



THE WAYFARER

Rejoice, O Nicholas, a dawn shining for wayfarers in the night of sin

newsletter of the Russian Orthodox Parish of St Nicholas the Wonderworker in Oxford

No. 1

MARCH 2008

FROM THE PARISH PRIEST

This first issue of our new parish newsletter, *The Wayfarer*, comes as we enter the last week of preparation for the great fast of Lent. Lent is presented in the hymnography of the church as an *opportunity* – an opportunity for repentance, for discipline, for clearing out the clutter that weighs down our life, so that we can see clearly the way to the more important things of life, chiefly our relationship with Christ and, our brothers and sisters.

Opportunities, when they arise, present us with a choice: to take and use them to our benefit, or to ignore them and to remain in our present state. The Church furnishes us with the tools necessary to make the most of this opportunity, namely prayer, fasting and almsgiving. So, how can we go about making the most of our Lenten opportunity? Here are just a few thoughts:

Prayer

Prayer is essential to our Lenten observance. In monasteries and large

(Continued on page 2)

THE LITURGICAL STRUCTURE OF LENT

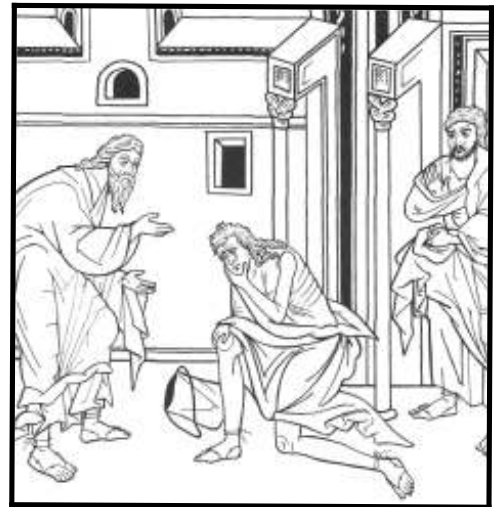
BY FR ALEXANDER SCHEMAMAN

TO UNDERSTAND the various liturgical particularities of the Lenten period, we must remember that they express and convey to us the spiritual meaning of Lent and are related to the central idea of Lent, to its function in the liturgical life of the Church. It is the

Repentance... means a deep, radical re-evaluation of our whole life, of all our ideas, judgments, worries and mutual

idea of *repentance*. In the teaching of the Orthodox Church however, repentance means much more than a mere enumeration of sins and transgressions to the priest.

Confession and absolution are but the result, the fruit, the "climax" of true repentance. And, before this result can be reached, become truly valid and meaningful, one must make a spiritual effort, go through a long period of preparation and purification. Repentance, in the Ortho-



dox acceptance of this word, means a deep, radical *re-evaluation* of our whole life, of all our ideas, judgments, worries, mutual relations, etc. It applies not only to some "bad actions," but to the whole of life, and is a Christian judgment passed on it, on its basic presuppositions. At every moment of our life, but especially during Lent, the Church invites us to concentrate our attention on the ultimate values and goals, to measure ourselves by the criteria of Christian teaching, to contemplate our existence in its rela-

Contents

<i>The Liturgical structure of Lent - part 1</i>	1
<i>From this month's commemorations:</i>	4
<i>Orthodox news</i>	6
<i>Our life</i>	7
<i>Forthcoming services and events</i>	8

tion to God. This is repentance and it consists therefore, before everything else, in the acquisition of the *Spirit of repentance*, i.e., of a special state of mind, a special disposition of our conscience and spiritual vision.

The Lenten worship is thus a *school of repentance*. It teaches us *what* is repentance and *how* to acquire the spirit of repentance. It prepares us for and leads us to the *spiritual regeneration*, without which "absolution" remains meaningless. It is, in short, both teaching about repentance and the way

Man has reduced religion to purely formal rules... for him [it] is a source of pride and self-satisfaction.

of repentance. And, since there can be no real Christian life without repentance, without this constant "reevaluation" of life, the Lenten worship

is an essential part of the liturgical tradition of the Church. The neglect of it, its reduction to a few purely formal obligations and customs, the deformation of its basic rules constitute one of the major deficiencies of our Church life today. The aim of this article is to outline at least the most important structures of Lenten worship, and thus to help Orthodox Christians to recover a more Orthodox idea of Lent.

SUNDAYS OF PREPARATION

Three weeks before Lent proper begins we enter into a period of *preparation*. It is a constant feature of our tradition of worship that every major liturgical event – Christmas, Easter, Lent, etc., is announced and prepared long in advance. Knowing our lack of concentration, the "worldliness" of our life, the Church calls our attention to the seriousness of the approaching event, invites us to meditate on its various "dimensions"; thus, before we

can *practice* Lent, we are given its basic *theology*.

Pre-lenten preparation includes four consecutive Sundays preceding Lent.

Sunday of the Publican and Pharisee

On the eve of this day, i.e., at the Saturday Vigil Service, the liturgical book of the Lenten season – the *Trio-dion* makes its first appearance and texts from it are added to the usual liturgical material of the Resurrection service. They develop the first major theme of the season: that of *humility*; the Gospel lesson of the day (Lk. 18, 10-14) teaches that humility is the condition of repentance. No one can acquire the spirit of repentance without rejecting the attitude of the Pharisee. Here is a man who is always pleased with himself and thinks that he complies with all the requirements of religion. Yet, he has reduced religion to purely formal rules and measures it by the amount of his financial contribution to the temple. Religion for him is a source of pride and self-satisfaction. The Publican is *humble* and humility justifies him before God.

Sunday of the Prodigal Son

The Gospel reading of this day (Lk. 15, 11-32) gives the second theme of Lent: that of a *return to God*. It is not enough to acknowledge sins and to confess them. Repentance remains fruitless without the desire and the decision to *change* life, to go back to God. The true repentance has as its source the spiritual beauty and purity which man has lost. "...I shall return to the compassionate Father crying with tears, receive me as one of Thy servants." At Matins of this day to the usual psalms of the Polyeleos "Praise ye the name of the Lord" (Ps. 135), the Psalm 137 is added, "By the rivers of Babylon, there we sat down, yea we wept, when we remembered Zion... If I forget thee, O Jerusalem, let my right hand forget her cunning..." The Chris-

(Continued from page 1)

parishes, services in the first week of Lent can easily use up six or seven hours a day. Even in small parishes such as ours, the pattern shifts from services taking place only at weekends and occasionally during the week to them being a daily – or almost daily-occurrence.

Moreover, the church services do not happen automatically; they require the input of the whole community, of whose prayer life they are the outward expression. An English proverb says: 'The family that prays together stays together'. In the same way, for a parish to be really strong, its primary focus must be its life of common worship. During Lent, both for our own sake, and for the sake of our parish, we ought to make coming to more services than we normally would a special priority. For ourselves, our prayer at home, by ourselves or with our families, is strengthened and helped by prayer in the church. Attending church services, and particularly partaking of the Holy Mysteries, gives us strength (like a spiritual battery re-charge) to continue our prayer at home.

Praying at home is often the first thing to be neglected in busy modern lives. Lent provides us with the opportunity to *make time* for prayer.

(Continued on page 3)

(Continued from page 2)

Fasting

Most of us associate Lent first and foremost with fasting, often with a degree of reluctance or irritation prompted by the inconvenience and perceived hardship that the Church's fasting rules entail. Our normal course of action, rather than embracing the simplicity that fasting ought to bring to us, is to complicate our lives further in our attempt to make fasting as unnoticeable as possible (elaborate fasting food recipes, carefully disguised fasting menus for children, soya mayonnaise that tastes just as good as the real thing and so on). Is this really the way to prepare for Pascha?

The purpose of fasting in Lent is twofold. In the first place, fasting bonds our body with our spirit. As a result of our fallen nature, these often pull in opposite directions. Fasting helps to subjugate the desires of the body to the spirit so that it can be borne Godwards. Fasting often even makes us feel lighter, less sluggish, more alert. If you have ever tried to stand and say your prayers after a heavy meal, you will realise how the state of the body can affect the state of the soul. Another purpose of fasting is to provide ourselves with a (usually small) degree of ascetic discipline. We fast to deny ourselves as a way to follow Christ, who said, 'Whoever wishes to follow Me, let him deny himself, take up his cross and follow Me'.

(Continued on page 4)

tian remembers and knows that what he lost: the communion with God, the peace and joy of His Kingdom. He was baptized, introduced into the Body of Christ. Repentance, therefore, is the renewal of baptism, a movement of love, which brings him back to God.

Sunday of the Last Judgment

On Saturday, preceding this Sunday (Meat Fare Saturday) the Typikon prescribes the universal commemoration of all the departed members of the Church. In the Church we all depend on each other, belong to each other, are united by the love of Christ. (Therefore no service in the Church can be "private".) Our repentance would not be complete without this act of love towards all those, who have preceded us in death, for what is repentance if not also the recovery of the spirit of love, which is the spirit of the Church. Liturgically this commemoration includes Friday Vespers, Matins and Divine Liturgy on Saturday.

The Sunday Gospel (Mt. 25, 31-46) reminds us of the third theme of repentance: preparation for the last judgment. A Christian lives under Christ's judgment. He will judge us on how seriously we took His presence in the world, His identification with every man, His gift of love. "I was in prison, I was naked..." All our actions, attitudes, judgments and especially relations with other people must be referred to Christ, and to call ourselves "Christians" means that we accept life as *service* and *ministry*. The parable of the Last Judgment gives us "terms of reference" for our self-evaluation.

On the week following this Sunday a limited *fasting* is prescribed. We must prepare and train ourselves for the great effort of Lent. Wednesday and Friday are *non-liturgical days*

with Lenten services (On Saturday of this week (Cheesefare Saturday) the Church commemorates all men and women who were "illumined through fasting" i.e., the Holy Ascetics or Fasters. They are the patterns we must follow, our guides in the difficult "art" of fasting and repentance.

Sunday of Forgiveness

This is the last day before Lent. Its liturgy develops three themes:

- (a) the "expulsion of Adam from the Paradise of Bliss." Man was created for paradise, i.e., for communion with God, for life with Him. He has lost this life and his existence on earth is an exile. Christ has opened to every one the doors of Paradise and the Church guides us to our heavenly fatherland.
- (b) Our fast must not be hypocritical, a show off. We must "appear not unto men to fast, but unto our Father who is in secret" (*cf.* Sunday Gospel, Mt. 6, 14-21), and
- (c) its condition is that we *forgive* each other as God has forgiven us – "If ye forgive men their trespasses, your Heavenly Father will also forgive you."

The evening of that day, at Vespers, Lent is inaugurated by the Great Prokimenon: *Turn not away Thy face from Thy servant, for I am in trouble; hear me speedily. Attend to my soul and deliver it.* After the service the *rite of forgiveness* takes place and the Church begins its pilgrimage towards the glorious day of Easter.

END OF PART 1



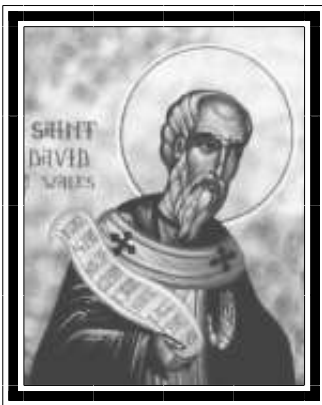
CLOUD OF WITNESSES

THIS MONTH'S NOTEWORTHY SAINTS & FEASTS
1ST (14TH) MARCH - 30TH MARCH (13TH APRIL)*

Every month we will select a small list of saints and feasts, drawn from the month's liturgical commemorations and publish a brief account of the saint's life or events surrounding a particular feast. The featured saints will not necessarily be the primary commemoration for the day, but it is hoped that the monthly selection will include a cross-section of traditions and eras: saints of the undivided Church from the West as well as from the East; from the early Christian martyrs who suffered under pagan emperors and canonised hundreds of years ago to the new martyrs and confessors who lived, suffered and were canonised in our own lifetime.

1 ST/13TH MARCH

THE HOLY HIERARCH DAVID OF WALES,
BISHOP OF MENEVIA (W601)



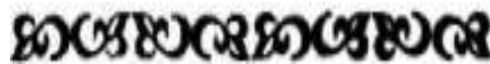
KING XANTHUS of South Wales, while riding through a field on his horse saw a nun called Non and was so overtaken with her beauty and his lust for her that he raped her. She returned to her monastery and bore St. David.

He was raised in the women's monastery. He was ordained a priest and later studied under St. Paulinus. He is said to have founded ten or twelve monasteries and 50 churches in Wales and is the Apostle to Wales and its Patron Saint. His monasteries were known for their more extreme asceticism, following more of the Eastern

model. The monks ate no meat or fish and drank only water, no wine or beer. Thus, by the 9th century, he had acquired the nickname Aquaticus or "Waterman". David attended a synod at Brevi in Cardiganshire and strongly opposed Pelagianism.

He was consecrated archbishop by the patriarch of Jerusalem while on a visit to the Holy Land. The Welsh church held onto this tie to resist the innovations of the West and to hold onto Orthodox rite and theology. St. David died at his monastery in Menevia. The date for his death is reported by various sources as 544, 589 or 601.

His scroll reads: 'O Lord our Lord, how excellent is Thy Name in all the earth.'



2ND/14TH MARCH
REIGNING' ICON OF THE MOTHER OF
GOD

THE REIGNING icon is one of the most venerated icons of Mother of God in the Russian Orthodox Church.

The icon was found on the day of the abdication of Tsar-Nicholas II on 2/15 March 1917. This event was

(Continued from page 3)

Almsgiving

A common omission from our Lenten efforts is the whole area of almsgiving and works of charity. We know from Christ's words heard in the Gospel on the Sunday of the Last Judgment that the last terrible judgment of our life will be based on how we served those in need, and thus how we recognised in them the face of the Saviour. If Lent is really a 'school of repentance', a vital part must be learning through it to seek the Holy Face in the poor, needy and lonely. We might ask ourselves 'what more can I do?' even if we think that we already help with donations or charity work. Shopping for an elderly neighbour, contributing to a charitable collection, even just being there at the end of the phone for someone with nobody to talk to, these can all help bind together our efforts of prayer and fasting. In fact, given the choice between the two, helping others without fasting is more preferable to fasting exactly to the letter while ignoring or, worse still, acting with unkindness towards another. What use is fasting if instead of eating meat, I devour my brother or sister?

May the Lord grant us all a good journey through Lent, time for repentance and amendment of life, and the chance to share in the joy of the Resurrection!

* The date in **bold** is the Church calendar date, the date in parenthesis is the corresponding civil date

taken by the Russian Orthodox people as a sign that the supreme power and guardianship over Russia had passed to the Heavenly Queen.



Miracles arising from the icon began even before its discovery. Twice the Mother of God appeared in dreams to a peasant woman, Evdokia Adrianova. On 13 February 1917 Evdokia heard the Mother of people pray before it.” On 26 February she saw a white church and in it a majestic Woman sitting.

The peasant woman decided to find the church which she had seen in her dream. On 2 March she recognised the church of her dream in the church of the Ascension of the Lord in Kolomenskoye near Moscow. As a result of zealous searching, she and the dean found a large dark icon of the Mother of God, the same as Evdokia had seen in her dream.

After the discovery of this icon, it quickly became very much respected. Many pilgrims visited Kolomenskoye and the icon was brought to the nearby villages for veneration. Soon after almost every church had a copy of “Reigning” icon of Mother of God. In the Soviet times the icon was held in the store-rooms of the Historical Museum. Now the icon has re-

turned to the Church of Our Lady of Kazan in Kolomenskoye.

In September.2007, the icon was taken to many Orthodox churches across the world to celebrate the reunification of the Russian Orthodox Church. As part of this tour, the icon was also brought to our Cathedral in London for veneration



18th (31st) MARCH
MOTHER MARIA (SKOBT SOVA) OF
PARIS



MOTHER MARIA Skovtsova was born in 1891 in Latvia which was then incorporated into the Russian Empire and was baptised Elizaveta.. Following the revolution of 1917, she made her way to France along with many other refugees and settled in Paris. Her marriage had collapsed and following an ecclesiastical divorce, she took monastic vows and became Mother Maria.

She rented a house in Paris with space enough for a chapel, a soup kitchen, and a shelter for destitute refugees: her "cell" was the basement where she slept beside the boiler.

After Paris was occupied by the Nazis in 1940.Mother Maria turned her house into a place of safety for the Jews and others sought by the Nazis. During the fearful days of July 1942, when thousands of Jews were rounded up in the Velodrome d'Hiver, Mother Maria succeeded in penetrating the sports stadium and, assisted by garbage collectors, smuggled out Jewish children in garbage bins. Though aware she was under Gestapo surveillance, Mother Maria continued her work on behalf of Jews.

On February 8, 1943, she and Father Dimitri were arrested. She readily admitted the charge of helping Jews elude police roundups. Sent to the notorious Ravensbrück women's concentration camp north of Berlin, Mother Maria managed to survive almost to the war's end, all the while caring for her fellow prisoners.

In captivity she occasionally traded bread for needle and thread in order to embroider images which gave her strength. Her last work of art was an embroidered icon of Mary the Mother of God holding the child Jesus, his hands and feet already bearing the wounds of the Cross.

On Good Friday, March 31, 1945, with the gunfire of approaching Russian troops audible in the distance, Mother Maria took the place of a Jewish prisoner who was to be sent to the gas chamber and died in her place.

Mother Maria was canonised by the Holy Synod of the Patriarchate of Constantinople on 16th July 2004. .



ORTHODOX NEWS
FROM AROUND
THE WORLD

NEW ARCHBISHOP OF ATHENS



FOLLOWING the death of Archbishop Christodoulos of Athens in January, on February 7th, Metropolitan Hieronymos of Thebes and Levadeia was elected as the new Archbishop of Athens and Primate of the Church of Greece by the Church's Holy Synod.

Metropolitan Hieronymos was born in 1938. He is a graduate of the University of Athens' Schools of Philosophy and Theology. After completing his studies at the University of Athens, he did research in Byzantine studies in Austria and Germany. He was also the recipient of an honorary doctorate from the University of Craiova in Romania for his work on health-related issues in the Metropolis of Thebes and Levadeia.

The new archbishop was ordained a deacon and a priest in 1967. He served as assistant to the Metropolitan of Thebes and Levadeia from 1967 to 1978.

From 1978 to 1981, he was chief secretary of the Holy Synod of the Church of Greece. From 1971 to 1981 he also served as abbot of two monasteries in the Metropolis of Thebes and Levadeia. He was elected Metropolitan of Thebes and Levadeia in 1981.

Metropolitan Hieronymos has worked on many Church committees and was also vice-chairman of the Church of Greece's radio station. Under his archpastoral care his diocese saw the establishment of boarding schools, orphanages, a foster care program, shelters for the elderly, rehabilitation centers for the mentally challenged, a training centre for children with special needs, a drug abuse prevention centre, parish cultural centres, youth centres, a church camp and food banks. He was also instrumental in the revitalization of six men's monasteries and 17 women's monasteries.

In the Greek Church's Synodal election process, a candidate for Archbishop must garner an overall majority of votes – 38 of a possible 75 – to be elected. If this does not happen, the candidate with the smallest number of votes will be eliminated and a second round of voting will be held. If a candidate does not win an overall majority in the second round, a third round is held. Metropolitan Hieronymos, who was also a candidate 10 years ago against the late Archbishop Christodoulos, won 45 of 74 votes in the second round of voting.



NEWS
FROM THE DIOCESE
AND PARISH

DIOCESAN CONFERENCE.

THE ANNUAL Conference of the Sourozh Diocese is taking place from 23-26 May (the late spring holiday weekend). The theme will be 'Pray without ceasing' and main speakers include Metropolitan Kallistos, Bishop Halarion of Vienna and our own Father Stephen and Deacon Matthew. The conference is a unique opportunity for people from throughout the country to gather in prayer and discourse. This year it will take place at the Royal Alexandra and Albert School which is situated in the very extensive grounds of Gatton Park, between Redhill and Merstham in Surrey. There will be services, morning and evening, and the Divine Liturgy will be celebrated on Sunday.

Workshops will explore various aspects of the conference theme in depth. There will also be a parallel programme for children making the conference an event suitable for the whole family. Thanks to a generous subsidy, special rates are available for families with children. Day visitors to the conference will also be welcome.

Booking forms and leaflets about the conference will be available from early March at the candle-desk or from Fr Stephen. It is also possible to register on-line via the diocesan website www.sourozh.org follow the link that leads to the conference area.

HOLY WEEK SERVICES

THANKS to the generosity of the priest-in-charge and pastoral committee of Botley RC parish, our main Holy Week services will all be taking place at the Church of the Holy Rood, Folly Bridge.

This church, situated at the start of the Abingdon Road is just south of the city centre and easily reached by foot from St Aldate's. For those coming from further afield, the church has its own car park and is on the main bus route leading from Oxford rail station to Abingdon; there is a regular bus service which continues at night and during the weekend. Our first service at Holy Rood will be the Sacrament of Holy Anointing on Great Wednesday evening (the programme of Holy Week services will appear in the next *Wayfarer*). As we are exploring the possibility for the Holy Rood



Church becoming our future place of worship, the Holy Week services will give us a valuable opportunity to see how well the church adapts to the needs of Orthodox worship.



OUR LIFE

WITHOUT a doubt, one of the most significant events in our parish life this year has been the arrival of Dimitri and Varvara Artamkin in Oxford. The extraordinary miraculous birth of their five beautiful daughters made headline news. For us, the manner in which they, together



with their wider family (especially Varvara's father, Archpriest Vladimir Vorobyev, whose wise words and prayerful priestly service have made a deep impact on us during his visits) have become spiritually linked with the life of our church family here in Oxford has been of deep significance.

The whole family has given a great deal to our small community, both through their generosity and loyalty, but, particularly, through their presence and their example, in a totally unassuming

and quiet manner. We have learned much from their cheerful trust in God, deep faith and piety. Since the quintuplets – Elizaveta, Alexandra, Tatiana, Nadezhda, and Varvara – were sent home from hospital last month, it has been a high point of the Sunday Liturgy to watch them all being brought forward to receive the Holy Gifts. Their birth was, for so many of us, a vivid reminder of the wondrous care of God for His children.

Many parishioners have contributed towards a gift of car seats/baby buggies for the girls.



These are already being put to good use, and will soon be deployed in transferring the babies home to Russia, as, if all goes according to plan they will leave for Moscow on 25th March.

We wish Dimitri, Varvara, the girls and all of their family every blessing for the extraordinary life which lies before them, and we look forward to when God will bring us together with them again.





Father Stephen Platt

(Parish Priest)

2 Bowness Avenue, Headington,
Oxford OX3 0AJ

Tel: 01865 768748

E-mail: frstephen@stnicholas-oxford.org

Deacon Matthew Steenberg

E-mail: matthew@monachos.net

Parish website:

www.stnicholas-oxford.org

Our services are celebrated at St Giles' Hall, 10 Woodstock Road, Oxford OX2 6HT, unless otherwise indicated **on the schedule.** Services marked with a border will be celebrated elsewhere - please telephone or e-mail for details. The languages used at services are as follows:

First and fifth Sunday of the Month

English and Slavonic

Second and fourth Sunday

English

Third Sunday

predominantly Slavonic

Feasts are observed according to the Old (Julian) Calendar.

Additional liturgies, not listed here, are celebrated on some lesser feast days. Please consult the parish website or bulletin for details.

Sunday Liturgies are followed by coffee (or by a common lunch on the second Sunday of each month). Weekday liturgies are followed by a parish breakfast. All are welcome.

FORTHCOMING SERVICES AND EVENTS

MARCH

- 1 Sat 18.00 Vigil. Tone 7
- 2 **Sun 11.00 SUNDAY OF THE LAST JUDGMENT - MEAT-FARE DIVINE LITURGY**
- 4 Tue 19.30 Pancake Party for the Orthodox Students' Society at 2 Bowness Avenue, Oxford OX3 0AJ
- 6 Thu 19.30 Choir Practice
- 7 Fri 19.30 Parish Council
- 8 Sat 18.00 Vigil. Tone 8
- 9 **Sun 11.00 SUNDAY OF FORGIVENESS - CHEESE-FARE DIVINE LITURGY, FOLLOWED BY RITE OF FORGIVEN after the Liturgy: Parish Lunch**

BEGINNING OF GREAT LENT

First week of Lent

- | | | |
|---------------|--------------|--|
| 10 Mon | 18.00 | Great Compline with Canon of St Andrew of Crete |
| 11 Tue | 18.00 | Great Compline with Canon of St Andrew of Crete |
| 12 Wed | 9.30 | Divine Liturgy of the Presanctified Gifts |
| | 18.00 | Great Compline with Canon of St Andrew of Crete |
| 13 Thu | 18.00 | Great Compline with Canon of St Andrew of Crete |
| 14 Fri | 9.30 | Divine Liturgy of the Presanctified Gifts |
| 15 Sat | 18.00 | Vigil. Tone 1 |
| 16 Sun | 11.00 | FIRST SUNDAY IN LENT. TRIUMPH OF ORTHODOXY DIVINE LITURGY |

Second week of Lent

- | | | |
|---------------|--------------|---|
| 19 Wed | 18.00 | Divine Liturgy of the Presanctified Gifts |
| 21 Fri | 9.30 | Divine Liturgy of the Presanctified Gifts |
| 22 Sat | 18.00 | Vigil. Tone 2 |
| 23 Sun | 11.00 | SECOND SUNDAY IN LENT. ST GREGORY PALAMAS DIVINE LITURGY |
| | 19.30 | Vespers with the reading of Passion Gospel (<i>Passia</i>) |

Third week of Lent

- | | | |
|---------------|--------------|---|
| 26 Wed | 18.00 | Divine Liturgy of the Presanctified Gifts |
| 28 Fri | 9.30 | Divine Liturgy of the Presanctified Gifts |
| | 19.30 | Youth Group meeting at 2 Bowness Avenue, Oxford |
| 29 Sat | 18.00 | Vigil. Tone 3. Veneration of the Precious Cross |
| 30 Sun | 11.00 | THIRD SUNDAY IN LENT. SUNDAY OF THE CROSS. ST PATRICK OF IRELAND. DIVINE LITURGY |
| | 19.30 | Vespers with the reading of Passion Gospel (<i>Passia</i>) |