

RUSSIAN ORTHODOX CHURCH
DIOCESE OF SOUROZH
CATHEDRAL OF THE DORMITION OF
THE MOTHER OF GOD
67 ENNISMORE GARDENS, LONDON SW7 1NH



Cathedral Newsletter

October 2016

*300 Years of Russian Orthodoxy in
Great Britain and Ireland*



*The Primatial Visit of His Holiness
Patriarch Kirill of Moscow and All Russia
to Great Britain
15-18 October 2016*

In this issue:

PRIMATIAL VISIT OF PATRIARCH KIRILL TO BRITAIN.....3
 Historic Moleben in the Old Embassy Church.....3
 Matins at the All-Night Virgil in the Cathedral of the Dormition of the Mother of God and the Holy Royal Martyrs in Chiswick.....5
 Great Consecration of the Cathedral of the Dormition of the Mother of God and the Divine Liturgy6
 Litya at the grave of Metropolitan Anthony of Sourozh.....11
 Meetings with the Queen and the Archbishop of Canterbury.....12
PATRIARCH’S ADDRESS IN THE HISTORICAL CHAPEL.....14
ADDRESS OF HIS HOLINESS PATRIARCH KIRILL AFTER THE DIVINE LITURGY IN THE DORMITION CATHEDRAL.....15

PATRIARCH’S LETTER OF THANKS.....19
PATRIARCH’S VISIT TO ROCOR CHURCH.....20
CATHEDRAL NEWSLETTER 30 YEARS AGO.....21
LEGACY OF METROPOLITAN ANTHONY OF SOUROZH
 Sermon by Archbishop Anthony to mark the commencement of the work of cleaning and repainting the interior of our Cathedral.....22
DIOCESAN NEWS.....24
BRITISH AND IRISH SAINTS
 Saint Kenneth, Abbot of Aghaboe in Ireland.....25
SACRAMENTS OF THE CHURCH
 Part 1. A Life in the Sacraments.....29
THE RUSSIAN CHURCH IN LONDON
 Part 9.....31

Recommended donation is £1

Dear Readers,



We are happy to inform you that the Media and Publishing Department of the Diocese of Sourozh now has an 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:

Archpriest Joseph Skinner, Elena Kuzina, Archpriest Dimitry Karpenko, Elena Creswell, John Newbery, Julia Pliauksta, Rolandas Bauza, Yana Reznik



PRIMATIAL VISIT OF HIS HOLINESS PATRIARCH KIRILL OF MOSCOW AND ALL RUSSIA TO BRITAIN

The event for which the clergy and lay people of the Cathedral of the Dormition have been eagerly preparing throughout the whole year has finally taken place: from 15th to 18th October 2016 His Holiness Patriarch Kirill of Moscow and all Russia visited Britain.

This visit was the culmination of the celebration of the 300 years of the presence of the Russian Orthodox Church in Great Britain and Ireland. Since, in accordance with the church canons, it was necessary to perform the Great Consecration of the Cathedral following the major refurbishment that has taken place in recent years, it was planned for the consecration to be performed by the Patriarch.

Historic Moleben (Prayer Service) in the Old Embassy Church

On 15th October at midday the first photographs of the Patriarch in London appeared in the media. His Holiness was met at the airport by A. Yakovenko, the Ambassador of Russian Federation and Archbishop Elisey of Sourozh. The Patriarch arrived in Britain accompanied by Metropolitan Hilarion of Volokolamsk, chairman of the Moscow Patriarchate's Department for External Church Relations; Archbishop Mark of Berlin, Germany and Great Britain; Archbishop Michael of Geneva and Western Europe; Bishop Sergiy of Solnechnogorsk, head of the Moscow Patriarchate's Administrative Secretariat; Archbishop Elisey of Sourozh; and Bishop Antony of Bogorodsk, head of the Moscow Patriarchate's Administration for Institutions Abroad, Alexandr Volkov and some other officials. Many of them were already well known to the parishioners of the Diocese of Sourozh since they have served here or been frequent guests.

The historical chapel at 32 Welbeck Street that served as the Embassy church from 1813 till 1921 was opened to visitors on 15th-16th October. Currently it is a



medical centre (Circle Centre) and there is no public access to the building. Fortunately, the building is in good condition and the icons and paintings on the columns and under the dome have been preserved. At midday Priest Dmitry Nedostupenko served a moleben of historical significance (the first one in a hundred years), which was attended by many faithful.

The historian Mikhail Sarni spoke about the story of this church and its furnishings. He is the author of several books about the history of Russian Orthodoxy in Britain and Ireland and has also published various works in different periodicals and popular science publications. Following the service, an exhibition ‘Romanovs in the First World War: Saints and Heroes’ was opened in the chapel.

The exhibition is the culmination of many years’ of work and studies by Maria Harwood, the president of the Community of the Holy Martyr Grand Duchess Elizabeth and a member of the Diocese of Sourozh.

Throughout the day new visitors kept arriving at the chapel and asking Maria about Russian-British connections during World War I, the sisters of mercy drawn from the members of the Royal family and especially the Holy Martyr Grand Duchess Elizabeth, who spent her childhood with her royal grandmother, Queen Victoria. It is well known that the future Russian Duchess was half English. Later, the Duchess established the Martha and Mary Convent in Moscow, which looked after orphans and those in need until the Russian Revolution.

By 5 o’clock the chapel was again filled with faithful: everybody was expecting the arrival of Patriarch Kirill for the moleben. There were quite a few reporters present who were covering the visit of His Holiness. It seemed that everyone was in a special spiritual of state of mind. The place where the Russian Emperors, Nicholas I, Alexander II and the Holy Passion-Bearer Tsar Nicholas II prayed, where our compatriots, who like us found themselves by the force of destiny in far-off England, gathered to entreat the Lord for help in a foreign land, to pray for their relatives who remained at home in the motherland; this place heard also our prayers, led by the Patriarch of



the Russian Church, the largest of the Orthodox Churches.

Archbishop Elisey of Sourozh expressed his gratitude to His Holiness the Patriarch for coming to Great Britain and for the moleben celebrated in a place so significant for Russian Orthodoxy: 'Our ancestors and compatriots were praying here in this church, offering their sacrifices at the altar. It is a place where people were weeping, but also a place where people were happy. For the first time His Holiness the Patriarch has visited this place. We have preserved this iconostasis that was here. With great gratitude we address you, Your Holiness, since you have hallowed this place with our common prayer.'



In return, His Holiness the Patriarch said that although it was not his first visit to Great Britain, previously he had not had a chance to visit this particular place - the cradle of Russian Orthodoxy in London. During the moleben the Patriarch commemorated those who made the way for Russian Orthodoxy in Great Britain. As is well known, in the 1920s the parishioners left this building as the parish had grown considerably due to the new wave of Russian immigrants. [*The full text of the Patriarch's address to the faithful we offer after the article*].

Matins at the All-Night Vigil in the Cathedral of the Dormition of the Mother of God and the Holy Royal Martyrs in Chiswick

After blessing all the faithful, His Holiness departed to the Dormition Cathedral of the Russian Orthodox Church Abroad in Chiswick. For many years now, we have rejoiced to share Eucharistic communion with the parishes of the Russian Orthodox Church Abroad. Many parishioners of the Dormition Cathedral in Kensington also regularly attend the services at the Dormition Cathedral in Chiswick. Therefore, many people followed the Patriarch from the church in Welbeck Street to Chiswick in order to pray during Matins at the All-Night Vigil.



Following the divine service, His Holiness the Patriarch addressed the faithful: 'When the tragedy occurred in our homeland



and the nation divided, and the country divided, it affected the life of our long-suffering Church. We know that as far back as 1927 our church community divided: some followed Metropolitan Evlogy (Georgiyevsky); others, the Synod of the Church Abroad. The division that existed for many decades was in a spiritual and in an ecclesiastical sense not a real schism, but a superficial scar on the body of our Church, and was overcome by God's mercy. And today there is one Russian Orthodox Church, and I as Patriarch never divide parishes into patriarchal ones and foreign ones, because for me they all are parishes of the one Russian Orthodox Church. Today, looking at your faces, I have seen the same people that fill our parishes everywhere, be it in England, Europe, America, or Russia. These are our Orthodox faithful and by God's blessing they are now under the spiritual care of the one Russian Orthodox Church." *[The full text of the speech is available online here: <https://mospat.ru/en/2016/10/16/news137136/>]*

Great Consecration of the Cathedral of the Dormition of the Mother of God and the Divine Liturgy

The faithful of the Dormition Cathedral were waiting impatiently for the morning of the following day, October 16th. Nobody was put off by the weather conditions: despite cool rain and humidity the church was full of people; the church's galleries also held worshippers and believers kept arriving at the square in front of the church. For them, to miss the blessing of the new church bells, the Great Consecration of the cathedral and the Divine Liturgy headed by the Primate of the Russian Orthodox Church was out of the question. It would be correct to note that an event of this significance happens once in 300 years. "These bells are blessed and sanctified by the grace of the Holy Spirit, through the sprinkling with this holy water, in the name of the Father, the Son and the Holy Spirit. Amen" – exclaimed the Patriarch before ringing a bell three times.

Some of the bells carry depictions of the saints and one has the portrait of Queen Elizabeth II and the inscription 'God Save The Queen'. Prayers for the Queen, the British government and the armed forces are said regularly at every service



in the Dormition Cathedral – a tradition, like that of having services in both Church Slavonic and English, established by Metropolitan Anthony of Sourozh. Careful preparations had been made for the long-awaited consecration of the Dormition Cathedral: a new iconostasis had been erected which was created with supreme artistic sense and in total harmony with the existing Victorian adornments of the church including the sgraffito. The icons are made in a Byzantine style that conveys a sense of deep internal calmness and grandeur.

Moreover, the icons that were previously kept in the small church were installed in alcoves along the walls of the cathedral. Special alcoves with bulb-shaped domes and crucifixes on top were erected on the columns where icon stands used to be. It unobtrusively creates an atmosphere of a deeply Orthodox church, without spoiling the initial idea of the architect and the overall composition of the cathedral. The church was gracefully decorated with floral compositions. Every corner of the church and the surrounding buildings was sparkling clean and looked splendid.

For those who remained standing outside the church there was a big screen installed with a live transmission of what was happening inside the church during the divine service.



The Liturgy was attended by several invited guests, including Prince Michael of Kent, Archbishop of Canterbury Justin Welby and Bishop of London Richard Chartres (Church of England), the Apostolic Nuncio in Great Britain Archbishop Antonio Mennini and Archbishop Kevin McDonald (Roman Catholic Church), Bishop Angaelos (the Coptic Orthodox Church), Bishop Hovakim Manukyan (Armenian Church), Metropolitan H.E. Mor Athanasius Toma Dawood Dakkama (Syrian Orthodox Church). It is gratifying to note that during the Liturgy the



Prince Michael of Kent in conversation with Patriarch Kirill

distinguished guests were attentively following the service and reverently crossing themselves. During a short pause Prince Michael spoke with Patriarch Kirill in Russian.

Amongst those who were concelebrating with His Holiness were the members of the delegation from the Russian Orthodox Church and various clergymen of the Diocese of Sourozh who came for the festive Liturgy from all parts of Great Britain and Ireland. Several hierarchs of the Local Orthodox Churches also concelebrated: Bishop Athansios of Tropaeou (Ecumenical Patriarchate of Constantinople), Metropolitan Silouan of the British Isles and Ireland (Antiochian Patriarchate), Metropolitan Iosif of Western and Southern Europe (Romanian Orthodox Church). Metropolitan Kallistos of Diokleia (Ecumenical Patriarchate) was praying in the altar. Amongst those who concelebrated were also Archbishop Anatoly of Kerch, Bishop Matfey of Skopin and Shatsk, and Bishop Flavian of Cherepovets and Belozersk, all beloved of the faithful of the Diocese of Sourozh. Fr Mikhail Dudko who used to serve in the Dormition Cathedral and Fr Dimitry Karpenko, Acting Secretary of the Diocesan Administration of the Diocese of Sourozh and also continuing to serve in the Diocese of Gubkin also came to take part in the celebration.

The sermon of Archpriest Stephen Platt, Rector of Saint Nicholas church in Oxford, penetrated the hearts and minds of those who were present - everyone reflected upon the church being the home where God's joy lives. The words of Apostle Paul from his Epistle to the Philippians came to mind: *'Rejoice in the Lord ... and again I say, Rejoice'* (Phil. 4:4). In his sermon,



Archbishop of Canterbury Justin Welby and Bishop Hovakim Manukyan (Photo credit www.patriarchia.ru)





Fr Stephen reminded us that the Church is not just a building; it consists of three temples, the meaning of which he proceeded to explain.

Holy Communion was given from nine chalices and recalled the Liturgy of the early Christians when the whole church participated in this sacrament. Following the Liturgy, Archbishop Elisey of Sourzh expressed his gratitude to His Holiness for the visit and the consecration of the cathedral. He presented His Holiness with a patriarchal crozier made in a style that combines Celtic and Early British motifs characteristic of the Orthodox Christianity that existed in the British Isles before the tragic division of Christendom.

In his turn, His Holiness the Patriarch presented to the Dormition Cathedral an ancient icon of the Mother of God “It is Truly Meet” and gave all those who were present small icons of All the Saints of the British Isles and Ireland with his patriarchal blessing. Nobody was left unnoticed: the icons were also given to those who were standing outside the church.

His Holiness addressed the faithful with words in which he underlined that we give thanks to God for all that we have had to live through. We give thanks to Him for afflictions and joys, we give thanks to Him for the unique experience of the spiritual life of our people: ‘The Church has special importance for peoples’ spiritual lives. She unites people, transcending national, social, property and political confines. By her nature the Church cannot align herself with either the right or the left or the centre. She cannot be with the wealthy against the poor, or the poor against the wealthy. She cannot be with representatives of one nationality against another. The Church is the community which is open to the world. And all human contradictions are erased in this community. And even very wealthy people stand alongside the poor and the highly-placed alongside the simple as a sign that within the Church these differences and contradictions are swept aside...’

The chanting was especially solemn and beautiful on this day: the Clergy Choir of the Saint Petersburg Metropolia under the direction of Yuriy Gerasimov and the Choir of the Dormition Cathedral directed by Kirill Krayushkin.



After the celebrations in the cathedral, His Holiness attended a photographic exhibition in the Royal Geographic Society of which he was due to become a member and to read a lecture in front of the parishioners. Unfortunately, the fire alarm forced everybody to leave the building. However, on the bright side, these circumstances made it possible

for His Holiness to communicate with people in an informal atmosphere. The Patriarch received his certificate of membership of the Royal Geographic Society from the Keeper of the Collection, Alastair McLeod.

In his speech of thanks the Holy Patriarch said, ‘During my life I have managed to visit 120 countries, some of which have already disappeared from the face of the earth. I have been in different countries during different periods and can compare what was happening in this or that country 40-50 years ago, and what is happening there nowadays. This knowledge and these impressions are truly enriching, they help me to understand much of what is happening in the world today. At the present time I travel a lot around Russia, especially in the Far East, the North and Siberia, because there is now a strong revival of the Orthodox faith there. I am always happy to meet the local inhabitants, including representatives of small ethnic groups and I must admit that these people possess in themselves a very strong spiritual energy’.

A photograph taken by Priest Igor Palkin that depicts his Holiness with penguins in the Antarctic became one of the most famous images of the various trips of the head of the Russian Orthodox Church. It is exactly this picture that was presented to the Royal Geographic Society.

Unfortunately, in compliance with his timetable His Holiness had to leave for a festive reception and was unable to spend any more time with the faithful. Nevertheless, the celebrations for the parishioners were not over. On the contrary, they continued with a wonderfully organised concert and a premiere of some short documentaries demonstrating the life of the parishes of Russian Orthodox Church in Britain and Ireland filmed by the Press Service of the Diocese of Sourozh. Watching how various communities live in different parts of Britain and Ireland strengthened our sense of belonging to a united family.





The guests heard chanting from the Petrine era prepared by the pupils of the Parish school under the direction of Marina Bezmenova, a master-class of bell-ringing from a current member of the Association of Bellringers of Russia, Vladimir Petrovskiy, a professional accordionist from Serbia, Sergey Vukasinovic, and Magdalena Ganaba, Kirill Krayushkin, Maria Veretenina and other performers.

The final stage of the concert was a total surprise, when the singers from St Petersburg Chamber Choir who were singing in the church during the divine service honoured us with their artistic performance. ‘Evidently, there is no need to warm you up!’ – exclaimed the conductor, and he was absolutely correct in his statement. We were treated to Russian songs - spiritual, folk and even popular, although smoothly complying with whole repertoire. To be fair, the British audience was satisfied, too: one song was performed in English. I think the whole audience applauded in gratitude for the joy conveyed by the inspiring singing. Almost every performance was followed by cries of ‘Bravo’.

Litya at the grave of Metropolitan Anthony of Sourozh

The next day, 17th October, His Holiness Patriarch Kirill had a working meeting with His Holiness Patriarch of Serbia Irinei, who also happened to be in London. Shortly after 1pm His Holiness arrived at the Brompton cemetery to bless the new headstone at the grave of the ever-memorable Metropolitan Anthony of Sourozh, and to celebrate a litya. The people were almost completely surrounding their Patriarch, fervently praying with him for the repose



of the soul of Metropolitan Anthony. Many of those who came to the cemetery knew the Metropolitan personally and had worked with him. Amongst them was the Patriarch himself, who met the Metropolitan on several occasions. In his speech to the faithful after the litya he underlined the importance of preserving the work begun by Metropolitan Anthony: *I*



think that the duty of our Orthodox community, the duty of the Sourozh diocese is to cherish the memory of Metropolitan Anthony with great piety and love. He was the founder of the diocese; he established this Russian Orthodox community, open to the English people and to people of different nationalities, who indeed constitute an enrichment of our Orthodox spiritual life here. I am deeply convinced that the memory of Vladyka Anthony is cherished not only in the hearts of those who knew and loved him, but also in the hearts of those who were not acquainted with him, but grew to love him thanks to his labours, his homilies and stories about him. May the blessed memory of Metropolitan Anthony live from generation to generation in the grateful hearts of all Orthodox Christians of the Diocese of Sourozh. May God save you! [The full text of the Patriarch's address is here <https://mospat.ru>]

The rest of the day His Holiness dedicated to strolling around London, which he knows quite well having visited the city before.

Meetings with the Queen and the Archbishop of Canterbury

On the following day, October 18th, Patriarch Kirill met Queen Elizabeth II of Great Britain and Northern Ireland at Buckingham palace and the Archbishop of Canterbury, Justin Welby, at Lambeth Palace.

A wide range of issues was discussed during the meeting with Her Majesty, including the situation of Christians in Europe today. The Patriarch spoke about the ongoing spiritual renewal in Russia, the multitude of new parishes and monasteries, and the opening of dozens of theological schools, which were forbidden under the Soviet regime.



Patriarch Kirill and the Archbishop of Canterbury

During the press conference before his departure from London His Holiness said *"I am very pleased with this meeting and I must say that I did not expect it to take place in such a positive atmosphere and at such a high level as it did. I had a chance to meet the Queen in 1994 during her official visit to Moscow, and back then our conversation was far more formal. This time I found the Queen in the best of health and I*

congratulate the Queen, the Royal Family and the British people on that. The Queen's eyes sparkle and her speech is excellent. It was interesting to listen to her. The conversation as a whole has made a good impression on me, both emotionally and intellectually. My memory will cherish the bright image of the Queen who has been on the throne for over 60 of her 90 years. Monarchy is



above momentary political issues, it allows the British people to rely on the full strength of their national tradition. Of course, the Queen enjoys great authority with her people, and may God to keep it that way for a long time to come. I would like to end my answer to your question with the words 'God save the Queen!'" [The full text of the press conference is available here: <https://mospat.ru>]. The Primate of the Russian Orthodox Church presented the Queen with the icon of Our Lady "She Who is Quick to Hear" executed in the tradition of Russian jewellery. In response, the Queen presented the Patriarch with portraits of herself and of her husband Philip, Duke of Edinburgh.

Upon his return home, His Holiness Patriarch Kirill expressed his gratitude to the clergy and people of the Diocese of Sourozh for the warm welcome and for the work involved in preparing for the visit. It should be noted that the delegation headed by His Holiness returned from London in a slightly expanded format, the parishioners of the Cathedral of the Dormition having presented the Primate with a Welsh Corgi puppy - the Queen's favourite breed. The puppy is called Willy and was first seen accompanied by his brother Charlie taking a walk in Hyde Park with the Cathedral churchwarden Natalia Tkachuk. That the puppy out for a walk was destined



Willie in the care of Marina Korovina of the Patriarch's Press service

to be a gift for the Holy Patriarch himself remained, however, a closely guarded secret until the very moment when His Holiness opened the box and met the gaze of the teasing eyes of his new friend. Answering a journalist's question during the press conference about whether the Patriarch came up with a name for the puppy, His Holiness replied: *'You see, this dog comes from Great Britain and someone has already chosen a name for him. His name is Willy, and I don't think that I should "re-baptise" him with a new name. The dog is wonderful, and since I spend a considerable part of my personal life completely alone, it is very pleasant for me to know that there will be a reliable friend to share my solitude.'* It seems that there was indeed a happy coincidence of the wishes of those who gave and of the one who received the gift.

We thank His Holiness for the honour shown to us by his visit, for the consecra-

tion of the Cathedral that we love so much and for his prayers for us. We in our turn offer our sincere prayers for our Patriarch and thank God for the gracious favour shown to our diocese!

Julia Pliauksta

Photographs: Priest Igor Palkin and Vadim Nester

PATRIARCH'S ADDRESS IN THE HISTORICAL CHAPEL

Your Eminences and Graces, dear Fathers, brothers and sisters:

I am very glad that we begin the celebrations devoted to the 300th anniversary of the presence of the Russian Orthodox Church in the British land with this place where the church which was the centre of the Russian Orthodox presence in Great Britain used to be for over a century. The Lord has repeatedly brought me to the capital of Great Britain, but I have never been to this place. And now I have celebrated here with a great emotion.



Looking at the walls of this facility, I understand that the coming of the Russian Orthodox Church to the British Islands was very modest and almost unnoticeable. This facility shows that the first steps were made by a small community. With gratitude we should remember Archpriests Iakov Smirnov and Yevgeny Popov, who were rectors of the Russian Church's Parish of the Dormition through all the time that Russian people worshipped here.

Services were held here for over 100 years. These walls saw the Emperor Nicholas I, the Emperor Alexander II, the Passion-Bearer Tsar Nicholas II. Russian monarchs, during their visits to London,

deemed it their duty to come to this place in which our people worshipped.

After the 1917 revolution, the Russian Orthodox community in London, because of the émigrés, grew so much that these walls could no longer accommodate all the faithful. And with gratitude I address the Anglican Church, which offered to our community at a difficult time another, more spacious church.

This place is the cradle of Russian Orthodoxy in Great Britain. I rejoice in the reunification of the two parts of the Russian Orthodox Church, showing the ever-growing number of Orthodox people who in the 21st century believe it

necessary to pray together at an Orthodox church in London. In its history, the Orthodox community in London has reflected the hardest history of our country and our Church by having walked a very long and in some sense tragic path.

We have celebrated a thanksgiving service, during which we remembered those who were before us and who laid the foundation of the Russian Orthodox Church in London.

I would like to thank you, Your Eminence Vladyka Elisey, for your work, especially for the great preparatory work that preceded my visit. I invoke God's blessing upon you, upon the clergy and all our God-saved flock in the British Islands. May the Lord preserve you!

ADDRESS OF HIS HOLINESS PATRIARCH KIRILL AFTER THE DIVINE LITURGY IN THE DORMITION CATHEDRAL



Your Eminences, and Graces, dear Vladyka Elisey, Your Grace Justin Welby, Archbishop of Canterbury, Your Royal Highness Prince Michael of Kent, high representatives of the Catholic, Armenian and Coptic Churches, dear brothers and sisters,

I extend my heartfelt greetings to you all on this historic occasion in the life of the Russian Orthodox Church in the British Isles. We are celebrating the three hundredth anniversary of the presence of Russian Orthodox people in Great Britain. And we are celebrating the sixtieth anniversary of our community in this holy church, once kindly put at our disposal by the Church of England, and then acquired on the

means of her parishioners. This is a great event and, going back in time, I can testify to the great path this community has trod.

The first time I crossed the threshold of this church was in 1969. I don't know whether there is anyone present here today who attended this church back then. I recall that there was quite a small group of people united by their Orthodox faith and guided by their spiritual father and leader the ever-memorable Metropolitan Anthony (Bloom), who did much to establish this community.

And now we testify with thanks to God that the Russian Orthodox presence has grown significantly. This might be explained by the number of Russians, Ukrainians and Belorussians who today live in Great Britain. But the growth of Russian speakers in Great Britain does not at all determine parish growth.



The growth of the Orthodox community testifies to the strengthening of the Orthodox faith in the hearts of our people. What we see today in London we can see especially clearly in Russia, Ukraine and Byelorussia.

After many years of living under the power of atheism, our people have felt an acute need for spiritual sources in their lives. And we know that over the past twenty-five years something has happened unknown in world history. Over the past twenty-five years tens of thousands of Orthodox churches and parishes have been established, together with hundreds of monasteries and dozens of theological schools of learning. What was once impossible to imagine has happened.

These changes are impossible to explain merely through missionary endeavours, although they have been important. This miracle of the revival of faith in our secular age can only be explained by the power of God, the power of divine grace. And we can connect the presence of this grace to the spiritual heroism of the New Martyrs and Confessors, thousands of whom adorned the heavenly firmament of the Christian saints. It is through their prayers and intercession before the face of God that Orthodox Rus has undergone a revival. And today, as we celebrate this remarkable event - the three hundredth anniversary of the presence of Russian Orthodox people in Great Britain, we give thanks to God for all that we had to live through. We give thanks to Him for afflictions and joys, we give thanks to Him for the unique experience of the spiritual life of our people which allows us today to turn to God and call upon him thus: "Lord, save us and have mercy upon us! Lord, help us in our life!" Today we are strong and enjoy many things, we are educated and have a high level of culture. In spite of difficulties our economy is developing apace. But we know that true success comes when human endeavours are joined to divine aid. And today, thanks be to God, most of our people understand this. We look to the future with hope and believe that through the prayers of the New Martyrs and our own prayers the Lord will not forsake us.

The Church has special importance for peoples' spiritual lives. She unites people, transcending national, social, property and political boundaries. By her nature

the Church cannot align herself with either the right or the left or the centre. She cannot be with the wealthy against the poor, or the poor against the wealthy. She cannot be with representatives of one nationality against another. The Church is the community which is open to the world. And all human contradictions are erased in this community. And even very wealthy people stand alongside the poor and the highly-placed alongside the simple as a sign that within the Church these differences and contradictions are swept aside.

The Church is called upon to play the same role in international relations too. It is through faith, through religion, through the Church that a nation's soul is revealed. And at a very deep level the Church represents her people to the outer world. I believe that here in Great Britain, many people discover for themselves both Russia and Orthodoxy through your community, in the same way as we, in coming into contact with the religious life of the British, can better understand both the people and the country. At the spiritual and cultural level a particularly special mutual interaction takes place between countries and peoples. This interaction cannot be shaken by the political concerns of the present moment. This has been well demonstrated by the three hundred year history of the life



of the Russian Church in Great Britain. There have been times when the relationship between our countries was excellent, when we stood together, when we were fighting a common enemy. But there have been times when this relationship deteriorated and diplomatic relations were broken off. Yet in London there has been a Russian Orthodox Church for three hundred years. And no ups and downs of external political struggles have ever stopped Russian people from coming together to pray to God or prevented them seeing the British as true brothers and sisters, with whom they were united by faith in Our Lord and Saviour.

I believe firmly that this mission of the Church as peacemaker has great significance today. We, people of faith, are given to see that which people who have no faith cannot see. We can detach ourselves somewhat from the ups and downs, from present-day conflicts and look from a distance at what is happening, including in Russian-British relations. This perspective will differ greatly from that of the politicians, since the two peoples, joined together by historical, religious and even monarchical ties, know and, to a great extent, respect each other. May God grant that this potential be developed for a better future in the relationship between our countries and peoples.

I would like once more to return to the history of the parish. The rectors of the

Russian community were remarkable clergymen - Archpriest Yakov Smirnov, Archpriest Evgeny Popov, Archpriest Vasily Popov, who before the Russian Revolution and immediately afterwards did much to strengthen the Russian Orthodox community in London. When at the beginning of the eighteenth century diplomatic relations between the two countries were broken off, the rector of our church here in London carried out a state and diplomatic mission. And this would happen every time when relations between the two countries became difficult. The Churches of Russia and Britain were the bridge which united our two peoples. I would like once more to recall the ever-memorable Metropolitan Anthony (Bloom). He did a great deal to gather this community and to make Russian Orthodoxy accessible to the people of the British Isles. And he did a great deal for the development of relations between the Russian Church and the Anglican Church. In remembering today our forefathers and predecessors, we



give thanks to God for their lives and their endeavours.

I would like to extend my heartfelt thanks to Vladyka Elisey, Vladyka Mark and to our clergy who labour in Great Britain. I would like to thank all who have laboured to restore the Dormition Cathedral. Through your sacrifices and labours you have done much

to maintain this church and community. May God's blessing be upon all the Russian Orthodox parishes of Great Britain, and especially upon this Dormition Cathedral in London. In memory of today's occasion I would like to present to you this old icon of the Most Holy Mother of God. As you venerate it, I would ask you to pray for our Church and our country, and as it has an inscription that it is a gift from the Patriarch, to pray also for your Patriarch.

I would also like to thank you, Vladyka Elisey, for your labours and present as a gift to you a cross and panagia which were made on the occasion of the thousandth anniversary of the repose of St. Vladimir, Equal-to-the-Apostles. And to all those present here today, I would like to present this icon of all the saints of Britain. Britain has many saints of God, many of whom belonged to the ancient Undivided Church. Their names are venerated in Russia and in other countries where the Russian Church has a canonical presence no less than in Great Britain. It is these saints that bind us more firmly than any human ties. They are our common heritage, our common history, they are the embodiment of our common values. And I believe that this is the foundation of a good common future.

May God save the Queen and Great Britain, may the Lord preserve the Land of Russia. And let us glorify the Lord in our hearts and bodies. I would like to give to each of you this little icon with a Patriarchal blessing.

Press service of the Most Holy Patriarch of Moscow and all Rus'

<http://www.patriarchia.ru/db/text/4642761.html>

Photographs: Priest Igor Palkin

***His Holiness Patriarch Kirill thanked the clergy and laity
of
the Diocese of Sourozh
for the organisation of his
primateal visit to Great Britain.***

His Holiness Patriarch Kirill of Moscow and All Russia sent a letter of thanks to Archbishop Elisey of Sourozh in which he expressed his gratitude to the clergy and laity of the Diocese of Sourozh for the organisation of his primateal visit to Great Britain on the occasion of the 300 years of the presence of Russian Orthodoxy in the British Isles.

***To His Eminence, Archbishop ELISEY of Sourozh
Your Eminence!***

I would like to express my heartfelt gratitude to you and to your co-workers for the hospitality shown to me and to those who accompanied me during the time of my visit to the Diocese of Sourozh, and also for the work involved in preparing for the visit.

It was a joy for me to celebrate the consecration of the Dormition Cathedral in London, to serve the Divine Liturgy there and to converse with the local clergy and lay people. With a special feeling I prayerfully honoured at Brompton cemetery the memory of Metropolitan Anthony (Bloom) – the first ruling bishop of the Diocese of Sourozh.

It is encouraging to see that today the united Russian Church, which is taking pastoral care of thousands of Orthodox Christians living in the British Isles, is not only helping them to preserve their spiritual identity, but is also open to all those inhabitants of 'foggy Albion' who are looking for salvation.

I wish you, together with the clergy and lay people of the Diocese of Sourozh, good health, peace and the guidance of God in all your good undertakings.

With love in the Lord,

+KIRILL

Patriarch of Moscow and All Russia

PATRIARCH'S VISIT TO ROCOR CHURCH



“This is a pastoral visit and it’s a really great event, this never happened before,” said Archbishop Mark on the visit of the Patriarch to the UK. And the Saturday All-Night Vigil service in the Cathedral of the Dormition of the Most Holy Mother of God and the Holy Royal Martyrs of the Russian Orthodox Church Outside Russia was truly a pastoral service - very warm and informal. It left a feeling of Christian kinship and a family celebration. After the service, Patriarch Kirill addressed the congregation:

« And today there is one Russian Orthodox Church, and I as Patriarch never divide parishes into patriarchal ones and foreign ones, because for me they all are parishes of the one Russian Orthodox Church. Today, looking at your faces, I have seen the same people that fill our parishes everywhere, be it in England, Europe, America, or Russia. These are our Orthodox faithful and by God’s blessing they are now cared for by the one Russian Orthodox Church.»

For us, Orthodox Christians in the diaspora, it was very important to hear these words, which were like strings connecting our hearts with the distant homeland, and making us feel that the homeland remembers us and we are needed by it.

Patriarch Kirill was presented with a bouquet of flowers from the Minor Sisterhood of Saint Xenia the Roman attached to the Cathedral. Mary, one of the girls presenting the flowers, said: “I was so worried, but when I saw that his eyes are so kind, I calmed down!”

Elena Petrakova



Cathedral Newsletter 30 years ago

No 190. October 1986

THE BRISTOL PATRONAL FEAST

21st September 1986

“It was just like the feasts we used to have at home before the war”, this was the description of this year’s Bristol parish festival by a Yugoslav lady. And her delighted enjoyment of the celebrations was a reflection of the feelings of the original Slav core of Fr Nicholas’ parish.

There were, it is reckoned, about 200 people in the Church of the Nativity of the Mother of God at a Liturgy presided over by Bishop Kallistos. It is still a mystery how 170 odd of them managed to find their way across Bristol to the hall where the celebrations continued. There were clergy from Bath and Devon as well as their parishioners in substantial numbers - there was even a minibus load from Tiverton and the odd family from Southampton. There were also many people from London - both old and young.

A great deal of care and thought had gone into the practical preparations for the feast and there was plenty to eat and to drink for every one. Many small children, another delightful feature of the Bristol parish, - numbers temporarily swelled - were catered to with an amazing fruit punch - non-alcoholic, anxious parents were assured! Towards the end of the meal Fr. Arseniy from Leeds spoke in linguistic tandem with his interpreter about Mount Athos. In past years there has been country dancing which was missed by many this year. However, most people snatched the opportunity to catch up on the news of friends living in distant parts of the country.

Bristol parish is officially a part of the Greek Diocese, yet the fame of its patronal feast has spread throughout our own. Bristol can teach us much about how to feast joyously and sets a great example in its organization and generosity. It is by feasts such as these that those who cannot and do not partake of church life more fully know us and we owe it to all concerned to do it well. That all, Slav and British, young and old, enjoyed it so much testifies to the great spirit of the occasion.

Margaret A. Crockett

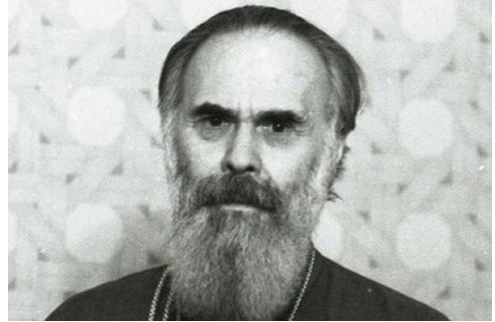
Legacy of Metropolitan Anthony of Sourozh

SERMON BY ARCHBISHOP ANTHONY TO MARK THE COMMENCEMENT OF THE WORK OF CLEANING AND REPAINTING THE INTERIOR OF OUR CATHEDRAL

29 October 1972

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

With what pain do we hear of the closing and destruction of churches, and how horrified we are to see a church sunk into decay, not merely abandoned but forcibly closed, ruined. A church is indeed God's domain. On our earth where there is hardly a spot unsullied by human blood, unspotted by human sin — on our earth which since the time of Cain has been cry-



*Metropolitan Anthony
of Sourozh*

ing out to God for the desecration that man perpetrates on it, small bits of land have been set aside, through people's faith, to be God's absolute possession, so that He should have some place on earth that is His own. In these places we build churches, so that God should have somewhere to lay His head. And in countries and periods in which the faith is persecuted, it stands out so clearly that in a sea of estrangement and even of hate these churches belong wholly to God; these are places where he is Lord and Master, and in them people find consolation. These are places where only love is preached, where there is no room for human hatred; these are places where people coming disfigured from the outside world can gradually, and only very gradually, come to their senses and repentance, and at least begin to change. They begin at first with difficulty and a grieving heart, then slowly there is a flowering of life amid desolation, death and destruction. To these churches comes human joy as well, it pours in like a torrent and spreads like a limitless sea because it meets with God's love. The joy truly flowers into an earthly paradise, grows to the measure of heaven and erupts beyond the limits of the created world.

We have been given this church; with what gratitude to God and man we accepted it, and with what care we made it a house of prayer. Now it is undergoing redecoration. This temple will once again become more beautiful, more

worthy of our love. The people who are working here are strangers, unknown to us; let us pray that every man who puts his hand to this work, every man who enters under the cover of this church should receive the message of God's peace, should receive a blessing from the living God whose house he is putting in order. For us the people who will be working here not just workmen, they are people who will enter God's domain. Let us pray that having entered it, they may find in it what we have all found in the church — the living God, loving, life-giving, capable of changing our life. And let us regard this church restoration reverently; this is God's domain, let us preserve it lovingly.

It is not enough to make it outwardly beautiful, it is necessary that our church should become inwardly beautiful, not only its stone walls, but our hearts which so often are stony also. Our hearts should become truly human, hearts of flesh and blood, loving, responsive, capable of bearing one another's burdens, of being crucified, if the need arises, with suffering and compassion, so that our neighbour might receive peace and joy and a new life. Let us grow to the measure of that beauty which is the beauty of God's creation, let us build this Temple to be an expression of our reverence to God and our love towards men. But let us all work on our own selves so as to be worthy to enter God's domain, not unto our judgement or condemnation but as the publican came, repenting and receiving forgiveness, conscious of his own unworthiness and of God's outgoing, all-forgiving and at the same time transfiguring love.

Amen.



Cathedral in 1990s

Photo: Nick Hale

For reflection

One should not seek among others the truth that can be easily gotten from the Church. For in her, as in a rich treasury, the apostles have placed all that pertains to truth, so that everyone can drink this beverage of life. She is the door of life.

(St. Irenaeus of Lyons, Against Heresies, III.4)

Diocesan News



On 1st of October 2016 His Eminence Archbishop Elisey of Sourozh celebrated the Divine Liturgy in Belfast. The Rector of the parish, Priest George Zavershinsky, and a priest of the London Cathedral of the Dormition of the Mother of God, Hieromonk Innokenty (Kolesnikov), concelebrated. Prior to the divine service, His Eminence tonsured Mark Dadell and Leonid Gontmacher into the office of Reader. During the Divine Liturgy, in accordance with the decree of His Holiness, Patriarch Kirill of Moscow and All Russia, Fr George was elevated to the rank of Archpriest.

On the following day, Archbishop Elisey celebrated the Divine Liturgy in the church of the Holy Apostles Peter and Paul at the Patriarchal Metochion in Dublin. The Rector of the Parish and Dean of the Diocesan Deanery of the Republic of Ireland, Archpriest Mikhail Nasonov and other clergy of the Deanery concelebrated. During the Divine Liturgy, in commemoration of the 300 years of the presence

of Russian Orthodoxy in the British Isles, His Eminence Archbishop Elisey granted a priest of the church, Father Sergei Sokolov, the right of wearing the nabedrenik. In accordance with the decree of His Holiness, Patriarch Kirill of Moscow and All Russia, the Dean of the Metochion, Archpriest Mikhail Nasonov, was granted the right of wearing the palitza. After the Eucharistic Canon Archbishop Elisey ordained Mark Dadell into the diaconate .

Following the Divine Liturgy, Vladyka Elisey greeted all the parishioners present and also addressed a short commemorative speech to the newly-ordained deacon which particularly dwelt on the spiritual virtues that a deacon should possess. It was also underlined that the vocation of a deacon includes at its very core calling people to prayer.

After the service all the worshippers gathered together to share a meal.



Our Congratulations

On 27th September, the Feast of the Exaltation of the Cross, Father Vadim Zakrevsky marked the 25th anniversary of his ordination to the priesthood. The parishioners and clergy of the Dormition Cathedral wholeheartedly congratulate their beloved batiushka on this important day of his life, singing 'Many blessed years', and wishing him God's help in his service to the Lord, unfailing joy and good health!



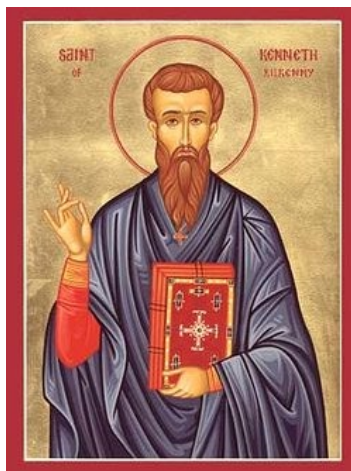
British and Irish Saints

SAINT KENNETH, ABBOT OF AGHABOE IN IRELAND

Commemorated: 11/24 October

St Kenneth (also Cainnech, Canice) is one of the greatest Irish ascetics and most venerated saints in Ireland. He was born in c. 515 in the province of Ulster in the north of Ireland and was the son of a bard. Some researchers state that Glengiven in County Derry (Londonderry) was his birthplace. In his youth the saint grazed flocks near his home.

Soon Kenneth became a disciple of St Finnian of Clonard and studied at his monastery. Later Kenneth lived at Glasnevin Monastery near Dublin where he became friends with the great ascetics Sts Ciaran and Comgall. When the plague broke out in Ireland the saint



St Kenneth, Abbot of Aghaboe



*Inch Kenneth burial ground
Photo: www.isle-of-mull.net*

moved for a while to Wales where he stayed at Llancarvan Monastery under St Cadoc. There he continued to learn and in c. 545 he was ordained priest.

From Wales Kenneth returned to Ireland, where, owing to his labours, new monasteries were established. The most famous and important monastery founded by Kenneth was Aghaboe in County Laois (Leix) in the Irish Midlands. Under Kenneth, Aghaboe became the chief church and spiritual centre of the

kingdom of Ossory. Here the abbot was noted as a scribe. Later, in the eight century, one of the monks of Aghaboe was the learned ascetic St Virgilius, who became Bishop of Salzburg in Austria and founder of Salzburg Cathedral.

Today one Irish county (in the south-east) is called Kilkenny after Kenneth and its main town bears the same name. Kenneth founded a church or a monastery in Kilkenny. Kilkenny was one of the last regions of Ireland to accept Christianity. Among other monasteries established by Kenneth we can mention Drumahose in Derry and Cluain Bronig in Offaly.



*Inch Kenneth Chapel east end
Photo: www.mull-historical-society.co.uk*

After 562 Kenneth moved to Scotland where he built his greatest monastery on Inch Kenneth ("Kenneth's Isle") to the north of Iona. He made this large monastery a missionary centre. Now monastic ruins along with the saint's cave remain on this site and are a destination for annual Orthodox pilgrimages. Kenneth was a close friend of St Columba of Iona, together with whom he travelled through the country, preaching and baptising Picts. There is evidence

of communication at a distance between the two saints. Once Columba miraculously escaped shipwreck through the prayers of Kenneth who was far away. When Columba and Kenneth met the Pictish pagan king Brude and the latter began threatening them, Kenneth made him immobile by means of the sign of the cross. Soon Brude accepted baptism together with his subjects.

In memory of Kenneth's link with Iona a church and a cemetery were named

there after him. Kenneth was known on the Hebrides, on Mull, in Fifeshire, on the Kintyre peninsula and in many other places in Scotland where he founded churches or monastic communities.

Sometimes his disciples established chapels and churches in these places in honour of him. Among the churches still bearing Kenneth's name are Kilchennich on Tiree (the Inner Hebrides), Kilchainie on South Uist

(the Outer Hebrides), and Cambuskenneth Abbey not far from Stirling. He may also have founded cells on Ibdon and Eninis, a chapel, Lagan-Kenny, on the bank of Loch Laggan (which partly survives) and a monastery on the river Eden. Kenneth may have lived as a recluse on the small island of Texa near Islay where part of his hermitage still exists. The venerable man did not remain in Scotland till the end of his life but returned to Ireland, where for many years he preached, built monasteries and led an austere life. Dozens of Irish churches are dedicated to this great wonderworker.

Like other Celtic saints, during his life Kenneth used to retreat for long quiet prayer in solitude. He particularly liked to live as a hermit on small islands. Kenneth loved to communicate with wild nature and animals. Once he ordered mice to go away when they nibbled his shoes; on another occasion he rebuked birds for making a loud noise on Sundays – and they obeyed their master. There is also a touching story of how a deer solicitously held the saint's copy of the Bible on its horns while he was reading it.

Kenneth became renowned for his sermons, which were full of inspiration and rated very highly by his contemporaries. The saint was a well-known spiritual poet and theologian. His works included commentaries on all four Gospels, known as the "Chain of Canice". Kenneth reposed in c. 600 on the tiny island of Monaincha in Tipperary, where he had established a community of hermits. Monaincha is no longer an island and ruins of an ancient church can be found there. Kenneth is venerated in Ireland, Scotland and Wales. He is listed among the "Twelve Apostles of Ireland" and the name "Kenneth" remains a baptismal name.

After Kenneth's death, Aghaboe Monastery developed and sent missionaries to the continent. With time a diocese appeared in Aghaboe, although in the twelfth



*Aghaboe Monastery ruins,
Laois (Leix), Ireland
Photo: www.pravoslavie.ru*

century it was transferred to Kilkenny. Unfortunately, in 1346 the town of Aghaboe burned to the ground - neither the church nor Kenneth's relics survived. Aghaboe Monastery was dissolved by Henry VIII in 1540. Today Aghaboe is a hamlet in Laois where pilgrims visit the ruins of the ancient monastery and an Anglican church (Church of Ireland) is dedicated to "St Canice".



*St. Canice's Anglican Cathedral,
Kilkenny*

Photo: www.pravoslavie.ru

Cathedrals in the city of Kilkenny, another centre of veneration of Kenneth, are connected with him. Firstly, there is St Canice's Cathedral belonging to the Church of Ireland. It stands on the site where the original church, either built by the saint or erected in his memory, used to stand. The Cathedral dates back to the thirteenth century: it is the second longest cathedral in the country. Many medieval stained glass windows and monuments, including a statue of Kenneth, have survived in it; a ninth-century round Celtic tower (100 feet high), dedicated to the saint, stands near the Cathedral.

There is also a Catholic Cathedral in Kilkenny, known as "the Church of the Blessed Virgin" and "the Church of St Canice", which was built in the nineteenth century and has a statue of the saint. Kenneth is the patron-saint of Kilkenny.

Kenneth is also associated with the town of Finglas in County Dublin. He founded a monastery here. A number of schools around Finglas are named after him. Churches dedicated to St Kenneth can also be found in the USA, Australia and New Zealand.

Dmitry Lapa

Source: www.pravoslavie.ru/english/74549.htm

For reflection

Do not be anxious about anything, but in every situation, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus.

Philippians 4:6-7

Sacraments of the Church

A LIFE IN THE SACRAMENTS

Following the series of articles on the Ten Commandments, we shall print over the next few months a series of short texts about the Sacraments of the Church. They are copied from 'An Orthodox Online Catechism', which is based on the book 'The Mystery of Faith' by Metropolitan Hilarion (Alfeyev). They are presented here by the kind permission and blessing of the author.

Orthodox theology regards the sacraments as sacred actions through which the encounter between God and the human person takes place. In them our union with God, in so far as it is possible in this earthly life, is realized; the grace of God comes down upon us and sanctifies our entire nature, both soul and body. The sacraments bring us into Communion with the Divine nature, animating, deifying and restoring us to life eternal. In the sacraments we experience heaven and a foretaste of the Kingdom of God, that Kingdom which we can only ever become fully a part of, enter into and live in, after our death.

The Greek word *mysterion* ('*sacrament*' or '*mystery*') comes from the verb *myo* ('*to cover*', '*to conceal*'). This word was invested with a broader meaning by the church Fathers: the incarnation of Christ was called a 'sacrament', His salvific ministry, His birth, death, Resurrection and other events of His life, the Christian faith itself, doctrine, dogma, worship, prayer, church feast days, the sacred symbols, and so on. Of the sacred actions, Baptism and the Eucharist were preeminently named sacraments. Dionysius the Areopagite spoke of three sacraments: Baptism, Chrismation and the Eucharist; while the rites of clerical consecration, tonsuring a monk and burial were also listed among the sacraments. Following the same order, St Theodore the Studite (ninth century) referred to six sacraments: Illumination (Baptism), the Synaxis (Eucharist), Chrismation, Priest-



hood, monastic tonsuring and the burial rite. St Gregory Palamas (fourteenth century) emphasized the central place of the two sacraments of Baptism and the Eucharist, while St Nicholas Cabasilas (fifteenth century) in his book *The Life in Christ* provides commentaries on the three sacraments: Baptism, Chrismation and the Eucharist.

At present the Orthodox Church regards Baptism, the Eucharist, Chrismation,



Penance, Holy Unction, Marriage and Priesthood as sacraments; all the other sacred actions are listed as rituals. However, it ought to be borne in mind that the practice of numbering the sacraments has been borrowed from Latin scholasticism; hence also the distinction made between ‘sacraments’ and ‘rituals’. Eastern patristic thought in the first millenium was unconcerned about the number of sacraments and never felt the need to enumerate them.

In each sacrament there are both visible and invisible aspects. The former consists of the rite, that is, the words and actions of the participants, and the ‘material substance’ of the sacrament (water in Baptism, bread and wine in the Eucharist). The latter is in fact the spiritual transfiguration and rebirth of the person for whose sake the rite is accomplished. It is primarily this invisible aspect, hidden to sight and hearing, beyond the mind and beyond sensible perception, that is the ‘mystery’. In the sacrament, however, the human person’s body is also transfigured and revived along with the soul. The sacrament is not only a spiritual, but also a bodily Communion with the gifts of the Holy Spirit. The human person enters the divine mystery with his whole being, his soul and body become immersed in God, for the body too is destined for salvation and deification. It is in this sense that we understand immersion in water, anointing with holy oil and myrrh in Baptism, the tasting of bread and wine in the Eucharist. In the age to come the ‘material substance’ of the sacrament will no longer be necessary, and the human person will no longer partake of the Body and Blood of Christ in the form of bread and wine. Rather, he will communicate with Christ directly. ‘Grant that we may more truly have communion with Thee in the day of Thy Kingdom which knoweth no eventide’, prays the Church.



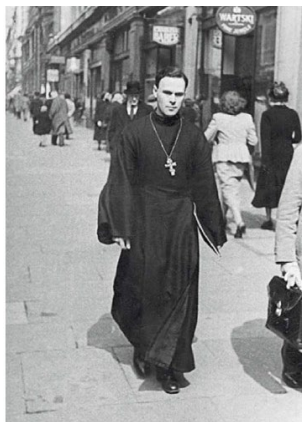
The author of all the sacraments is God Himself. It is not therefore the priest, but God Himself Who performs each sacrament. As St Ambrose of Milan says, *‘It is not Damasius, or Peter, or Ambrose or Gregory who baptizes. We are fulfilling our ministry as servants, but the validity of the sacraments depends upon You. It is not within human power to communicate the divine benefits — it is Your gift, O Lord’*.

Source: www.orthodoxeurope.org/page/10/1.aspx#41

The Russian Church in London

THE HISTORY OF THE RUSSIAN CHURCH IN LONDON

Part 9



*Hieromonk Anthony
(Bloom) in 1948*

At the beginning of 1949 Hieromonk Anthony (Bloom) came to London from Paris at the invitation of the Fellowship of St Alban and St Sergius. The Fellowship, founded in the 1920s by Christian students – Orthodox, Anglican, Roman Catholic – held annual conferences, three of which Fr Anthony attended. An anonymous benefactor gave a donation sufficient to support an Orthodox priest as Fellowship chaplain and lecturer for two years.

Besides his duties at the Fellowship (he celebrated, preached and gave lectures at the Fellowship Chapel of St Basil the Great in Notting Hill Gate), Fr Anthony helped Archpriest Vladimir in the Patriarchal parish. When in the summer of 1950

Fr Vladimir suddenly died, the parishioners were happy to welcome Hieromonk Anthony as the new Dean.

Father Anthony restarted the Sunday school for children which existed before the war. ‘The Parish Herald’ with a children’s supplement and an English section began to appear regularly. Fr Anthony continued his work at the Fellowship, and, little by little, the young people – second generation immigrants – began returning to the Church. After a long gap, British people who wished to join the Orthodox Church also started coming.

In 1952 Fr Anthony was elevated to the rank of Hegoumen, and 1956 was made Archimandrite. In 1957 he was consecrated Bishop of Sergiev. In 1962 the Holy Synod decided to establish a diocese in Britain, and gave it the name of an ancient and once famous diocese on the South Crimean coast, Sourozh, that had since been abolished. Bishop Anthony became Archbishop (and in 1966, Metropolitan) of Sourozh.



Michael Sarni



The 111th edition of the diocesan journal 'Sourozh' appeared just in time for the celebration of the 300th anniversary of Russian Orthodoxy in the British Isles, to which historic event it is dedicated. It includes an extensive interview with Archbishop Elisey, two talks about Metropolitan Anthony from the 2014 Diocesan Conference, which was dedicated to the 100th anniversary of his birth, a number of articles by or about Bishop Vasily Rodzianko and Father George Florovsky, some pieces about early British saints and an obituary for

Fr Ephrem Lash, whose book reviews were a notable feature of the journal. It is available in the Cathedral Shop or online from Sourozh publications - www.sourozh.myshopify.com.

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



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

E-mail: londonsobornolistok@gmail.com

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

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

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

Account Name: Russian Orthodox Church in London – Rfrbshmnt

Account no. 01911504 Sort Code: 30-92-89

BIC: LOYDGB21393 IBAN: GB28 LOYD 3092 8901 9115 04