



# *Cathedral Newsletter*

July 2016

*The Holy Glorious and All-Praised Leaders  
of the Apostles,  
Peter and Paul*

29 June / 12 July



## *Troparion*

*Ye princes of the Apostles, Peter and Paul, Teachers of the universe, entreat the Master of all that He grant peace to the world, and great mercy to our souls.*

## *Kontakion*

*O Lord, Thou hast taken for the enjoyment of Thy blessings and for repose the firm and divinely inspired preachers, Peter and Paul, the leading apostles. For Thou hast accepted their labours and death as above every burnt-offering, O Thou Who alone knowest the secrets of our hearts.*

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*Dear Readers,*  
 We are happy to inform you that the Media and Publishing Department of the Diocese of Sourozh now has an online 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 Lecti- onary. For prices and full information please visit the store at <https://sourozh.myshopify.com>.

Cathedral Newsletter was prepared by:

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*Diocesan News*



**ANNUAL DIOCESAN CONFERENCE ‘OUR VOCATION’**

The annual diocesan conference took place at the High Leigh Conference Centre not far from London. The conference formed part of the celebration of the 300th anniversary of Russian Orthodoxy in Great Britain and had the theme of “Our Vocation”. It was attended by clergy and laity of the diocese as well as guests from abroad. It was a particular blessing to welcome Bishop Flavian of Cherepovets and Belozersk and Bishop Matthew of Skopin and Shatsk, the latter with a large group of clergy and laity from his diocese. Both bishops were formerly priests of our diocese (Frs Maxim Mitrofanov and Gennady Andreev, respectively). The speakers were well-known church and lay people: Archimandrite Meletios (Webber), Archpriest Alexey Uminsky, Sister Vassa Larin and Mikhail Sarni. Each speaker gave his/her own view on the theme of Christian vocation. There were also discussion groups, where people could raise the questions that concerned them in an open way. At the Sunday Liturgy several of the diocesan clergy were granted awards for their zealous service to the Church. By the blessing of His Holiness the Patriarch, Archpriest Daniel Joseph was awarded the mitre, Archpriests Raphael Armour and Stephen Platt, the palitza, and Priest Gregory Butler was raised to the rank of Archpriest. Archbishop Elisey of Sourozh awarded the gold pectoral cross to Priest Nikolay Evseev.



## PAN-ORTHODOX DIVINE LITURGY CELEBRATED IN OXFORD



On June 20th the Divine Liturgy for the Day of the Holy Spirit was celebrated at the Church of St Nicholas the Wonderworker by Orthodox clergy from various jurisdictions who serve in or around Oxford, along with a congregation of parishioners from the various Orthodox communities in Oxford.

## Cathedral News

### MEETING OF THE CATHEDRAL PARISH ASSEMBLY

On the 14th June 2016, a Parish Assembly meeting was held at the Dormition Cathedral in London. According to the Statutes of the Russian Orthodox Church, the Assembly is the governing body of the Parish. 29 out of 46 registered Assembly members were present at the meeting.

The participants prayerfully remembered Svetlana Hovorostovskaya, an active member of the Parish Assembly, who had died suddenly in January 2016. During the meeting, new Parish Assembly members were elected.

Archbishop Elisey of Sourozh, Dean of the Cathedral, congratulated the participants on the 300th anniversary of the Russian Orthodox presence in Britain which is celebrated this year. His Eminence noted that one of the main

events dedicated to this anniversary was the Diocesan Conference that took place from 10th – 12th June in Hertfordshire. The conference was organised mainly by clergy and parishioners of the Dormition Cathedral.

The highlight of this festive anniversary is planned for the 16th October 2016, the date of the Great Consecration of the Cathedral following the extensive refurbishment. The members of the Parish Assembly meeting confirmed that parishioners of the Cathedral and other members of the Russian Orthodox Church living in Britain wish that the festive events would be headed by His Holiness Kirill, the Patriarch of Moscow and All Russia. A corresponding invitation had been sent to His Holiness by Archbishop Elisey.

The Assembly members discussed the final stage of the ongoing refurbishment works in the Cathedral. Restoration is

planned inside the bell-tower with the installation of a number of new bells, on one of which will be depicted the profile of Queen Elizabeth II to mark her 90th birthday. It is necessary to renew the side panels of the gallery, to finish off manufacturing the icon-cases for the column pillars and place the icons in all of the icon-cases.

It is planned to reorder the temporary small church, previously known as the “Hall”, where services have been taking place when work has been going on in the main church. It will become a special place, sanctified by the many Divine Liturgies and other sacraments that have been served there. In future, some occasional services, meetings and various Parish events will take place there. This should become a place of true spiritual interaction for the parishioners, where pastors will have the possibility to be together with the church community, with a good book in their hands or over a cup of tea or coffee, and share happy and sad moments with the parishioners, following the example set by Metropolitan Anthony (Bloom) of blessed memory.

During the Assembly the churchwarden Natalia Tkachuk reported on the administrative and housekeeping matters in the Parish and gratefully noted the active help of volunteers. The importance of helping our elderly parishioners was underlined and special attention was paid to the question of taking care of the graves of our parishioners. Due to the expiry of the three

year term specified by the Statutes, Natalia Tkachuk was re-elected as the churchwarden for the next three years.

Under the agenda item dealing with property and finances the Assembly discussed the current state of the housing fund which remains unused but should not continue inactive to avoid becoming devalued. Instead, this fund should be used for purchasing essential housing for the clerics.

The Assembly entrusted the study of these questions to the Parish Audit Committee in the context of other current matters of a juridical nature such as managing the church finances and property.

There were also elections for the representatives of the parish on the Diocesan Assembly and new members of the Audit Commission.



*The full account of the topics discussed and decisions taken, as well as the full list of the members of the Assembly is available on the Diocese of Sourozh website: [www.sourozh.org](http://www.sourozh.org)*

## Notes on the Church calendar for July

### THE HOLY GLORIOUS AND ALL-PRAISED LEADERS OF THE APOSTLES, PETER AND PAUL

Commemorated on 29th June /12th July



An icon of Sts Peter and Paul

The hymns for their Feast speak of Sts Peter and Paul as leaders (koryphaioi), and chiefs of the Apostles. They are, without a doubt, foremost in the ranks of the Apostles.

The koryphaioi were leaders of the chorus in ancient Greek tragedy. They set the pattern for the singing, and also for the dance movements and gestures of the chorus. Before Sophocles, there were twelve members of the chorus, and Sts Peter and Paul were the leaders of the twelve Apostles.

Both St Peter and St Paul received new names, indicating a new relationship with God. Simon the fisherman became known as Cephas (John 1:42), or Peter after confessing Jesus as the Son of God (Mt.16:18). St Peter, the brother of St Andrew, was a fisherman on the sea of Galilee. He was married, and Christ healed his mother-in-law of a fever (Mt.8:14). He, with James and John, witnessed the most important miracles of the Saviour's earthly life. Despite his earlier recognition of Christ as the Son of God, he denied Him three times on the night before the Crucifixion. Therefore, after His Resurrection, the Lord asked Peter three times if he loved Him. Then He told Peter to feed His sheep (John 21:15-17).

After the descent of the Holy Spirit at Pentecost, St Peter addressed the crowd (Acts 2:14), and performed many miracles in Christ's name. He baptized Cornelius, the first Gentile convert (Acts 10:48). He was cast into prison, but escaped with the help of an angel (Acts 5:19). St Peter also travelled to many places in order to proclaim the Gospel message. He wrote two Epistles, which are part of the New Testament. St Peter was put to death in Rome during the reign of Nero. According to Tradition, he asked to be crucified upside down, since he did not feel worthy to die in the same manner as his Lord.

St Paul was of the tribe of Benjamin, and lived in Tarsus in Cilicia. He once described himself as a Hebrew, an Israelite of the seed of Abraham (2 Cor. 11:22). He was also a Pharisee and a tent-maker (Acts 18:3) who had studied the Law with Gamaliel at Jerusalem. At first, he was called Saul, and had persecuted the

Church. He was present at the stoning of St Stephen (Acts 7: 58). Then, on the road to Damascus, he was converted when Christ appeared to him. Blinded by the vision, he was healed when Ananias laid his hands on him. After his cure, he was baptised (Acts 9:18). St Paul preached the Gospel in Greece, Asia Minor, and in Rome, and wrote fourteen Epistles. Tradition says that he was martyred in Rome about the year 68.

Source: website of the Orthodox Church of America

<https://oca.org/saints/lives/2016/06/29/101841-the-holy-glorious-and-all-praised-leader-of-the-apostles-peter> <https://oca.org/saints/lives/2016/06/29/101842-the-holy-glorious-and-all-praised-leader-of-the-apostles-paul>

### SUNDAY OF ALL SAINTS OF RUSSIA

2nd Sunday after Pentecost – July 3rd in 2016

This is a day of remembrance, celebrated in the Russian Orthodox Church on the second Sunday after the Feast of Pentecost. It is dedicated to all the saints belonging to the Russian Orthodox Church since its inception. It includes not only the canonized saints, but also those whose deeds remained unknown.

In a way, this service (and others that follow the same pattern) are an extension of the service of the first Sunday after Pentecost, which is kept as the Feast of All Saints (not to be confused with All Saints' Day in the western Churches, which is celebrated on November 1st).

In 1528-1529, the monk Dositheus Toporkov, who was the nephew of St Joseph of Volokolamsk, was working on a new version of the Sinai Patericon and lamented in his epilogue that although there were many holy men and women in Russia who were as worthy of veneration and glorification as the eastern saints of the first centuries of Christianity, 'because of our negligence, [they are] left without proper attention and not recorded in the written works - even some [of them] we ourselves know'. Dositheus completed his work with the blessing of the Archbishop Macarius of Novgorod (later Metropolitan of Moscow and all Rus).

The main achievement of St Macarius was his long, painstaking dedication to compile the hagiographic, hymnographic and homiletic heritage of Orthodox Russia. For more than 12 years, between 1529 and 1541, St Macarius and his assistants worked on the twelve-



An icon of All Saints of Russia

part collection, which became known as the Great Macarius Menaion Reader. This collection includes the lives of many Russian saints, who were revered in various regions of the country and yet lacked official recognition by the national Church. The publication of a new compendium, compiled on a calendar basis and which contained biographies of many Russian ascetics, accelerated the widespread veneration of a host of saints in the history of Russian Orthodox Church.

The credit for restoring and honouring the memory of the day of All Russian Saints belongs to Boris Turaev, a professor of Petrograd University, and Hieromonk Athanasius (Sakharov). Both were members of the All-Russian Local Council, held in 1917-1918.

On March 15th, 1918 Boris Turaev, at a meeting of the Division of Worship, Preaching and the Church, introduced his report to the Council, and said that 'in our sorrowful times, when the united Rus became fragmented and our sinful generation trampled upon the legacy of the Saints who laboured in the caves of Kiev and in Moscow, in the Northern Thebaid and in Western Russia to create a unified Orthodox Russian Church, it behoves us to restore this forgotten celebration to remind us and our separated brethren from generation to generation of the one Orthodox Russian Church, and to serve as a small tribute from our sinful generation and a small atonement for our sins.'

On August 20th, 1918, Turaev's report was reviewed by the Council, and finally on August 26th, the namesday of His Holiness Patriarch Tikhon, it made the historic Decree: '1. A revival has taken place in the Russian Church as we decide to mark the Feast of All Saints of Russia. 2. This celebration takes place on the first Sunday of Peter's Fast.'

The Council decided to publish the revised and expanded Service of the monk Gregory at the end of the Pentecostarion. But due to the fact the work had to be hurried, Boris Turaev and Hieromonk Athanasius soon came to the conclusion that they could only use a small part of Gregory's work and should focus their attention elsewhere: partly by composing entirely new hymns (Boris Turaev took the lead here) and partly by selecting the best and most characteristic prayers from the individual services for various Russian saints (Athanasius was the principal compiler).

Turaev and Athanasius were determined to push their work through the Council before it was dissolved. Therefore, on September 8th, 1918, at the penultimate meeting of the liturgical department of the Local Council, the incomplete new service was reviewed, approved and submitted for the subsequent approval of the Patriarch and the Holy Synod.

It was only in 1946 that the 'Service to All the Saints of the Russian Land' was published by the Moscow Patriarchate and that the widespread celebration of

the memory of all Russian saints began. Nevertheless, even after the book was published, there was still a need for further work to correct and complement it. Indeed, the author of most of the chants, Bishop Athanasius, continued to work on the service until his death in 1962.

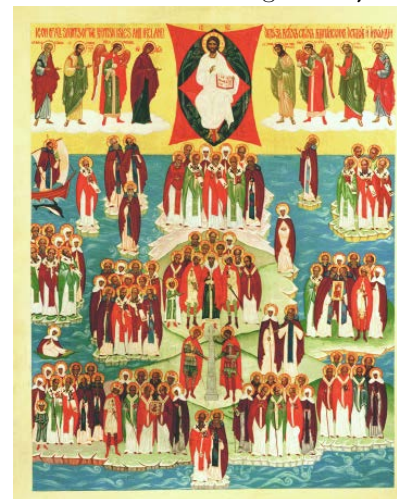
Source: Wikipedia [https://en.wikipedia.org/wiki/All-Russian\\_Saints](https://en.wikipedia.org/wiki/All-Russian_Saints)

## SUNDAY OF ALL SAINTS OF BRITAIN AND IRELAND

### 3rd Sunday after Pentecost – July 10th in 2016

*Precious in the sight of the Lord is the death of His saints (Psalm 115:6)*

Since the time of the establishment of the Diocese of Sourozh, and throughout the time of the pastoral service of His Eminence Metropolitan Anthony of blessed memory, the clergy and faithful of our diocese have sought to preserve and honour the memory of the many Saints of God who shone forth in these islands of Britain, labouring to preach the Gospel of our Lord Jesus Christ, bearing witness to Him through martyrdom, monastic struggle or through their pastoral service in the Church of God.



*All Saints of Britain & Ireland*

The Holy Tradition of our church recounts how, from the time of the Holy Apostles, who followed the Lord's command to 'Go and teach all nations' (Matt 28:19), the Good News of our Lord and Saviour was preached in the land of Britain, being brought here by the Holy Apostles themselves, among them the Apostle Simon the Zealot, the Righteous Joseph of Arimathea and the Apostle Aristobulus of the Seventy. Later, as witnessed to by the early histories of the Church, the God-Preserved Emperor Constantine was proclaimed Emperor in the city of York, his mother the Holy Empress Helena being of British lineage.

From the time of the first preaching of the Gospel of Christ in these lands, hundreds of saints have shone forth. The memory of many of these has been preserved and honoured throughout the generations, and now, in these days of our own Orthodox witness, the saints of the early Undivided Church are again known, loved and venerated by the faithful members of our Diocese, as well as by the Orthodox faithful of other Local Churches dwelling in Great Britain.

Source: Sourozh Diocese website <http://www.sourozh.org/british-saints-eng-index/>

## SUNDAY OF ALL SAINTS OF BRITAIN AND IRELAND

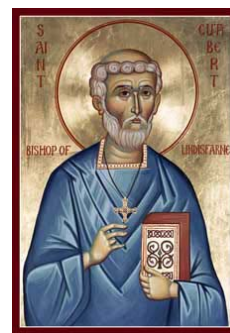
On 21st August, 2007, the Holy Synod of the Russian Church officially approved the veneration of all the saints who shone forth in the lands of Britain and Ireland, blessing the annual celebration of their memory on the third Sunday after Pentecost. This feast is in honour of all the saints who lived in England, Ireland, Wales and Scotland until 1054, when most of Western Europe tragically broke away from the One Church. The Church in the British Isles and Ireland in the first millennium was an integral part of the One, Holy, Catholic and Apostolic Church. Throughout the history of Orthodoxy these lands produced no fewer than 950 saints whose names and feast-days are known to us. The majority of them are venerated locally or in some particular regions; the veneration of several dozen of them is nationwide; a large number of them were widely known outside this country. These holy people were poor and rich, simple and educated, scholars and theologians, martyrs and anchorites, abbots and abbesses, priests and bishops, kings and queens, seafarers and preachers, nuns and virgins and laymen. The Saints of Britain and Ireland were not always British or Irish by origin – many came from other countries, and vice versa – numerous missionaries, enlighteners, left the British Isles and moved to other European lands to preach and found monasteries.



Icon of St. Alban

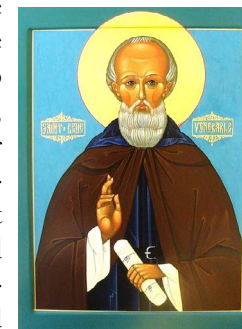
How unfortunate it is that the Orthodox Faith is often considered to be synonymous with Eastern Europe. To make this mistake is to ignore the fact that the Orthodox Faith has been confessed by many outside Eastern Europe, from Ireland to India, from Sweden to the Sudan... England is one of the most ancient of Christian lands. There stands in Paradise a holy company of Englishmen and Englishwomen, who in their earthly lives confessed a noble and a gentle faith, an English faith, which encompassed all that is finest and most beautiful, all that is spiritually fragrant in the heart of this people.

There stands St Alban, who stood up for his faith and suffered martyrdom for his independence of spirit, who witnessed to the presence of God in this world and was filled with a great and holy gift, the grace to work miracles. St Oswald, a king on earth, who 'toiling for the heavenly kingdom in continual prayer', showed forth his heavenly kingship, raising up a great cross to the honour of God and so overcoming the heathen at Heavenfield. St Cuthbert, long famed as the Wonderworker of Britain, a man warm and beautiful in heart, who 'served his Creator and saw Creation serving him', and who struggled with demons on his desolate island off the rugged, northern coasts and 'sent forth his spirit to the



Icon of St. Cuthbert

bliss of Paradise'. St Guthlac, another desert-father in spirit, who lived in the lonely fenlands of Lincolnshire, and fought a great war against that ancient foe of mankind..., and who 'spoke with the angels of the heavenly mysteries', from whose mouth there came forth 'a fragrance like unto the scent of the sweetest flowers' and whose passing away was marked by the appearance of 'a fiery tower, reaching from the earth to heaven, turning the light of the sun to paleness'. Bede the Venerable, the writer of that history of the early spiritual moulding of England, a righteous and learned man, 'a candle burning with the Holy Ghost' at a time of darkness, whose soul 'longed to see Christ his King, in His Beauty'. And that mild and blessed Bishop of Winchester, St Swithin, the English 'rain-saint', who shone through his miracles, which came from the Living God. And he of whom it is written: 'The English land is not deprived of the Lord's saints, since in English earth lie such saints as this holy king'... 'Edmund the blessed, King and Martyr, wise and honourable, ever glorified, amongst men as one of them'... 'He was bountiful to the poor and widows like a father, and ruled over his people with goodwill, ever to righteousness'. St Edmund, the Royal Passion-Bearer, who, as Christ in the garden of Gethsemane, chose to suffer the anguish of death at the hands of non-believers rather than defend himself by the sword. There also stands St Alfred, who is called 'the Great' and who became a legend among the English, 'England's Darling', famed for his wisdom and skill in all crafts, for not only did he save his land from the heathen, but also he greatly encouraged learning and monasticism at a time when they were all but dead.



Icon of St. Bede

St Dunstan, who came forth from that most ancient of England's holy places, Glastonbury, at a time of the nation's greatest need, to be the holy Archpastor of his people and the father of the spiritual flowering of England, of the homilist who wrote of 'Christ the Golden-Blossom, Who liveth and reigneth with all holy souls', and of those in Winchester who illuminated manuscripts with icons of an English beauty, grace and homeliness...

By Our Lord's side stands Mary the Mother of God, who at this time shone forth in a Norfolk hamlet of Walsingham, holding a promise of the Heavenly Kingdom to all those who would remain faithful in the dark days ahead, a promise to protect the English land from the Evil One, a promise of consoling warmth and calm, which abides to this day.

All the saints of England of the old times... fill this England which is in the

Kingdom of Heaven, for they are the bearers of her true spirit, and the England which is their creation of beauty will not perish at the fulfilment of the times, for it is a Kingdom of the Spirit, and that which is hallowed by the Spirit is eternal and all that blessedness will stand with Christ.

All the Saints of Britain and Ireland, pray to God for us!

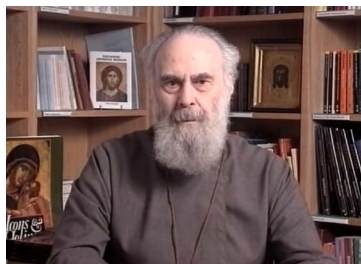
*By Fr Andrew Phillips*

*Extracts from the book 'Orthodox Christianity and the English Tradition'.*

## Legacy of Metropolitan Anthony of Sourozh

### SERMON ON THE OCCASION OF THE FIRST CELEBRATION OF ALL SAINTS OF THE BRITISH ISLES

Sunday 9th July, 1978



*Metropolitan Anthony  
of Sourozh*

From the first day of its existence the Church has revered, and loved and sung the praises of its saints, of those people who have been heralds of the love of God, and who have testified to their faithfulness, to the steadiness of their love, not only by words, but by their whole life, and by their whole death. The first martyr, Stephen, and after him so many martyrs and witnesses, and all those who have lived and shone, and been on earth the resplendence of God, the shining of His love, the tenderness of His compassion, the purity of His message, have been remembered with deep gratitude. Some of these saints are known, many names have fallen into oblivion, but all are remembered and all are in our midst, and it is their faith, their faithfulness, their message that has made it possible for us to belong to the Body of Christ, to enter onto that path which they have followed so gloriously. Some of these Saints are known throughout the world, some are venerated locally, either in one country or another, or simply in a limited district where they have shone; and where their memory is kept with veneration.

One of the first Saints of the West that called for the reverence of the Russian Orthodox emigrées in Western Europe was Saint Genevieve of Paris, and when I say that she called us to pay her veneration, to remember her together with the many Orthodox Saints of the West, I am using the words advisedly. In one of our poorest and smallest communities in Paris a woman saw a dream that she was somewhere in the thickets near a wood, that she was impelled to look at

what there was within it; she found a gate, walked further and was confronted with the statue of a woman, who was holding in her hands a book and a sheaf of wheat, and this woman looked at her in sorrow and said: 'How is it that the people of my city who share my faith pay me no honour.' The woman awoke, there was no name she could attach to the vision; she spoke of it, but she had no answer, until a few weeks later, going to a small place not far from Paris, called Sainte Genevieve des Bois, she recognised the place of her dream, the thicket; she entered it, found a gate and was confronted with the same statue, but this time an inscription revealed to her it was Saint Genevieve, the patron saint of Paris together with Saint Denis. And she brought the news, and in our small community we began to pray to her; later we created a parish in her name, and this was the beginning of French Orthodoxy.



*St Genevieve -  
the patron saint of Paris*

This opened our minds and our hearts to something which we had overlooked, because having lost our country and all we loved we had a tendency to be engrossed in our Russian life, remembering only our Russian ancestry, both spiritual and material, the country we loved, the people who were our kin, and the saints who were the glory of Russia. And now we suddenly became aware that we had come into the West, not to a part of the world that was strange and alien to us but to a part of the world which for nearly a thousand years had shared with us the same faith, the same plenitude of oneness, the same joy of belonging together with all the Christian world. We began then to pay attention to the saints of the West and in all countries now this awareness has grown, and when we come to a country of the Western world, we know that beyond a thousand years of separation we meet the memory, the prayers, the names and the presence of those Saints of Orthodoxy who are and were its glory, its resplendence before God, we come to our own people; and this is something which is so wonderful and for which we are so deeply grateful. We are not strangers in this land, thousands and thousands of men and women have shared our faith; we are strangers in no land because the unbreakable oneness of the Church hundreds of years ago makes us the kin of those who are its resplendence and its glory.

Later we wrote about it to one of the greatest men of the Russian Church, to Patriarch Sergius, at the time when he was still 'Locum tenens' of the Seat of Moscow and of all Russia; he encouraged us, he called us to recreate, to call back into life the Orthodoxy of the West; he called us to translate the services, to celebrate in the language of the country, to make Orthodoxy alive and available to those who had lost it and yet longed for its plenitude. And this we have done in all the countries in which Russian Orthodoxy has been brought by the tragedy

of the Russian Revolution and the subsequent years.

Now, for the first time we have celebrated here, after the Sunday of All Saints appointed of old to be kept after Pentecost, after the Sunday of All the Saints of Russia that is celebrated as a consequence of a decision of the Council of 1917-1918 taken at the moment when the revolution was breaking all that had been standing, we have kept now the Sunday of All the Saints of the British Isles. Today, unbeknown to the world, we have begun a tradition which will not die, we have resurrected the memory of all those who are our brothers in the Faith, examples for us to follow in our lives, those people on whose prayers we can count, who are at one with us. Let us never forget this oneness of the Church of God, let us not forget the way in which the Saints of the West have addressed themselves to us, challenged our faithfulness in the person of Saint Genevieve of Paris, let us never forget the loving wisdom of Patriarch Sergius, who called us to be like seed sown in the West which is bound to die, because our generations are growing thin, and those who were children are now among the old who came out of Russia. Let us remember faithfully, lovingly, and build on the foundation of the Saints, on the foundation of the Faith once delivered to them, Christ being the cornerstone, a Church whose mark will be love, offering of self, readiness to die that others may live, full of joy, open, tender and true. Amen.

## *British and Irish Saints*

### **HOLY HIERARCH SWITHIN, BISHOP OF WINCHESTER, WONDERWORKER**

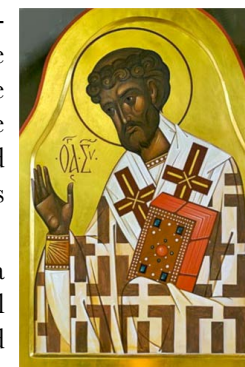
**Commemorated: 2/15 July and 15/28 July**

St Swithin (Swithun) was born in about 800 to a noble family in Winchester, the principal city of Wessex, and until the twelfth century the capital of England. Little information on his life survives, although he became one of the most beloved saints and wonderworkers of England, and his veneration spread to Scandinavia, where Stavanger Cathedral in Norway is dedicated to him.

St Swithin served as a chaplain at the royal court of Wessex and was an adviser of King Ethelwulf. In 852 he was consecrated Bishop of Winchester. His diocese stretched from the Isle of Wight to the Thames and was at the heart of the English resistance to the pagan Danes. The saint was noted for his meekness, wisdom, generosity to the poor and kindness to all people. He often travelled round his diocese, building and restoring churches. He founded one of his churches in Southwark, in what is now London – Southwark Cathedral stands on the site. He

never rode on horseback but always travelled on foot. Solitude and a simple life were dear to his heart. There is the story of the only miracle he performed during his lifetime of which we know: An old woman was crossing a bridge with a basket of eggs in her hand. Suddenly she stumbled and fell. Swithin made the sign of the cross over the eggs and they became whole again.

The saint departed from this life on 2nd July, 862. Being a humble man, he willed to be buried outside the Cathedral door in a simple grave, "under the feet of passers-by and the rain from the eaves". Numerous miracles began to occur at his grave 100 years later. The holy bishop appeared to a pious blacksmith in a vision and asked that the saintly Bishop Ethelwold of Winchester open his grave and translate his body to the church. This took place on 15th July, 971. Two hundred people were healed within the following ten days. According to tradition, there was heavy rain on the day the holy relics were transferred, so from ancient times several English popular weather sayings refer to St Swithin. The best known saying is: "If it rains on St Swithin's day, it will continue for forty days afterwards".



*An icon of St Swithin*

Several miracles are told:

On the Isle of Wight there lived three women, two of whom had lost their sight as adults, and the third one was blind from birth. They found a person who agreed to accompany them to Winchester. This was a dumb boy. They all came to the shrine of St Swithin, spent a night in prayer and were healed (including the boy).

A nobleman was paralysed and lay bedridden for many years. One day he decided to go to Winchester in a carriage, and ask for St Swithin's intercession. While he was telling his servants about his decision, he was suddenly cured through the prayers of the holy man. The nobleman went to Winchester on his own and thanked the saint dearly. A biographer of St Swithin wrote that 25 lame, deaf and blind people were healed in a single



*The symbolic shrine of  
St Swithin inside  
Winchester Cathedral  
(photo by Julia Pliaksta)*

day. 'The church was hung from one end to another with the crutches and litters of all the cripples who had been cured there.'

There lived a rich man in England who owned many estates. He became blind and went to Rome to the shrine of the Apostles, hoping to receive healing. He spent four years in Rome, but in vain. And then he heard the news that dur-





Winchester Cathedral  
(photo by Julia Pliauksta)

ing his absence many miracles had been performed by Swithin in England. The man returned to his homeland, venerated Swithin's relics and was at once healed.

The servant of a nobleman fell off a horse and broke his arm and leg. He was in such a serious condition that all those near him thought he would die soon. His master took pity on him and from the bottom of his heart began to pray to the Almighty, imploring Him to heal the poor man by St Swithin's prayers – and the servant instantly got up, absolutely sound.

A wealthy old man from the Isle of Wight fell seriously ill, and lay in bed for nine years. One night in a dream he saw two saints in shining garments. They asked him to follow them. "How can I follow you, if I am bedridden?" he replied. And one of them said: "If you go with us now, you will reach the place where you will be healed". The sick man was glad to go with them, but could not move. Suddenly the saints took him and carried him through the air. They took him to a field with beautiful flowers, and a church of gold stood nearby. An elderly man in a radiant garment was standing at its altar. He addressed the sick man: "Brother, henceforward you must neither do harm to anybody, nor curse anybody, nor speak badly of anybody, nor consent to murder anybody, nor ally yourself with thieves. You must do your very best to help the poor and needy, and then you will be healed by God. Neither must you repay evil with evil. Imitate the Lord, Who told His disciples to pray for their enemies." The man exclaimed: "O master, tell me who you are!" And the old man answered: "When you reach Winchester you will know about me". The man woke up and told his wife his dream. The latter explained to him that it was St Swithin that had instructed him in the Holy Scriptures in his dream. The family carried the sick man to a church on the Isle of Wight and he was at once cured through St Swithin's intercession. Soon he came to Winchester and witnessed to his miraculous healing.

In 1006 St Alphege translated St Swithin's head to Canterbury: small portions of his relics were later sent to Normandy and Norway. Over 58 ancient churches in more than 20 English counties are dedicated to St Swithin. The ancient, 900-year-old Cathedral of the Holy Trinity, Sts Peter, Paul and Swithin in the Hampshire city of Winchester attracts a large number of pilgrims. It is 169 metres long, making it the longest English Cathedral.

The saint's relics are believed to be buried under the floor slabs of Winchester Cathedral, where they were once honoured in their shrine of gold. In the Middle Ages his relics rested behind the high altar, and from 1476 in its retrochoir. In

1538, during the Reformation, St Swithin's shrine was destroyed, and in 1962 a symbolic saint's shrine was reconstructed on the same site. The cathedral has an Orthodox icon of St Swithin by the Russian iconographer Sergei Fyodorov.

This is one of the most beautiful English cathedrals. Among those who are buried here are the novelist Jane Austen, and also William Walker, who heroically saved the cathedral from flooding 100 years ago. Close to the Cathedral is the medieval St Swithun-over-Kingsgate Church.

By Dmitry Lapa

## Holy places in London

### ST BOTOLPH'S CHURCH WITHOUT ALDGATE, THE CITY OF LONDON

This church is at the border of the City ward of Aldgate with East End. The parochial foundation may be pre-1066 but the first written record of this church appears in 1115. The church was rebuilt in the sixteenth century and then again between 1741 and 1744 to designs by George Dance the elder (1695-1768) – the architect who designed and built the famous Mansion House, the official residence of the Lord Mayor of London.

The building was partly restored and renovated late in the nineteenth century by the architect John Francis Bentley, who is famous for building the Catholic Westminster Cathedral, and new beautiful decorations were added. The church was severely damaged several times by German bombs in the Second World War and then again much damaged by fire in 1965. After restoration (when a baptistery under the tower was added) the church was rededicated in 1966 in the presence of Elizabeth the Queen Mother. The church through its history saw many famous parishioners. Geoffrey Chaucer lived in apartments above the gatehouse of Aldgate, the poet Edmund Spenser was born in this parish, Daniel Defoe was married at this church in 1683, Sir Isaac Newton lived opposite the church, and, finally, Thomas Bray, the founder of SPCK (the Society for Promoting Christian Knowledge, which publishes and sells Christian literature), was Rector here between 1706 and 1730.

The beautiful brick church with a stone obelisk



St Botolph's Church  
without Aldgate

(taken from Geograph.org.uk)

spire still preserves its attractive Georgian appearance. Among its gems are excellent coloured stained glass windows and its organ with angels which was built in 1704-1705 by the prominent master organ maker Renatus Harris (this is the oldest complete organ in UK still in use; another Harris organ of 1685 is at Bristol Cathedral, though it was repaired). The church is usually open on weekdays from 9.00 am till 3.00 pm. Services are held on Sundays at 10.30 am, also on Tuesdays and Thursdays at lunch time.

**Address:** *Aldgate High St, London EC3N 1AB.*

**Nearest stations:** *Aldgate East (Tube) and Fenchurch (National Rail)*

### ST BOTOLPH'S CHURCH WITHOUT ALDERSGATE, THE CITY OF LONDON



*St Botolph's Church without Aldersgate (photo by Lonpicman)*

It is situated on Aldersgate Street quite near St Paul's Cathedral. Its churchyard was combined years ago with those of St Leonard's, Foster Lane and Christ Church, Newgate Street. This formed what is known as Postman's Park quite near the old general post-office. This is a lovely quiet spot. The very moving Memorial to Heroic Self-Sacrifice is nearby. A project of the painter George Frederic Watts, it was initiated in early 1900s and commemorates ordinary Londoners who died heroic deaths.

A church was built here at the time of Edward the Confessor (ruled 1042-1066). After the Norman Conquest it formed part of a Cluniac Priory of St Martin le Grand. At the time of the dissolution of monasteries it passed into lay patronage. The medieval Gothic church survived the fire of 1666; the present church was built of brick around 1790. Underneath the half-dome the semi-circular apse holds a noted 1788 stained glass window by James Pearson depicting the agony of Christ in the Garden of Gethsemane. There are some Victorian and later stained glass windows showing scenes from the life of Our Lord. There are also windows depicting more recent history, for instance, William the Conqueror confers the patronage of this church to the Priory of St Martin in 1069, the Bishop of London Henry Compton gives refuge to Princess (later Queen) Anne at his house near here in 1688, John Wesley (co-founder of Methodism) is preaching. The organ, which dates from 1788 by Samuel Green; it is the only Green organ surviving in the City of London.

*The church is used on Sundays by the London City Presbyterian Church, part of the Free*

*Church of Scotland. It holds a morning service at 11.00 and an evening service at 18.00. During the week it is looked after by St Helen's Church Bishopsgate.*

**Address:** *St.Botolph's-without-Aldersgate Church, Aldersgate street, London, EC1A 4EU. Nearest Tube station St Paul's.*

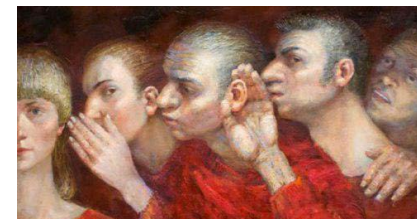
*By Dmitry Lapa*

## The Ten Commandments of God

### THE TEN COMMANDMENTS OF GOD THE NINTH COMMANDMENT

*'Thou shalt not bear false witness' (Exodus 20:16)*

By this commandment the Lord God forbids all forms of lying, as for instance: perjury in court, false complaints, slander, gossip, and swearing. In particular, slander should be considered an act of the devil, because the very name 'devil' means 'slanderer'. Mockery magnifies the shortcomings of another person in a comic and degrading way in order to humiliate that person. It is a sign of a proud spirit and a cruel heart, which are so contrary to what Jesus Christ taught.



Any lie is not worthy of a Christian and is not in accord with respect toward our neighbours. The Apostle Paul directs us: 'Wherefore putting away lying, each one speak truth with his neighbour, for we are members of one another' (Ephesians 4:25). Regarding criticizing others, the Saviour categorically stated: 'Judge not and you shall not be judged!' (Matthew 7:1) A person does not reform through censure or ridicule but through well-intentioned and constructive advice. Before judging others, one should remember his own or her own weaknesses. Because it is so easy to sin with the tongue, it is important to learn how to curb it and refrain from idle talk. Speech is one of the greatest gifts, which likens us to our Creator, whose word is all powerful. Animals do not possess this gift. That is why every word must be used only for a good cause and to glorify God. Regarding idle talk, Jesus Christ taught: 'For every idle word men may speak, they will give account of it in the day of judgment. For by your words you will be justified, and by your words you will be condemned' (Matthew 12:36-37).

*By Bishop Alexander Mileant*

*Source: [http://www.fatheralexander.org/booklets/english/command.htm#\\_Toc513258231](http://www.fatheralexander.org/booklets/english/command.htm#_Toc513258231)*

## THOUGHTS ON THE DIOCESAN CONFERENCE



Robert Collins

I was a little bit apprehensive coming to the Diocesan Conference because I came not only as a little bit of an ‘outsider’ (my jurisdiction is ROCOR) but also a neophyte (I was received into the Church only last year) and as an Englishman. As a result I knew by acquaintance only a couple of people. Nevertheless it was suggested that I offer a few

thoughts on the occasion and I hope that they will strike a chord with others for whom mingling at conferences doesn’t come so easily.

For those who have not been, let me first say that the location and hospitality of the venue were very pleasant and if anything, the food was even too nice and too plentiful! It was difficult not to give in to temptation. I arrived just in time to hear Misha Sarni’s opening talk on the history of the Russian Orthodox presence in Britain. Misha set the scene by picking out a few key people and events from this long time-frame. He is a born raconteur and delights in bringing to life the characters he is describing. Particularly interesting was the story of Phillip Ludwell III, which Misha expounded upon in the discussion group. Phillip Ludwell III, a native of Virginia, was born in 1716 and received into the Orthodox Church in London in 1738, becoming the first known American convert to the Orthodox Faith. He had discovered Orthodoxy independently though reading the Church Fathers and come to London with the intention of being received. Most remarkably, he was even permitted by the Holy Synod of the Russian Church to take the Holy Gifts back to Virginia (where there were no priests) and to continue to attend services in the local Anglican Church there. Phillip Ludwell returned to England with his family in 1760 and died here in 1767. He is buried in St Mary-Le-Bow in the East End – I was probably not alone



in marking this in my memory as a future ‘must visit’ destination. After Misha’s whirlwind tour of the Russian Church in Britain there was time to drink a glass of wine or two and meet with other parishioners and clergy. As mentioned, the skills of ‘networking’ and ‘mingling’ don’t come naturally to my shy and reserved English nature. However I quickly met a lovely Serbian-English couple from the London cathedral who were very friendly and looked out for me during the weekend.



The morning of the next day consisted of further talks by eminent speakers. This isn’t the place to go into these in detail but I found the talk by Fr Meletios Webber particularly captivating. With great humour but without any ‘dumbing down’ (or so I thought!), Fr Meletios guided us through the interesting etymology surrounding some of the concepts of mind and prayerfulness in the Church Fathers. It was particularly his explanation of the word *nepsis* (watchfulness, alertness) in relation to prayer which I found very compelling and will definitely try to discover more.

The most moving and inspiring moment for me came at the end of the conference, when after the wonderful meeting of Archbishop Elisey, awards were given during the Liturgy to the long-standing clergy of the diocese. How splendid they all looked in their vestments and bishop’s mitres! A very special moment came when Archpriest Daniel Joseph was presented with a mitre which formerly belonged to Metropolitan Anthony (Bloom).

In his final speech to the conference, Archbishop Elisey referred to the troubles in the diocese of ten years previously which had resulted in a schism. He said that the diocese had moved on from those times. Coming as an outsider into this milieu I can second this by saying that I felt absolutely no ‘internecine’ strife of any kind and only experienced a great feeling of warmth and love from all, even from those people who had to suffer my terrible spoken Russian. I will certainly come again.

By Robert Collins

## Parishioners of the Cathedral

### ‘I MADE A RULE FOR MYSELF – DON’T BE EVIL TO PEOPLE’

#### Interview with Alexandra Ivanovna Smirnova. Part 3

- Where and when did your father become a monk?

- I can’t say exactly, because it wasn’t a time for asking such questions. I do remember that he asked me to sew his klobuk (monastic head covering – ed.). He started to show me how to do it, but I could see that it wasn’t correct and that it had to be done differently. Thank God, it turned out that I was right, and Father went away with a normal klobuk. I learned to sew from my mother. Father made her a present of a ‘Singer’ sewing-machine when I was still little, and it was

interesting for me to watch how she did everything. So by watching and listening to Mother, I learned the basics of cutting out and sewing. She had completed a sewing course at one time.

- *Did you go on pilgrimages with your parents?*

- I did, although there wasn't the money for many trips. We went to the Pochaev Lavra, I saw the icon of the Mother of God with the footprint, the famous, wonder-working one. We also visited the Zhirovitsky monastery, which is also well known for its wonderworking icon of the Mother of God.

- *Which saints are your family close to?*

- We are very close to Saint Nicholas. Father served in a parish dedicated to St Nicholas. I named my son Nicholas. My grandmother, Alexandra Ivanovna, taught me a deep reverence for St Nicholas. She read a lot about him to us. In general, thanks to Father's teaching at the school, I learned all about the Twelve Great Feasts of the Church, as well as about many saints.

- *How did your family life develop?*

- I devoted myself to raising my children and working. Unfortunately, it was not possible to avoid divorcing my husband. My optimism and the life experience that I gained during my childhood and teenage years helped me through it. I graduated from Moscow State University, Faculty of Geography, and started to work in the department responsible for foreign students.

- *What about your spiritual life?*

- My spiritual life was quite difficult. My brother, for example, could not even mention that he came from a religious family as he became a serviceman. I secretly went to church whenever possible. On Saturday evenings, I used to go to the Novodevichy Convent to pray, light a candle and think about my loved ones. The first time I went there was during the vigil on the day of commemoration of the Kazan Icon of the Mother of God and I did not have a headscarf on. Some agreeable woman approached me and noted politely: 'My dear child, next time you might want to wear a headscarf, as you should not go to the church without it. I can see that you are a good girl.'

- *So you were not told off?*

- No, back then people in churches were usually quite civilised. It is only more recently that the 'challenging ones' appeared. That lady asked me whether I would be interested in donating some money for the flowers to decorate the icon. I willingly agreed.



- *So that was the course of your life: work, home, children and grandchildren, until you had to join them here in London to support your daughter who fell ill. And this is how you came to the Diocese of Sourozh and met Metropolitan Anthony. What was your first impression of him?*

- I felt he was my type - strict but kind, like a father. He was open towards people and communicated with them. I confessed to him a few times. I was grieving over the fact that I was unable to arrange an Orthodox funeral service for my mother, and Vladyka Anthony was consoling me.

- *Although your father, by then already Archimandrite Joseph, probably read the funeral service, being aware of your circumstances?*

- Yes, he probably did. Actually, after my father was transferred to the Smolensk Region, it became quite difficult to trace him. He came to Poland, where he was told: 'Almost all of your fellow priests have gone all over the world; many of them went to America. There is a lack of Russian priests at some of the parishes over there: the parishioners are Russians, but the priests are Greeks. Go and serve there.' I don't know many details, but this is how my father went to America. However, when age began to take its toll and his health declined, he decided to spend the rest of his life in his motherland and returned to Russia, to the Soviet Union. He suffered badly from diabetes. My daughter Lena, his granddaughter, helped arrange his medical treatment in Moscow. She spent more time with him than I did. When he was dying, already in the throes of death, it was her he called for.

*To be continued.*

*Galina Chuikova interviewed Alexandra Smirnova.*



*Archimandrite Joseph*

## *How I became Orthodox*

### **“IN AN ORTHODOX CHURCH I BEGAN CRYING SPONTANEOUSLY”**

Although my father considered himself an atheist, it would not be entirely correct to say that I was raised in a godless family. My maternal grandmother was (and still is) a practising Catholic who never tried to conceal her beliefs even during the Soviet era. Back then, being openly religious meant you ran the risk of becoming socially excluded but my grandmother had a successful career all the same.

It was my grandmother who insisted on me being baptised in the Catholic Church, making a dramatic promise to commit suicide if otherwise. My father was baptised much later when he was forty but at the time of my baptism he was

a convinced atheist. Being Russian, he believed that the natural choice would be to christen me in the Orthodox Church, but what could my father do against his uncompromising mother-in-law's threats!

Later, I occasionally attended a Catholic church with my grandmother, prayed at home and grew up as a devout child. In the early 2000s, Latvia, along with other post USSR countries, was invaded by various sects such as Jehovah's Witnesses and Pentecostals. I remember how my mother's friend took me and her daughter, who was my age, to some 'Good News Church' headed by Rick Renner. I was twelve years old, and I was quite shocked when I witnessed the preacher shouting out something from the stage; people seemed to be falling into a trance and 'speaking in tongues'. Luckily, children were not participating much (there were separate group meetings organised for children where the children mostly studied the Bible). My parents were trying to prevent me from going there, although they realised that I could only be persuaded through logical argument and not kept away by outright ban. Eventually, my mother managed to persuade me and, after a couple of months, I stopped attending the meetings.



*Elena Kuzina*

During my teenage years, there was also a period of interest in the so-called occult sciences, such as the Tarot cards and Spiritism. Even the thought of it gives me shivers now. Then, I read the Russian translation of the Quran and hadiths, and even familiarised myself with the 'Bhagavad Gita'.

When there were big Christian celebrations such as Christmas and Easter I would attend festive services in the Orthodox Church with my family. I don't exactly understand what made my completely un-churched father and non-practising Catholic mother (one of those who tend to say that 'God is within us') to go to church. Sometimes I would go to an Orthodox church by myself, just to light a candle and pray before the icons. The feelings I experienced were so strong that each time I began crying spontaneously, although after going to church I always felt that my heart was lighter and that I had got rid of some heavy burden.

Then I moved to England. In a small town in East Anglia I attended the Paschal service in the Catholic church, but somehow found myself leaving the service with an empty 'everyday' feeling. I noticed how different the priests were. In the eyes of Orthodox priests, there was something that was absent in the eyes of the Catholic ones their eyes were shining with some kind of spiritual inspiration.

At that moment, I realised that I was very much attracted to Orthodoxy. I began reading religious books and listening to the online lectures of Fr Tikhon Shevkunov and Deacon Andrey Kuraev, who impressed and influenced me a lot.

The only thing that stopped me from immediate conversion was the question faced by many: 'how can you betray the faith of your ancestors?' It is hard to describe the extent of my surprise when I went to Riga and told my grandmother I wished to convert: instead of the usual 'over my dead body', she said 'you know, actually for a long time I myself have been going only to the Orthodox church to pray and light a candle'. A couple of months later I visited my cousin in Italy, from whom I heard an even more curious detail about my family: it turned out that my paternal great-grandfather was an Orthodox priest in Altai, Siberia, where together with his wife he taught children from poor families in the parish school. Later, on different occasions, two different priests told me that it was more than likely that this very ancestor was praying hard for me and asking the Lord to help me to find the right path.

For a long time I kept wandering around before I found the courage to approach a priest and declare my wish to become Orthodox. While in Riga, I even went to the church with my grandmother with the intention of talking to a priest, and yet again I was not brave enough to approach him. The priest seemed very busy, and I worried I would be distracting him with my question. Feeling shy and somehow upset with myself I returned home. Two years passed, and when I was living in London I opened my heart to my Azerbaijani friend, who supported me and accompanied me to the church. Later on he was even present during my Chrismation. This is how a Muslim man supported my beliefs and helped me find the courage I lacked to make the most important decision of my life.

When I came to the Cathedral of the Dormition in London, walking in I saw a priest conversing with some young man in a friendly manner, sitting with him on a bench. 'How fortunate!' I thought, 'this is the right moment for me to approach the priest'. And so it happened. 'Wait!' – seriously exclaimed Batiushka, after I sheepishly said something about my soul being attracted to Orthodoxy. After a couple of minutes, Father Joseph was sitting next to me, talking in a very sincere, warm, and fatherly manner, even sharing his own story of conversion with me.

On April 3rd, 2015, not long before Pascha, I became an Orthodox through Chrismation. Never before in my life had I been so sure about my decision. My spiritual path was long, but with God's help I managed to find the right path.

*By Elena Kuzina*

### *For Reflection*

***Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools. (Ecclesiastes, 7:9, KJV)***

## The Russian Church in London

### THE HISTORY OF THE RUSSIAN CHURCH IN LONDON

#### Part 6

Following Fr Yakov's death in 1840, Fr Evgeny Popov (Eugene Popoff), Master of Theology from St Petersburg Theological Academy, was transferred from Copenhagen to London. A sociable and hard-working man, he soon became the soul of London's small Russian colony. During the Crimean War and for a number of years after it ended, Fr Evgeny frequently travelled to British ports, where hundreds of Russian prisoners of war were held. Besides serving them as a priest, he often took up their cases with the authorities. When a cholera epidemic was raging in Portugal he went to Lisbon, leaving his priest son in London, and spent several months ministering to and comforting Orthodox believers there.

Archpriest Evgeny made many friends among the British. He was the main source of advice on Orthodox matters to John Mason Neale, an Anglican priest who for many years worked on a multi-volume 'History of the Eastern Church'. Fr Evgeny published articles and commentaries in Russian ecclesiastical magazines; one of the subjects was the possibility of a union with the Anglicans (he didn't believe it could happen). For the first time Russian readers were presented with a picture of religious life in Britain through the eyes of a well-disposed Orthodox observer. Some of his reports survive (among them a proposal on the improvement of religious and political conditions in the Patriarchate of Constantinople, then suffering oppression at the hands of the Ottoman government).



Archpriest Evgeny Popov, Rector of the Russian Embassy Church (1842 - 1875)

In the mid-1860s Fr Evgeny began repairs of the church structure, but eventually decided to replace it altogether. The new Russian chapel had a dome and wall paintings; a member of the Russian Academy of Arts from St Petersburg was brought to London to paint the iconostasis. A great deal of help in meeting the building and furnishing costs was given by the daughter of Tsar Alexander II, Grand Duchess Maria Alexandrovna, who was living in London with her husband the Duke of Edinburgh. The Russian chapel on Welbeck Street is now a listed building. It is no longer used for its original purpose, however; today it is a store for homeopathic remedies.

In 1875, Archpriest Evgeny Popov suddenly passed away while on a visit to St Petersburg. His son Vasily (Basil Popoff), also a graduate of St Petersburg

Theological Academy, was appointed Rector but died from epilepsy only two years later. Fr Evgeny Smirnov (Eugene Smirnov), was summoned from Brussels to conduct the funeral and became the new Rector of the London church, serving there for over forty-five years until his death in 1923.

Fr Evgeny (no relation to Fr Yakov Smirnov) was a graduate of Petersburg Theological Academy and had spent several years in New York, serving as a reader at the Russian church.

Like Fr Evgeny Popov, Fr Evgeny Smirnov was a prolific writer on church matters. He published a number of books in Russian as well as English (the latter include the Office for Reception into the Orthodox Church and the first history of the Russian Orthodox missions). Many of his articles on Christian life in the West and the attempts at church reunion were published in Russian church periodicals. The list of Fr Evgeny's correspondents is extensive: the church archives hold correspondence with St Tikhon, future Patriarch of Moscow (then Archbishop of Yaroslavl), Holy Equal-to-the-Apostles Nicholas, Archbishop of Japan, and the Over-Procurator of the Holy Synod, Pobedonostsev.

By Mikhail Sarni



Russian Embassy Chapel, Welbeck Street in 1865 and nowadays (architect James Thomson)

## Cathedral Newsletter 30 years ago

No. 188, July 1986

### RUSSIAN RELIGIOUS BROADCASTS

In the evening of July 1st, our church choir gathered, as if for a weekly practice, but on this occasion they were going to record for the BBC a number of liturgical items to be used in the religious broadcasts to Russia, which are run by Fr. Serge Hackel.

The programme included the Feasts of the Transfiguration and the Dormition, and also troparia for the following saints: St. Job of Pochaev, St. Tikhon of Zadonsk, St. Philip of Moscow, and interestingly (in Russian!) the Troparion and Kondak for the Saints of Britain and Ireland.

It is rewarding to realise that from within our bi-lingual parish, liturgical prayer can be broadcast to Russia in their language for the edification of the faithful!

### A VISIT TO THE DANILOV MONASTERY IN MOSCOW

After visiting the Danilov Monastery, one is left with the impression that the thrust of its energies goes into extensive building, to a faith in the historical importance of this newly-acquired spiritual house, standing as it does in one of the central districts of the country's capital. And further: an eager expectation of the Millennium of the advent of Christianity in Russia which the Church there prepares to celebrate in 1988. The Danilov Monastery, when fully restored, is destined to serve the newly established spiritual and administrative Centre which will be housed within its walls.

The Abbot, Archimandrite Eulogius, kindly gave us an hour of his time and told us about the current work and of the general importance of his monastery: "It is three years now that we have been living here. It is exactly three years now that, in May 1983, the government took the decision to return this Compound to the Church. At the end of May that same year we took possession."



*The Danilov Monastery.  
Between 1983 and 1985*

"Fifteen of us are living here now, but our quota is sixty. When the so-called 'hospital' building is restored, we will be able to increase our numbers and house a bigger community."

"The monastery walls and towers have been repaired, and also some of the churches: The Trinity Cathedral, the Church of the Seven Ecumenical Councils and the Church Above the Gates with its belfry."

"We have also restored two large buildings:

the four-storied former community block, where the Department of Foreign Relations of the Church is now. And there is the house of the Abbot. A third building was finished a year ago by the walls, the lesser community block, where the monks live."

Last year they started building the official residence of the Patriarch and the Holy Synod. "God willing, we shall have here, ready for the Millennium, a large and magnificent building representing the Patriarchal Church, where some of the festivities will take place."

"Two churches have now been rededicated: that of the Protecting Veil (on the ground floor of the Church of the Seven Ecumenical Councils) and the Trinity Cathedral, the largest and most magnificent of them all. This year we celebrated Easter in it. It was a double celebration: there came, apart from the community,

also the workers, all those who labour for us and who wanted to be here at the Easter celebration. I could see gathering in that night a wave of bricklayers, carpenters, engravers. They stood the entire night, candles in hand. Indeed it was because they had laboured for all but two long years in that cathedral, in its every little corner, Easter turned out to be their greatest present."

The Church of the Resurrection, which stands in the monastery's so-called 'protection zone' outside the walls, will also be restored; this church was transferred to the Patriarchate together with the Monastery. In May this year, the first stone was dedicated in that area - with a moleben and holy water - for the building of a large hostel which will have 200 rooms for guests and visitors of the Church.

The whole surface of the Danilov Monastery, both within and outside the walls, covers six hectares, which is nearly fifteen acres.

*- Do you allow the believing public to come and pray in the churches?*

"Of course they come. There are the old residents who remember Danilov from the old time, before the dissolution in 1927. They knew it then and remember, but they are now in their eighties."

*- The churches are therefore open to people from the town?*

"Yes, at convenient times. For instance, during the day, during working hours, we close the monastery because of the heavy equipment around, the excavators, the workers. But on Sundays and other non-working days, we of course offer them the opportunity to come and worship."

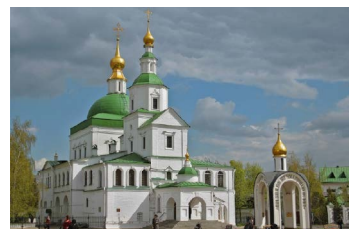
"The number of experts and other workers employed on our Territory is around 250. In the summer season we increase this number; because winter, you know, lasts for all of six months every year, that is why we are in a hurry while it is warm."

Having considered several options, the Church decided to petition the government for Danilov specifically:

«Here everything was found so convenient, because there is ample scope for a building programme. Other monasteries, like the Donskoy, were not convenient in this way: we could not have built a residence or a hostel there.



*Interior of the Church of the  
Protecting Veil at the Danilov  
Monastery 1986  
(source - oldmos.ru)*



*The Danilov Monastery at  
present time (source - oldmos.ru)*



Church of the Seven  
Ecumenical Councils,  
approximately 1882  
(source - oldmos.ru)

Moreover, the Church fits well in this area: this is the oldest monastery in Moscow, its first! It is here that the old foundation stone was laid for the future of the nation, that of Moscovy. This monastery is a mother house for other monasteries.”

- *What reaction did you find coming from the surrounding town people?*

“Very positive, very helpful. Help comes in various ways. Not only personal contributions of money, but also through offers of labour. They come on Saturdays, Sundays, on non-working days, even during their holidays and offer their help. And they work with genuine enthusiasm. This is temporary assistance, but a very significant one.”

- *Did the appearance of the monastery find any echo in the press?*

“There was a long article in the Literaturnaya Gazeta, in other papers and journals also. The radio made similar announcements, they even invited volunteers to come and work here. This became tangible. Young students came at the time when we were uncovering the so-called ‘cultural layer’; this was a labour-consuming task because of archaeological considerations, and what was needed was - hands, hands and more hands: no more buckets or excavators; they had to use shovels and sieves in order not to miss anything of our historical heritage.”

“This archaeological work which we have carried out showed the historical importance of the location. More than a thousand such relics were collected belonging to various epochs beginning with the 11C-12C. This is the pre-Mongol cultural layer. There was pottery, objects of everyday life, which show that Danilov Monastery was built on an ancient, if not the first, inhabited location in Moscow! At that time Moscow, perhaps, was looking for its centre ...”

- *Can Moscow today find its hidden heart, its genuine spiritual centre?*

“They keep asking us today: why the Danilov? And we try to explain: because our sources prove to belong to the Danilov Monastery here. We have taken our option on the Danilov, we have undertaken a building programme, we are creating a centre. You see how history repeats itself!...”

At the end of this interview, Fr Eulogius cried out with faith: “Thousands of hands are stretched towards Danilov. The entire Russian Church is building it. The whole Church is here!”

By Fr. Michael & Mariamna Fortounatto

## Following the Pilgrims' Path

### PILGRIMAGE TO SAINT WALSTAN OF BAWBURGH

The group of pilgrims set out to Norwich early in the morning on the day of the 1000th anniversary of the departure of Saint Walstan from this earthly life. Upon our arrival in Norwich we travelled to Taverham, on the outskirts of Norwich, where St Walstan worked as a farm labourer. In the ancient church of Saint Edmund, King and Martyr, in Taverham we found a stone cross dating from approximately 980 AD. The local parish priest told us that St Walstan found this cross upon his arrival in Taverham. We were blessed to touch and venerate the ancient cross that was witness to the prayers of St Walstan - amazing grace!

Part of the church where St Walstan worshipped still remains, namely, a very tall, round tower, a unique feature of the churches of the period around 1000 AD: its stones heard the prayers of St Walstan! We went around the church in a procession, chanting the Paschal Troparion, stopping at the four stations to read the Gospel and sprinkle holy water. Incense was also used, and candles and icons were carried in the procession. The parish priest and the churchwardens were watching us and were very impressed. They invited us to come into the church to have a conversation about St Walstan and our Orthodox rites of veneration of the saints of God.



It turned out that, on that very day, a lady called Susan had opened her wonderful garden to visitors because of the celebration of Her Majesty's birthday, and we were invited to enter the green and lush garden to see the well that sprang up after St Walstan prayed before his last Holy Communion. The water is still there, though, according to Susan, it is no longer safe to drink. We asked her to fill our bottles with that Holy Water. Also, the moss on the ground around the well is regarded as healing moss. In times past people put this moss on wounds and painful places, and received healing.

From Taverham we made our way to Bawburgh, the birthplace of St Walstan. Very clear and detailed instructions are available on the internet describing the route used to take the body of St Walstan from Taverham to the church in Bawburgh where his holy relics were laid to rest. The procession was led by two white oxen drawing the cart carrying the body of St Walstan, with people following it. We had planned to walk along the same route, singing hymns



and prayers. It would have taken us a couple of hours to walk the three-and-a-half to four miles; however, our friends from the church of St Edmund insisted that they wanted to drive us to the church in Bawburgh, St Mary & St Walstan. We accepted their invitation, which meant that we could spend more time in the church praying to St Walstan. It was wonderful that we were able to find the canon to



*St Edmund's Church in Taverham*

St Walstan on the website [orthodoxengland.org](http://orthodoxengland.org). Two more wells sprang up while the burial procession with the body of St Walstan was moving towards Bawburgh, and we visited these, too, but unfortunately both of them are now derelict. However, one more well, just a few minutes' walk from the church of St Mary & St Walstan, still has water in it. Therefore, two of our lady pilgrims decided to bless the waters by immersing a huge cross on a rope into the well, while we all sang the troparion of the Cross and other prayers used at the blessing of the waters. We were truly blessed by St Walstan that day and all of us felt joy in our hearts: the countryside around Taverham and Bawburgh is very beautiful and lush, and grace is present in these places, which we would love to visit again!

**Holy Saint of God, Walstan, pray to the Lord for us!**

*By Kristina Chernova*



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