

The Anglican Church in Athens

# Saint Paul's Church Magazine



*"Be swift to hear; and let thy life be sincere; and with patience give answer"*

*Ecclesiasticus V, 11*



*The Annunciation, David Jones (1895-1974), 1924, wood-engraving*

## SALUTATIONS FROM THE EDITORS:

It is meet that, being word-purveyors (howsoe'er twopenny-halfpenny), we should broadcast this fourth edition of our humble parish magazine at Annunciation: the *declaration* of Christ, and with it the exultant news of our ransom and pardon. What more shall we say? Either nothing or else too much for the present purpose. God be with ye.

Oh, Thou who dost forbear  
To grant me motherhood,  
Grant that my brow may wear  
Beneath its maiden's snood  
Love to distressed Mankind,  
And helpful sympathy  
For all whom Fate doth bind  
In Sorrow's company.

Help me always to choose,  
To comfort and to bless,  
And in man's service lose  
My fruitful barrenness;  
So that my children may  
Succour and pity give  
To sadder hearts. I pray  
O help me so to live.

*Helen B. Cruickshank (1886-1975)*

Prayer is helpful, and enables us to acquire purity of heart by the destruction of sin and the winning of virtues. The purpose of prayer is not to inform our Lord what you desire, for He knows all your needs. It is to render you able and ready to receive the grace which our Lord will freely give you. This grace cannot be experienced until you have been refined and purified by the fire of desire in devout prayer. For although prayer is not the cause for which our Lord gives grace, it is nevertheless the means by which grace, freely given, comes to the soul.

*Walter Hilton (died on the Eve of the Annunciation, 1395) (translated to modern English by L. Sherley-Price).*

## The Chaplain Writes

As this edition of the magazine covers the period of Holy Week (Great Week) and Easter it will be timely for us to reflect a little on the Liturgical patterns of our worship.

### *Palm Sunday*

This is the start of Holy or Great week. The liturgies in this week are distinct from anything we do on other Sundays and holy days. We are alongside our Lord in the week of his passion, crucifixion, death, and we await the joy of resurrection.

There are two gospels set for the liturgy of Palm Sunday. That is unusual in itself. The first belongs to the Commemoration of the Lord's Entry into Jerusalem. This lends itself to pilgrimage, or journey. The gospel begs us not to be sitting still in rows of pews or huddled in chairs, but to get up and do something. Many

will start outside and this part of the liturgy of the day will begin the procession from another point into the church – it is also public witness.

Palm branches will be blessed, but here we may have some discretion. I can remember one year when I was on some study leave, being present in Montcuq, in the Lot Valley, for the Mass of Passion Sunday, and instead of crosses made of palm leaves, the congregation brought from their own gardens branches of box. At the end of Mass they made their way home through the Sunday market breaking off pieces of the box branches to give to family and friends who had not attended Mass.

The second of the gospels is the first full reading of a Passion Narrative in this Holy Week. The other occasion will be Good Friday. Often this is presented in dramatic form with a number of *dramatis personae*.



### *Maundy Thursday*

In many traditions this day is known as Holy Thursday. 'Maundy' resonates particularly with British Christians because of the tradition of the monarch handing out the 'Maundy money'.

The origin of this, however, is quite different, and goes back to the Gospel of John, who on this particular day of the week prefers not to narrate the words of our Lord at his Last Supper which resonate for us the sacrament of the eucharist, but instead relates to us an action that 'sacramentalizes' the service of one person to another.

At the supper John (ch. 13) tells of our Lord washing the feet of his disciples. After this he tells them, 'I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if

you have love for one another.' (John 13:34-35). This new commandment 'novum mandatum' is what the word 'maundy' comes from. At one time the monarch used to wash the feet of commoners. Sadly now it is just a gift of money. The washing of feet by the monarch would be



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a more powerful sign of service, and an example of humility that would more than humble those who have assumed too great an influence on our society.

In most dioceses now there is the custom of having what is called in some circles the Chrism Mass. At this, two pertinent actions take place:

1. Clergy renew their vows of ordination.
2. The Oils are consecrated (blessed) by the bishop.

It is a highly appropriate occasion for the clergy to consider their calling, and to renew their vows of ordination, for this is a day when we recall our Lord as the 'Servant King'. Bishops, priests and deacons all renew their 'original' vocation to serve the one who came, not to be served, but to serve. There is a connectedness between the vows taken at this liturgy and the evening liturgy where clergy will be washing the feet of fellow Christians. It is an occasion when we are also reminded of the place of the bishop as the principal minister of the sacraments, and the chief pastor of the diocese. There are three different oils to be consecrated. These oils are to be used in everyday parish ministry. Oils are used in the Old Testament and the New. They are outward signs of God's presence in healing, of anointing, and of 'setting apart' in baptism (*i.e.* of giving someone a 'new dignity').

Many adults now seek some way of affirming a faith that has been dormant since the time of baptism and seek a re-baptism. Some denominations are happy with this, but others who adhere to a more traditional catholic heritage are most uncomfortable with re-baptism. Renewal of Baptismal Promises has become a popular way of addressing this, but maybe some regard to Confession would play some part in reconciling some people 'back into the fold'. Many Anglican priests are happy to hear Confessions.

In the evening of Maundy Thursday (Holy Thursday) our celebration resonates with the

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*Silver Maundy coins [reverse], reign of Charles II (1660-1685), undated, milled silver*

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Last Supper. The biblical evidence does not quite serve a common purpose in terms of whether this supper was a Passover or not. I do not intend to use this article to argue one way or the other.

At the Last Supper our Lord offers to his church the 'words of institution'. The gospels of Matthew, Mark and Luke relate this to us (though Luke adds his own personal details to the proceedings- see Luke 22;14 and following, then compare it to Mark 14; 22-15, and Matthew 26; 26-30).

In addition, John's gospel tells of our Lord washing the feet of his disciples - John 13; 1-11. This washing of feet has more recently become part of the Maundy Thursday Liturgy.

At this Liturgy the Gloria is sung again - the first time since before Ash Wednesday, and in some churches bells are rung or whistles blown at the start of the Gloria to mark its return. It won't be said or sung again for three more days.

In some churches, and according to ancient liturgical practice, at the end of the Maundy Thursday Liturgy the Eucharistic breads are carried with ceremony to an altar elsewhere in the church, which will be festooned as a garden and full of candles. This is called the Altar of Repose.



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At this Altar of Repose two distinct things are happening liturgically. With the Sacrament (Christ's sacramental presence) we move from the place of the Last Supper (the eucharist) to the Kidron Valley and the Garden of Gethsemane. The Altar of Repose is the representation of Gethsemane. Here people keep vigil – either to midnight or right through the night. Jesus says to his disciples 'Could you not keep awake one hour?' (Mark 14, 32-42). So this vigil is about keeping awake with our Lord at this vital hour.

While we move our attention to the Altar of Repose the ornaments and coverings of the sanctuary are removed – the Stripping of the Altars – and the *Tenebrae* are said or sung (or more usually Psalm 22).

The Eucharistic breads taken to the Altar of Repose will be the breads used for the Liturgy of the Day on Good Friday. The church is stripped of colour and dressing; the Altar of Repose has the Sacrament placed upon it; the people pray in vigil. It is highly dramatic and very moving.

The Passion Narratives of the four Gospels, ancient discrete texts, go on to tell of the mockery of a trial, and the sufferings of our Lord at the hands of the authorities. In the

Orthodox tradition all four narratives are read at the Great Thursday ceremony.

### *Good Friday*

We focus on the Crucifixion and on the cross. In some places Christians in an ecumenical witness will process through our towns and villages, cross carried aloft or on shoulders.

Traditionally, the eucharist is not celebrated on this day. For the Holy Communion the breads from the night before will be distributed. The old name for this was 'the Mass of the Pre-sanctified'. Really, it is difficult to celebrate the eucharist as each eucharist is about death and resurrection. Today, talk of resurrection is premature. In some places a Reformation practice of preaching the three hours takes place, and this is can be a powerful witness. In other places, there will be some preaching until the beginning of the Liturgy of the Day.

The clergy enter in silence, and in places prostrate themselves before the altar. This is not everyone's 'cup of tea' but for those of us who do it on Good Friday it is a mighty powerful reminder of how frail humanity is, and of the cross. For the second time this week a whole Passion Narrative is read out.



*From the Good Friday ceremony of the hanging of the bun at 'The Widow's Son' in Bromley-by-Bow, East London, 1978*

This will be followed by a procession of a cross down through the church – stopping three times with these words, or similar, 'This is the wood of the cross, on which our Redeemer hung. Come, come, let us adore; come, come let us adore, the Saviour of the World.' The cross is then placed centrally and people come forward to pray before the cross, touch it, or kiss it. This is called The Veneration of the Cross. Not all traditions within the Anglican Church are comfortable with this, but I have witnessed a full church of people of all types of traditions movingly coming forward to acknowledge the centrality of the cross in their faith.

At the appropriate time for administering Holy Communion the Sacrament is brought from the Altar of Repose, and all is consumed. If the church has an aumbry (St. Paul's Athens has one in the sanctuary), it is at this point that the aumbry door is left open, and the light that represents the sacramental presence of Christ is extinguished. And so it is throughout Holy Saturday until the Resurrection is proclaimed,



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and the first Eucharist of Easter is celebrated.

*Easter Vigil*

‘When the new fire bursts into flame in our monastery chapel, it is difficult not to feel that this Christian community here and now has suddenly reached back across twenty centuries to that moment in time when the tomb first burst open, the angels appeared, and life, for us as much as for those first visitors to the tomb, was for ever irrevocably changed. Only this time it is our life that is being saved from the inevitable decay of the world around us.’

It is from this emptiness, this darkness, that the fullness and light of the resurrected Christ emerges. Whether this liturgy is held late on Holy Saturday night, or as the new dawn approaches on Easter morning, the whole of the Christian story is here. No other service in the whole year is able to proclaim with such economy or clarity the essence of our faith. And yet so many Christians miss out on it. It seems like our best kept secret.

In some places the liturgy begins outside, perhaps in the churchyard. The new fire is lit, and from it the paschal candle. Just as the cross is carried on Holy (Good) Friday, so the new paschal candle is processed, and three times we stop and sing, ‘The light of Christ; thanks be to God’. And now we have fifty days of Easter to celebrate our Lord’s resurrection, glorious ascension, and the gift of the Holy Spirit at Pentecost.

*Eastertide*

This is a fifty day period, the Great Fifty Days. During this time we read always from the Acts of the Apostles as one of the Sunday eucharist

readings, for this book above all else tells of the work of the early Easter church, and the sharing of the *kerygma*, the proclamation of Christ crucified and raised from the dead. The proclamation was not just about sharing the good news, it is also about living the good news, for essential to the good news is the church. Alleluias abound in the Liturgy.

The gospel readings in this season revolve around those wonderful life-giving post resurrection narratives that speak of not seeing, then seeing; not believing, then believing; being the dark, then in the light; being hidden then revealed. We read of Christ as Good Shepherd, as the early church pastors her new flock.

It is worth comparing John 20; 19-23 with the presentation St. Luke gives us. In John’s gospel the Easter event is all joined up with the Ascension and Pentecost experience. The church has followed St. Luke, with his scheme of forty days until the Ascension and fifty days from Easter for Pentecost.

There was a time when the paschal candle would have been extinguished on the feast of the Ascension – ceremonially snuffed out at the appropriate line in the Creed. This signified that the earthly Lord had gone to be with the Father. However, it is more common now, and I think preferable, that the paschal candle remains lit until after the eucharist on the day of Pentecost, as this brings this whole thrilling cycle to an end.

At this season we can truly be saying: Christ is Risen! He is risen indeed! Alleluia! A happy and blessed Easter.

*Father Leonard*



*Copy of fourteenth century painted decoration, restored from existing fragments, on the underside of the chancel arch, Halstow Church, Kent, E. W. Tristram (1882-1952), c. 1915-1925*

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## Deacon Christine: On the Diaconate

### “THERE IS A DEACON”

If you look on St. Paul’s website you will see the above phrase. What does it mean? What does a deacon *do* or *be*? Every year, in January, I speak to the participants in the Diocesan Enquirers Conference, which I attended in 2013, about my ministry and calling.

You may see my liturgical role as a Deacon in the *robes* I wear; my stole across my body as a sign of servanthood and a dalmatic which is square rather than the priest’s chasuble. Recently, it was a great joy to deacon for Archdeacon Leslie and Bishop Philip. You can also identify other deacons in Catholic and Orthodox traditions by these robes but they won’t be women. In a mass, often a priest will deacon, serve at the altar and read the gospel. Even Bishops and Archbishops are deacons, for they were ordained first into the Diaconate.

“Ignatius of Antioch is quite clear and categorical about the role of all clergy, including deacons, for the very ‘constitution’ of the Church: ‘Without these [the bishop, presbyters and deacons],’ he writes, ‘it [the community] cannot be called a church.’ Deacons are not simply ornamental (of the *bene esse*) but essential (of the *esse*) for the Church.” So said the Orthodox theologian and ecumenical advisor to the Ecumenical Patriarch, Rev. Dr. John Chrysavgis, in address to the Antiochian Archdiocese Clergy Symposium.

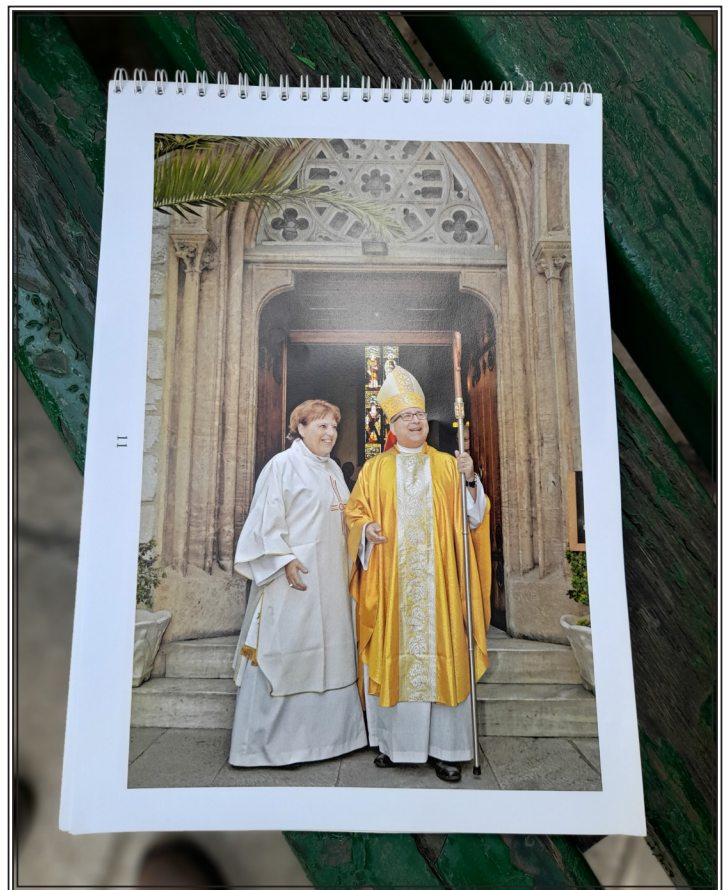
First of all, a Deacon reminds us of Christ’s servanthood: for example washing the disciples’ feet but, and it is a *big* but, we are not doormats. Deacons are a bridge between the church and the world; in the ordinal they are specifically called to go out into the corners of the world, to the marginalised. A deacon is not *just* present on a Sunday or in services, anymore than any Christian is. But a deacon is a visible sign of this pointing others to Christ: like a signpost.

Deacons are also ambassadors (with a lower-case ‘a’) for Christ within and without the church, in the market square or the workplace. They are to work with the priest and their Bishop to spread the gospel throughout the

community far and wide. Their ministry (*diakonia* in Greek) may be pastoral and involve tendering Home Communion and making hospital visits. A deacon is involved in sacred listening and praying with and for others. In the economic crisis and during *lockdown*, I was ‘on the beat’ walking the walk and talking the talk of the struggles and grief people were enduring. Times change, the telephone and ‘Zoom’ are in use a lot more now, but still with the same care.

As a deacon I feel a bit as if I am doing the dance of the hokey-cokey with one foot in church and the other out in the community. It is a question of balance. In the dismissal, the deacon says at the end of the liturgy ‘Go in peace to love and serve the Lord,’ These are words of encouragement but also of sending out, reminding us of Christ and that we all share a role in ministry in and beyond the church.

*Deacon Chris Saccali, Assistant Chaplain*





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## The Rt. Rev. Philip Mounstephen, Bishop of Truro

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Sunday 12th March was a joyous occasion at St. Paul's. The Bishop of Truro, Philip Mounstephen, assisted by Deacon Chris Saccali, presided over the service and some special personal celebrations – choristers Vassilis and James were received into the communion of the Church of England, Danielle Wairimu was baptised, and Mabel was confirmed. The congregation welcomed the candidates and promised to uphold them in their life in Christ. The Old Testament reading was from *Daniel* – with Shadrach, Mesach and Abednego about to be flung into the fiery furnace – and we continued Christ's journey to Jerusalem in the Gospel reading – with the beautiful words of the Sermon on the Mount.

Bishop Philip's sermon centred on the persecution of Christians, a subject he had agreed to explore in 2018 at the request of the then Foreign Secretary, the Rt. Hon. Jeremy Hunt, and following the publication of his final report he was in Athens with a member of his Secretariat, Charles Hoare, for discussions with political and religious ministers on this topic. His several years of travel, visitation and information gathering had included many religious groups, but the majority of those being persecuted, eighty per cent, were Christians, and this had been the case for almost 2,000 years. He concluded by asking for constant prayer for our brothers and sisters worldwide and a willingness to take action to support them at every opportunity.

Before adjourning to the garden for a celebratory drink and Danielle's birthday cake, we were delighted to learn that Angelos Palioudakis had been accepted for training for ordination and he and his wife would be travelling to the United Kingdom for his studies at a college in Oxford.

After being photographed with Mabel, Danielle, Vassilis, and James, Bishop Philip was photographed beside the Gott Memorial stone set in the church wall. Benjamin Gott, from Yorkshire, died



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in Piraeus aged twenty four, and in 1860 a family member, John Gott, had been consecrated as Bishop of Truro; another example of the many connections that St. Paul's in Athens has with people from all over the world, dating back to its consecration in 1843.

*Jean Mertzanakis*

*Bishop Philip Mounstephen [cassocked in purple] before his address to representatives of the Orthodox Church, Friday the tenth of March, 2023*

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We reproduce an article published on the fourteenth of this month by the Rt. Rev. Philip Mounstephen after his visit to Athens.

#### A TALE OF TWO CITIES:

The two cities we normally associate with that phrase are, of course, London and Paris. Both are cities in which I have been privileged to minister, and which I hold in great affection. But I want to write about my recent trip to two quite different cities – to Hull and Athens.

I grant you that, unlike London and Paris, Hull and Athens aren't normally paired in people's minds. But they might have more in common than you might think (and not just because I recently visited them). But first, let me explain I was doing in them both.

In both, I was responding to long-delayed

invitations to speak on the subject of Freedom of Religion or Belief, following the work I did a few years ago for the Foreign Office on the persecution of Christians. That work both led (to my great surprise) to a change in government policy, and has become an enduring passion of mine – a cause which I believe God has laid on my heart to continue to champion.

In Hull, I was invited to deliver the William Wilberforce Lecture, in honour of Hull's greatest son: the great champion of the cause of the abolition of slavery. It was good to be back in the city not only where Wilberforce was born, and which he represented in Parliament, but in which I myself used to live. Indeed I worked out that the last time I had been in the room in the Guildhall where I spoke was in the early 70s for a children's fancy dress party!

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And it was, I felt, a very fitting subject to speak on there. Today, many, many people the world over are having their rights compromised, and their livelihoods – and their very lives – threatened, simply because they belong to religious minorities. Their lives and livelihoods are threatened through oppressive governments which combine, to varying degrees, a toxic mix of authoritarianism, nationalism and fundamentalism. Look at the fate of the Rohingya in Myanmar, the Uighurs in China, and Christians in the Middle Belt of Nigeria – to cite just three examples. The fate of religious minorities in the world's two most populous countries, in India and China, is much more precarious than it was a decade ago.

As I said in Hull, I have no doubt that this was a cause about which Wilberforce would have cared deeply, such was his concern for freedom and liberty. When he presented Thomas Clarkson's monumental report on the slave trade to the House of Commons at the start of their great campaign he said this, 'You may choose to look the other way, but you can never again say you did not know.' I closed my lecture in Hull with those words – and with a prayer that we would indeed look this problem full in the face.

And so from there, I headed off to Athens for a very full four days of meetings and events. On the Sunday it was great joy to preach and preside at St Paul's, the Anglican Church in the city, where I also conducted a baptism and confirmation and received two people formally into the Church of England.

I was accompanied by my friend, Charles Hoare, who worked with me on the Foreign Office review, and together we had meetings in key government departments, including the Ministry of Foreign Affairs, with the deputy mayor of Athens, and with the British Ambassador. And, yes, we did find time to visit the Acropolis and the Areopagus, where Paul famously preached, along with an occasional meal in a delightful taverna or two.

One particularly joyful visit was to a church of the Patriarchate of Alexandria. Orthodoxy 'divides' the world into different patriarchates: individual churches which take responsibility for particular countries or areas. The Patriarchate of Alexandria looks after all of Africa, no less, and at that church it was a great

joy to meet a number of young people from that great continent. Some of them were refugees from Congo, a country fraught with violence, who had hazarded the risky crossing of the Aegean from Turkey to Greece on inflatable boats. It was a joy to hear them sing and to chat with them but sobering too to hear something of their challenging stories.

The main reason for my visit, however, was that I had been asked to give a keynote address at the Office of the Holy Synod of the Greek Orthodox Church. Fr Leonard of St Paul's, our generous host for the visit, believes that I might be the first non-Orthodox leader to be invited to speak there: a great honour. We followed the address with a very rich discussion – conducted, very graciously, as far as I was concerned, in English!

But – apart from the invitation – why go to Greece? A number of significant things have happened since my review for the Foreign Office was published. One is that we have set something up called the UK Freedom of Religion or Belief Forum (UKFR for short) which draws together around 90 UK-based civil society groups to make common cause on this issue. Another is that 42 nation states, Greece and the UK included, have become part of the International Religious Freedom or Belief Alliance (IRFBA).

So we encouraged those we met in Greece to consider setting up something similar to the UKFR, and we also wanted to encourage our Greek friends to take full advantage of Greece's membership of the IRFBA.

For there is no doubt that Greece has a distinctive contribution to make to this global cause. They are the only country in the Alliance whose main tradition is Orthodoxy. And – very tellingly – they are the only country in the Alliance which has in its collective memory the experience of being 'dhimmi', the secondary (albeit protected) status conferred on non-Muslims in the Ottoman Empire: an empire of which, of course, Greece was once a part. Both those perspectives bring a particular richness to Greece's engagement in this international cause.

Something of more contemporary seriousness is going on too. There is a great crisis currently

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in the global Orthodox community. I had only really become aware of it through the war in Ukraine, but in truth it predates it. Essentially the Russian Orthodox Church, so closely aligned with President Putin, is pursuing a similar kind of aggrandising agenda. This became clear to us particularly in discussion with the delightful Metropolitan of the Patriarchate of Alexandria, who explained how the Moscow Patriarchate is seeking to undermine its authority in Africa and claim it for its own. The pattern is depressingly familiar.

This is undoubtedly bad news. The situation for religious freedom in Crimea, for example, has become significantly worse since its illegal annexation. We need to guard against that being replicated elsewhere.

As I frequently argue, Freedom of Religion or Belief is not a 'side-bar' issue for a few 'religious' people. Like slavery in Wilberforce's day, it is an issue of pressing importance in today's world. It's an issue I have no doubt he would have passionately espoused. And there's no doubt in my mind that it's an issue that we all need to espouse with some passion too. I believe that if, in Cornwall, we believe in the spirit of 'One and all' we should care about this issue too – for those whose livelihoods and lives are under threat the world over are indeed our neighbours.

*The Rt. Rev. Philip Mounstephen, Bishop of Truro*



*Wax rubbing of memorial brass (effigies and inscription) to Sir Clarendon Golding Hyde, J.P. (d. 1934), his wife Laura Adrie Palmer (d. 1927), and their daughter, Margery Laura Fitzwilliams Hyde, Denchworth Church, Berkshire, Julian Phelps Allan (1892-1996) and R. S. Austin (1895-1973), 1937.*



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## Poetry:

“O that I were lying under the olives”

You never enjoy the world aright till the sea  
itself floweth in your veins, till you are clothed  
with the heavens and crowned with the stars.

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### On News

#### I

News from a foreign country came,  
As if my treasure and my wealth lay there:  
So much it did my heart enflame,  
‘Twas wont to call my soul into mine ear,  
Which thither went to meet  
The approaching sweet,  
And on the threshold stood,  
To entertain the unknown Good.  
It hover’d there,  
As if ‘twould leave mine ear,  
And was so eager to embrace  
the joyful tidings as they came,  
‘Twould almost leave its dwelling-place  
To entertain that same.

#### II

As if the tidings were the things,  
My very joys themselves, my foreign treasure,  
Or else did bear them on their wings;  
With so much joy they came, with so much  
pleasure.  
My soul stood at the gate  
To recreate  
Itself with bliss: and to  
Be pleased with speed. A fuller view  
It fain would take  
Yet journeys back would make  
Unto my heart: as if ‘twould fain  
Go out to meet, yet stay within

To fit a place, to entertain,  
And bring the tidings in.

#### III

What sacred instinct did inspire  
My Soul in childhood with a hope so strong?  
What secret force moved my desire,  
To expect my joys beyond the seas, so young?  
Felicity I knew  
Was out of view:  
And being here alone,  
I saw that happiness was gone,  
From me! for this,  
I thirsted absent bliss,  
And thought that sure beyond the seas,  
Or else in something near at hand  
I knew not yet (since naught did please  
I knew) my bliss did stand.

#### IV

But little did the infant dream  
That all the treasures of the world were by:  
And that himself was so the cream  
And crown of all, which round about did lie.  
Yet thus it was. The gem,  
The diadem,  
The ring enclosing all  
That stood upon this earthy ball;  
The heavenly eye,  
Much wider than the sky,  
Wherein they all included were;  
The glorious Soul that was the king  
Mad to possess them, did appear  
A small and little thing!

*Thomas Traherne (1637-1674)*



*Sunset, Landscape, Gordon Craig  
(1872-1966), 1906, wood engraving*

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*The Annunciation*

Nothing will ease the pain to come  
Though now she sits in ecstasy  
And lets it have its way with her.  
The angel's shadow in the room  
Is lightly lifted as if he  
Had never terrified her there.

The furniture again returns  
To its old simple state. She can  
Take comfort from the things she knows  
Though in her heart new loving burns  
Something she never gave to man  
Or god before, and this god grows

Most like a man. She wonders how  
To pray at all, what thanks to give  
And whom to give them to. 'Alone  
To all men's eyes I now must go'  
She thinks, 'And by myself must live  
With a strange child that is my own.'

So from her ecstasy she moves  
And turns to human things at last  
(Announcing angels set aside).  
It is a human child she loves  
Though a god stirs beneath her breast  
And great salvations grip her side.

*Elizabeth Jennings (1926-2001)*



*Study for 'Ecce Ancilla Domini!', D. G. Rossetti (1828-1882), c.1849, graphite on paper*

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*"Ecce Ancilla Domini!" [extract]*

*'Ecce ancilla domini!'*  
Seid tho virgin withouten vice;  
When Gabriell hur gret graciously,  
That holy pinakell preved of price,  
'Of thee schall springe a full swete spice.'  
Then seide the meydon full mildely,  
'And sithen I ame so litill of price,  
*Ecce ancilla domini!*'

*Anonymous (late fifteenth century)*

*sithen: since; ecce ancilla domini: behold the handmaiden of the Lord*

*The Big Girl [detail], Frederick Etchells (1886-1973), c. 1912, tempera on board*

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## Saturday of Lazarus & Palm Sunday in Greece:

“I got me flowers to straw Thy way”

### *Saturday of Lazarus*

[The sixth week of lent] is known as Dumb Week as there is no church service until Friday. The village children go from house to house singing hymns known as *Lazarakia* which tell the story of the resurrection of Lazarus.

*Tell us Lazarus, what you saw in Hades where you went.*

*I saw fear and horrors, I saw aches and pains.*

This resurrection is known as the “First Easter” and the feast in proved to be a survival of the ancient legend according to which God dies in the bloom of his youth, only to rise again, the source of new life.

### *Food*

In some places buns are shaped in the form of a man - Lazarus Buns. In Lesbos Island the Lazarus buns are decorated with currants, walnuts and almonds, shaped into a long thin

roll and crossed at the ends.

### *Old Regional Customs*

Macedonia and Thrace: Only young girls sing the *lazarakia*. One carries a wooden pestle wrapped up in coloured rags that has the appearance of a swaddled baby.

In other areas: Lazarus is represented by a doll or distaff decorated with flowers and ribbons. Crete: A cross of reeds is made and decorated with wreaths of lemon blossom and wild red flowers.

Cyprus: Lazarus is represented by a boy decked with yellow flowers.

Macedonia, Thessalia Sterea, Pelop.: The girls known as *lazarinas* go round the houses singing songs of Lazarus in traditional costume. As girls were seldom allowed out of their houses alone, this gave them opportunity to be seen in the village as prospective brides. For singing, the girls were given bread rings, eggs and money.



*Lazarinas in Western Macedonia, c. 2017*

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### *Palm Sunday (Kyriaki ton Vayon)*

Palm Sunday commemorates Christ's triumphant arrival in Jerusalem following the resurrection of Lazarus, when the people strewed his way with palms in sign of reverence. Wherever there are palm trees growing, churches are decorated within and without with their leaves. In the north, myrtle and bay are used. There is a slight slackening of the Lenten fast.

#### *Food*

*Bakaliaros*, salted or fresh cod, with *skordalia* garlic sauce is the traditional dish. For the sauce, crush six cloves of garlic with five potatoes, add a lot of olive oil and juice of one lemon, then stir in a little water. This is not particularly an Easter dish but is often eaten on Palm Sunday.

#### *Church Services and Customs*

(07:30 a.m. - 10:30 a.m.) Christ's triumphal entry into Jerusalem is read by the priest in all churches on Palm Sunday morning. He distributes palms woven into crosses at the church door, and in rural districts, laurel branches, the Greek symbol of triumph and honour, and also myrtle are given. These bunches are called *vaya*, have protective and curative powers and are used to bless the children. This custom was first introduced in the ninth century by the church. *Vaya* is a fertility symbol. The pagan idea is that fertility is transferred from plants.

(07:30 p.m. - 09:15 p.m.) On Palm Sunday evening Matins for the following day is celebrated. Thus Vespers are in the morning instead of the evening. This practice continues throughout Holy Week. It was introduced by the earliest Christians whose religious day went from sunset to sunset and so enabled the greatest number of people to attend Matins, the main service of holy days.

At this service there are readings from the Old and New Testament comparing Joseph, son of Jacob, and Christ, both scorned by their people. The priest reads the parable of the fig tree to impress the necessity of good deeds upon the congregation.

The hymn of the day hails Christ as the Bridegroom of the Church. The lights are dimmed, and the congregation hold lighted candles and watch a singing procession known

as the "Litany of the Bridegroom". Altar boys carry tall brass candlesticks with lighted candles which flicker in the half light, emphasizing the sacredness of the ceremony, and walk before the priest who holds the Icon of Christ crowned with thorns and named "Behold the Man". This represents the time in history when Christ was delivered by his accusers to Pontius Pilate, with the words "Ecce Homo". The icon is placed in the centre of the church for veneration and remains there until Maundy Thursday.



*The Lord's Entry into Jerusalem, G. Timev (fl. 2023), tempera and gold leaf on wood panel*

The congregation frequently joins in the singing of the Bridegroom Hymn as this is a favourite for the Greek people.

*Behold the Bridegroom cometh in the middle of the night and blessed is the servant whom He shall find watching; but unworthy is he whom He shall find heedless. Beware, therefore, I my soul, lest thou be borne down with sleep, Lest thou be given up to death, and lest thou Be shut out of the Kingdom. Wherefore, rouse Thyself and cry: Holy, Holy are Thou, O God: Through the protection of the Heavenly Host Save us.*

After some readings comes the chanting of the following beautiful canticle.

*I see Thy Bridal Hall adorned, O my Saviour, but I have no wedding garment that I may go in. O giver of Light, make radiant the vesture of my soul and save me.*

*Carole Papoutsis, from The Festivals of Greek Easter (1982)*

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## Hagiographies

### *Two April Saints*

The two saints I have chosen for this edition of the magazine both have their celebration in April, and within two days of each other. The first is St. George (April 23rd) and the second St. Mark (April 25th). The churches of East and West keep the

same dates for these two saints, but as they fall in or around the Easter Feast, they can sometimes be 'transferred' to a nearby date. For example, in 2023 the Anglican Calendar moves George to the 24th, because the 23rd is one of the Sundays of the Easter Season. Anyway, let the dates stand as 'normal' dates.

### *St. George*

St. George was probably a soldier living in Palestine at the beginning of the fourth century. He was martyred at Lydda in about the year 304, the beginning of the Diocletian persecution, and became known throughout the East as 'The Great Martyr'. There were churches in England dedicated to St. George before the Norman conquest. The story of his slaying the dragon is probably due to his being mistaken in iconography for St. Michael, himself usually depicted wearing armour; or it may again be a mistaken identity representing Perseus's slaying of the sea monster, a myth also associated with the area of Lydda. George replaced Edward the Confessor as Patron Saint of England following the Crusades, when returning soldiers brought back with them a renewed cult of St. George. Edward III made St. George patron of the Order of the Garter, which seems finally to have confirmed his position.

He is known in the Orthodox tradition as the 'Megalomartyros', the 'great' martyr, and is one of four well known saints who are most often depicted on horseback – the other three are St. Demetrios, St. Theodoros the Recruit, and St. Menas.

At the siege of Antioch at the time of the crusades there was a vision of St. George and St. Demetrios together, after which the 'saracens' were overcome. St. George is also shown as slaying the dragon. There is no primitive origin in this hagiography but the link with the dragon gained immense popularity in the West through the Golden legend. As a mounted saint, one author

[continued overleaf]



*St. George on Horseback, Albrecht Dürer (1471-1528), 1508, engraving*

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reflecting on the earth based icons of Peris Ieremiadis, says, ‘St. George, the steed and the dragon are black like the mythical black mount of the Emperor Constantine or the ebony warhorse Bucephalus belonging to Alexander the Great’.

Pilgrims to the Holy Land, when they cross the hideous wall that separates the State of Israel from the West Bank will observe, as they travel through Bethany to the tomb of Lazarus, that Christian households can be identified by votive panels of St. George above their doorways. St. George is well known as the Patron Saint of England – but this is an honour bestowed on him in the high Middle Ages, up until which point he had a lesser place to St. Edward the Confessor.

*Collect*

God of hosts, who so kindled the flame of love  
In the heart of your servant George  
That he bore witness to the risen Lord  
By his life and by his death:  
Give us the same faith and power of love  
That we who rejoice in his triumphs  
May come to share with him the fullness of the resurrection;  
Through Jesus Christ your Son our Lord,  
Who is alive and reigns with you,  
In the unity of the Holy Spirit,  
One God, now and for ever. Amen.

*St. Mark*

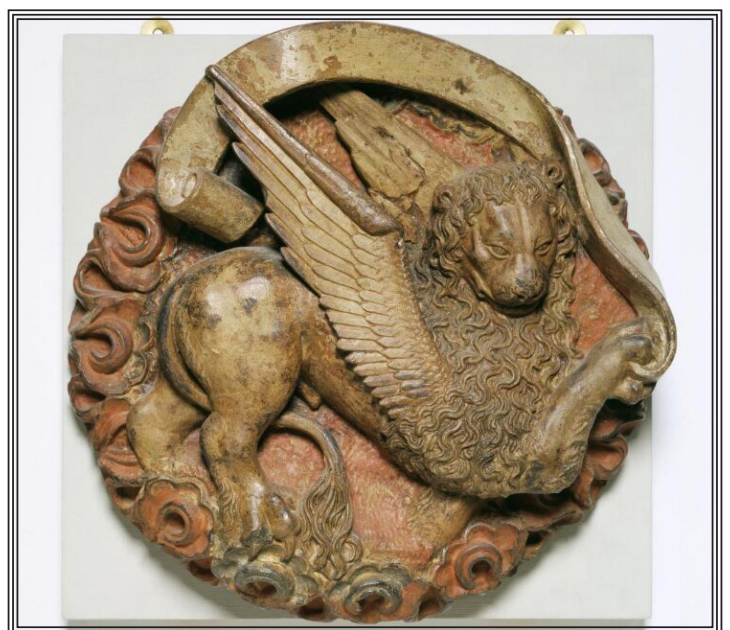
John Mark was a Jew and, according to Paul’s letter to the Colossians, was cousin to Barnabas. He accompanied Barnabas and Paul on their first missionary journey. Afterwards, he went to Cyprus with Barnabas and to Rome with first Paul and then Peter. Mark’s gospel is generally regarded as the earliest and was most likely written whilst he was in Rome. It was probably based as much on Peter’s preaching of the good news as on Mark’s own memory. Mark’s gospel has a sharpness and an immediacy about it and he does not spare the apostles in noting their weaknesses and lack of understanding that Jesus the Christ would suffer for the world’s redemption. Sharing in the glory of the resurrection means sharing in the giving of self, both in body and spirit, even to death; sharing the gospel was, for all, in essence both excessively generous and ultimately sacrificial.

It is asserted by St. Eusebius that Mark went to Alexandria in Egypt but it is not mentioned by others such as St. Clement of Alexandria or Origen. The history of the relics of St. Mark is notable. In the early 9th century his remains were transferred to Venice, and he is the Patron Saint of this city to the present day. The current basilica of St. Mark contains his relics from Alexandria despite an earlier basilica being destroyed by fire. It contains also a superb series of mosaics of the life, death, and the ‘translation’ of his remains to Venice.

The four evangelists are each represented by an animal symbol. St. Mark’s symbol is the lion – a symbol that appears in many locations in Venice, but also in Alexandrian Patriarchal buildings such as the Metochion of the Exarch of the Patriarchate of Alexandria in Athens.

*Collect*

Almighty God,  
Who enlightened your holy Church  
Through the inspired witness of your evangelist Saint Mark:  
Grant that we, being firmly grounded  
In the truth of the gospel,  
May be faithful to its teaching both in word and deed;  
Through Jesus Christ your Son our Lord,  
Who is alive and reigns with you,  
In the unity of the Holy Spirit,  
One God, now and for ever. Amen





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## In the Parish: Coffee Mornings & Quiz Evenings

On Friday the third of February our first quiz evening of the year was held at the Swedish Centre, Sotiros 7, Plaka. Instead of a *vassilopita* cake with a hidden coin, the 'gouri' for a lucky year was won, by raffle, by Emmanuel. Seventeen players answered seventy-nine questions (usually eighty but one slipped through the net). Once again, many thanks to Father Leonard, Lynne and Emmanuel for their constant support throughout (Lynne's sticky toffee pudding "went down without touching the sides") and to an absent Mary, who cannot join us for the evenings at the moment but always ensures that her sandwiches are safely delivered. Thanks also to everyone who donated a raffle prize - prizes are many and varied and winners are free to choose the one they prefer.

These evenings are fun, open to anyone who enjoys a quiz and, last but not least, a small fundraising event for St Paul's. Entry is five euros and refreshment prices (sandwiches, desserts, and cold drinks - wine, beer, juice, and soda) range from fifty cents to two euros. Most of our readers will know that we rely solely on fundraising efforts and donations to support our church building, our Chaplain and various charitable projects, three of which

are currently the *Green Light Project*, assisting women and young people who are being trafficked in and through Athens, the *Aei Ferein* welfare organisation for parents and children in difficult circumstances, and the *Orange House*, that teaches language and cooking skills to refugees and immigrants. We work closely with *Apostoli*, the social outreach arm of the Orthodox Church, and also the *Salvation Army* in Greece. Quiz night dates are announced in church and those who wish can be included on my contact-list and will receive an e-mail announcement. The number of players is limited due to the size of the venue.

Some questions from the night:

Sanskrit is an ancient language of which country?

What is the connection between: Gotti, Dillinger, and Genovese?

Bird Anagrams: OPS RYE; GIRLS TAN

*Jean Mertzanakis*

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There was a *vassilopita* at the first coffee morning of the year, on the twelfth day of January (a *Thursday*, for those who as yet know not that these jocund gatherings are now slated for the second Thursday of each month, not Wednesdays as erstwhile), however the recipient of the charm remains unknown, perchance even to the unwitting but fortunate soul who ate the ensilvered sliver.

These mornings are ever cheerful and levy much money for the funds of the church. Clothing, books, greetings cards, &c. are sold - all proceeds going to the church kitty - cakes and coffee make for victuals and drink, and *bingo* and - needless, perhaps, to state - *conversation* and *company* for diversion.

It is, of course, only by the efforts of Anne Dedes and her dependable accomplices that such mornings can be held, and our most sincere

thanks must be offered to all who contribute. April's gathering is scheduled for the 6th (the *first Thursday* of the month), which is Maundy Thursday.



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## An Appeal for a Local Environment Officer

### *What is an L.E.O.?*

The first thing that comes to mind is probably the astrological sign for those born between July 23rd and August 22nd - a fiery sign for those known as “the kings and queens” of the Zodiac, a symbol of power in many cultures and one that features on the arm-rests of the golden throne of *Tutankhamun*.

However, more humbly but equally important, within the Diocese of Europe these letters stand for Local Environment Officer. Our diocese is the 42nd diocese of the Church of England and is made up of 270 chaplaincies ranging across 42 countries in a territory that covers continental Europe plus Turkey, Morocco and Western Russia. Each chaplaincy should have an L.E.O., whose role (working alone or with an environmental team where possible) is to care for creation *via* caring for our environment, supported by the Diocesan Caring for Creation Working Group and the Archdeaconry Environment Officer. Europe is a “Green Diocese” and St. Paul’s church aims, along with other chaplaincies, to achieve the ‘Net Zero Carbon’ target, for which there is an Eco. Church award.

The L.E.O. does not have to be a council member – the post is open to anyone who is interested in protecting the environment and has some time to spare, helped by others who are interested and willing. The aim is to raise awareness of our environmental impact on the surrounding community (e.g. energy, water consumption, gardening, materials used) at St. Paul’s), encouraging the congregation to do what they can personally to protect the environment (by providing information and advice, and organising environment-focused events) and reporting regularly to Chaplaincy Council meetings. Several years ago we installed energy-efficient light bulbs and the mechanical cooling and heating of the church takes place only when necessary.

Our garden is regularly tended, providing a small but welcome green space for relaxation from the vibrant but fatiguing surroundings of a busy capital city. Recently Athens City Council Parks Department donated some plants, and anyone wishing to donate can ask Oliver Knight for advice on what is most suitable (or, if pressed for time, fund their purchase). An effortless way of helping is to collect plastic bottle tops and give them to chorister Shirley Poulakis. In the past they were forwarded to an organisation that funded the production of wheel-chairs and our efforts resulted in one wheelchair being produced (we gave thousands of bottle-tops). She is now looking for another organisation who will accept them and will welcome any suggestions.

The position of L.E.O. at St. Paul’s is currently vacant. It may have been filled by the time you read this but if not, and you are interested in learning more about this role and what it entails, do let us know, *via* Father Leonard, Churchwardens, Trevor and Lynn, or myself.

*Jean Mertzanakis (Hon. Secretary)*



*Daffodils (previous page: The Eve of Waterloo), Gwen Raverat (1885-1957), both 1932, wood engravings*

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## In Praise of Creation: God His Glory

Surely nature is a book, and every page rich with sacred hints. To an attentive mind the garden turns preacher, and its blooming tenants are so many lively sermons. What an engaging pattern, and what an excellent lesson, have we here! - So let, the redeemed of the Lord look unto JESUS, and be conformed to their beloved. Let us all be heliotropes (if I may use the expression) to the Sun of Righteousness.

*James Hervey (1714-1758) in Meditations and Contemplations (1746-47)*

God, indeed, is himself the beauty and the benefit of all his works. As they cannot exist but in him and by him, so his impression is upon them, and his impregnation is through them.

Though the elements, and all that we know of nature and creature, have a mixture of natural and physical evil, God is, however, throughout, an internal, though often a hidden principle of good, and never wholly departs from his right of dominion and operation in his creatures; but is, and is alone, the beauty and beneficence, the whole glory and graciousness that can possibly be in them.

As the apostle says, "the invisible things of God are made manifest by the things that are seen." He is the secret and central light that kindles up the sun, his dazzling representative; and he lives, enlightens, and comforts in the

diffusion of his beams.

His spirit inspires and actuates the air, and is in it a breath of life to all his creatures. He blooms in the blossom, and unfolds in the rose. He is fragrance in flowers, and flavour in fruits. He holds infinitude in the hollow of his hand, and opens his world of wonders in the minims of nature. He is the virtue of every heart that is softened by a sense of pity or touch of benevolence. He coos in the turtle and bleats in the lamb; and through the paps of the stern bear and implacable tigress he yields forth the milk of loving-kindness to their little ones. Even, my Harry, when we hear the delicious enchantment of music, it is but an external sketch and faint echo of those sentimental and rapturous tunings that rise up, throughout the immensity of our God, from eternity to eternity.

Thus all things are secretly pregnant with their God. And the lover of sinners, the universal Redeemer, is a principle of good within them, that contends with the malignity of their lapsed state. And thus as the apostle speaks - "All nature is in travail, and groaneth," to be delivered from the evil; till the breath of the love of God shall kindle upon the final fire, out of which the new heavens and new earth shall come forth, as gold seven times refined, to shine for ever and ever.

*Henry Brooke (c. 1703-1783) in The Fool of Quality (1766-1770)*



*Edward Ardizzone (1900-1979),  
from Travels with a Donkey in the  
Cervenne, 1967(?), pen and ink*

## The Editors' Prerogative: Books at Church

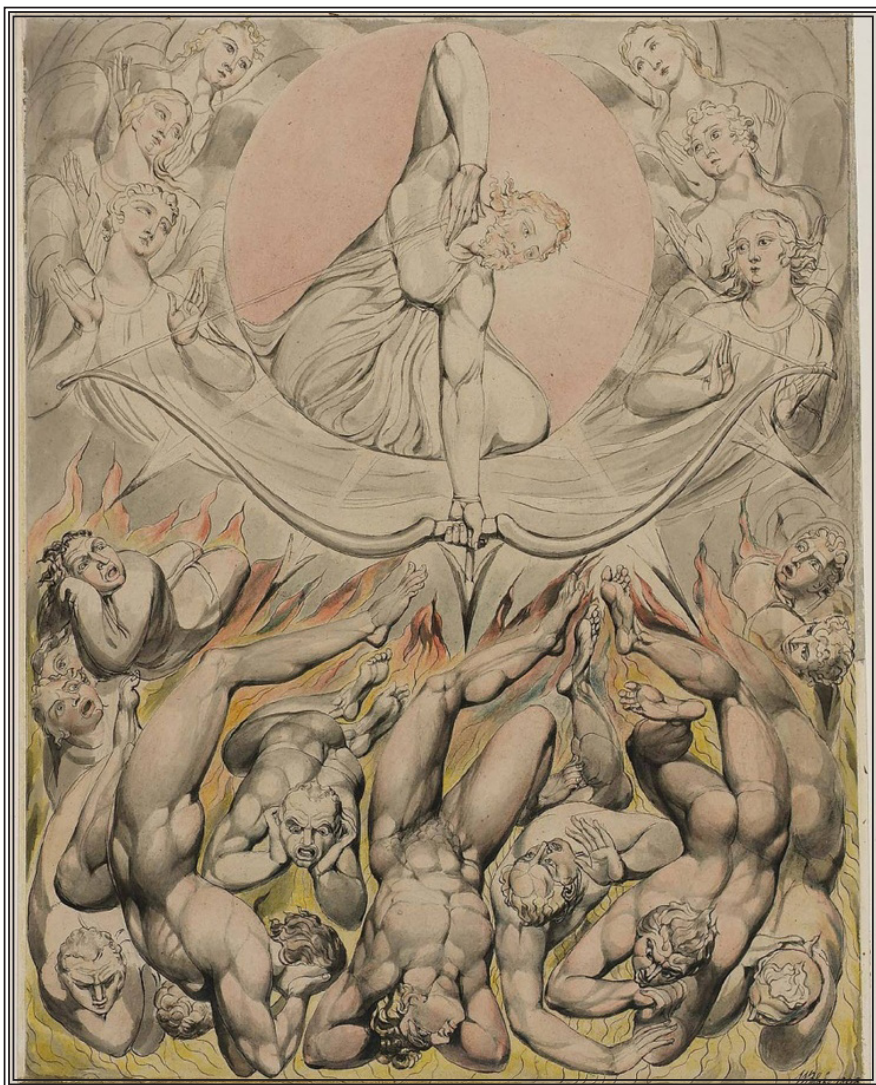
A lending library is to be established at the church, under the custodianship of Mr. O. S. Knight. The volumes have been donated, or *loaned*, by certain discerning parishoners and are, we *announce* with pleasure, available henceforth. A full catalogue can be obtained on application to Mr. Knight, but a selection is enumerated below. Any reader who is disposed to lend books from their own libraries for this enterprise should collar the librarian at the earliest opportunity.

H. V. Morton: *In the Steps of the Master*  
 Bishop Charles Gore: *Belief in God*  
 G. M. Hopkins: *Selected Poetry and Prose*  
 Soren Kierkegaard: *Fear and Trembling*  
 Eusebius: *The History of the Church*

Biblical Arch. Soc. (eds.): *Jesus, the Last Day*  
 C. S. Lewis: *Fern Seed and Elephants and Other Essays on Christianity*  
 British Library (eds.): *The Lindisfarne Gospels*

We are also pleased to proclaim hereby that on Saturday, the 22nd of April there shall be held a book sale in the churchyard. Coffee and cakes shall also be furnished forth and the collection for sale includes some *surpassingly fine* volumes of photographs, paintings, drawings &c. gratefully received from the bookshelves of British Residence, and from the choice library of our own Father Leonard.

Further donations of cakes &c., and books, shall, as ever, be most welcome.



I know of no other Christianity and of no other Gospel than the liberty both of body & mind to exercise the Divine Arts of Imagination, Imagination, the real & eternal World of which this Vegetable Universe is but a faint shadow, & in which we shall live in our Eternal or Imaginative Bodies when these Vegetable Mortal Bodies are no more. The Apostles knew of no other Gospel. What were all their spiritual gifts? What is the Divine Spirit? is the Holy Ghost any other than an Intellectual Fountain?... What are all the Gifts of the Gospel, are they not all Mental Gifts? Is God a Spirit who must be worshipped in Spirit & in Truth, and are not the Gifts of the Spirit Every-thing to Man?... What is Mortality but the things relating to the Body which dies? What is Immortality but the things relating to the Spirit which Lives Eternally?

Wm. Blake (1757-1827), from 'To the Christians' in Jerusalem (begun 1804)

*The Downfall of the Rebel Angels*, from 'Paradise Lost', William Blake (1757-1827), 1808, watercolour



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## Recipes:

“pease pudding in the pot nine days old”

We understand that the eating of simnel cake as a lenten indulgence is a tradition of at least four centuries’ standing. Indeed, depending upon how semantically rigid one chooses to be, the earliest reference to simnel *buns* (from the post-classical latin *simenellus* (Akkadian *samīdu*; ancient Greek *σεμίδαλις*) for fine flour or a loaf baked of the same (also, for those amongst us who have sampled them with our friends at Sotirios 7, the Swedish shrovetide *semlor* buns)) is in *The Lay of Havelok the Dane*, written in the late thirteenth century, although it is improbable that they were consumed, at this period, as lenten fare. This earlier form was an enriched loaf of superior quality to the quotidian stuff, a form which persisted even after the lenten custom developed. It is not, alas, known when the lenten association began but a delightful reference is to be found in Robert Herrick’s *Hesperides* of 1648 - that veritable *hoard* of early modern English country lore:

*“I’ll to thee a Simnell bring, ‘Gainst thou go’st a mothering”*

The fourth Sunday in lent, at least as early as 1644, being designated Mothering-Day. Yet even in the seventeenth-century a simnel could be either:

*a thick copped Cake, or Loaf made of white Bread, Knodden up with Saffron and Currans. (1688)*

But, before we stumble too far into the unending valley of historicism, we shall mum and present a comparatively modern recipe furnished us by Mrs. Lynne Doolan.

For the cake:

175g/6oz light muscovado sugar  
175g/6oz butter, softened, and additional for greasing.  
175g/6oz self-raising flour  
3 large free-range eggs  
50g/1¾oz ground almonds  
3 tbsp milk  
100g/3½oz sultanas

100g/3½oz glacé cherries, quartered  
100g/3½oz dried apricots, cut into small pieces  
2 tsp mixed spice powder

For the topping:

450g/1lb golden marzipan  
3 tbsp apricot jam  
1 free-range egg, beaten

Preheat the oven to 160C/140C Fan/Gas 3. Grease a 20cm/8” round, deep-sided, loose-bottomed tin with butter and line the base with baking paper.

Put the cake ingredients into a large bowl and beat together until well incorporated. Spoon half the mixture into the prepared tin and level the surface.

Roll one-third of the marzipan to the same size as the base of the tin and place on top of the cake mixture.

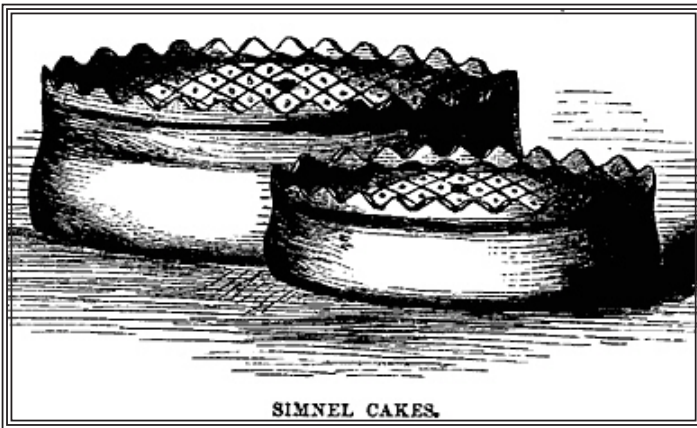
Spoon the remaining cake mixture on top of the marzipan and level the surface. Bake for 1¾-2 hours or until golden-brown on top and firm in the middle. If the cake is beginning to brown but not cooked through cover it with tin foil. Leave the cake to cool for 10 minutes before removing it from the tin.

Heat the apricot jam in a pan, then brush the top of the cooled cake with a little warm jam. Roll out half of the remaining marzipan to fit the top of the cake. Place the marzipan on the cake and use your thumb to crimp around the edges.

Make eleven balls from the remaining marzipan and place these around the edge of the cake affixing them to the marzipan with a little beaten egg.

Brush the marzipan with the egg and glaze under a hot grill for about 5 minutes (turning the cake round to ensure an even browning). This can be done using a cook’s blowtorch if you prefer.

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SIMNEL CAKES.



[left] ]Simnel cakes (of what is termed 'Bury Simnel Form') from Chambers' Book of Days, 1869; [right] a more recent attempt at the lenten treat.

In anticipation of the end of the lenten fast, Mathilda Amarty has proffered the following recipe for *chocolate mousse*:

The ingredients required - for six servings - are as follows:

Four large egg yolks  
 50g, or 2 oz, of granulated sugar  
 475ml, or sixteen imperial ounces, of heavy cream, with additional for the topping  
 a pinch of sea salt [if desired]  
 10ml, or two teaspoons, of vanilla extract  
 200g, or seven ounces, of bitter chocolate

In a bowl whip together the egg yolks and the granulated sugar until the combination is pale and cottony (or *flewsy*, for those who prize things antiquated).

Warm three quarters of a cup of the cream and salt in a saucepan. This *should not boil*. Then, whilst whisking the egg yolk mixture slowly, pour the warmed cream to temper the egg yolks. Then pour the combined egg yolk and cream again into the same saucepan.

Cook the contents of the saucepan upon a low heat, whisking it all the while, until the stuff thickens slightly and gains *one hundred and sixty degrees* (celsius); this should be after, say, three to five minutes. If there should be any small lumps or clods, strain the mixture through a sieve and then return it to the pan.

Remove the saucepan from the hob and then add the chocolate and the vanilla extract. This should then be stirred until the chocolate is

melted. Pour the resultant mixture into a bowl, cover the same and commit to the refrigerator, stirring the mousse every ten to fifteen minutes until the temperature has fallen to seventy degrees (or the mousse is no longer warm). This will be after, approximately, thirty five minutes.

Whip the remaining cream until stiff peaks form (a chilled bowl will make easier the whipping). Then fold the whipped cream into the mousse until they are utterly combined. Pipe or spoon the mousse into desert ramekins, or what you will, and then chill these for two hours. The issue can be embellished with sweetened whipped cream or chocolate shavings, if one pleases.

Goblet and two pears, Ben Nicholson (1894-1982), 1924





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To complete our culinarian trinity, Ms. Noelle Barkshire has contributed her own recipe for the nourishing bean stew, Φασολάδα or *fasolada*.

To begin at the beginning, the necessary components are as follows:

500 grams of dried haricot beans, of small or medium size

Two tea cups' worth (approximately 120 mililitres) of olive oil

Two tea cups' worth (approximately 120 mililitres) of wine, preferably a white wine

Six peeled carrots, cut into slices. If they are thick carrots, cut the slices in twain

Celery, the leaves *and* the stalk, cut finely

Two onions, of medium size, finely chopped

Eight fresh, ripe tomatoes, of medium size, peeled [*good grief!* - eds.] and thinly cut or sliced

Salt and pepper

The night before the cooking, cover the beans, in a bowl, with cold water and let them soak thus through the night.

On the day of the cooking, rinse the beans and boil them in water until they soften. One seeks to soften the beans but not cook them to excess so that they begin to shed their outermost skin. The time required for this softness to be

attained depends upon the type and size of bean and therefore after an hour has elapsed one ought to periodically assay their softness. The boiling of the beans *can* take up to two, or even three, hours.

When they are softened sufficiently, strain the beans, setting aside half a litre of the cooking water for the sauce. Rinse the beans with *cold* water, for hot water will break the skin of the beans.

Pour the oil into a saucepan and, once it is hot, sauté the chopped onions and the carrot slices for two to three minutes. Then reduce the temperature and add the wine, tomatoes, celery, salt and pepper to the pan. If it seems necessary, add a little water to the resultant pottage. Let them cook, at a medium heat, for another two to three minutes.

After the passing of these few minutes, pour the reserved water, from the boiling of the beans, to the pot. After another twenty five minutes, fling the beans into the sauce and have all the ingredients boil together for at least another quarter of an hour. Then, it is finished.

This stew is probably better *ravened* hot, accompanied by good bread and, possibly, a little feta cheese. Fall aboard.

Mr. Oldham and his  
Guests, Joseph Highmore  
(1692-1780), c. 1740, oil on  
canvas



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## Ageing Cross-Culturally:

an obsolete verb: to *eld*, viz. to wax old.

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England, in the late summer of 1972: we bought a shiny new Ford Cortina estate, tax free and with heavy duty suspension to cover all contingencies, packed it with our meagre worldly possessions consisting mainly of baby care equipment, and my husband drove the car to Greece, encountering many adventures *en route* with which he regularly entertains the grandchildren. Two weeks later, he flew back to collect me and our two babies, and we all flew to Athens on a cheap night flight, arriving at dawn with my first reaction to the sight of our new homeland being, "Good heavens, look at the pollution!", to which Tassos replied indignantly, "It's only the morning heat haze!"

This difference in viewpoint characterized many of our interactions over the next 50 years, resulting in an interesting mix of social, cultural, and familial lifestyle adjustments that many of St. Paul's older members will identify with. Those of us who have aged mainly in Greece know well the myriad of large and small compromises necessitated along the way in order to survive and thrive in a 'foreign' environment, which has now become our home, albeit that we never quite forget our now 'foreign' roots. And one of the advantages of living cross-culturally is that you become accustomed to adjusting continuously to a changing environment, so that adaptation to ageing becomes merely another step in a lifelong process of change and growth.

For me integration was enormously helped by the blessing of wonderful in-laws - my husband's parents and grandmother willingly took us in, gave us their bed and happily adapted their household to the needs of a foreign daughter in law and their two young grandchildren until we found our own feet. In contrast, the family hostility encountered by many of my new friends was a main cause of the demise of many similar cross-cultural unions.

Interestingly the car played a major role in our cross-cultural adaptation, it's original tax-free status necessitating two-yearly family trips to England, using a diversity of inter-country routes and providing unforgettable memories for our children, which they in turn also relate

to their families. The investment in heavy duty suspension was rigorously tested during the many adventurous *ekdromes* and camping trips with friends and their families, with an impossibly overloaded car, which never failed us, but contributed to our getting to know many of the multiple glories of the Greek countryside and islands.

You may ask what all this has to do with the St. Paul's magazine. I believe that our Anglican congregation in Athens is unique in consisting of a large number of women and men, who have spent most of their lives in Greece, adapted to this environment and brought a lifetime of cross-cultural experience to the family of St. Paul's. I am told that a project in past newsletters focused on interviews with the members, many of whom are no longer with us, but have been replaced by newcomers, and I would very much like to hear some of their stories.

So this is a challenge to you all to share part of your lives with good, humorous and bad experiences in this resurrected magazine, which is again a resource for joining us together and enriching our cross-cultural community.

*Judy Triantafillou*

Judy Triantafillou has thrown down the gage; we hereby petition our readership to take it up and write us on the subject of 'ageing cross-culturally'. For our own *groat's worth*, we quote, not without a whiff of waggery, the banished Duke of Norfolk, Thomas Mowbray, in Shakespeare's *The Life and Death of King Richard the Second*:

*The language I have learnt these forty years,  
My native English, now I must forgo,  
And now my tongue's use is to me no more  
Than an unstringèd viol or a harp,  
Or like a cunning instrument cased up -  
Or being open, put into his hands  
That knows no touch to tune the harmony.  
Within my mouth you have engaoled my tongue,  
Doubly portcullised with my teeth and lips,  
And dull unfeeling barren ignorance  
Is made gaoler to attend on me... &c. &c.*



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## Notices

Services during Holy Week will be as follows:

- » Wednesday of Holy Week: 10:00 a.m.
- » Holy (*Maundy* or *Skere*) Thursday: 08:00 p.m.  
[Holy Liturgy and Procession to the Altar of  
Repose in the church garden]
- » Good Friday: 02:00 p.m. [Liturgy with  
Veneration of the Cross]
- » Holy Saturday: 08:00 p.m. [Ceremony  
of Readings and Proclamation of the  
Resurrection]
- » Easter Sunday (April 9th): 10:00 a.m.  
[Liturgy of the Resurrection]

The coffee morning in May will be held in the church garden on the eleventh.

Books are sold at the church after services on most Sundays and on certain *occasions*: there is to be a book sale on Saturday the 22nd of April in the churchyard (10:00 a.m. until 02:30 p.m.).

Electoral roll forms are to be found on the table by the font. On completion they should be returned to the officer of the roll, Mrs. Jane Mandalios.



*A Church Among Trees, Samuel Palmer (1805-1881), c. 1830, ink on card*

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## P. C. C.: October 2022

“Silence for Noisy, let Noisy orate”

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The meeting was held in the church and opened with a prayer at 10.30 a.m. The Minutes of the July meeting were approved and signed by Father Leonard.

Linda Paparsenos was thanked for her work as Local Environment Officer (L.E.O.) and this position was now open. Mr. Athanatos at Athens City Council had been thanked for a donation of bedding plants for the church garden. Hymn books had been cleaned and covered with plastic until a curtain was provided. Following financial losses during the *Covid* years, further financial assistance (1,873€) had been received from the Diocese. Diocesan financial support for the position of church supervisor would end in 2023 - Council agreed that we should take over this funding due to the importance of the church being open to the public five mornings per week.

Two people would be needed to supervise Sunday school following Lynne Doolan's departure in summer, 2023. Health and safety regulations were being applied and regular safety checks of the church premises and garden were made. Archdeacon Leslie would visit Athens in November for meetings with Council and churchwardens to discuss the procedure for finding a replacement for Father Leonard in 2023. Thanks had been received from the British Ambassador for the organisation of the Commemoration Service for Her late Majesty Queen Elizabeth II. St. Paul's Book of Condolences had been sent to the office of the Holy Synod of the Orthodox Church and then to the Ambassador's residence and electronically scanned for forwarding to the United Kingdom. The book itself would be returned to St. Paul's church. A Thanksgiving Service for the life of

Sasha Brewis and her service to the church had been well attended. The visit of the Bishop of Truro, who had produced a report on Christian persecution worldwide, would now take place in 2023. Following a request for a same-sex marriage ceremony, the publication of the Church's report on this controversial topic was awaited. A second 'Table Top' discussion would be arranged to discuss the support needed for various aspects of church life. Topics to be discussed were wardens, treasurer, safeguarding officer, children's work and the production and sale of items as gifts & souvenirs connected with St. Paul's Church.

Arrangement for the Harvest Festival were in place; it was agreed that 'Paediatric Trauma Care', supporting children seriously injured in road accidents or at home, should be allowed to hire two tables at the Christmas Bazaar for a fee of 100€. Oliver reported that 834€ had been raised from book sales (April to October). Books were also sold at 'Newcomers' meetings at the *Vathis Taverna* in Erythrea and Deacon Chris was waiting to hear if this venue could be used by St. Paul's 'Community Connect North'. The official book launch of *Opening the Doors* was being arranged and copies taken to the United Kingdom by Lynne Doolan for sale by ex-Ambassador John Kittmer and Father James Harris. There were two concert bookings and regular *Radio Pepper's* 'Church Sessions' would continue. 1,000€ would be charged for an all-night musical event sponsored by Athens City Council. The dates and times of the Carol Sing Along and Christmas services were arranged and the meeting closed at 12.50 p.m.

Jean Mertzanakakis (Hon. Secretary)

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If ye have come this far, we beg ye to tarry a twinkling more before passing through *yon wicket gate* to the way of *Daily Toil*. The following edition of this magazine will be published on Oak Apple Day (May 29th) and the *motives*, the twain not necessarily under one yoke, shall be 'prophecy' and 'forbearance & forgiveness'. These subjects notwithstanding, contributions of any kind are encouraged. Farewell.

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