



Cathedral Newsletter

August 2016

The Transfiguration of our Lord and God and Saviour Jesus Christ

6 / 19 August



Troparion

Thou wast transfigured upon the mountain, Christ our God, showing Thy glory to Thy disciples as far as they were able to behold it. At the prayers of the Mother of God, let Thine everlasting Light shine forth also for us sinners, O Giver of Light, glory to Thee!

Kontakion

Thou wast transfigured upon the mountain, and Thy disciples beheld Thy glory, O Christ our God, as far as they were able so to do: that when they saw Thee crucified, they might know that Thy suffering was voluntary, and might proclaim unto the world, that Thou art truly the Brightness of the Father!

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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 Lectionary. 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



PILGRIMAGE TO THE WELL OF ST MARGARET AT BINSEY

On Sunday 17th July, members of Oxford's Orthodox parishes made a pilgrimage to the well of St Margaret at Binsey, a village near Oxford. Many of the pilgrims walked in procession to the well, starting from the Orthodox Church of the Holy Trinity and the Annunciation on Canterbury Road, North Oxford, carrying icons of St Margaret (the Great Martyr Marina of Antioch), St Frideswide of Oxford and All Saints of Britain singing hymns in honour of the saints as they walked. At the well, the blessing of the waters was performed by Fr Seraphim Vantinnen-Newton (Parish of the Annunciation - Constantinople Patriarchate) and Fr Stephen Platt (Parish of St Nicholas - Moscow Patriarchate). Praying with them was Fr Gavriil Marin (Parish of St John Cassian - Romanian Patriarchate).

MOLEBEN TO THE SAINTS OF BRITAIN



On the Sunday of All Saints of Britain and Ireland, June 10th, about 30 Orthodox believers venerated the large collection of relics of the early saints of these islands kept at the Oxford Oratory, by kind permission of the Oratorian Fathers. A moleben to the British and Irish saints was concelebrated by Frs Stephen Platt and Tikhon Vasiliev.



PILGRIMAGE TO CROAGH PATRICK

With the blessing of Archpriest Mikhail Nasonov, Dean of the diocesan district of Ireland of the Diocese of Sourozh, on Sunday July 17th, the feast day of

the Venerable Andrei Rublev and the Holy Royal Martyrs, Priest Nikolay Evseev led the annual pilgrimage to Croagh Patrick. The ascent started at 8am. Divine Liturgy was celebrated at 10am in the Catholic Chapel on the mountain's summit.



**PATRONAL FEAST CELEBRATED
AT THE ORTHODOX PARISH OF
ST ALBAN IN LUTON**



The Parish of St Alban in Luton kept its Patronal Feast on Sunday 3rd July, two days before the day of remembrance of St Alban, the Protomartyr of Britain. Aidan Pyle, the Churchwarden, stressed the importance of the patronal celebrations: 'In 2013 and with the blessing of Archbishop Elisey of Sourozh, St Alban was chosen as the Patron Saint of our Luton Parish. St Alban's witness, as a great martyr for the Faith, immediately connects us with the British Isle's ancient Orthodox Christian past and our present day Orthodox Christian witness for Christ. As a young parish we are encouraged dur-

ing our Patronal Feast by the faithfulness of St Alban and while seeking his prayers for us, he is reminding us of our oneness in Christ with all the Saints.'

This year, the parish celebrates its second anniversary. The Rector, Fr Raphael Armour, served a Divine Liturgy where both the youngest and the eldest members of the parish were present. The icon of St Alban, Patron Saint of the parish, was placed in the middle of the church and decorated with red roses. In his sermon, Fr. Raphael congratulated the parishioners on their Patronal Feast and reminded them that the Orthodox Faith in Britain has a long and renowned history.

After the service, the parishioners shared a festive meal and had a group photo taken. The Parish of St Alban in Luton is a young one, founded only two years ago. However, it already has regular services - Divine Liturgy is served on the third Sunday of the month.



Currently, the faithful worship at St Thomas R.C. Church, Manor Road, Caddington in Luton. More information can be found on the website: www.roccl.org.uk.

By Tatiana Salmon

Cathedral News

ETERNAL REMEMBRANCE

On July 9th we sadly learnt that Galina (Meshkova) Tugarinova had passed away. She was one of the oldest and most active parishioners of the Cathedral, a good friend to many who will be sadly missed by all. We continue praying for her departed soul with fond memories of her participation in the life of the church community. The funeral service was celebrated on July 23rd by Archbishop Elisey of Sourozh and members of the Cathedral clergy.



We also learnt with sadness of the recent death of Edwin (Eddie) Roberson. Eddie served the Church faithfully and conscientiously for many years as a Trustee and the Treasurer of both the Cathedral and the diocese. We wish his family and friends the consolation of Christ in their loss.

Notes on the Church calendar for August

DORMITION OF THE THEOTOKOS

15/28 August

The feast of the Dormition or Falling-asleep of the Theotokos (Mother of God) is celebrated on the fifteenth of August, preceded by a two-week fast. This feast, which is also sometimes called the Assumption, commemorates the death,

resurrection and glorification of Christ's mother. It proclaims that Mary has been "assumed" by God into the heavenly kingdom of Christ in the fullness of her spiritual and bodily existence.

As with the nativity of the Virgin and the feast of her entrance to the Temple, there are no biblical or historical sources for this feast. The Tradition of the Church is that Mary died as all people die, not "voluntarily" as her Son, but by the necessity of her mortal human nature which is indivisibly bound up with the corruption of this world.



Icon of the Dormition of the Theotokos

The Orthodox Church teaches that Mary is without personal sins. In the Gospel of the feast, however, in the liturgical services and in the Dormition icon, the Church proclaims as well that Mary truly needed to be saved by Christ as all human persons are saved from the trials, sufferings and death of this world; and that having truly died, she was raised up by her Son as the

Mother of Life and participates already in the eternal life of paradise which is prepared and promised to all who "*hear the word of God and keep it*" (Lk 11.27–28).

In giving birth, you preserved your virginity. In falling asleep you did not forsake the world, O Theotokos. You were translated to life, O Mother of Life, and by your prayers, you deliver our souls from death (Troparion).

Neither the tomb, nor death, could hold the Theotokos, who is constant in prayer and our firm hope in her intercessions. For being the Mother of Life, she was translated to life, by the One who dwelt in her virginal womb (Kontakion).

The services of the feast repeat the main theme, that the Mother of Life has "passed over into the heavenly joy, into the divine gladness and unending delight" of the Kingdom of her Son (Vesperral hymn). The Old Testament readings, as well as the gospel readings for the Vigil and the Divine Liturgy, are exactly the same as those for the feast of the Virgin's nativity and her entrance into the Temple. Thus, at the Vigil we again hear Mary say: "*My soul magnifies the Lord and my Spirit rejoices in God my Saviour*" (Lk 1.47). At the Divine Liturgy we hear the letter to the Philippians where Saint Paul speaks of the self-emptying of Christ who condescends to human servitude and ignoble death in order to be "*highly exalted by God his Father*" (Phil 2.5–11). And once again we hear in the Gospel that Mary's blessedness belongs to all who "*hear the word of God and keep it*" (Lk 11.27–28).

Thus, the feast of the Dormition of the Theotokos is the celebration of the fact

that all men are “highly exalted” in the blessedness of the victorious Christ, and that this high exaltation has already been accomplished in Mary the Theotokos. The feast of the Dormition is the sign, the guarantee, and the celebration that Mary’s fate is the destiny of all those of “low estate” whose souls magnify the Lord, whose spirits rejoice in God the Saviour, whose lives are totally dedicated to hearing and keeping the Word of God which is given to men in Mary’s child, the Saviour and Redeemer of the world.

Finally it must be stressed that, in all of the feasts of the Virgin Mother of God in the Church, the Orthodox Christians celebrate facts of their own lives in Christ and the Holy Spirit. What happens to Mary happens to all who imitate her holy life of humility, obedience, and love. With her all people will be “blessed” to be “more honourable than the cherubim and beyond compare more glorious than the seraphim” if they follow her example. All will have Christ born in them by the Holy Spirit. All will become temples of the living God. All will share in the eternal life of His Kingdom who live the life that Mary lived.

In this sense everything that is praised and glorified in Mary is a sign of what is offered to all persons in the life of the Church. It is for this reason that Mary, with the divine child Jesus within her, is called in the Orthodox Tradition the Image of the Church. For the assembly of the saved is those in whom Christ dwells.

It is the custom in some churches to bless flowers on the feast of the Dormition of the Holy Theotokos.

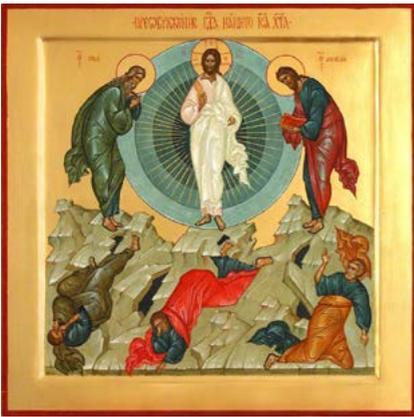
Source: <https://oca.org/orthodoxy/the-orthodox-faith/worship/the-church-year/dormition-of-the-theotokos>

TRANSFIGURATION OF OUR LORD

6/19 August

The transfiguration of Christ is one of the central events recorded in the gospels. Immediately after the Lord was recognized by His apostles as “*the Christ [Messiah], the Son of the Living God,*” He told them that “*He must go up to Jerusalem and suffer many things . . . and be killed and on the third day be raised*” (Mt 16). The announcement of Christ’s approaching passion and death was met with indignation by the disciples. And then, after rebuking them, the Lord took Peter, James, and John “up to a high mountain”—by tradition Mount Tabor—and was “transfigured before them.”

. . . and His face shone like the sun, and His garments became white as snow and behold, there appeared to them Moses and Elijah, talking with Him. And Peter said to Jesus, “Lord, it is well that we are here; if you wish I will make three booths here, one for You and one for Moses and one for Elijah.” He was still speaking when lo, a bright cloud overshadowed



Icon of the Transfiguration of Christ

them, and a voice from the cloud said, “This is My Beloved Son, with Whom I am well pleased; listen to Him.” When the disciples heard this, they fell on their faces with awe. But Jesus came and touched them, saying, “Rise, and have no fear.” And when they lifted up their eyes, they saw no one but Jesus only. And as they were coming down the mountain, Jesus commanded them, “Tell no one the vision, until the Son of Man is raised from the dead” (Mt 17.1–92, see also Mk 9.1–9; Lk 9.28–36; 2 Pet 1.16–18).

The Jewish Festival of Booths was a feast of the dwelling of God with men, and the transfiguration of Christ reveals how this

dwelling takes place in and through the Messiah, the Son of God in human flesh. There is little doubt that Christ’s transfiguration took place at the time of the Festival of Booths, and that the celebration of the event in the Christian Church became the New Testamental fulfillment of the Old Testamental feast in a way similar to the feasts of Passover and Pentecost.

In the Transfiguration, the apostles see the glory of the Kingdom of God present in majesty in the person of Christ; they see that “in Him, indeed, all the fullness of God was pleased to dwell,” that “in Him the whole fullness of deity dwells bodily” (Col 1.19, 2.9). They see this before the crucifixion so that in the resurrection they might know Who it is Who has suffered for them, and what it is that this one, Who is God, has prepared for those who love Him. This is what the Church celebrates in the feast of the Transfiguration.

Thou wast transfigured on the mount. O Christ God, revealing Thy glory to Thy disciples as they could bear it. Let Thine everlasting light shine upon us sinners. Through the prayers of the Theotokos, O Giver of Light, glory to Thee (Troparion).

On the mountain wast Thou transfigured, O Christ God, and Thy disciples beheld Thy glory as far as they could see it; so that when they would behold Thee crucified, they would understand that Thy suffering was voluntary, and would proclaim to the world that Thou art truly the Radiance of the Father (Kontakion).

Besides the fundamental meaning which the event of the Transfiguration has in the context of the life and mission of Christ, and in addition to the theme of the glory of God which is revealed in all of its divine splendour in the face of the Saviour, the presence of Moses and Elijah is also of great significance for the understanding and celebration of the feast. Many of the hymns refer to these two leading figures of the Old Covenant as do the three scripture readings of Vespers

which tell of the manifestation of the glory of God to these holy men of old (Ex 24.12–18; 33.11–34.8; 1 Kg 19.3–16).

Moses and Elijah, according to the liturgical verses, are not only the greatest figures of the Old Testament who now come to worship the Son of God in glory, they also are not merely two of the holy men to whom God has revealed himself in the prefigurative theophanies of the Old Covenant of Israel. These two figures actually stand for the Old Testament itself: *Moses for the Law and Elijah for the Prophets. And Christ is the fulfilment of the Law and the Prophets (Mt 5.17).*

They also stand for the living and dead, for Moses died and his burial place is known, while Elijah was taken alive into heaven in order to appear again to announce the time of God's salvation in Christ the Messiah.

Thus, in appearing with Jesus on the mount of Transfiguration, Moses and Elijah show that the Messiah Saviour is here, and that He is the Son of God to Whom the Father Himself bears witness, the Lord of all creation, of the Old and New Testaments, of the living and the dead. The Transfiguration of Christ in itself is the fulfilment of all of the theophanies and manifestations of God, a fulfilment made perfect and complete in the person of Christ. The Transfiguration of Christ reveals to us our ultimate destiny as Christians, the ultimate destiny of all men and all creation to be transformed and glorified by the majestic splendor of God Himself.

There is little doubt that the feast of the Transfiguration of Christ belonged first to the pre-Easter season of the Church. It was perhaps celebrated on one of the Sundays of Lent, for besides certain historical evidence and the fact that today St Gregory Palamas, the great teacher of the Transfiguration of Christ, is commemorated during Lent, the event itself is one which is definitely connected with the approaching death and resurrection of the Saviour.

. . . for when they would behold Thee crucified, they would understand that Thy suffering was voluntary (Kontakion).

The feast of the Transfiguration is presently celebrated on the sixth of August, probably for some historical reason. The summer celebration of the feast, however, has lent itself very well to the theme of transfiguration. The blessing of grapes, as well as other fruits and vegetables on this day is the most beautiful and adequate sign of the final transfiguration of all things in Christ. It signifies the ultimate flowering and fruitfulness of all creation in the paradise of God's unending Kingdom of Life where all will be transformed by the glory of the Lord.

Source: <https://oca.org/orthodoxy/the-orthodox-faith/worship/the-church-year/transfiguration>

Legacy of Metropolitan Anthony of Sourozh

TRANSFIGURATION

19 August 1990

In the Name of the Father, the Son and the Holy Ghost.

There are blessed or tragic moments when we can see a person revealed to us in a light, with a depth, with an awesome beauty which we have never suspected before.

It happens when our eyes are open, at a moment of purity of heart; because it is not only God Himself Whom the pure in heart will see; it is also the divine image, the light shining in the darkness of a human soul, of the human life that we can see at moments when our heart becomes still, becomes transparent, becomes pure. But there are also other moments when we can see a person whom we thought we have always known, in a light that is a revelation. It happens when someone is aglow with joy, with love, with a sense of worship and adoration. It happens also when a person is at the deepest point, the crucifying point of suffering, but when the suffering remains pure, when no hatred, no resentment, no bitterness, no evil is mixed to it, when pure suffering shines out, as it shone invisibly to many from the crucified Christ.



*Metropolitan Anthony
of Sourozh*

This can help us to understand what the Apostles saw when they were on the Mount of Transfiguration. They saw Christ in glory at a moment when His total surrender to the will of the Father, His final and ultimate acceptance of His own human destiny, became revealed to them. Moses and Elijah, we are told, stood by Him; the one representing the Law and the other one representing the Prophets: both have proclaimed the time when salvation would come, when the Man of suffering would take upon Himself all the burdens of the world, when the Lamb of God slain before all ages would take upon Himself all the tragedy of this world. It was a moment when in His humanity Christ, in humble and triumphant surrender, gave Himself ultimately to the Cross.

Last week we heard Him say that the Son of God will be delivered into the hands of men, and they will crucify Him, but on the third day He will rise. At that moment it became imminent, it was a decisive point, and He shone with the glory of the perfect, sacrificial, crucified love of the Holy Trinity, and the responsive

love of Jesus the Man, as Saint Paul calls Him. The Apostles saw the shining, they saw the divine light streaming through the transparent flesh of Christ, falling on all the things around Him, touching rock and plant, and calling out of them a response of light. They alone did not understand, because in all the created world man alone has sinned and is blind. And yet, they were shown the mystery, and yet, they entered into that cloud which is the divine glory, that filled them with awe, with fear, but at the same time with such exulting joy and wonder!

Moses had entered that cloud and was allowed to speak to God as a friend speaks to a friend; he was allowed to see God passing by him, still without a name, still without a face, and now, they saw the face of God in the Incarnation. They saw His face and they saw His glory shining out of tragedy. What they perceived was the glory, what they perceived was the wonder of being there, in the glory of God, in the presence of Christ revealed to them in glory. They wanted to stay there forever, as we do at moments when something fills us with adoration, with worship, with awe, with unutterable joy, but Christ had told them that the time has come to go down into the valley, to leave the Mount of Transfiguration because this was the beginning of the way of the Cross, and He had to be merged into all that was tragic in human life. He brought them down into the valley to be confronted with the agony of the father whose child could not be cured, with the inability of the disciples to do anything for this child, with the expectation of the people who now could turn to no one but Him — that is where He brought them.

We are told that He had chosen these three disciples because together they held the three great virtues that make us capable of sharing with God the mystery of His incarnation, of His divinity, of His crucifixion, to face His descent into hell after His death and to receive the news of His resurrection: the faith of Peter, the love of John, the righteousness of James.

There are moments when we also see something which is beyond us, and how much we wish we could stay, stay forever in this blissful condition; and it is not only because we are incapable of it that we are not allowed to stay in it, but because the Lord says, ‘You are now on the Mount of Transfiguration, you have seen Christ ready to be crucified for the life of the world — go now together with Him, go now in His name, go now, and bring people to Him that they may live!’

This is our vocation. May God give us faith, and the purity of heart that allows us to see God in every brother and sister of ours! Didn’t one of the Desert Fathers say, ‘He who has seen his brother has seen God’? Let us serve one another with love sacrificial, with the exulting joy of giving our lives to one another as Christ gave His life for us.

Amen.

British and Irish Saints

SAINT OSWALD, KING OF NORTHUMBRIA AND MARTYR

Commemorated: 5/18 August

St Oswald (604-642) is venerated as one of greatest national heroes of England, as a patriot who loved his people and kingdom, who led a holy life and became a martyr. The saint was born in the kingdom of Deira in northern England. His father became King of Bernicia, another kingdom in the north. Oswald was destined to unite these two kingdoms into one kingdom - Northumbria.



*Sgraffito image of
St Oswald in
the Cathedral*

His father was killed in 616 and young Oswald went into exile in Scotland, where he had links with the monastery on Iona, founded by St Columba. Oswald was baptised there. In 633 the Welsh king Cadwalon in alliance with the pagan King Penda of Mercia killed Oswald's uncle, the saintly King Edwin of Deira, who was the first ruler to introduce Christianity into northern England.

After that Oswald decided to return to his native land to drive the pagans away and restore Christianity among his fellow-countrymen. Before the battle, which took place at Heavenfield near Hadrian's Wall, Oswald erected a large wooden cross and prayed before it on his knees. At that time St Columba (who had reposed over 30 years before) appeared to him in a vision and predicted victory.

The following day Oswald's army defeated the larger army of pagans so that Penda left the battlefield alone. It was a triumph for the king and the people who were freed from tyrants. It was decided to leave the cross where it stood and many miraculous healings occurred there. There were almost no missionaries in the kingdom at that time. Oswald asked the brethren of Iona to send him a missionary to help christianize the region. It was decided to send a monk called Aidan, whom Oswald came to love

for his kindness, humble life and asceticism. Oswald gave Aidan an island called Lindisfarne near the Northumbrian coast, where St Aidan built a monastery and arranged life on the pattern of the Celtic communities. Aidan became Abbot and Bishop of Lindisfarne and it became a great monastic and missionary centre. Aidan travelled throughout the kingdom, walking from one settlement to another, bringing the local inhabitants the Good News. Oswald, who knew Irish well, was for some time Aidan's personal interpreter, as Aidan did not speak the Northumbrian dialect well. Evangelization was very fruitful, more and more Northumbrians came to live in Christ and were baptised. Oswald grew in goodness and humility, he was generous in all his deeds, founding many monasteries and churches all over Northumbria.



*St Oswald's Church at Heavenfield
(photo by Mike Quinn)*

Once Oswald and Aidan were sitting at the table on Easter Day. Servants brought the king the royal meal on a large, silver dish. One servant informed him that a great multitude of beggars had gathered in the streets, waiting for alms. The king ordered all the food to be given to the beggars as well as to break the dish into pieces and give them to the needy. Aidan took Oswald by his right arm and exclaimed: "May this arm be incorrupt forever". And this prophecy was fulfilled.

Oswald became the most powerful ruler in England at the time. Not only Angles, but also Britons, Picts and Scots were under his dominion. Oswald gathered the lands for the glory of God, wishing to bring as many people to Christ as possible.

In York Oswald completed the building of the Minster Church. His activities spread to Lindsey in Lincolnshire. The king maintained friendly relations with other kingdoms. He was godfather to King Cynegils of Wessex (who was baptised by St Birinus) and married Cynegils' daughter Cyneburgh. Oswald combined ruling the kingdom with ascetic life: he often prayed alone in the church from early morning for many hours with his arms outstretched and received from the Lord the gift of unceasing prayer. Oswald was the God-fearing and glorious king of Northumbria for eight years. He praised the Lord and strove to do only His will.

At the age of thirty-eight, Oswald was martyred. King Penda declared war on him, and the two armies fought at the battle of Maserfield (now Oswestry in Shropshire). The Christian army lost the battle. Oswald kept praying for his soldiers' souls and until his last breath called upon the Name of Jesus. Penda cut off the saint's head and right arm and hung them on a pole as trophies. Oswald's tame raven placed the king's arm on the tree and it became evergreen, and when it dropped on the ground, a well gushed up.

The saint's successor, King Oswiu, translated his relics to Lindisfarne, and his right arm was translated to Bamburgh. Later Oswald's niece, St Ostrith, had his relics translated to Bardney. Oswald's veneration began immediately after his death. There were many cases of miracles from the relics, from the cross of St Oswald and even from the earth on which he was slain. A sick horse was healed on the spot where the king fell in battle, and a paralysed girl was restored there. Pilgrims flocked to Oswald's relics, asked for his intercession and all received aid.



*St Oswald's Priory
ruins in Gloucester
(photo by Philip Halling)*

In 909 most of Oswald's relics were translated to Gloucester. The Priory of St Oswald was founded in Gloucester and it existed till the Reformation. A part of this tenth-century priory has survived to this day (along with its magnificent eleventh-century Cathedral). St Oswald's head was translated to Durham Cathedral and it is believed to be there to this day. Later an arm of the saint was translated to Peterborough Abbey (now Peterborough Cathedral) where the chapel in which the relic was held has survived. Some relics were kept in Ely and even abroad—in Ireland and many European monasteries, especially in Germany.

Oswald was considered to be not only one of the greatest saints in England, but also one of the most famous saints of all Europe. Over seventy ancient churches are dedicated to him in England, including the churches at Heavenfield near Hexham and in Oswestry. Some place-names, like Oswaldtwistle in Lancashire and Kirkoswald in Cumbria, preserve his memory. Today Oswald is also venerated in Germany (where over twenty churches are dedicated to him), France, Italy, Ireland, Scotland, Portugal, the Czech Republic, the Netherlands, Austria, Switzerland, Slovenia and

Australia. A portion of his relics is kept at Hildesheim in Germany, Lower Saxony.

Dmitry Lapa

Source: <http://www.pravoslavie.ru/english/73006.htm>

Holy Places in London

CHURCH OF ST DUNSTAN-IN-THE-WEST, FLEET STREET, THE CITY OF LONDON

This ancient and beautiful church in Fleet Street is one of several London churches dedicated to St Dunstan, Archbishop of Canterbury, who served as Bishop of London in 959-960. He was a great and talented archpastor of his people, adviser to the royal family, a visionary, an ascetic and a wonderworker. Over twenty churches are dedicated to Dunstan, and he is the patron of musicians, jewelers, blacksmiths, gunsmiths, metalworkers and blind people.



*St Dunstan-in-the-West,
Fleet Street, London
(photo by Mike Peel)*

According to tradition, the first church on this site was erected by Dunstan himself in the tenth century, and in the eleventh century a church was consecrated here in honour of this saint. The first written evidence of this church dates from 1185. Early in the sixteenth century William Tyndale, a great translator of the New Testament into English and later a Protestant martyr, preached at this church. The celebrated poet and theologian John Donne, Dean of St Paul's Cathedral, served at this church from 1624 to 1631. The writer Samuel Pepys (1633-1703), whose diary illustrates the everyday life of Londoners of his time, used to pray at St Dunstan's.

The church escaped the London Fire of 1666: the Dean of Westminster woke up forty Westminster School students in the middle of the night and they quickly formed a fire brigade and with buckets of water put out the flames which had nearly reached the church. Later the churchyard became a centre of publishing and selling books. Since the fifteenth century the Worshipful Company of Cordwainers (shoemakers) has been closely associated with the church and it still holds annual services there. The medieval church was enlarged and repaired more than once; however, early in the nineteenth century in connection with

the widening of Fleet Street it was decided to demolish the church and rebuild it on the side of the old church cemetery. The reconstruction was begun by the architect John Shaw the Elder and following his death in 1832 it was completed by his son John Shaw the Younger. A part of the fabric of the old church was used for building of the new church, many ancient monuments were also moved from the demolished church to the present one. During the Second World War the church lost its stained glass, and its square tower with lantern was damaged, but everything was restored by 1950.



*Romanian Iconostasis inside
St Dunstan-in-the-West
(photo by John Salmon)*

A unique chiming clock of 1671 is installed on the church façade. Figures of two giants (probably the Biblical Gog and Magog) strike the bells every fifteen minutes and turn their heads. It is the oldest public London clock with a minute hand! The clock is associated with many literary works, such as David Copperfield by Dickens. A niche in one of walls of the church has a statue of Queen Elizabeth I made in 1586 (one of the oldest surviving London statues) and next to it is a bust of a co-founder

of the Daily Mail newspaper. The porch has figures of the legendary king of the Britons named Lud and his two sons.

Among those buried at the church is George Calvert (1579-1632), 1st Baron Baltimore, who is considered as the founder of the American state of Maryland. Inside the church has an octagonal nave. The fine Flemish high altar and reredos are from the seventeenth century. In the stained glass one can see scenes from the Life of St Dunstan. The church activities are mostly aimed at a better understanding between Christians of various traditions, that is why among its side-chapels we find the following altars: of the Roman Catholic Church, of the Old Catholic Union of Utrecht, the Assyrian Church of the East, the Oriental (Armenian, Coptic, Ethiopian, Syrian etc) Churches, the Lutheran Church. The church is the home of the Anglican and Eastern Churches Association (AECA) – the oldest existing Anglican-Orthodox organisation in the world.

Since 1960 there has been a chapel and community of the Romanian Orthodox Church of the Great Martyr George the Victory-Bearer within this church. The Romanian parish holds Divine Liturgies in Romanian on Saturdays at 10.00, Sundays at 10.45, on weekdays – Matins and Liturgy at 8.00. The Anglicans hold their Eucharist services every Tuesday at 12.30. The church is usually open for visitors on weekdays from 9.30am till 3.00 pm and on weekends during services.

From 1100 there was also the Church of St Dunstan-in-the-East which stood on St Dunstan's Hill between the Tower and London Bridge. Unfortunately it was heavily damaged by German bombs and was never restored. Now there is a public garden around its ruins, services are held occasionally in the open air.

By Dmitry Lapa

Cathedral Newsletter 30 years ago

No. 189, August 1986

GREAT WALSINGHAM : A NEW PARISH

On the evening of July 23rd, there was a meeting of the congregation worshipping at the Church of St Seraphim, at which it was unanimously decided to seek Metropolitan Anthony's blessing to become a Parish. On Sunday August 10th, when the Monastery of St Seraphim was keeping its patronal feast, Metropolitan Anthony came and presided at the Divine Liturgy, and by his presence there, gave his approval to the birth of the new Parish.

The new Parish has acquired a church, the former Methodist chapel at Great Walsingham, and a portion of a house situated opposite the chapel, which will be the Parish room and will offer some additional accomodation. The latter purchase was made possible thanks to a £15,000 loan from the London Parish, to whom the local Parish has expressed its deep gratitude.



*Walsingham church exterior
(foto by Mike Forbester)*

Philip Steer is to be the first Parish Warden, Patrick Radley - its Secretary, Michael Hill - Treasurer and Veronica Hill - the Parish representative on the Diocesan Assembly. In addition, Richard Eliey was appointed Fund Raiser whose task will be to organize the collection of the sum of money necessary to repay a substantial loan taken out by the Parish to acquire the new property.

Father David, who is to serve the newly formed community as Parish Priest, has given the venture his full backing. He writes:

“This is the culmination of many year's work and prayer, and our little skete-monastery is delighted with the development and is giving its every encouragement”.

Plans are well under way to convert the Chapel into an Orthodox Church, which is to be dedicated to the feast of the Transfiguration of our Lord. Happily this church in Great Walsingham has always been part of the village life and is loved by the local population, and with God's help it will continue to be. In its exterior, it is a beautiful building, dating from the 1890s, presenting a striking wall face ornamented with the utmost skill and craftsmanship with squared "knapped" flints. In order to pay off the loan which allowed the Parish to purchase their new Church and the Parish room, the overall sum of £36,000 is needed. In the words of the Great Walsingham Appeal leaflet;

"We appeal to all lovers of St Seraphim and Walsingham to make a thank offering towards the Church of the Transfiguration, a dedication which expresses what pilgrims feel about Walsingham - past, present and to come. Our target is £36,000".

The Ten Commandments of God

THE TENTH COMMANDMENT

"Thou shalt not covet thy neighbour's wife; thou shalt not covet thy neighbour's house, nor his field ... nor anything that is thy neighbour's"
(Exodus 20:17)



This last commandment orders us to refrain from envy and avoid all sinful desires. While the preceding commandments spoke pre-eminently regarding external behaviour, this last one turns our attention to our inner world - to our thoughts, feelings and desires. It calls on us to strive towards spiritual cleanliness. It is important to understand that every sinful act starts

inside as a sinful disposition of our soul. When a person lingers on a bad thought, it becomes a desire, and as that desire strengthens, it draws the will toward accomplishing the sinful act. That is why, in order to successfully battle against temptations, it is important to learn how to overcome them at the very onset - in our mind.

Envy is truly a poison for the soul. One who envies others always feels unhappy, even if he is the richest person in the world. The Scriptures say, *"The thoughts of the wicked are an abomination to the Lord,"* and, *"By the envy of the devil, death entered the world"* (Proverbs 15:26 and Book of Wisdom 2:24). To help us to overcome any feelings of envy or discontent, the Apostle instructs: *"Having food and clothing, with these we shall*

be content. But those who desire to be rich fall into temptation and a snare ... For love of money is the root of all evil” (1 Timothy 6:8-10). It is very helpful to remind ourselves of the innumerable mercies which God bestows on us. He should have destroyed us for our many sins, but, instead, He keeps forgiving us and sends us His material and spiritual gifts. To save us from eternal damnation, the Son of God came to our world, took our sins and spilled His Precious Blood to wash them out. With His Resurrection, He gave us eternal and blessed life in the Kingdom of Heaven. Shouldn't we every instant thank Him for His infinite love?

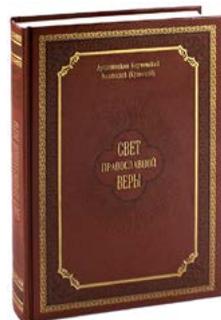
One of the main goals in our life is to purify our heart to make it a temple for the Lord. The Lord Jesus Christ promises a great reward for those who have abstained from all unclean thoughts and feelings: *“Blessed are the pure in heart for they shall see God” (Matthew 5:8).* The Apostle Paul instructs, *“Do you not know that you are the temple of God and that the Spirit of God dwells in you? If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, and you are that temple” (1 Cor. 3:16-17).*

By Bishop Alexander Mileant

Source: http://www.fatheralexander.org/booklets/english/command.htm#_Toc513258232

“THE LIGHT OF THE ORTHODOX FAITH” BY ARCHBISHOP ANATOLY OF KERCH

A collection of the sermons of Archbishop Anatoly (Kuznetsov) has recently been published. Archbishop Anatoly of Kerch is the oldest hierarch by date of consecration in the Russian Orthodox Church: he is known as an abstemious man of prayer. In the book, apart from his sermons, you can find his biography, an interview, articles he has written and the history of the restoration of the large and badly damaged icon of St. Nicholas which now adorns the Cathedral of the Dormition and All Saints in London. At 435 pages, it is a considerable book although the print run was limited to 5000 copies. It should already be possible to purchase the book in church bookshops in Russia or in the Trinity - St Sergius Lavra. So far only a few copies have been sent directly to Vladyka here in London; these he immediately gave away to those who in one way or another worked on the book, transcribing audio and video recordings of his sermons (he never wrote them down himself), editing the text, taking interviews and so on. It is a pleasant task to let all of you know about such an important spiritual event in life not only of the London parish but also of all Orthodox people, regardless of where they live.



Lidia Grigorieva

The Russian Church in London

THE HISTORY OF THE RUSSIAN CHURCH IN LONDON

Part 7



*Prince Antioch Kantemir
(1708-1744),
Russian envoy to
London (1731-1738)*

At the end of 19th century the Russian parishes in Europe outside Russia were transferred to the administrative authority of the Metropolitan of St Petersburg, and in 1908 – to his vicar, the Bishop of Kronstadt, whose residence was in Rome. In 1867 a deacon was added to the clergy of the London church (Vasily, the son of Fr Evgeny Popov, was the first deacon). In 1897 the church choir appears (before that the readers sang the services): the Synod decided to send to London a choir consisting of four doctors of Theology, graduates of the St Petersburg Theological Academy. The London clergy also had their share of misfortune. In 1767 Ambassador Musin-Pushkin reported about Hieromonk Efrem (Dyakovsky): ‘his health declined, and he was

not able to leave the house, for the insolent and unruly local crowd, being unaccustomed to his dress, caused him distress and offence on the street more than once’. Fr Efrem was badly beaten, since people mistook him for a Roman Catholic priest (who only 150 years earlier by law were to be arrested and executed).

The life of church readers was particularly harsh. Up until the end of the 19th century they were very poorly paid, while London was one of the most expensive cities in the world. Ambassador Count Chernyshev wrote to the Ministry of Foreign Affairs that in London the lower ranks of clergy were paid worse than servants (who also received free food, lodgings and clothes from their masters). The lower clergy got into debts they could not repay; some took to drink, driven to despair by poverty and privation. The reader Sila (Silas) Barkhatov got into a fight with some soldiers, and was sentenced to a year in prison, where he suddenly died two months later.

Some of the readers nonetheless served the church in London with distinction for many decades: Leonty Litkevich served 54 years (died 1834) and Nikolai Orlov, 46 years (died 1916). Later in life Nikolai Orlov was appointed Professor of Russian at Kings College, London. He translated Orthodox liturgical texts into English; the bishops and clergy of the Aleut and North American Diocese of the Russian Church found these publications very useful. Fr Evgeny Smirnov also sent many books to the Orthodox seminaries in America.

By Michael Sarni

For Reflection

*Don't be troubled if you don't feel the love of God in yourself, but think about the Lord, that He is merciful, and guard yourself from sins, and the grace of God will teach you.
(St Silouan the Athonite, Writings, IX.16)*

Parishioners of the Cathedral

'I MADE A RULE FOR MYSELF – DON'T BE EVIL TO PEOPLE'

Interview with Alexandra Ivanovna Smirnova. Part 4

- *Let us get back to our Sourozh diocese and Metropolitan Anthony. How do you see the essence of your Christian service here?*

- The first thing that Metropolitan Anthony asked me was: 'Alexandra, please encourage the Russian parishioners to become involved with active work in the church'.

- *It is so good that you say that. Some people believe that Metropolitan Anthony was quite cold towards the Russians or the 'Soviet people', although it always seemed to me that it made him very glad to see that the ranks of the Russians were being swelled by new arrivals from the motherland.*

- Of course he was happy. Metropolitan Anthony was very open towards the Russians and Russian-speaking people. I was very glad that I had the chance



A. Smirnova with Kira Clegg
in the parish hall

to recommend Marina Bezmenova for the choir: she is a talented choir director and musician, a person with conservatory education. It was not easy to convince some of the regular parishioners about that; they had never lived in Russia or the USSR and they found it difficult to trust people from over there. It was hard for them to believe that we were ordinary people who came to the church with an open heart.

- *I would agree with this, although there were some good examples of people with a different attitude. I call them 'grand old ladies' – Olga Behr, Kira Clegg, Duchess Sophia Vachnadze, Natalia Sumarokova-Elston, Alexandra Benckendorf and others.*

- Yes, these people were both sensitive and intelligent and, most importantly, they truly loved Russia in its spiritual, Orthodox dimension. They separated its politics

from its spiritual life. Olga Nikolaevna was the daughter of Nikolai Behr, one of the Rectors of the London Cathedral. Olga was a decent, educated, and pious woman.

Kira was a real inspiration: she also had to go through and survive many things. She was born in the province of Poltava but later in life lived all over the world, although she remained kind-hearted and was very open towards us who just came from the USSR.

It is best to read about Duchess Vachnadze in her autobiography that she left for our church library. It is the story of an era, not just of an individual. She was born in pre-revolutionary Crimea, in Masandra. Her family owned the coalfields in Donetsk, where at some point centuries ago coal was found on their lands.

Natalia Sumarokova-Elston was not someone I knew very well, but I understood from the old 'Cathedral Newsletter' and from some other people that her family served the Russian Tsars. Her own grandfather was the Tsar's steward in Chechnya; his title was 'Protector of the Chechen people'. He maintained good relationships with the Chechens and they helped to save his family from the 'Reds' during the Revolution.



With Metropolitan Hilarion (Alfeyev)

Alexandra Benckendorf was the daughter of a family of diplomats who served their motherland faithfully and honestly. The surname Benckendorf is known to many.

Incidentally, Archbishop Anatoly, who was invited from Russia by Metropolitan Anthony, was greeted very warm-heartedly by the above-mentioned parishioners who belonged to the generation of the old emigration.

- *When did you meet Vladyka Anatoly?*

- In 1992, as soon as I arrived in the UK. Vladyka arrived a year before me and from the moment of his arrival exercised a great spiritual authority in our church, the authority of pastoral service. He is able to pronounce the words of the prayers so sincerely and expressively that they penetrate to the minds and hearts of all the parishioners who are present. I love attending the services when he is taking part.

- *Many people would agree with me if I say that you always respond to the church's needs with generosity, taking appropriate and considered initiatives. I still admire your contribution to the decoration of the Cathedral of Christ the Saviour in Moscow.*

- Ah, you mean the candlesticks...

- *Yes. If it is possible, please remind us how it all happened.*

- Well, it was in the days of Metropolitan Anthony. I found out that two of our candlesticks in the London Cathedral come from the Cathedral of Christ the Saviour, the one which was blown up by the Bolsheviks. One of our parishioners managed to buy them at some auction. There was an inscription on the candlesticks, written in the old style Russian orthography: 'Cathedral of Christ the Saviour in Moscow'. The reconstruction of the church was already in progress, so I asked Metropolitan Anthony to send these candlesticks to Moscow. It was difficult for Vladyka to give a blessing for this, since the candlesticks were donated, and giving them away would probably have put him in a difficult situation in relation to the people who gave them.

Somehow it was arranged by Providence that I met a certain nun, Mother Ardaliona. She introduced me to Fr Michael – the sacristan of the Cathedral of Christ the Saviour, who asked me to send photographs of the candlesticks from different angles, so that they could be replicated. During one of my visits to Moscow, I visited the reconstructed Cathedral and saw these candlesticks with my own eyes. Later, one woman told me that there are about twenty of them now, but I cannot say for sure.

- *Alexandra Ivanovna, I could talk to you forever. We have so many common interests and acquaintances! For those of our readers who seek spiritual advice and guidance, tell us please, what lessons has life taught you?*

- Life taught me a certain self-restraint, in the sense of not reacting wildly to something negative. I took this to heart long ago and this is the rule I always follow.

I have also learnt how to be patient with people. Is there a formula for this? If a person does not understand me, I am not going to shout at them, 'what is the matter with you?' God forbid! If they don't understand now, maybe they will later.

We should not envy anyone. I understood that when I was little and my grandmother was reading to me about the lives of Saints and telling us instructive stories: I was so impressed that I formed a resolution never to envy anyone. Envy kills people from within; it takes away their peace and tortures the heart. Why would you destroy yourself and others?

Sometimes a difficult situation can be resolved by humour and a smile. Although I do smile more than necessary, usually a smile does help and it distracts us from negative thoughts.



*With M. Rostropovich
after his concert*

- *What do you do and how do you pray, when it gets really hard?*

When hard times come, I believe absolutely that God hears me, that He knows everything. All I need to say is 'Lord, help me to understand!' I need to ask him with my own words, and He will definitely send me some solution. The Lord knows everything about us.

I hope the readers will forgive my closing thoughts but I cannot avoid sharing them. Talking to the believers of the old generation, it is impossible not to be affected by their optimism and courage. It makes you realise that the values they possess need to be remembered and preserved. Our mother Church nurtures the best qualities in people. Alexandra Ivanovna is a living example of that. Her views did not come out of nowhere, nor were her models of behaviour and attitude towards life taken from illustrations in magazines. Father John (later Archimandrite Joseph) and Matushka Vera, together with her pious mother, were amazing people. Day by day they taught their children to love God and have the right attitude towards themselves and the people around them by the living example of their own behaviour. The trials of war, prison and the loss of a beloved wife did not lead Fr John astray from his chosen path – the path of priesthood. Not all of us can understand either how exalted or how fearful this path is. People whose heart is divided are not able to follow this path. It is the path of great love for God; love sincere, total, faithful, and therefore it is also the way of the Cross. It is likewise the path of service to the Church of Christ. It would be wonderful if after reading this lively material, the hearts of our readers would burn with enthusiasm for the spiritual life and with love and willingness to serve the Holy Orthodox Church. May God's help accompany everyone in their good deeds! And let us not forget about that smile that Alexandra Ivanovna spoke about.

Galina Chuikova talked to Alexandra Ivanovna Smirnova

ARCHPRIEST MAXIM NIKOLSKY REMEMBERS BISHOP VASILY RODZIANKO

- *How did you first come to meet Bishop Vasiliy Rodzianko? What were your first impressions from your meeting with this remarkable man?*

- I first met Father Vladimir Rodzianko, as he then was, when I was just a lay person, working as a teacher, and, if I'm not mistaken, it was in the Serbian Church because that was where he used to serve. At that time he was still a priest, Father Vladimir. I knew more about him through his children, of course, mainly his son, Vladimir, and through people whose children were taught by his wife, Maria. I also knew about Father Vladimir as a person who presented regular radio programmes that were broadcast to the Soviet Union.

I did not meet him again for quite a long time because I was not living in London and was not here very often, but I had a very memorable, albeit brief, meeting

with him in 1991. This was in the days of glasnost and perestroika in the Soviet Union. The Russian government was inviting Russians and former compatriots to visit the country, and I was among those invited, although till then I'd been unable to go there for many years because they would not give me a visa. At the time when we met the Soviet Union was in the throes of the events of August 1991, the attempted coup d'état.



Fr Vladimir Rodzianko.
London 20.09.1959

During that visit the man I met was no longer Father Vladimir, but Bishop Vasilij (Rodzianko). I hadn't seen him for several years and he seemed even taller to me than before, although he was just the same height. He was a very modest man, but he was clearly a very special person. We travelled to various places together, including Radonezh, the birthplace of the Venerable Sergius of Radonezh. We prayed together there in a small chapel where there is a statue to the young Bartholomew who would go on to become Saint Sergius. During that trip to Russia we also visited the place where Father Alexander Men is buried. Vladyka Vasilij conducted a memorial service at his grave, and we saw the small church where Father Alexander had served. All these meetings, all these occasions, were always very warm, because Vladyka was always surrounded by large crowds. People had heard of him because of his radio broadcasts; his words touched people's souls very deeply, and wherever he went people gathered before he got there. He was a kind and amiable man, and, of course, a man of profound faith and fervent prayer.

- *From what his contemporaries say when they remember him, the impression that Vladyka Vasilij left was a lasting one. What was it about him that drew people to him?*

- For me his appeal was similar to that which Metropolitan Anthony of Sourozh possessed. He had the same love for people, albeit to a somewhat different degree. He had a very warm smile and was always ready to be of service to people. You are probably familiar with the story from the book, 'Everyday Saints', of when Vladyka Vasilij, at the request of a young priest, agreed to go somewhere that was "not far away" and turned out to be in a remote part of another region of Russia. There was no direct way of getting there, but he was still prepared to go. Along the way they came across a man who had been killed on the road and his son, who was standing helplessly over the body of his dead father. Vladyka stopped and spent some time with the deceased man, even though they were in a hurry to get on their way. That's the kind of man he was. This story also became famous because the dead man used to listen to Vladyka's broadcasts and regarded him as his spiritual father.

- *In 1953, after suffering persecution in Serbia, Father Vladimir Rodzianko came over to London with his family. Unlike Paris, Berlin or Harbin, London could hardly be called a centre of Russian emigration. Nevertheless, it was London that was home to such great theologians as Metropolitan Anthony of Sourozh, Archimandrite Sophrony (Sakharov) and Bishop Vasilij (Rodzianko). What was it about conditions in Great Britain that gave rise to this phenomenon?*



*Fr Vladimir at his son's wedding.
London, 20.09.1959*

- I suppose that nothing happens by accident in this world. This was all Divine Providence. After the Second World War a great many people came to England, and still more went to America and other countries, but wherever Russian Orthodox people congregate they build a church. The Russian Orthodox Church Abroad was already established here, and had its parish. In terms of numbers it was bigger than the church of the

Moscow Patriarchate, and there was no official contact between them. Of course, there was contact on a personal level; at first the two congregations used to hold their services in the same church, as you know, and by the end of the 50s they had split into two separate churches. Within the Russian Orthodox Church Abroad there were many people who had emigrated following the Revolution and the First World War, ancient families with famous names. I was a young boy at that time and I used to attend the Russian Orthodox Church Abroad. Services there were conducted in Old Church Slavonic, but at Ennismore Gardens, that is, the church of the Moscow Patriarchate, services were conducted in two languages – Old Church Slavonic and English. Father Vladimir Theokritoff, who also served in the Moscow Patriarchate, was here. He was succeeded by the future Vladyka Anthony. Elder Sophrony had been intending to found a monastery in France but they found a site here and he came to England instead. The future Vladyka Vasilij probably came here because he had decided that here there was freedom and democracy, and it was also of some significance that England had a monarchy, which meant a lot to him.

- *Vladyka Vasilij himself mentioned Metropolitan Anthony of Sourozh as being among his teachers. They were of the same generation and were from a similar social and cultural background. What form did this teaching take?*

- I think that anyone who knew Vladyka Anthony felt that they learned from him: young people and older people alike. Vladyka Anthony himself used to say that he had not attended a seminary or ecclesiastical academy, unlike Vladyka Vladimir who had a doctorate and taught theology. Vladyka Anthony





Bishop Vasiliy Rodzianko

would go on to receive many doctorates, but they were honorary titles. It was his wealth of knowledge, of literary classics and of science (he was, after all, a surgeon), his personal experience of life and his colossal memory, and, as we know, his profound faith right back to his young days – this is what made him a teacher. He can be likened to Saint Silouan the Athonite, who was born a peasant, but people came from many different countries and from all over Russia to seek him out. They asked for him at the monastery, which surprised the other monks, who advised them to talk to someone interesting, someone educated, rather than Silouan. The parallel is not direct, since Vladyka Anthony was not a peasant, on the contrary, he was from a different class, but the depth of his faith and the fact that he lived his life in God drew people to him. This is what he was able to give to people. He was also a scholar, but without attending lectures.

- *Bishop Vasiliy (Rodzianko) was an Intellectual with a capital “I”. How did this manifest itself in his dealings with lay people and the clergy?*

- That’s a difficult question to answer, but I’d say that, like Vladyka Anthony, he possessed simplicity on the one hand and depth on the other. Vladyka Vasiliy was, if I may say so, an unusual bishop. People are often afraid of having to deal with archbishops, approaching them with fear or even trepidation. But we had several archbishops, including Vladyka Anthony, and later Vladyka Vasiliy, who treated their parishioners like their nearest and dearest. I don’t remember what the English used to call Vladyka Vasiliy, but it was possibly “father”, the same as Vladyka Anthony (Father Anthony), because he was like a real father to his children, someone to whom people were drawn. It was the same with Vladyka Vasiliy.

- *Do you think that Vladyka Vasiliy’s combination of intellect, a brilliant education, and simplicity, was the result of his family upbringing, the environment in which the future Bishop spent his formative years, or something else?*

- Maybe all of those together. When he was bringing up his children with his wife, Maria, he passed on this intellect to his children. It’s hard to say what comes from God and what is passed on in our genes, but his own hard work must not be overlooked – he studied a lot, always kept himself busy, and never idled away his time.

- *Father Maxim, thank you very much for this interview.*

- Thank you.

Father Maxim was talking to Julia Pliauksta

Forthcoming Events

Grand Duchess Elizabeth Romanov Society UK and Russian Heritage in the UK committee present an event and exhibition dedicated to the centenary of the First World War and 300th Anniversary of the Russian Orthodox presence in Britain.

“Members of the Russian Imperial House during the First World War.

Charity on the home front and heroism on the battlefields. British-Russian links”

PROGRAMME:

- Exhibition ROYAL SISTERS OF MERCY
- Documentary PRINCE OLEG KONSTANTINOVICH
- Presentations, Talks and Music

The event will start with opening and presentation of an exhibition: “Royal Sisters of Mercy. Grand Duchess Elizabeth and other members of the Russian Imperial House during the First World War”.

Light refreshments and drinks will be offered.

The event will take place in the Exhibition Rooms of “Rossotrudnichestvo” 37 Kensington High St, London W8 5ED.

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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.

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