

Evensong

attended by

His Holiness Irinej

Archbishop of Pec

Metropolitan of Belgrade-Karlovci

Patriarch of Serbia

to celebrate the centenary

of Saint Nikolaj Velimirovic's address

in St Paul's Cathedral on 28th June 1916

Friday 14th October 2016

5 pm

WELCOME TO ST PAUL'S CATHEDRAL

We are a Christian church within the Anglican tradition (Church of England) and we welcome people of all Christian traditions as well as people of other faiths and people of little or no faith. Christian worship has been offered to God here for over 1400 years. By worshipping with us today, you become part of that living tradition. Our regular worshippers, supported by nearly 150 members of staff and a large number of volunteers, make up the cathedral community.

We are committed to the diversity, equal opportunities and personal and spiritual development of all who work and worship here because we are followers of Jesus Christ. We are a Fairtrade Cathedral and use fairly traded communion wine at all celebrations of the Eucharist, and this order of service is printed on sustainably-produced paper. Thank you for being with us today. If you need any help, please ask a member of staff. Please be assured of our continuing prayers for you when you go back to your homes and places of worship.

His Holiness Irinej, Archbishop of Pec, Metropolitan of Belgrade-Karlovci, Patriarch of Serbia will preach at this service to mark the centenary of Saint Nikolaj Velimirovic's address given in St Paul's Cathedral at the invitation of the Archbishop of Canterbury, the Most Reverend Randall Davidson on 28th June 1916.



As you prepare for worship, please be sensitive to the needs of those around you who may wish to pray in silence. Please switch off mobile telephones and do not use photographic, video or recording equipment at any time.

ORDER OF SERVICE

*The congregation is asked to join in all texts printed in **bold**.*

Stand as the Choir and Ministers enter.

Introit

Tebe poem.

Tebe blagoslovim.

Tebe blagodarim, Gospodi,

I molim ti sia, Bozhe nash.

We sing to you.

We praise you.

We thank you, O Lord,

and we pray to you, our God.

Words: from the Liturgy of
St John Chrysostom (Movement XII)

Music: Pyotr Tchaikovsky (1840-93)

The Very Reverend David Ison, Dean, welcomes the congregation.

The Responses

sung by the Officiant and the Choir.

O Lord, open thou our lips;
and our mouth shall shew forth thy praise.

O God, make speed to save us;
O Lord, make haste to help us.

Glory be to the Father, and to the Son: and to the Holy Ghost;
as it was in the beginning, is now and ever shall be:
world without end. Amen.

Praise ye the Lord;
the Lord's name be praised.

Music: Philip Radcliffe (1905-86)

Hold not thy tongue, O God of my praise:
for the mouth of the ungodly,
yea, the mouth of the deceitful is opened upon me.
And they have spoken against me with false tongues:
they compassed me about also with words of hatred,
and fought against me without a cause.
For the love that I had unto them,
lo, they take now my contrary part:
but I give myself unto prayer.
Thus have they rewarded me evil for good:
and hatred for my good will.
But deal thou with me, O Lord God, according unto thy Name:
for sweet is thy mercy.
O deliver me, for I am helpless and poor:
and my heart is wounded within me.
I go hence like the shadow that departeth:
and am driven away as the grasshopper.
My knees are weak through fasting:
my flesh is dried up for want of fatness.
I became also a reproach unto them:
they that looked upon me shook their heads.
Help me, O Lord my God:
O save me according to thy mercy.
And they shall know, how that this is thy hand:
and that thou, Lord, hast done it.
Though they curse, yet bless thou:
and let them be confounded that rise up against me;
but let thy servant rejoice.
Let mine adversaries be clothed with shame:
and let them cover themselves with their own confusion, as with a cloke.
As for me, I will give great thanks unto the Lord with my mouth:
and praise him among the multitude.
For he shall stand at the right hand of the poor:
to save his soul from the unrighteous judges.

Stand

Glory be to the Father, and to the Son: and to the Holy Ghost;
as it was in the beginning, is now, and ever shall be:
world without end. Amen.

Chant: James Turle (1802-82)

Sit

The First Lesson

read by

The Dean

Here begins the sixty-fourth chapter of the Prophecy of Isaiah.

O that you would tear open the heavens and come down, so that the mountains would quake at your presence – as when fire kindles brushwood and the fire causes water to boil – to make your name known to your adversaries, so that the nations might tremble at your presence! When you did awesome deeds that we did not expect, you came down, the mountains quaked at your presence. From ages past no one has heard, no ear has perceived, no eye has seen any God besides you, who works for those who wait for him. You meet those who gladly do right, those who remember you in your ways. But you were angry, and we sinned; because you hid yourself we transgressed. We have all become like one who is unclean, and all our righteous deeds are like a filthy cloth. We all fade like a leaf, and our iniquities, like the wind, take us away. There is no one who calls on your name, or attempts to take hold of you; for you have hidden your face from us, and have delivered us into the hand of our iniquity. Yet, O Lord, you are our Father; we are the clay, and you are our potter; we are all the work of your hand. Do not be exceedingly angry, O Lord, and do not remember iniquity for ever. Now consider, we are all your people. Your holy cities have become a wilderness, Zion has become a wilderness, Jerusalem a desolation. Our holy and beautiful house, where our ancestors praised you, has been burned by fire, and all our pleasant places have become ruins. After all this, will you restrain yourself, O Lord? Will you keep silent, and punish us so severely?

Isaiah 64

Silence is kept.

Here ends the First Lesson.

Stand with the Choir, which sings

Magnificat

My soul doth magnify the Lord:
and my spirit hath rejoiced in God my Saviour.
For he hath regarded: the lowliness of his hand-maiden.
For behold, from henceforth: all generations shall call me blessed.
For he that is mighty hath magnified me: and holy is his name.
And his mercy is on them that fear him: throughout all generations.
He hath shewed strength with his arm:
he hath scattered the proud in the imagination of their hearts.
He hath put down the mighty from their seat:
and hath exalted the humble and meek.
He hath filled the hungry with good things:
and the rich he hath sent empty away.
He remembering his mercy hath holpen his servant Israel:
as he promised to our forefathers, Abraham and his seed for ever.

Glory be to the Father, and to the Son: and to the Holy Ghost;
as it was in the beginning, is now, and ever shall be:
world without end. Amen.

Words: Luke I. 46-55

Music: *Collegium Regale*
John Tavener (1944-2013)

Sit

The Second Lesson

read by

The Most Reverend and Right Honourable Justin Welby,
Archbishop of Canterbury, Primate of All England and Metropolitan

Here begins the forty-fifth verse of the twenty-seventh chapter of the Gospel according to Matthew.

From noon on, darkness came over the whole land until three in the afternoon. And about three o'clock Jesus cried with a loud voice, 'Eli, Eli, lema sabachthani?' that is, 'My God, my God, why have you forsaken me?' When some of the bystanders heard it, they said, 'This man is calling for Elijah.' At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. But the others said, 'Wait, let us see whether Elijah will come to save him.' Then Jesus cried again with a loud voice and breathed his last. At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. After his resurrection they came out of the tombs and entered the holy city and appeared to many. Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said, 'Truly this man was God's Son!'

Many women were also there, looking on from a distance; they had followed Jesus from Galilee and had provided for him. Among them were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

Matthew 27. 45-56

Silence is kept.

Here ends the Second Lesson.

Stand with the Choir, which sings

Nunc Dimittis

Lord, now lettest thou thy servant depart in peace: according to thy word.
For mine eyes have seen: thy salvation,
Which thou hast prepared: before the face of all people;
To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

Glory be to the Father, and to the Son: and to the Holy Ghost;
as it was in the beginning, is now, and ever shall be:
world without end. Amen.

Words: Luke 2. 29-32

Music: *Collegium Regale*
John Tavener (1944-2013)

The Apostles' Creed

**I believe in God the Father almighty,
maker of heaven and earth:**

**and in Jesus Christ his only Son our Lord,
who was conceived by the Holy Ghost,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, dead, and buried;
he descended into hell;
the third day he rose again from the dead,
he ascended into heaven,
and sitteth on the right hand
of God the Father almighty;
from thence he shall come
to judge the quick and the dead.**

**I believe in the Holy Ghost,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting.
Amen.**

The Lesser Litany

sung by the Officiant and the Choir.

The Lord be with you;
and with thy spirit.

Sit or kneel

Let us pray.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come;
thy will be done;
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation;
but deliver us from evil.
Amen.

O Lord, shew thy mercy upon us;
and grant us thy salvation.

O Lord, save the Queen;
and mercifully hear us when we call upon thee.

Endue thy Ministers with righteousness;
and make thy chosen people joyful.

O Lord, save thy people;
and bless thine inheritance.

Give peace in our time, O Lord;
because there is none other that fighteth for us, but only thou, O God.

O God, make clean our hearts within us;
and take not thy Holy Spirit from us.

The Collect of the Day

O God, giver of life,
whose Holy Spirit welleteth up within thy Church:
fill us with the gifts of that same Spirit
to live the gospel of Christ,
and make us ready to do thy will,
that we may share with all thy whole creation
the joys of eternal life;
through Jesus Christ our Lord.
Amen.

The Collect for Peace

O God, from whom all holy desires,
all good counsels and all just works do proceed:
give unto thy servants that peace which the world cannot give;
that both our hearts may be set to obey thy commandments,
and also that by thee
we being defended from the fear of our enemies
may pass our time in rest and quietness;
through the merits of Jesus Christ our Saviour.
Amen.

The Collect for Aid against all Perils

Lighten our darkness, we beseech thee, O Lord;
and by thy great mercy
defend us from all perils and dangers of this night;
for the love of thy only Son, our Saviour, Jesus Christ.
Amen.

Sit

Anthem

Amin.
Priidite, poklonimsya Tsarevi
nashemu Bogu.
Priidite, poklonimsya i pripadem
Khristu Tsarevi
nashemu Bogu.
Priidite, poklonimsya i pripadem
Samomu Khristu Tsarevi
i Bogu nashemu.
Priidite, poklonimsya
i pripadem Emu.

Words: Thomas Aquinas (c.1225-74)

Amen.
Come, let us worship God,
our King.
Come let us worship and fall down
before Christ,
our King and our God.
Come, let us worship and fall down
before the very Christ,
our King and our God.
Come, let us worship
and fall down before him.

Music: Sergei Rachmaninov (1873-1943)

Remain seated or kneel

The Prayers

led by

The Reverend James Milne,
Minor Canon and Sacrist

Address

His Holiness Irinej, Archbishop of Pec,
Metropolitan of Belgrade-Karlovci, Patriarch of Serbia

Most Reverend and Right Honourable Lord Archbishop of Canterbury, Right Reverend Lord Bishops, reverend fathers and venerable servants of our Lord Jesus Christ, your excellencies, highly esteemed and very dear brothers and sisters, Friends! In the name of thrice Holy God, the Father, the Son and the Holy Spirit, let me offer our traditional greeting: *Christ is in our midst!*

One hundred years ago from this sacred place a young Serbian hieromonk, taken by awe, stated that this cathedral's magnificence, surely, must be the pride of England and of all Christendom. "I have seen that it has been built from granite and marble", he remarked, "that the waves of the hundreds of seas and

oceans rinsed them to the shore [...] that this temple is accounted for the one of the architectural wonders of the world for a reason". Those were the words of Nikolaj Velimirović, later bishop of Ohrid and Žiča, recently sainted by the Serbian Orthodox Church.

Speaking in most difficult times, his nation butchered and exiled, the Serb added that he comes from a country where "All the light went from the ground to the sky and the sky is the only place where the light is coming from". Moreover, these words were uttered on 28th June 1916, on St. Vitus' Day. On that day the Serbian nation celebrates the memory of the Battle of Kosovo (28th June 1389). In this epic battle Duke Lazar and his people, having taken Holy Communion at the Church of Samodreža, laid their lives in defense of freedom, land and of Christ's Church. Writing in c.1393 patriarch Danilo III states that having assembled his army to tell them of the Turkish invasion, the Holy Martyr Duke described the ultimate award (1 Corinthians 2. 9) which awaits those who keep faith: "We have lived a long time for the world; in the end we seek to accept the martyr's struggle and to live forever in heaven. Let us earn the name of Christian soldiers, martyrs for godliness . . ."

This is who we were, this is who we are, and this is who we shall be. Namely, a people who give witness to Christ, if need be at pains of the Cross (Philippians 2. 8). We trust that this is who you are, as Christians of the great British people. That is, a people who keep faith in their Christ, the Son of God, given for the life of the world (John 6. 51).

It is this that prompted the saint-to-be, Nikolaj, to state the following as well, one hundred years ago at St Paul's: "However, my friends, I am coming from a little country in the Balkans, and there is a temple that is bigger, holier, and more beautiful and precious than this one. That temple is located in the Serbian town of Niš and its name is the Skull Tower. That temple is built from the skulls that belong to my people. They have been standing there for five centuries, like a stout dam [...], on the Eastern European gate". Velimirović understood that the Skull Tower (welded of mortar and bone) is a symbol of Serbian faithfulness to Christ, and a sign of service to Europe's Christian identity. "In other words", as St. Nikolai concluded, "... while Europe was becoming the Europe we know today, we were its fence, the impenetrable wall, and the wild thorns around the gentle rose".

This gentle rose, as England is proverbially referred to as well, remains dear to us. For, we too are part of Europe's mission, beauty and meaning.

Accordingly, we keep unfading memory of hosts of Christians from these Great Isles who have helped us enrich and protect our nation on its historical path, which rises to lead us into our final destiny, the Kingdom of our Lord. In World War I the nurses of Scotland came to Serbia's aid, risking their lives; the

professors and Anglican clerics of Oxford, Cuddston and Dorchester saved a whole generation of Serbian boys, offering shelter and education to Serbia's spiritual future. This is why Serbian officers dedicated the following script to Lady Katherine M. Harley of the Scottish Women's Hospital, killed in action in Bitolj (Manastir) in 1917: "On your tomb instead of flowers our gratitude shall blossom".

In World War II again our nations forged fellowship in blood and witness to "golden freedom and honorable Cross". In April 1941 the church of the Holy Ascension in Belgrade was struck by Luftwaffe bombs, killing several hundred faithful. Six months earlier St Paul's Cathedral in London was struck by the same dark wing, the High Altar was destroyed. Several hundred thousand Serbs perished through unimaginable suffering in the *Konzentrationslager* of Jasenovac, simply for being of different faith and national provenance. Hundreds of thousands of British sons and daughters were strewn like poppies over this blooded earth, fighting the same evil. "Better grave than slave!" Serbs exclaimed in Belgrade's streets in 1941, as they affirmed solidarity with the great allies.

Still, it is not only defense against evil and destruction that has brought us together, historically. Affirmation of the common Good in times of peace has done the same. Timothy J. Byford, wonderful educator of several generations of Serbian children in the 70s and 80s, a keeper of Belgrade's nightingales, and our beloved citizen for over fifty years; or, more recently, the Bishop of Warwick, John, a Velimirović adept, who came to our aid during the epic floods inundating Serbia in May 2014, working with others to alleviate the misfortunes of the 30,000 displaced: Such are the persons who come to mind as our distinguished British friends, notwithstanding many others who weave the coat of many colours of mutual respect and solidarity (Genesis 37. 3).

Presently we need to face the future together, again. We are called in the name of what we believe is best: namely, the promotion of truth, charity and sanctifying life kept in the Church of Christ by the Spirit. However, the world has changed dramatically. It is a world which, despite spectacular progress in many fields, remains tied to sin, a world fallen (Romans 8. 20-22). The acerbic words of St. Justin Popović (who read letters at Oxford under guidance of Fr. Walter H. Frere, commencing in 1916) illustrate one of our paradoxes: "Our age is one of atomic technology entangled in jungle ethicology". In a word, we still struggle to implement spiritual discernment and proper ethical orientation in fields of science, technology and political power, which tend to create self-sufficient worlds of their own.

This is why the Serbian Orthodox Church, according to its modest abilities, and in the name of the Triune God, wishes to extend solidarity to the Church of England and Anglican Communion globally, so as to share what we think are the essential ways of moving forward in Christ. Firstly, we shall continue to elevate

ascetic humbleness in and of Christ against all manner of excess devoid of grace: hence, in selfless giving we shall find our reward. Secondly, we shall continue to *pray* for the whole world in Truth: hence, in Christ's image, words and deeds we shall seek answers to hard questions and face, boldly, the manifold challenges that come our way in what is growingly a "post-Christian" if not "anti-Christian" culture. Thirdly, we shall offer self-sacrificial service to all, regardless of race, social rank, ethnicity or gender: hence, by guidance of the Holy Spirit we shall continue to serve our world, bettering education, providing food and shelter for the hungry and homeless, protecting the marginalized, and nurturing the all-important work of reconciliation.

This path is illuminated by our guiding luminaries, past and present. These are men and women "with a lamp". Notably, our scientists: England's Francis Crick and Serbia's Nikola Tesla, the "inventor of the electrical age", a priest's son; our poets and visionaries: John Donne and Petar Petrović Njegoš; our humanitarians: Florence Nightingale and Vladan Djordjević: but preeminently, these are our *saints*: Augustine and Anselmo of Canterbury or Simon and Sava of Athos and Serbia. For, they are spiritual parents of our Christian identity, and of our future in the Kingdom of God, which is at hand (Mark 1. 15).

It is in the name of this common heritage – wrought in prayer, blood and light – that I plead we remain steadfast in our faith, hope and love for Christ in whom the whole world is called to repentance, transformation, unification and salvation (Colossians 1. 16-20). It is by the same token that I, entrusted by God to keep the Holy Patriarchal See of the Serbian Orthodox Church, also plead we tend to our brother's and sister's wounds: to those of our neighbour as much as those of the stranger (Luke 10. 33-35). For, by "carrying each other's burdens [...] we will fulfill the law of Christ (Galatians 6. 2). And our greatest wound, I should say, remains located in our spiritual heartland Kosovo and Metohija (which some refer to as the "Kent of Serbia"). Let us, therefore, pray that Christians in Kosovo (as elsewhere) conduct their Liturgies freely, without fear.

This is especially needed, say, in the church of Our Lady of Ljeviš (1306–9). This church keeps a fresco depicting Plato and is located in the town of Prizren in Kosovo. Despite being on UNESCO's list of jewels in the crown of world cultural heritage, this church was torched in the anti-Serb *pogrom*. The famous Ljeviš fresco of the Holy Mother of God, scorched by fire and darkened by smoke's soot in 2004, nevertheless, still beholds our souls whilst holding infant Jesus in her all-holy arms. The same call for protective remembrance may be issued with regard to martyr monk Chariton of Crna Reka. He was abducted by armed men on 15th June 1999, 13 days before St. Vitus' Day. Heeding his Bishop's blessing, he went his way to buy bread for the brothers surrounded in the diocesan residence. He never returned. Chariton's body was found later,

beheaded. His martyred head was never retrieved. Still, we believe it has found rest, embedded spiritually in the Tower of Skulls, of which Bishop Nikolaj spoke a century ago.

Even so, we believe that there is a place in the hollow of God's hand for both nations living in Kosovo and Metohija. For both Serbs, a people now mostly exiled from their homeland, and for Albanians. As you know well, I represent a nation small in breadth and length, not great in worldly power. Nonetheless, those who are best in our kind try to be great in emulating our saints and Christ. And it was St Nikolaj Velimirović who stated memorably that Orthodoxy is to be found "beyond East and West". For being free, loving and discerning in our Lord Jesus Christ means to traverse local borders and seek universal meaning, charity and justice. At the same time, it means to share the wealth thus acquired: or, to remain committed locally in particular challenges, as they come to reflect our general goals and hopes. Therefore, to strive for reconciliation – across hurt, divide and mistrust – is the superlative way to move forward: working for unity with our brothers and sisters of the same Christian faith, as well as working for peace and understanding with people of other religious, ethnical or socio-political denomination, under the condition of good will. In this we request your help, your wisdom and your understanding.

Therefore, I kindly ask all of you to accept this humble address as a token of good will in Christ our Lord. It is a symbol of undivided respect towards your great nation, culture and spiritual heritage. Alongside, it is a reflection on the historical paths we have traversed together, in mutual enrichment, regardless of spells of occasional estrangement.

As we seek to strengthen bonds of friendship in fellowship, taking responsibility for a good future shared by all, I extend our special admiration to His Grace the Archbishop of Canterbury, Justin. His acute sense of diligent responsiveness to burning issues, his awareness of the complexities of modern existence, his love of prayer and practical theology: the elegant efficiency and calm wisdom with which he holds together such an intricate Body as is the Anglican Communion globally – the care for his Church and for people across the globe, his commitment to Anglican-Orthodox dialogue included, are an inspiration to all. Lastly, please accept our heartfelt gratitude for offering to us this historic opportunity to magnify God's providence and mercy in this *locus sanctus*, just as your predecessor Lord Archbishop Randall Davidson did with loving regard to Nikolaj Velimirović, one hundred years ago.

May our Lord Jesus Christ, Son of God, by the prayers of His most pure Mother and of our holy and God-bearing fathers and of all the Saints, have mercy on us!

Hymn

during which the collection is taken for the work of the Cathedral and the charities it supports. Please use the Gift Aid envelopes provided if you are a UK taxpayer.



**O gladsome light, O grace
Of God the Father's face,
The eternal splendour wearing;
Celestial, holy, blest,
Our Saviour Jesus Christ,
Joyful in thine appearing.**

**Now, ere day fadeth quite,
We see the evening light,
Our wonted hymn outpouring;
Father of might unknown,
Thee, his incarnate Son,
And Holy Spirit adoring.**

**To thee of right belongs
All praise of holy songs,
O Son of God, Lifegiver;
Thee, therefore, O Most High,
The world doth glorify,
And shall exalt for ever.**

Words: (247) Greek, before 4th century
trans. Robert Bridges (1844-1930)

Tune: *Nunc Dimittis*
Louis Bourgeois (c.1510-59)

This hymn is a metrical version of the 'Phos Hilaron' which is sung at Vespers in the Serbian Orthodox tradition:

Ова химна је метричка верзија "Свјете тихиј" која се пева на вечерњем у српској православној традицији.

Светлости тиха, свете славе бесмртнога Оца Небескога, Светога, Блаженога, Исусе Христе!

Дошавши на запад сунца, видевши светлост вечерњу, певамо Оца, Сина и Светога Духа Бога.

Достојан си у сва времена да певан будеш гласима светим, Сине Божији, Који живот дајеш, зато Те свет слави.

Original Greek text:

Φῶς ἱλαρὸν ἀγίας δόξης, ἀθανάτου Πατρός, οὐρανίου, ἀγίου, μάκαρος, Ἰησοῦ Χριστέ,

ἐλθόντες ἐπὶ τὴν ἡλίου δύσιν, ἰδόντες φῶς ἑσπερινόν, ὑμνοῦμεν Πατέρα, Υἱόν, καὶ ἅγιον Πνεῦμα Θεόν.

Ἄξιόν σε ἐν πᾶσι καιροῖς, ὑμνεῖσθαι φωναῖς αἰσίαις, Υἱὲ Θεοῦ, ζωὴν ὁ διδούς, Διὸ ὁ κόσμος σε δοξάζει.

The Blessing

given by

The Bishop of London

God give you light to guide you,
courage to support you,
strength to encourage you
and love to unite you;
and the blessing of God almighty,
the Father, the Son and the Holy Spirit,
be among you and remain with you always.

Amen.

Remain standing as the Choir and Ministers depart.

You are invited to be seated for the playing of the Organ Voluntary, or to leave at this point without disturbing those who wish to listen.

Organ Voluntary

Variations sur un thème de Clément Janequin

Jehan Alain (1911-40)

Please take this order of service away with you
to reflect on the readings and prayers and as a reminder of your visit.

Sung Eucharist for All Saints' Day

Tuesday 1st November 2016 at 5 pm

**A Celebration of Black and Minority Ethnic Saints
from around the World.**

Marking the 30th Anniversary
of the Archbishops' Committee for Minority Ethnic Anglican Concerns



St Paul's Cathedral receives little regular or significant funding from the Government or the Church Commissioners. To maintain the fabric and worship we rely almost entirely upon the financial support of others. Please support us as a Friend of St Paul's (£30pa) to receive free admission, two *Dome* magazines and a calendar each year, invitations to the Friends Festival and Advent Procession, and 10% shop discount, plus opportunities to attend social events and tours.

Please contact us on 020 7246 8370 or visit www.stpauls.co.uk/friends

St Paul's Adult Learning

A programme of free events at St Paul's Cathedral
exploring Christian life, ethics and spirituality.

Tuesday 8th November, 6.30 pm - 8 pm on the Cathedral Floor

The Splash of Words: Believing in Poetry

What is it that makes poetry and faith such close companions? The Reverend Mark Oakley, Chancellor of St Paul's Cathedral, says it is because God is not the easy object of our knowledge, but the deepest cause of our wonder. In this talk he will invite us on an adventure into poetry's power to startle, challenge and reframe our vision: like throwing a pebble into water, the words of a poem cause a splash whose ripples can, if we let them, transform the way we see the world, ourselves, and God.

Tuesday 7th February, 6.30 pm - 8 pm on the Cathedral Floor

Mariner: Samuel Taylor Coleridge and the Voyage of Faith

The Reverend Malcolm Guite, poet, priest, teacher and academic, member of the Divinity Faculty, University of Cambridge and Chaplain of Girton College, Cambridge, has written a new biography telling the life of the poet through the lens of his great poem *The Rime of the Ancient Mariner*. Malcolm Guite will explore Coleridge's life, faith, and poetry and bring him into fresh light as a subtle, surprising and profound theologian.

To register for free places visit
www.stpauls.co.uk/adultlearning

SUNDAY ORGAN RECITALS

All recitals 4.45 pm - 5.15 pm
Free admission

16 th October	Matthew Jorysz (Westminster Abbey)
23 rd October	Joseph Beech (St Paul's Cathedral)
30 th October	No recital
6 th November	Michael Matthes (France)
13 th November	Simon Johnson (St Paul's Cathedral)
20 th November	No recital
27 th November	No recital
4 th December	Joseph Beech (St Paul's Cathedral)
11 th December	Martyn Rawles (Lichfield Cathedral)
18 th December	Kurt Ison (Australia)
25 th December	No recital

Morning Prayer is said daily at 7.30 am.

Holy Communion is celebrated at 8 am and 12.30 pm daily.

Choral Evensong is usually sung daily at 5 pm,
except on occasional Mondays when Evening Prayer is said.

On Sundays, Holy Communion is celebrated at 8 am, 11.30 am, and 6 pm;
Mattins is sung at 10.15 am and Evensong at 3.15 pm

For further information telephone 020 7236 4128.

St Paul's Cathedral website can be found at www.stpauls.co.uk

St Paul's Institute website can be found at www.stpaulsinstitute.org.uk