

RUSSIAN ORTHODOX CHURCH

DIOCESE OF SOUROZH

CATHEDRAL OF THE DORMITION OF THE
MOTHER OF GOD

67 ENNISMORE GARDENS, LONDON SW7 1NH

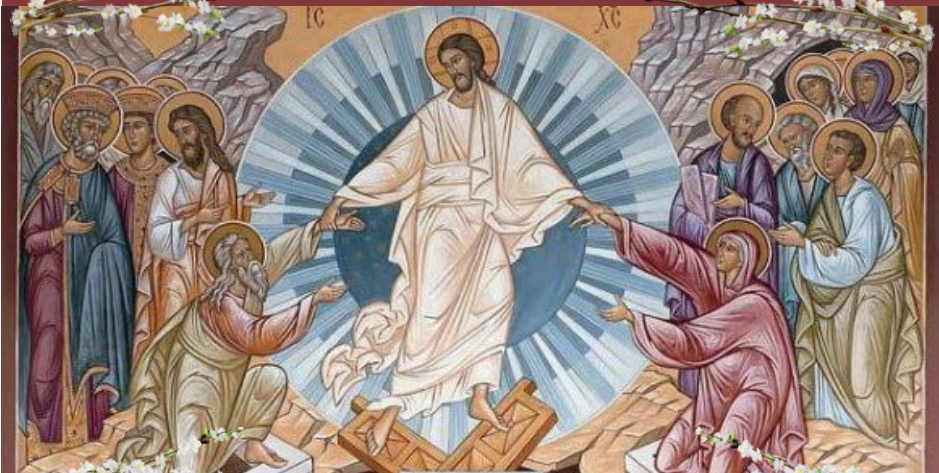


Cathedral Newsletter

April 2017

*The Glorious Resurrection
of Christ. Pascha*

3/16 April



Paschal Troparion

Christ is risen from the dead, trampling down death by death, and to those in the tomb He has given life.

Paschal Kontakion

Though Thou didst descend into the tomb, O Thou Who art immortal, yet didst Thou destroy the power of hell, and Thou hast risen as victor, O Christ our God, and didst greet the myrrh-bearing women, saying: "Rejoice!". Thou didst give peace to Thine apostles, O Thou Who grantest to the fallen resurrection.

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Recommended donation is £1



Dear Readers,

We are happy to inform you that the Media and Publishing Department of the Diocese of Sourozh now has an on-line store, Sourozh Publications, where you can obtain the publications of the diocese. You can subscribe to the English or Russian editions of Cathedral Newsletter, and purchase the diocesan journal ‘Sourozh’ and the Diocesan Calendar and Lectionary. For prices and full information please visit the store at <https://sourozh.myshopify.com>.

Cathedral Newsletter was prepared by:

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PASCHAL MESSAGE BY ARCHBISHOP E L I S E Y OF SOUROZH

Venerable pastors, dear brothers and sisters!

Pascha truly opens the doors of Paradise to us. These doors are not to be found in some far-off imaginary place but close at hand - within the soul. Christ is risen and grants us His Divine Light, which enlightens every man that comes into the world. Let us open the doors of our souls, the hinges of which are lubricated with the oil of repentance. Let us marvel at this mysterious revelation, which is more valuable than any scientific discovery. Rejoicing in the revelation of the truth of the wonderful and life-giving action of God in us, we exclaim from the depths of hearts:

Christ is Risen! He is Risen indeed!

How good it is to dwell in the rays of the Love of God! What happiness to partake of Christ's Life in His world, open to us, in the tabernacle of God with men, where He will dwell with them!

Now, having celebrated Easter and had a foretaste of that new life which is given to us, let us be confirmed in the renewal of our faith: God and His life exist and are active in people through His Love; evil and death are being destroyed by Love and are doomed to annihilation. Let us reject death and call upon life! We are not departing from life, even if the body dies.

If Christ takes upon Himself the punishment for our sins, if He instead of us goes down to hell, then death will pass us by, for we, in the words of the Saviour, have been born from above.

Let us not believe in a momentary hopelessness, in the horrifying power of problems that are developing everywhere, of life's dead ends and in predestination to evil and death. Christ is Risen! He is the First and Last and the living one: and was dead, and behold is alive for evermore, Amen!

In Paschal joy I cordially greet all those who serve God and people, who pray and work, who suffer the hardships of bearing the cross in life or who rejoice in the abundant Grace of God. I congratulate all of you with the Feast of Life, which is renewing us and the world in which we live!

Christ is Risen Indeed!

+ELISEY, ARCHBISHOP OF SOUROZH

*The Pascha of Christ, 2016
London*



Diocesan News



THE WONDERWORKING KURSK-ROOT ICON OF THE MOTHER OF GOD VISITS OXFORD

The wonderworking Kursk-Root icon of the Mother of God of the Sign visited the Parish of St Nicholas the Wonderworker in Oxford on 14th March. A Moleben and Akathist were celebrated by His Eminence Metropolitan Hilarion, First Hierarch of the Russian Orthodox Church Outside Russia, and His Eminence Archbishop Elisey of Sourozh.

THE CONCELEBRATION OF THE LITURGY OF THE PRESANCTIFIED GIFTS BY METROPOLITAN HILARION OF NEW YORK AND ARCHBISHOP ELISEY OF SOUROZH

On March 15th, the 100th anniversary of the abdication of the Royal Passion-Bearer Tsar Nicholas II and of the appearance of the 'Reigning' ('Derzhavnaya') icon of the Mother of God, His Eminence Metropolitan Hilarion of New York and Eastern America, First Hierarch of the Russian Orthodox Church Outside Russia, and Archbishop Elisey of Sourozh concelebrated the Liturgy of the Presanctified Gifts at the Cathedral in Ennismore Gardens. He was warmly greeted by Archbishop Elisey, who noted that this was the first visit of a First Hierarch of ROCOR to our Cathedral.



TWO CLERGYMEN ASSIGNED TO THE DIOCESE OF SOUROZH

On 9th March, 2017 a meeting of the Holy Synod took place at the Danilov monastery in Moscow under the chairmanship of His Holiness Patriarch Kirill of Moscow and All Russia. Amongst various decisions taken by the Holy Synod, there were several decisions taken regarding the faithful of the Russian Orthodox Church in the British Isles.

Minute 22

Heard: *Address of His Holiness the Patriarch of Moscow and all Russia regarding the Dioceses and Parishes abroad.*

Decided: *the Diocese of Sourozh*

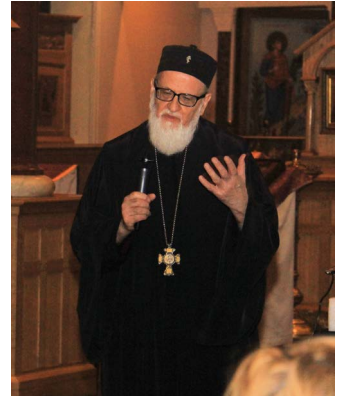
- 1) *Archpriest Dimitry Karpenko, cleric of the Diocese of Gubkin, to be transferred to the clergy of Diocese of Sourozh under the jurisdiction of Archbishop Elisey of Sourozh*
- 2) *Hieromonk Innokenty (Kolesnikov), cleric of the Diocese of Gubkin, to be transferred to the clergy of the Diocese of Sourozh under the jurisdiction of Archbishop Elisey of Sourozh*

Cathedral News

MOLEBEN AND AKATHIST TO THE WONDERWORKING KURSK-ROOT ICON OF THE MOTHER OF GOD

On Saturday 18th of March, at 5pm the solemn meeting of the miracle-working Kursk-Root icon of the Mother of God took place at the Cathedral of the Dormition in London. A Moleben with the Akathist to the Mother of God was celebrated in front of the Icon. A great number of the faithful came to pray before the holy image which remained at the Cathedral till the end of the Vigil service. This icon has been venerated as the protector of the Russian Orthodox people in the emigration of the 20th century.





ARE YOU STARVING? I WILL PRAY FOR YOU...

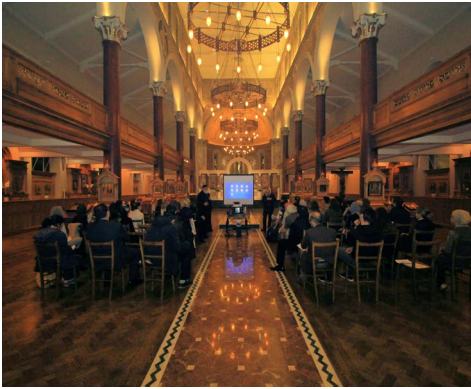
The challenge of international food security still remains on the global agenda. While some parts of the world population suffer from overeating disorders and over-consumption other parts are starving to death.

On March 15th, after the Divine Liturgy of the Presanctified Gifts, the parishioners of the Cathedral gathered to hear the Orthodox priest, Fr Themis Adamopoulos. The life of Father Themis contains the lives of many people. In his youth he was a rock star who performed on the same stage as the Rolling Stones. He was an atheist, a Marxist, a young man with an enviable Ivy League education and a promising academic career, as well as a champion of social justice who protested for the rights of the underdog. All of these lives however belong to the past because in recent years he has headed the Orthodox Mission in Sierra Leone.

Father Themis gave his enlightening talk on the Orthodox Mission in Sierra

Leone, where nearly 4,000 people died during the Ebola Crisis, leaving hundreds of Ebola orphans on the streets. These children lost both of their parents and in many cases most of their extended family. They were left alone with no water, food, shelter and family - left to die. It was a call for Father Themis to step in and do something. Today his programme Paradise4kids provides shelter, food and education to hundreds of children. The children get baptised and are being raised with love and the Orthodox values of serving others, giving to others and sharing with others. 30,000 children die in Africa every day. Yesterday, Today, Tomorrow and The Day after Tomorrow and it may seem that Fr Themis's mission is a drop in the ocean, but as Fr Themis says himself, 'It is better have this one drop than nothing.'

The talk was very timely during Great Lent to reinforce once again our unnecessary over-indulgence and over-consumption in modern times, just imagine - £2.00 could provide a



1. *Eating before the appointed time;*
2. *Quality - seeking delicacies;*
3. *Stimulants - luxurious sauces and seasonings;*
4. *Quantity - exceeding the necessary quantity*
5. *Eagerness - eating greedily.*

The fifth way is worse than all others, said St. Gregory the Great, because it shows attachment to pleasure most clearly. *'For it is not the food, but the desire that is at fault.'*

day's food for a family in Sierra Leone. You can make a difference to someone in Sierra Leone.

It may equally shock you but in the UK millions of people live in deep poverty today, where basic food provision is a daily challenge; yet at the same time, tons of food is wasted annually, with nearly half discarded within UK households. You can make a difference to someone in the UK.

The sin of gluttony is the first of the deadly sins - it is an inordinate desire for food and drink. St Gregory the Great said that one may succumb to the sin of gluttony by:

Fr Themis's example shows us that when someone is in need - you cannot simply step aside and pray for help - you have to do something. Jesus Christ teaches us to break the loaves and share and all will have enough and there will even be left-overs. (*The Gospel of St Mark 8 v1-9*).

To support Fr Themis's initiative in Sierra Leone donate online: paradise4kids.com

To support Homeless and Poor in the UK (Benevolent Fund of Sourozh) donate online: www.sourozh.org/donations

Yana Reznik

For reflection

Everyone who asks something of God and does not receive it doubtless does not receive it for one of these reasons: either because they ask before the time, or they ask unworthily, or out of vainglory, or because if they received what they asked they would become proud or fall into negligence.

(St. John of the Ladder, Ladder, 26.60)

Legacy of Metropolitan Anthony of Sourozh

THOMAS SUNDAY

Today we are keeping the day of St Thomas the Apostle. Too often we remember him only as a doubter; indeed he is the one who questioned the message which the other Apostles brought to him when they said: Christ is risen! We have seen Him alive!

But he is not one who doubted throughout his life or who remained unfaithful to the fullness of the divine revelation of Christ. We must remember that when the Apostles and the Lord heard of the illness of Lazarus, Christ said to them: Let us return to Jerusalem. To which the others said: But the Jews wanted to kill you there. Why should we return? Only Thomas the Apostle answered: Let us go with Him and die with Him. He was prepared not only to be His disciple in words, not only to follow Him as one follows a teacher, but to die with Him as one dies with a friend and, if necessary, for a friend. So, let us remember his greatness, his faithfulness, his wholeness.

But what happened then when after the Resurrection of Christ, the Apostles said to the one who had not seen Christ risen, that they had actually seen the risen Christ? Why did he not accept their message? Why did he doubt? Why did he say that he must have proofs, material proofs? Because when he looked at them, he



*Metropolitan Anthony
March 2002*

saw them rejoicing in what they had seen, rejoicing that Christ was not dead, rejoicing that Christ was alive, rejoicing that victory had been won. Yet, when he looked at them he saw no difference in them. These were the same men, only full of joy instead of fear. And Thomas said: Unless I see, unless I probe the Resurrection, I cannot believe you.

Is it not the same thing that anyone can say to us who meets us?

We proclaimed the Resurrection of Christ, passionately, sincerely, truthfully, a few days ago. We believe in it with all our being; and yet, when people meet us in our homes, in the street, in our place of work, anywhere, do they look at us and say: Who are these people? What has happened to them?

The Apostles had seen Christ risen, but the Resurrection had not become part

of their own experience. They had not come out of death into eternal life. So it is also with us; except with the saints, when they see them, they know that their message is true.

What is it in our message that is not heard? Because we speak, but we are not changed. We should be so different from people who have no experience of the living Christ, risen, who has shared His life with us, who sent the Holy Spirit to us as, in the words of C.S. Lewis, a living person is different from a statue. A statue may be beautiful, magnificent, glorious, but it is stone. A human being can be much less moving in his outer presence, yet he is alive, he is a testimony of life.

So let us examine ourselves. Let us ask ourselves where we are. Why is it that people who meet us never notice that we are limbs of the risen Christ, temples of the Holy Spirit? Why?

Each of us has got to give his own reply to this question. Let us, each of us, examine ourselves and be ready to answer before our own conscience and do what is necessary to change our lives in such a way that people meeting us may look at us and say: Such people we have never seen. There is something about them that we have never seen in anyone. What is it? And we could answer: It is the life of Christ abroad in us. We are His limbs. This is the life of the Spirit in us. We are His temple. Amen.

British and Irish Saints

HOLY HIERARCH CUTHBERT, BISHOP OF LINDISFARNE, WONDERWORKER

***Commemorated:
20th March/2nd April***

“Have faith and wholeheartedly trust God Who will never abandon those who love Him” - these words belong to St Cuthbert (634-687), the greatest English saint. Cuthbert possessed a spirit of endless love of God, people and compassion for every single creature. For his humility and loving heart the Lord bestowed on Cuthbert the gifts of prayer and working miracles. The saint was born in Northumbria.



St Cuthbert (by Aidan Hart)



St Cuthbert with otters (by Aidan Hart)

As a boy of seven he used to play noisy games. Once he got so carried away that an angel in the guise of a child appeared before him and began to cry, saying: “Why are you giving yourself up to games that are improper for a priest and bishop? The Lord has ordained you to teach the virtues even to those who are older than you.” From that moment the little Cuthbert began to grow spiritually. When he was a teenager an angel in the guise of a horse-rider healed him from lameness. As a youth Cuthbert worked his first miracles. By prayer he changed the direction of a wind on the river, and the boats with monks, scattered over the river, moored on the land. When Cuthbert was seventeen he used to tend flocks of sheep in the hills. Once in the evening he saw an assembly of

angels taking the soul of another saint – Aidan - to Heaven. Young Cuthbert was so impressed that he decided to devote all his life to the service of God. Wild animals loved and served the saint. On the way to his monastery Cuthbert spent the night in a hut, being hungry. That night his horse found hot bread in the hay. The obedience of Cuthbert at the monastery was to receive guests. One morning Cuthbert, not knowing about this, received an angel who came in the guise of a man. Cuthbert washed his feet, gave him food, but the guest disappeared, leaving white and fragrant loaves, “sweeter than honey”.

As an abbot Cuthbert not only instructed monks, but also used to preach to inhabitants of settlements on the hills. He helped them in their needs, consoled and set them such a good example, that everybody turned to God. In his missionary journeys the saint visited Yorkshire, Cumbria, Northumberland, Durham and Scotland. Cuthbert could stay up three or four nights without sleep for prayer. But he concealed this from others. However, one monk followed him at night and saw how the saint descended to the sea, went into the cold water and all night long prayed with his arms outstretched. When he came ashore, otters approached him and reverently dried his feet with their fur, and the saint blessed them. Once Cuthbert with his novices arrived on a remote island, without any food. But a gale began. The sea had been rough



Priory ruins and St Mary's Church on Lindisfarne



A view of Durham Cathedral from the south

for three days and the travellers were dying of hunger. Cuthbert encouraged his companions to pray: the men then found pieces of dolphin flesh, as if they had been cooked for them, and the weather calmed down. Another time Cuthbert with one youth lost their way and the weather became bad. An eagle brought them a huge fish.

The saint fought against the demons all his life; they troubled him, cast stones at him and tried to throw him down the cliff. Through his prayer and fasting he drove away all the demons. He persuaded people to love God and their neighbour; otherwise our soul is an easy target for the evil.

Cuthbert healed sick people at distances: he expelled a demon from the wife of a judge (even though she was far away). Later Cuthbert was appointed abbot on Lindisfarne. Eider ducks still nest there in masses. Locals call them “chicken of Cuddy” after Cuthbert!

For eight years Cuthbert lived in solitude on Inner Farne, an isle near Lindisfarne, where he built himself

a hut and a chapel and constructed a wall. A well gushed forth from a rock on the isle due to his prayers. When Cuthbert sowed seeds of barley, birds started pecking them. The saint reproached them and they obeyed him. Ravens used to steal straw from the guesthouse. Cuthbert ordered them to leave the isle. But they soon returned with their heads held low as a sign of their remorse. The saint told that story to the faithful, pointing out that we need to hurry to repent. Even the sea served the saint, “bringing” overnight as many logs as he needed to the shore. Cuthbert healed the sick with prosphora, holy oil, holy water. He was a prophet: he predicted to the queen that her brother, the king, would fall in battle with pagans and revealed who would be the next king.

Two years before Cuthbert’s death he was appointed Bishop of Lindisfarne. During epidemics of the plague Cuthbert walked to village after village, cared for the infected and the dying, gave them Communion. He brought

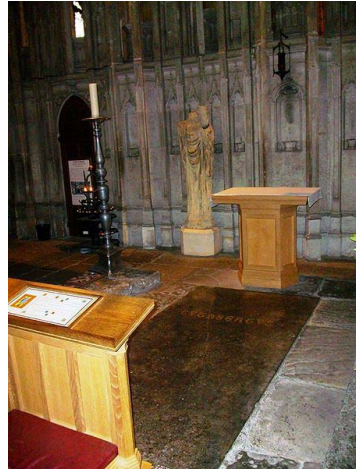
back to life a youth who had died of the plague, and returned to life the dead little son of a woman who came to him all in tears.

Once Cuthbert was visiting one convent, and during dinner he fell deep into thought. Then he explained that he had seen in spirit a monastery worker falling to his death from a tree, and angels taking his soul to Paradise.

On an isle on Derwentwater (Cumbria) there lived a holy priest named Herbert. He was a spiritual friend of Cuthbert. These two saints became so close to each other that they passed away in the same day and hour. Before his death Cuthbert suffered from a painful ailment but continued performing miracles: he healed a novice from a chronic disease by touching the edge of his clothes.

Eleven years after Cuthbert's repose his intact relics were uncovered. Even the soil in which his body lay cured people. Cuthbert's boots returned health to a paralytic. An ascetic was healed from the calfskin that had hung at Cuthbert's cell.

When the Viking raids began Cuthbert's relics were translated from Lindisfarne to Durham. They are kept there to this day. During the Reformation, when the king's representatives came to Durham Cathedral and opened Cuthbert's shrine, they nearly fainted: they saw the saint's body perfectly preserved, as if he were sleeping, in full vestments. All his limbs were soft, even warm, and a fragrance spread in the air around.



Stone slab at Durham Cathedral under which St Cuthbert's relics are buried and his statue with St Oswald's head

Even the saint's Gospel was intact. Cuthbert's body was secretly buried and in the nineteenth century returned to the cathedral.

In 1943 Cuthbert saved Durham from destruction by Luftwaffe bombs by hiding it in fog! Over 130 churches and several wells in England and Scotland are dedicated to St Cuthbert. The saint is the patron of shepherds and sailors.

Dmitry Lapa

Source: <http://www.pravoslavie.ru/english/92028.htm>



Notes on the Church calendar

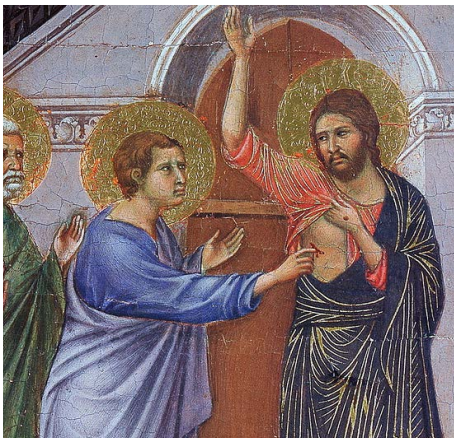
SYNAXARION FOR THOMAS SUNDAY

On the second Sunday of Pascha, we celebrate the Antipascha, that is to say the re-dedication of the Resurrection of Christ, and also commemorate the event of the Holy Apostle Thomas' touching the wounds of Christ.

This commemoration is due to the ancient custom of rededicating important events. As a year would pass and the date of such an event would arrive, a commemoration was made so that such great events would not be forgotten. This is why the Israelites celebrated the Passover at Gilgal, to commemorate the passing through the Red Sea. They also commemorated the consecration of the Tabernacle of Witness that was in the wilderness and many other holy events.

Since the Resurrection of the Lord is the greatest and most important event and beyond all thought, it is rededicated not only once a year, but also on every "eighth" day. The first rededication of the Resurrection is this present Sunday, for it is truly both the "eighth" day and the "first." It is the eighth day after Pascha, and the first day, because it is the beginning of the other days. Again, it is called the "eighth" day because it prefigures the unending day of the future age to come, which will be truly the "first" day and a day that is not divided by a single night. This is why this Sunday is called the Antipascha, which interpreted means "in the place of Pascha." We should also know that due to the honour given Sunday by the Lord's Resurrection, the Holy Apostles transferred the weekly day of rest from the Jewish Sabbath (Saturday) to this most honoured day.

It is also called Thomas Sunday, the reason being as follows: On the day of the Resurrection, when Christ showed himself to the Disciples in the evening, Thomas was not present, because he had not yet joined the other Disciples for fear of the Jews. When he rejoined the others, not only did he not believe what they told him about the Resurrection of Christ and the fact that they had seen Him, but he absolutely refused to believe that Christ had



risen, even though he himself was one of the Twelve. God the good Master, in His true economy, waited eight days to make His love more perfect, firmly willing to truthfully verify the Resurrection and also the events that had occurred after the Resurrection. Thus, Thomas did not believe so that he could more truthfully proclaim to all the belief in the Resurrection. Therefore, the Lord came to the Apostles again while Thomas was among them. Though the doors were shut as before, He entered and granted them peace according to the custom. He then turned toward Thomas and said, "Reach your finger here, and look at My hands; and reach your hand here, and put it into My side. Do not be unbelieving, but believing" (John 20:27). Then Thomas intentionally scrutinized the Lord's side more attentively, and receiving faith through the examination, he cried, "*My Lord and my God!*" (John 20:28). He said "Lord" in witnessing to the bodily form of Christ and "God" in witnessing to His Divinity. Then Christ said to him, "*Thomas, because you have seen Me, you have believed. Blessed are those who have not seen and yet have believed*" (John 20:29). This was the second appearance of Christ.

Thomas was called "The Twin" for one of several possible reasons: either he was born a twin - one of two children born at the same time; or because he was born doubtful of the Resurrection; or because by nature the middle finger and the index finger of his right hand

were joined together. Since by Divine Providence he was allowed to doubt, it was with these certain two fingers that he would probe Christ's side. Yet, others say that it is more likely and more truthful that Thomas, being interpreted, means "twin."

The third appearance of Christ was at the Sea of Tiberias during the catching of the fish where He even ate a meal of broiled fish and honeycomb; this particular food, as He alone knew, was consumed by the Divine Fire. This event gave further proof of the Resurrection of the body - not only His, but ours in the Age to come. After this, He revealed himself on the road to Emmaus. The fifth time He appeared was in Galilee to the eleven, as it is written. From the Resurrection until His Ascension, He worked before His Disciples many signs that surpassed all nature. However, He did not reveal all these signs to very many, for it was impossible for men yet living in this world to hear such inexpressible wonders.

Through the prayers of Your Holy Apostle Thomas, O Lord Jesus Christ our God, have mercy on us and save us. Amen.

Source: www.pravoslavie.ru/english/70216.htm



Sacraments of the Church

We are printing a series of short texts about the Sacraments of the Church. They are copied from 'An Orthodox Online Catechism', which is based on the book 'The Mystery of Faith' by Metropolitan Hilarion (Alfeyev).

They are presented here by the kind permission and blessing of the author.

PART 4. THE EUCHARIST

Part 2

St Cyril of Jerusalem follows this tradition when he emphasises the reality of the Body and Blood of Christ under the 'symbols' of bread and wine:

With full assurance let us partake of the Body and Blood of Christ: for in the symbol of bread is given to you his Body, and in the figure of wine his Blood, so that you, by partaking of the Body and Blood of Christ, may be made of the same body (*syssomos*) and the same blood (*synaimos*) with him. For thus we come to bear Christ in us, because his Body and Blood are distributed through our members. This is how, according to the blessed Peter, we became partakers of the divine nature . . . Do not therefore consider the bread and the wine as bare elements, for they are, according to the Lord's declaration, the Body and Blood of Christ. For even though sense suggests this to you, yet let faith support you. Judge not the matter from the taste, but from faith be fully assured without misgiving, that the Body and Blood of



*The Last Supper Icon, Russia, XI-XVI
from the Dormition Cathedral of
St. Cyril's (Kirillo-Belozersky) Monastery*

Christ have been vouchsafed to you . . . Learn these things and be fully assured that what seems to be bread is not bread, though sensible to taste, but the Body of Christ; and that what seems to be wine is not wine, though the taste will have it so, but the Blood of Christ. Thus the union of the believer with Christ in the Eucharist is not symbolic and figurative, but genuine and integral. As Christ suffuses the bread and wine with himself, filling them with his divine presence, so he enters into the communicant, filling our flesh and blood with his own life-giving presence and divine energy. In the Eucharist

we become ‘of the same body’ with Christ, who enters us as he entered the womb of Mary. Symeon the New Theologian writes of how Christ, in uniting himself with us, renders divine all the members of our body:

You are kin of us in the flesh, and we are your kin in your divinity . . . You abide with us now and forever, and make of everyone an abode and reside in all. . . Each of us is separately with you, O Saviour, all with the All, and you are in everyone separately, the One with the many . . . And thus all of the members of each of us shall become members of Christ. . . and we together shall all be rendered gods, co-abiding with God.

St Symeon points here to the connection between communion and deification, which is the aim of the Christian life, as well as to the tangible and corporeal nature of union with Christ. In the Eucharist our flesh receives a leaven of incorruption, it becomes deified, and when it dies and becomes subject to corruption, this leaven becomes the pledge of its future resurrection.

Owing to the unique character of the Eucharist, the Church attaches a special significance to it in the work of salvation. Outside the Eucharist there can be no salvation, no deification, no true life, no resurrection in eternity: *‘Unless you eat the flesh of the Son of man and drink his blood, you have no life in you; he who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day’* (John 6:53–4). Hence the Church Fathers



advise Christians never to decline the Eucharist and to take Communion as often as possible. ‘Endeavour to gather more often for the Eucharist and the glorification of God’, says Ignatius of Antioch.³⁸ The words from the Lord’s Prayer, ‘Give us this day our daily bread’,³⁹ are sometimes interpreted as a call to daily reception of the Eucharist.⁴⁰ ‘It is good and extremely beneficial to partake and receive every day the Body and Blood of Christ. . .’ wrote Basil the Great. ‘However, we take communion four times a week: on the Lords day, on Wednesday, Friday and Saturday, as well as on other days when we remember one of the saints.’⁴¹ According to ancient canonical regulations, those who had not received Communion over a long period without a just cause were to be excommunicated: ‘The faithful who do not abide in Holy Communion, are to be excommunicated as bringing disorder into the Church.

Not only in the Early Church, but at later periods also, many saintly hier-

archs, priests and monks called upon people to receive Communion frequently. In the eleventh century, for example, Symeon the New Theologian spoke of the need to take Communion every day with tears. Nicodemus of the Holy Mountain promoted the eighteenth-century ‘eucharistic renaissance’ and published a book entitled *On Frequent Communion*. More recently, at the beginning of the twentieth century, St John of Kronstadt celebrated the Liturgy every day and gave Communion to thousands.

A practice of receiving Communion infrequently, for example only at great feasts or during fasts, or even just once a year, arose in Russia from a progressive weakening of eucharistic piety. Some avoided Communion out of a sense of their own unworthiness (as if by refraining from Communion they might become more worthy); while for others Communion became a mere formality, a religious duty to be observed.

In our own time, the Orthodox Church is gradually returning to the early Christian practice of taking Communion every Sunday. While it is understood that no one is ever worthy of this great sacrament, the Eucharist exists so that in receiving Communion and becoming united with Christ we are gradually purified and become more worthy of an encounter with God. John Cassian spoke of this as early as the fifth century:

We should not decline the Lord’s

Communion because we feel ourselves to be sinners. We must more and more hurriedly rush to him for the healing of soul and purification of spirit, yet with such a humility of spirit and faith that, in seeing ourselves as unworthy of receiving such grace, we should desire more and more the healing of our wounds. Otherwise, we cannot take Communion worthily just once a year, as some do . . . because of their high respect to the dignity, sanctity and beneficence of the Heavenly Mysteries; they therefore believe that only the saints and the pure should receive the Mysteries. Yet it would be better to think that these Sacraments render us pure and holy through the communication of grace. Those people really do betray more pride than humility . . . because, in receiving the Mysteries, they believe themselves worthy of receiving them. If we — with humility of heart, by which we believe and confess that we can never be worthy communicants of the Holy Mysteries — received them every Sunday for the healing of our infirmities, this would be far more correct than if we would . . . think that after a year has lapsed we are worthy of receiving them.

The Church reminds us that all those who approach Holy Communion must be ready to encounter Christ. Proper preparation is necessary, and should not be limited to the reading of a certain number of prayers and abstinence from particular types of food. Readiness for Communion is conditioned by a pure conscience, the absence of enmity



towards our neighbours or a grievance against anyone, and by peace in all our relationships: *‘So if you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift’* (Matt. 5:23—4). Obstacles to Communion are particularly grave sins; a person who has committed such sins should first repent of them in Confession.

In the Orthodox Church it is the rule to take Communion on an empty stomach, as the human body must be cleansed by fasting beforehand. This is an ancient tradition going back to the time when the Liturgy ceased to be a continuation of the agape (love feast’, ‘meal of love’) and was transformed into a solemn divine service celebrated in the morning.

Certain ascetical rules of preparation for Communion, such as fasting for several days and the reading of special preparatory prayers, came into being at a time when Communion was infrequent and irregular. Modern-

day practice in some local Orthodox Churches, particularly the Russian Church, prescribes a one-, two-, or three-day fast. Communion must also be preceded by Confession. In some other local Churches, for example, in the Greek East, a eucharistic fast is usually observed from midnight and people are admitted to Communion without necessarily having been to Confession. The Russian practice was evidently imposed on those who received Communion infrequently. For those who receive Communion every Sunday or more often, less strict rules are usually applied.

All prescriptions regarding preparation for Communion are made with the intention that people approaching the sacrament should be aware of their state of sinfulness and approach with a deep sense of repentance. At the prayer before Communion the priest and people recite the words of St Paul, each calling themselves ‘the first among sinners’: ‘I believe, O Lord, and I confess that Thou art truly the Christ, the Son of the living God, who earnest into the world to save sinners, of whom I am first.’ It is only by being aware of our complete unworthiness that we can be worthy of approaching the Eucharist.

The contrition that comes from a sense of our own sinfulness does not, however, prevent us from receiving the Eucharist as a celebration of joy and thanksgiving. By its very nature the Eucharist is a solemn thanksgiving,

fundamental to which is praise of God. It is not by mere chance that on weekdays during Great Lent the full Liturgy is not celebrated. The exultant tone of the eucharistic prayers does not correspond with the penitential character of this period. Herein lies the paradox and mystery of the Eucharist: it has to be approached with both repentance and joy. With repentance from a sense of our unworthiness, and

with joy at the fact that in the Eucharist the Lord cleanses, sanctifies and deifies us, rendering us worthy in spite of our unworthiness. Not only are the bread and wine transformed into the Body and Blood of Christ, but also each communicant is transformed from an old into a new person. We are freed from the burden of sin and illumined by divine light.

Metropolitan Hilarion (Alfeev)

How I became Orthodox

TEENAGE REBELLION... PHILOSOPHIC EXPLORATION... ORTHODOXY!

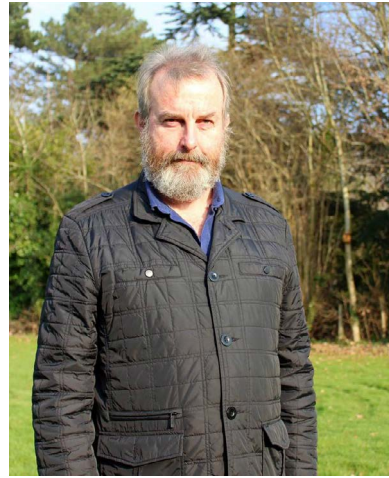
Part 2

After my baptism I became a parishioner at the Greek Orthodox cathedral, the only Orthodox parish in the area at the time, where I would receive Confession and Communion. While working as a high school teacher in Economics and related subjects, I completed an honours degree in Religious Studies with specialisation in Buddhism and Christianity. My decision to become an Orthodox Christian has not prevented me from remaining an admirer of eminent prophets of God outside of the Biblical revelation, such as Zarathustra, Lao Tzu, the Buddha and Plato. In this regard I enjoy the illustrious company of St Nikolai Velimirovich, as expressed in Prayer 48 of his Prayers by the Lake. Towards the of 2004 my daughter

and I had the privilege of singing in a small choir on the occasion of the first wedding service in the Greek cathedral in Cape Town which had been celebrated entirely in English. The bridegroom was a friend who had also converted to Orthodoxy a few years earlier. Earlier in the same year I had decided for various reasons to venture to the British Isles. Providentially, I made contact with another South African convert to Orthodoxy, Father Irenaeus du Plessis, who invited me to assist him in establishing an English-speaking parish of the Antiochian Church in Belfast. This challenging mission was undertaken amidst an Ulster society torn apart by decades of political conflict between Unionists and Nationalists, which was overlapping with sectarian strife between Protestants and Catholics. I arrived there in 2005 with a work permit and visa, and was immediately

drawn into the liturgical life of the congregation. This included singing in the choir, teaching catechumens, taking part in theological seminars, and managing the parish bookstore and library. At the same time I worked in a car park to make ends meet and also worked on my master's degree, with a dissertation on the philosophy of John Scottus Eriugena. Therein I presented this brilliant Irish thinker of the Medieval Latin church as a representative of Western Orthodoxy, an argument that would be repeated in future articles I wrote.

Shortly after my arrival in Belfast I met a fine Russian lady named Lyudmila at the Antiochian parish, which was the only Orthodox church in Northern Ireland at the time. As a two year old girl she had been baptised in Soviet Russia, having been taken secretly to a priest by her pious grandmother since her mother held a government post in education, which in practice ruled out any religious observation. Lyudmila and I soon became friends and the rest, as the saying goes, is history. In 2006 we were married in the Russian Orthodox Church in Dublin by Father George Zavershinsky, an indefatigable missionary priest who founded around six new parishes during his residence in Ireland. My tenure at the Antiochian parish expired in 2007, and so Lyudmila and I began exploring the possibility of establishing a Russian Orthodox parish in the Ulster capital. At first a pilot meeting with Father George was arranged by the local



Vladimir de Beer

Russian-speaking association, at which it was ascertained that a need existed for Orthodox services in Slavonic. This was followed in 2008 by monthly prayer meetings with Father George in a Catholic monastery, whereupon we obtained permission to use an Anglican church in the Belfast city centre for Liturgy, the first one taking place in December of that year. Our new parish was named after an early Irish missionary and teacher, Saint Finnian of Clonard. During the first year or two we went through a difficult time, with sometimes only a handful of people turning up for the services, but by the Grace of God we persevered and the new parish began growing. Since then it has been visited on several occasions by Archbishop Elisey, with baptisms and weddings also taking place.

In 2010 Lyudmila and I moved to Bristol in order to be closer to some of our family. We became involved in

the local Russian Orthodox parish, with both of us singing in the choir. Our priest was an English gentleman, Father John Palmer, who in his young days also happened to be an Economics teacher. In addition to being our priest-confessor, Father John and I enjoyed conversing on history and other subjects of mutual interest. From him I also learnt the important lesson to not place too much trust in planning, something which I had always tended to do. Father John wisely reminded me of the saying that if one wants God to laugh, one should tell him your plans. Since then I have striven to live with the minimum of planning, while trying to survive from day to day with God's help.

Also in 2010 I commenced part-time research for my doctorate, while over the next few years doing various office jobs in order to keep the pot boiling (as we say in Afrikaans). During that period I wrote a thesis in which I employed insights derived from Hellenic cosmology and metaphysics in a wide-ranging discussion of evolutionary biology. My thesis was examined by academics in South Africa, Britain and the USA, and in 2015 the degree of D. Litt. et Phil. was awarded. At the graduation ceremony in Pretoria I experienced an immense surge of gratitude to God for enabling me to accomplish this in the midst of demanding existential factors. Since all the other new doctors at the occasion were in academic employment, the University of South Africa invented

a fictional job title for me in the graduation brochure, namely that I am a lay preacher in the Russian Orthodox Church! The manuscript based on my research, titled *From Logos to Bios*, is currently being prepared for publication as a book by a traditionalist Catholic publisher in the USA. While working on my thesis I also wrote a number of articles on aspects of Patristic theology, which have since been published in various academic journals in the USA and South Africa.

Our Bristol parish moved to larger premises in 2012, at the time that Father Michael Gogoleff became our priest. In the same year Lyudmila and I published a booklet titled 'Orthodox Ireland / Православная Ирландия' which deals with the early Irish Church and its saints. It is a bilingual publication, having been kindly translated into Russian by Dimitry Lapa in Moscow. We had 200 copies printed at our own cost and sent them as a donation to a number of our parishes in the British Isles, with the proceeds of their sale going into the respective parish funds. (*Copies are still available from the St George Orthodox Information Service*).

During our residence in Belfast I decided to try and serve the Kingdom of God in a modest way with my research and writings. I have since written a number of articles for Russian Orthodox websites and publications in Britain, Russia and the USA. These include 'Orthodoxy and Humanism' and 'The Legacy of St Vladimir' for

Orthodox England; ‘One Christ, three religions’ and ‘Genesis, creation and evolution’ for Orthodoxy Today; and ‘Orthodox Ireland / Православная Ирландия’ for Pravoslavie.ru (on which the already mentioned booklet is based, and beautifully illustrated by Dimitry Lapa with icons and photos). This activity has been undertaken

in the hope that it could be a God-pleasing activity, whilst fully recognising that only by the Grace of God are we sinners able to do any good. Glory to God!

Vladimir de Beer

6 November 2016: Feast of the Icon of the Mother of God ‘Joy of all who sorrow’

Holy places in London

THE CHURCH OF ST BARTHOLOMEW THE GREAT IN SMITHFIELD

For many centuries the locality of Smithfield (originally ‘Smooth Field’), situated in the City of London, has been famous as the home to the capital’s main meat market. In the Middle Ages it was an important location for public executions: it was here that the king’s servants killed Wat Tyler in 1381 and William Wallace was executed in 1305. But few people remember that thanks to such places as Smithfield London was called ‘the Holy City’ many years ago.

The greatest sacred site of Smithfield and one of major holy sites of London is the Church of St Bartholomew the Great (sometimes called Great St Bart’s). This beautiful, magnificent church is the only London church which has retained the spirit of an ancient abbey along with the early Norman architecture. The patron of this church is the Apostle Bartholomew (feasts:

5 May, 24 June, 13 July, 7 September according to the new calendar). He was born in Cana of Galilee; later the apostle zealously preached in Asia Minor, India (where he translated the Gospel according to Matthew into the local language) and Armenia. In the city of Albanopolis (identified by scholars with Baku, Azerbaijan) Bartholomew was crucified head



*Exterior of the Church of St Bartholomew the Great in Smithfield
(source - Pinterest.com)*

downward by pagans. However, the saint continued preaching; then he was flayed alive and beheaded. A portion of his relics is kept at the Basilica di San Bartolomeo in the Italian town of Benevento, and another portion – in the basilica with the same name in Rome. But let us return to London.

The Church of St Bartholomew the Great was founded by Monk Rahere, who in his youth had been a favourite of Henry I, a court jester, a minstrel but wholeheartedly turned to Christ after a miraculous healing. During his pilgrimage to Rome the Apostle Bartholomew appeared to him in a vision and told him that the Lord had specially chosen Smithfield near the London gates and he (Rahere) must build a church there. Rahere came back to London in 1123 and by consent of the king founded a monastery with a huge church and a hospital attached to it in Smithfield. Both the church and the hospital were named in honour of St Bartholomew. So prayers have been offered up here for already nearly 900 years, and St Bart's Hospital established by Rahere is the oldest operational hospital in Europe to this day! Rahere served as the first prior of his monastery and treated his hospital's patients simultaneously until his death in 1145. From the day of the foundation of the monastery Church of St Bartholomew the Great (so named to distinguish it from the small Church of St Bartholomew the Less which was built beside the hospital at the same time and is still



*Altar piece depicting St Bartholomew with
Ss Agnes & Cecilia
(source - www.greatstbarts.com)*

active) numerous wonderful miracles occurred every year on this spot, on St Bartholomew's feast-days in particular. Sick people, cripples, the dumb, the blind were healed in great numbers, and one day the Most Holy Virgin (to Whom one of the monastery's chapels was dedicated) appeared to one layman and said: 'I shall always hearken to the petitions of all of you and shall never leave you without My protection'. Thus St Bartholomew became one of London's main patron-saints and Smithfield was often called 'the Gates to Heaven', 'the Lord's Abode'. The famous St Bartholomew's Fair was held in Smithfield annually from 1133 till 1855.

The Augustinian St Bartholomew's Monastery existed till the Reformation when it was dissolved by Henry VIII: nearly all the monastic buildings were demolished, while the former monastery church became considerably smaller – it has been used as an Anglican parish church since

then. By miracle this marvelous church was affected neither by the terrible London fire of 1666 nor by the Second World War bombings. However, by the nineteenth century many of its parts fell into disrepair. At different times various parts of the church were occupied by squatters, were used by blacksmiths, printers, salesmen; used as stables, a tavern, a barn; coal and wine were stored in the crypt. Lastly, towards the end of the nineteenth century, the church was restored to its former glory by the architect Aston Webb (other objects that he designed or built: the façade of Buckingham Palace, Whitehall, Victoria and Albert Museum, Admiralty Arch).

A few facts related to Great St Bart's: it was here that Benjamin Franklin (one of the founding fathers of America, a

prominent scientist and inventor) worked as a typesetter for one year; the celebrated painter William Hogarth was baptised in this church's font in 1697; an outstanding poet, John Betjeman, who lived in Cloth Fair nearby in the 1960s was greatly inspired by this church. The grandeur of its medieval architecture coupled with the dark atmosphere of the Victorian era make Great St Bart's very unique among all other London churches. The entry to Great St Bart's dates from the thirteenth century; inside, the massive stone Norman columns and twelfth-century arches are very impressive; among the dominant features are the choir, the apse and aisles; high-level fourteenth-century windows that allow light to flow inside make the atmosphere in the church more austere; the Lady Chapel, transepts and other parts are of the same period. The former monastery cloister is used as the church café. Inside the church you can find a large number of ancient memorials, marble monuments, tombs and commemorative plaques dating from the sixteenth century and later, along with modern works of art; an interesting feature is the early sixteenth-century oriel window created by Prior William Bolton so that he could watch over the monks during mass! In the chancel above the altar one can see a fine modern painting of the Mother of God with the Infant Christ. The font is of the early fourteenth century and is considered to be the oldest in the City. The most remarkable monument is the



Rahere's tomb at the Church of St Bartholomew the Great in Smithfield
(source - Britainexpress.com)



Interior of the Church of St Bartholomew the Great in Smithfield
(source - Londonunveiled.files.worldpress.com)

ancient tomb and effigy of Rahere in the north of the church; at the pedestal of the sculpture is an angel bearing the monastery's coat of arms. Visitors and parishioners many times spotted a pale figure wistfully wandering around inside St Bart's Church. It is believed that it is the 'spirit' of Rahere himself, roaming around in search of the lost sandal that the workers removed from his tomb during the nineteenth-century restoration works! The 'wandering' of a shadowy monk in the church was more than once captured on film. The church tower which dates from 1628 has a rare set of five pre-Reformation bells.

This church is closely associated with many ancient livery companies and trade guilds which today function as social organisations. In modern times the church has appeared in such popular films as *Shakespeare in Love*, *Four Weddings and a Funeral*, *Sherlock Holmes*, *Elizabeth: The Golden Age*. The works of great composers

of church music Orlando Gibbons, Thomas Tomkins, William Byrd are regularly performed here. The church follows the most conservative 'Anglo-Catholic' tradition within Anglicanism: the earliest versions of the Book of Common Prayer along with other early Anglican and Catholic liturgical traditions are observed, candles are lit. The parish continues with the centuries-old tradition of distributing alms and fresh 'hot cross buns' on Holy Friday among widows and the needy.

Opening time:

Monday to Friday (14 Feb – 10 Nov): 08.30 – 17.00;

Monday to Friday (11 Nov – 13 Feb): 08.30 – 16.00; Saturday (all year): 10.30 – 16.00; Sunday (all year): 08.30 – 20.00.

The church charges for entry (unless you come for prayer only): adults - £5, concessions - £4.5.

Service times:

Sundays: 09.00 – Said Eucharist, 11.00 – Solemn Eucharist, 18.30 – Choral Evensong;

On Thursdays, Fridays in Lent and major feast-days Holy Eucharist is served at 08.30.

A professional choir sings at the church.

Directions:

Address: West Smithfield, London, Greater London, England, EC1A 9DS

Buses: 17, 45, 46, 63, 8, 25, 56, 4, 153, 242, 521, 100, 243, 341.

Nearest tube stations:

Barbican, St Paul's, Farringdon.

By Dmitry Lapa

**“TO TRUST GOD IN PRAYER
AND IN LIFE”**

Interview with Kira Clegg

Part 2

Kira, how did you come to England after all this?

It happened thanks to my aunt. She worked a lot with English editors. There is a whole book written about her. After having remained in Russia she was put into jail. What helped her was the fact that the famous Russian writer Maxim Gorky was trying to save the remnants of the Russian intellectual elite. He knew my aunt through a publishing business. He saved her life. His Petersburg apartment became a shelter for many people who were saved by him. Thanks to the fact that my aunt knew many foreign languages, could speed-type and was very energetic he made her his secretary. He helped her to return to Estonia as the border was closed.

Later on, on the grounds of ill health, he was posted to Italy but they continued to collaborate. Thus, in 1925 we spent two months at his villa in Sorrento. He really loved children which made this holiday brilliant for us children.

How do you remember Gorky?

Oh, you know, he was extremely kind to us children. He gave the impression of a very good family man. At that time, his wife and son were also there in Sorrento, and his house was full of people. I had the impression then that

he was the only one who worked in that household. He would disappear into his study and would work long hours, coming back only when dinner was served. Others simply had a good time. His son raced about on a motorbike and drove us around too.

Kira, what was your education like?

For many years we were taught by an old lady who knew the school syllabus and therefore could teach it. Once a year we had to go to school to sit an exam which allowed us to move to the next level. Thus, I didn't go to school until I was fifteen and even then I only went for three more years.

You didn't like it?

No, on the contrary! The thing is that I was so shy that I was scared even to talk to others. It was a German girls' school called "Elizenschule" situated in Tallinn. I had to pass my final exams (Abitur) in German.

I would like to return to one of my previous questions: how did you manage to leave Estonia?

I came to visit my aunt who worked in London at the time. Although she continued working for Gorky she was able to travel abroad. She was also friends with H.G. Wells. So, I first came to England for a few months when I was nineteen and completed a typing course. Foreigners had no rights to work in this country then.

My aunt had a flat in Berlin, and I came

to stay with her for two years. This was from 1929 until 1931 before Hitler came to power. In Berlin I worked for 'American Express' – not the famous financial company but a travel agency which had the same name. I didn't like Berlin. During that period it was in decline.

Around that time my aunt decided to settle in London, thus I came here with her. Since I wasn't allowed to work she advised me to enroll in some course. I chose radiology but didn't manage to finish it as I got married. I was 22 at the time of my engagement. My husband worked at the British Medical Society, in the publishing house of its journal. Later on, he became its chief editor. This is how my adult life in England started.

Generally speaking, I am really surprised that I can speak Russian! My governess was English, my schooling was done in German, our servants were Estonian although our nanny was Russian, and tried to teach us Russian every now and then but she soon left for Poland. To be fair, there were some Russian lessons at school. Still, I consider myself Russian although I am a little bit ashamed to declare it as Russian is not my strongest language. My first language is, of course, English. I knew German really well before but I don't speak it very often these days.

Did you have spiritual education?

You know, I lived among Lutherans. When I was at school I went to a Lutheran church.



Were you baptised Orthodox?

Yes, but my path to the church was a long one. I always knew that I was Orthodox but I had never thought about it in detail. Many years ago, on a train journey to France, I met an English lady who started a conversation with me. She, an English woman, was a parishioner at a Russian church in London. When she told me about that I was surprised: "You, an English person, are Russian Orthodox?" She replied that, in her opinion, the Russian Church was the closest to the early Church. She took my address and promised to introduce me to a wonderful priest who, according to her, was like a church elder. I forgot about that encounter.

But one day she wrote to me inviting me to the church in Upper Addison Gardens. I went and found just her (her name was Dorothea Deed) and Father Anthony who was serving in English and Dorothea was giving the responses. At that time he was not so busy and sometimes he served specially for her (she lived in Liverpool). My first

impression of him was that he was a very cheerful person. He was only 38 then. Afterwards, Dorothea introduced me to him, and much to my surprise I said to him: “Could you teach me to pray, please?” I met him several times afterwards. I met his mother and grandmother. Some time later he said: “Put your trust in God”.

The church moved to Buckingham Palace Road (where the Victoria bus station is these days). When I came there for the first time the only people in the church were Mikhail Ivanovich Theokritov in the choir, Father Anthony, one elderly lady and myself. It was mid-week.

Mikhail Ivanovich played an important part in the life of my daughter Jane. He taught her to sing. He was an extraordinary man - very musical and dedicated to the Church.

Kira, you came to Church in your adulthood. How did that change your life?

It was like conversion again, and I was totally absorbed by it. Two of my English friends who had recently

become Orthodox were also absorbed by it, and we talked about it a lot and went to the church together. This has become part of my life now. I am very lucky that Vladyka Anatoly lives close to us now. We see each other often.

Have you been to Russia since you left it as a child?

I went there with a group from our church in 1984. There were 13 of us. We were met by Fr Evgeny Grushetsky, a priest from Minsk. We were in Sergiev Posad (a small town near Moscow where there is a monastery founded by St Sergius – Ed.) for the feast of the Dormition of the Mother of God and then in Kiev.

*Kira entered into eternal life some years ago –
Eternal Remembrance!*

Prepared by Galina Chuykov



For reflection

Cleanse your mind from anger, remembrance of evil, and shameful thoughts, and then you will find out how Christ dwells in you.

(St. Maximus the Confessor, Chapters on Love, 4.76)

Cathedral Newsletter 30 years ago

PUSHKIN AT LUTON HOO

Three generations of Pushkin's descendants attended the solemn Panikhida for Alexander Pushkin which Metropolitan Anthony celebrated on Sunday, February 8th in our Cathedral. This was the culmination of three days set aside to pay tribute to Pushkin on the 150th anniversary of his death.

On the 6th February nearly 200 people gathered at Luton Hoo, the home of Nicholas Phillips, Pushkin's great-great-grandson. Many members of the Phillips and Butter families - also descendants of Pushkin - were there to welcome the guests. The international gathering that sat down to the magnificent banquet emphasised the universality of Pushkin's genius, for it included lovers of literature from the U.S.S.R., the U.S.A., France and all parts of the United Kingdom. It also demonstrated that Pushkin's work speaks to young and old, to Russian emigres and to Soviet citizens alike. The guests represented all these groups and included two Soviet poets - Alexander Mezherov and Juna Morits - and representatives from the Soviet Embassy in London; Pushkin's toast was proposed by Norman St. John Stevas M.P., a former Minister of Arts. During these three days all were united in the common bond of Pushkin.

After the banquet there was a concert given by young singers specially



*Portrait of Alexander Pushkin
by Orest Kiprensky, 1827*

chosen for the occasion by Galina Vishnevskaya: Melanie Armitstead, Colleen Gaetano and Brian Banatyne Scott. Two distinguished English actors - Alan Howard and Jeffrey Wickham - read 'Mozart and Salieri' and 'The Tale of the Golden Cockerel' by Pushkin, translated by Antony Wood.

Friday evening finished very late but by 9.30 next morning everybody was in their seat in the transformed banquetting hall to hear the lectures of the visiting Professors: Yury Mann from Moscow, Louis Allain from Lille, France, and Paul Debreczeny from North Carolina, U.S.A. After the sumptuous lunch, Saturday afternoon was devoted to a talk by Dr. Anthony Briggs, one of the organisers of the event, on the links between Pushkin and Mozart, and this was followed by a show of wonderful slides of Leningrad and other Pushkin places by Prince George

Galitzine.

In the evening there was more music and another marvellous spread, and three long sessions of readings in Russian and English of Pushkin's works set into the context of his life. Among the guests gathered together were the descendants of Tsar Nicholas I, Count Vorontsov, Ivan Pushchin, Count Benckendorff, Count Sollogub and Princess Natalia Galitzine - all of whom had played such important roles in the life of the poet. Sir Dimitri Obolensky and Mrs. Nathalie Brooke read the poetry in Russian, Alan Howard read Pushkin himself, Jeffry Wickham read the other characters and Tatiana Wolff read the connecting narrative. The spirit of the evening is contained in the following lines by Pushkin:

Soon I shall die. Companions of my spirit-

*Keep safely, each of you, a manuscript;
And, faithful band, in more propitious times
Forgather now and then to read my lines;
Carefully listen, then say, 'This is he;
This is his voice.'*

*And from eternity I'll come to you unseen,
and seated near I'll listen with you, relish
every tear –*

And be consoled, perhaps, by love ...

We all felt at the end of the evening that our aim had been achieved - Pushkin's spirit had been among us.

It was an exceptionally happy occasion. Everybody had enjoyed themselves in the beautiful surroundings of Luton Hoo, where the family had offered us all such wonderful hospitality.

Tatiana Wolff

LEARNING RUSSIAN

Canterbury in the mid to late 1960s was the home of a new university. I was a Research Fellow there and decided that it would be helpful if I knew a little Russian because I could use it in the translation of articles in scientific journals. The local technical college advertised an evening course and I signed up. At my first class we met our teacher and fellow students. There were about ten of us. Our teacher was a mature lady, Miss Agnes Mishkin who had been an English governess in pre-revolutionary St. Petersburg. She was very

jolly but also very strict. We had to do homework each week and she marked it with a firm hand and a red biro. I still have the many homeworks completed and also a hand written primer, individually written for each one of us, explaining the correct use of Russian compound verbs of motion.

She taught us grammar, speech and enough Russian to pass GCE "O" level after two years of study, one evening per week. She told us a few stories about her life and taught us Auld Lang Syne and also one nursery rhyme. In English this sounds ridiculous coming out as "Our food

is cabbage soup and porridge”. In Russian it sounds poetic “Shchi da kasha, pisha nasha”. We were well-prepared for the examination with past papers completed to a strict time limit and without dictionaries or other aids.

The focal point of a party at Pascha was **Paskha** and we were all given **the recipe:-**

2lbs cream cheese

Half a pound of fresh butter

1lb caster sugar

Small carton double cream

4 egg yolks

Vanilla, crushed, not essence

Sultanas, currants, almonds, mixed peel

Melt the butter and mix it with the cream cheese, sugar and all other ingredients. Put it in a muslin bag inside a mould (with holes for excess moisture to drip through) and leave to stand for several hours. Then refrigerate for 24 hours.

Incredibly I have kept this recipe safely for almost 50 years and used it for the first time, Pascha 2016, for the Bring and Share meal after our Liturgy. Our Rector, Fr Michael, was surprised and started reminiscing about how his sister used to make Pashka and leave it dripping down the stairwell! The cake was a great success and a fitting conclusion to the whole proceedings.

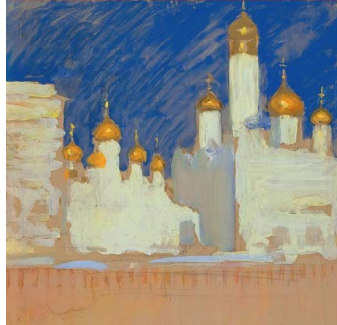
***John and Stella Newbery,
Parish of St. Peter and St. Paul,
Portsmouth.***



ВОРОБУШЕК

SPARROW

Orthodox magazine for children
and young people, Spring 2017



Don't miss the next festive Easter issue of the children's magazine "Sparrow".

In this issue you will find Easter stories by Selma Lagerlef and Sasha Cherniy, poems by Boris Pasternak and Robert Brauning, a gallery of artworks by Leonid Pasternak from the artist's Oxford home/museum, children poems by Natalia Alekseeva and Olya Parasol, Paschal story taken from the life of St Patrick and lots more. This issue has been illustrated by the following wonderful artists: Irina Zatulovskaya, Alexandra Zharova, Elisaveta Manikhina and Sasha Sadovskaya.



PROSKOMEDIA - THE FIRST PART OF THE HOLY LITURGY

Proskomedias is a Greek word meaning **offering**. The first part of the Liturgy derives its name from the early Christian custom of the people offering bread and wine and all else that was needed for the Liturgy. Therefore, each small loaf of the bread which is used in it is termed a “**prosphora**,” another word meaning offering. The prosphora must be round and formed in two parts, one above the other, as an image of the two natures of Jesus Christ, divine and human. On the flat surface of the upper part a seal of the Cross is impressed, and in the four sections thus formed are the initial Greek letters of the name of Jesus Christ, “**IC XC**,” and the Greek word “**NIKA**,” which mean together “**Jesus Christ conquers**.”

The wine used in the Mystery must be red grape wine, as this colour reminds us of the colour of blood. The wine is mixed with water to remind us of the pierced side of the Saviour from which flowed blood and water on the Cross. Five prosporas are used in the Proskomedias to recall the five loaves with which Christ miraculously fed the five thousand (*John 6:22-58*). One prospora, known as the **Lamb**, is used for Holy Communion, in accordance with the words of the Apostle: “*For we, being many, are one bread and one body, for we are all partakers of that one Bread*” (*1 Cor. 10: 17*).

The Proskomedias is performed by the priest in a quiet voice at the Table of Preparation when the sanctuary is closed. During its celebration, the Third and Sixth Hours are read.

The priest takes the first prospora and with a small spear makes the sign of the Cross over it three times, saying the words, “***In remembrance of our Lord and God and Saviour, Jesus Christ.***” The priest then cuts a cube out of the centre of this prospora with the spear (a small, wedge-shaped knife) and pronounces the words of the Prophet Isaiah: “*He was oppressed, and He was afflicted, yet He opened not His mouth; He is brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so He openeth not His mouth. He was taken from prison and from judgment; and who shall declare His generation? For He was cut off out of the land of the living; for the transgressions of My people was He stricken*” (*Is. 53:7-8*).

This cube-shaped portion of the prospora, called the Lamb (*John 1:29*), is

placed on the diskos, a metal plate. Then the priest cuts a cross in the bottom of the Lamb while saying the words, **“Sacrificed is the Lamb of God, who taketh away the sins of the world, for the life of the world and its salvation.”** He then pierces the right side of the Lamb with the spear, saying the words of the Evangelist, **“One of the soldiers with a spear pierced His side, and forthwith there came out blood and water. And he that saw it bore record, and his record is true” (John 19:34).** In accordance with these words wine is poured into the chalice mixed with water.

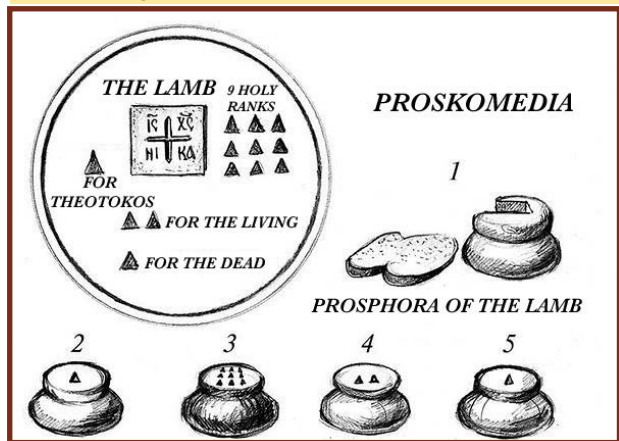
From the second prospophora, the priest cuts out one portion in honor of the Virgin Mary and places it on the right side of the Lamb on the diskos. From the third prospophora, which is called “that of the nine ranks,” are taken nine portions in honour of the saints, John the Forerunner and Baptist, the prophets, the Apostles, the hierarchs, the martyrs, the monastic saints, the unmercenary physicians, the grandparents of Jesus, Joachim and Anna, the saint who is celebrated that day, the saint to whom the church is dedicated, and finally the saint who composed the liturgy being celebrated. These portions are placed on the left side the Lamb. From the fourth prospophora, portions are removed for the hierarchs, the priesthood, and all the living. From the fifth prospophora, portions are taken for those Orthodox Christians who have reposed.

Finally, portions are removed from those prospophoras donated by the faithful, as the names of the health and salvation of living and for the repose of the dead. All these portions are placed on the diskos below the Lamb.

At the end of the Proskomedia the priest covers the bread with a metal asterisk (star) and then covers the diskos and chalice with special veils, censes the diskos and the chalice and prays that the Lord bless the offered Gifts and remember those who have offered them and those for whom they are offered.

The arrangement of all the portions in a certain order on the diskos signifies the entire Kingdom of God, whose members consist of the Virgin Mary, the angels,

all the holy men who have been pleasing to God, all the faithful Orthodox Christians, living and dead, and, in the centre, its head, the Lord Himself, our Saviour. The censuring signifies the overshadowing by the Holy Spirit, whose grace is shared in the Mystery of Holy Communion.



Forthcoming Events



ANNUAL CONFERENCE: “THE UNITY OF THE CHURCH ”

May 26th – 28th, 2017 at The Hayes, Swanwick, Derbyshire

The Annual Conference provides a unique opportunity for people to gather in prayer, fellowship and fruitful discourse. It is a weekend away, open to all members of the Russian Orthodox Church in Great Britain and Ireland.

Invited speakers include: Hieromonk Nikolai (Sakharov), Archpriest Andrew Louth, Dr Paula Nicholson.

The cost of the weekend ranges from £125 to £160 depending on the type of accommodation selected and includes all meals. Non-residential attendance is also possible. Talks will be given in English or Russian, with translation. Places are limited, so please apply as soon as possible. As far as resources allow, some financial assistance will be available for those who cannot otherwise afford the full amount of the fees – please apply at once. Those who are able are invited to contribute to our bursary fund.

For more details, and to apply – please see www.souroz-h-conference.org

We need to receive all applications by Sunday 30th April.



SUMMER CHILDREN'S CAMP

July 27 - Aug 7, 2017

The Diocese of Sourozh has organised summer camps for its children since its earliest days. The camp is dedicated to Saint Seraphim of Sarov and is organised and operated by the Parish of St Nicholas the Wonderworker, Oxford. It is open to all baptised Orthodox children aged between 'rising 9s' and 17 who wish to deepen their faith while making new friends and enjoying all that outdoor life has to offer. The camp programme is structured around daily prayers and the celebration of the Divine Liturgy on Sundays and feast days, with some form of religious instruction or discussion most days. This still leaves plenty of time for sport, arts and crafts, drama, hikes, trips to the nearby attractions, camp fires and talent competitions. Most campers are regulars, and by their own admission regard our camp (universally known as 'Kamp') the highlight of their summer holidays! For further information and to apply - www.stseraphimkamp.com



THE SPIRITUAL-EDUCATION FESTIVAL "FROM HEART TO HEART"

With the blessing of Archbishop Elisey of Sourozh and Metropolitan of Minsk and Zaslavsk, Patriarchal Eucharist of All Belarus, Pavel, a spiritual-educational Festival "From Heart to Heart" will take place from 4th-7th May, 2017 at the London Cathedral.

The festival programme aims to explore the beauty and exuberance of the Orthodox spiritual heritage. Visitors will be able to become acquainted with the history of Orthodoxy, and to discover the traditions of folk art, family celebrations and the modern practices of monastic life.

Within the framework of the festival there will be a story-telling presentation on the Saint Elizabeth Convent and its social mission, a film screening, and other cultural events. There will be a regular exhibition of 'Traditional Izba' (log-hut), the folk theatre 'Batleika', and master classes of icon painting and straw braiding. The festival curriculum includes a concert by the monastic Choir of Saint Elizabeth Convent. The members of the choir are reviving traditional Russian liturgical singing. They are aiming to recover the unity of prayer, life and liturgical singing that existed in ancient Russia. During the concerts, there will be Orthodox singing and traditional spiritual cadences and chanting.

Children are not going to be neglected: various games and activities will be organised for them, including a puppet show and a demonstration of cartoons created by the monastic video studio named for Saint John the Warrior, the Confessor.

Visitors to the festival will be able to purchase different hand-made items, manufactured with love and care in various monastic workshops, such as: icon-painting, icon-framing, ceramics, tailoring, and stone-casting. Also, the products of the book publishing and audio and visual studios will be available. There are orphanages, hospitals, a tuberculosis dispensary, and two charity homeless shelters that are in the care of the sisters of Charity. All of the profits will be dedicated to charity. To find out more about what the monastery does, *visit our website www.obitel-minsk.by*.

'From heart to heart' is not just a festival, it is a possibility for you to contribute towards charitable acts and spend your time in a warm, family-like atmosphere.

*Cathedral Newsletter is published with the blessing
of His Eminence Archbishop Elisey of Sourozh*



Online-version is available via the diocesan website: www.sourozh.org

E-mail: londonsobornolistok@gmail.com

We welcome your stories of finding faith, conversion, pilgrimages etc. If you would like to leave feedback or contribute content to the Newsletter, please contact us at the above address. We are always happy to hear from our readers.

Any donation to support the work of the church, however small, is welcome. You can donate by:

- Cash to the church collection boxes
- Online via the diocesan website www.sourozh.org (click «Donate»)
- A cheque or a bank transfer to Lloyds Bank

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