the vivifying source of the Holy Trinity.

As I give you my apostolic blessing on this marvelous night, I ask that the Lord grant each one of you the revelation of the Child-God's birth in the most intimate part of the mystical grotto of your heart. May this birth be the beginning of a radically new life guided by the Spirit, and that our Churches may be the river of the water of life spoken of in the Book of the Apocalypse. (Rev 22:1)



Primate of the Celtic Orthodox Church



The Most Holy Trinity in Orthodox Worship

Following on from my thoughts last month on matters commonly misunderstood, I want to shed some light on how failure to grasp the deep significance of the Trinity in Orthodox worship has led to inappropriate translations of the Trisagion (literally *thrice holy*):

Holy God,	from	<i>Agios o Theos, (Greek)</i>	<i>Sanctus Deus, (Latin)</i>
Holy Mighty,		<i>Agios Ischyros,</i>	<i>Sanctus Fortis,</i>
Holy Immortal,		<i>Agios Athanatos,</i>	<i>Sanctus Immortalis,</i>
Have mercy on us.		<i>Eleison imas.</i>	<i>Miserere nobis.</i>

You will see that God is being addressed in each of His three Persons. All too often however, this great prayer appears with 'mighty' and 'immortal' used in an adjectival sense, thus:

Holy God,
Holy and mighty,
Holy and immortal,
Have mercy on us.

That is quite wrong. There is no 'and' (*kai* or *et* respectively) in the original. This destroys the very nature of the prayer.

Unfortunately this incorrect translation appeared in the first major English version of the Divine Liturgy made by the (Russian) Monastery of St John the Baptist, Tolleshunt Knights, published by Oxford University Press (1982); and *still* some Orthodox communities perpetuate this error, as do other denominations who have 'borrowed' this prayer.

Incidentally, the same premise of addressing each Person of the Trinity in turn applies in the Orthodox triple 'Lord, have mercy.'

Fr Leonard

For our Prayers

For our Primate Metropolitan Marc, Bishop Paul and all the monastics, clergy and people of the Celtic Orthodox Church.

For the Unity of Christ's Church throughout the world; for a greater willingness for Christians to rejoice in what they hold in common....and for a greater understanding of the importance of Mary, the Mother of God's, place in God's plan for Salvation.

For PEACE in our troubled world; that the love of God may touch the hearts of all.

For our Country as we continue to struggle with our departure from the European Union.

For the future of our Parish of St Gwenn, and for God's continued blessing on us and our work in His Name.

For all in sickness, sorrow or distress; for those devastated by conflict; for the persecuted; for the starving – especially in YEMEN; for refugees; for hostages; for the homeless; for those affected by storms, flooding, earthquake or fire, and the cold.

For the departed – Stuart, Alan, Henry, Clifford, Joy, Joyce, Sylvia, Pauline, Olga, and Rose whose anniversaries of reposing fall this month.

Memory Eternal.

