



the Way

**How to
run the Way**



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What is the Authority of the Course?

THE WAY aims to convey the essence of the Christian faith as understood by the Orthodox Church. But we Orthodox do not have a centralized authority such as the curia of the Roman Catholic Church, or a Pope who claims infallibility when pronouncing formally on what is or is not Christian belief or teaching. So how do you know if what we teach here is reliable, the ‘real McCoy’? If you are not asking the question, you can be sure that some of your students will!

Your Bishop The Bishop of each Orthodox diocese is charged with teaching the Christian faith and handing it on unchanged to the next generation. That he is accepted by other Orthodox bishops as ‘canonical’ (according to the ancient guide-lines of the Church) means that he is recognized as one of a chain of teachers from the time of the first disciples and that his ‘doctrine’, his teaching, is acceptable to his fellow-bishops. However, on matters that are disputed he is guided by synods or councils of bishops, and their decisions are accepted (or not) by other synods or councils as authentic, and finally are received by the Church as a whole, clergy and laity – whereupon what has been decided becomes part of ‘Holy Tradition’, the ongoing teaching of the faith.

That is why, as Orthodox, you must have the consent of your Bishop to run this course. You do not have to get our permission, but the Bishop must approve the course as being in accordance with Orthodoxy (‘right teaching’).

Our Authority THE WAY is produced by the Institute for Orthodox Christian Studies, Cambridge, United Kingdom, which derives its teaching authority as a pan-Orthodox body from the blessing accorded it at its foundation in 1999 by those hierarchs with responsibilities in the United Kingdom. The writers for THE WAY are of various nationalities and come from the Greek, Russian and Antiochian Orthodox Churches in Great Britain. But we aim to teach what is the faith and practice of the universal Orthodox Church; and where the practice of national Churches differs, we try to record it.

Each talk in THE WAY is the work of the writer or writers named in its final copyright notice: their credentials appear in their biographies (see THE PEOPLE BEHIND THE COURSE). But the content of each talk was arrived at by ‘brain-storming’ meetings of all contributors and the detail of each address has been reviewed and criticized by all the other contributors to the course. Most importantly, we put ourselves from the outset under the episcopal authority of one of the most distinguished writers on Orthodoxy in the English-speaking world, Metropolitan Kallistos of Diokleia, otherwise Timothy Ware. He has vetted each talk for its consonance with Orthodox belief, and each has been revised in the light of his comments and suggestions. In this expanded version of the course, he himself has contributed the central offering, his talk on ‘The Salvation of Christ’.

What to say when authority is challenged?

The Group Leaders especially will undoubtedly meet challenges from church members and students, who have heard certain views or statements condemned as 'heretical'. THE WAY has met such charges far less than we anticipated, and you should find that the account above of course design and of how the Church arrives at decisions satisfies all but the temperamentally dissident. There will always be the occasional amateur church-lawyer, like the one who insisted on inspecting every WAY meal for ingredients that might violate fasting rules: we had finally to ban him from the kitchens, and he left the course!

But be prepared: it may be wise, in your advance publicity to the media and to churches, to use material from this statement to establish the credentials of the course.

David Frost, Founding Director, THE WAY

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What about Copyright and Permissions?

The texts, design and presentation of all 12 Talks for THE WAY, of the DVD presentations of the Talks, and of all 12 Student Handouts are copyright to the Institute for Orthodox Christian Studies under international law, as are some of the supporting materials that bear a copyright notice. The copyright of some of the supporting materials belongs to others, and a note as to the owners can be found in the 'ACKNOWLEDGEMENTS' Section of the CD. If you wish to translate THE WAY into another language, you may seek permission from: The Director, THE WAY: IOCS, Wesley House, Jesus Lane, Cambridge, CB5 8BJ.

Copyright is normally a question of ownership, and something most Christians find difficult when applied to translations of the Bible, or of church services, or even to expositions of the faith. The normal principle that one should not steal another person's work without paying for it does not apply to THE WAY, since our staff are volunteers and World Vision has funded the first publication of the course. The only financial damage anyone will inflict by illegal copying is to deny us funds that we could use to produce more copies.

However, the registration of copyright enables us to protect the integrity of the course as an authoritative statement of Christian faith. Though it is not right to lift all or any portions of a Talk without acknowledging the author, far more damaging is to keep the name but alter the content. The world-famous Alpha Course has suffered serious harm to its reputation from unauthorized changes to the course. We cannot in practice stop people taking parts of our work up into their own effort – but it is forbidden in any circumstances to use the name of THE WAY for another course. That will occasion complaint to the appropriate Bishop and, if necessary, legal action.

Licence for Use

The good news is that no one needs permission from IOCS to use THE WAY, though we do appreciate news of a presentation, and if you still have some energy afterwards, a report on how it went and any ideas for corrections or improvement.

Our general licence to use the course (once you have your Bishop's permission) extends to making sufficient reprints from our disk of each Talk for your speakers and staff, especially Group Leaders, and to reproducing copies of Student Handouts for each Talk, up to the number of your staff and students. All instructional material, reading lists, advice to Group Leaders, to the Task Force or to caterers is covered by this licence. It is permissible to print further copies of Talks for gift or sale to students, relatives and friends, and this serves both to spread the message further and, if you charge for copies, to defray some expenses of running the course.



Who is the Course for?

Before undertaking to present THE WAY as a formal course, it would be wise to ask what audience you have in mind and whether the course suits your particular need. We can tell you what we intended and what our experience has been of offering the course in a variety of places and to a range of people. What we cannot predict is the surprising uses to which the Holy Spirit may put it.

When we first discussed who we were designing the course for, we saw our mission as taking the faith to 'the lost house of Orthodoxy'. Some of us hoped also that what we were doing would reach out to some of the 'great unchurched' of the United Kingdom. We aimed initially at an age group of 18 to 40, who would have completed secondary school education.

To a large extent, our first objective has been fulfilled – though the age of students has been nearer 18 to 80. What we have met is an enormous hunger for instruction in English on the basics of the Christian faith, mainly from Orthodox church congregations from a variety of churches, but also attracting the lapsed, the disheartened, the 'fringe-people', and also those large numbers alienated by services in languages they have never fully comprehended. The young, in particular, though loyal to their ethnic roots, have been looking for teaching in the language of their adopted country, and have previously gone to other Christian groups and even to heretical sects such as the Jehovah's Witnesses and the Mormons. Second and third generation immigrants, Greek, Russian, Georgian, Serbian, Romanian and so forth, have been delighted to find themselves among people from all nations of their own age-group, who share a universal faith that they had previously thought to be largely the preserve of a particular ethnic group.

What we have not attracted, in any significant numbers, are those who have never had a previous connection with a Christian church. I recall joking with the one atheist at an early presentation of the course that I would get her to wear a sticker saying 'I am the resident unbeliever'. Perhaps our publicity was at fault. Maybe, though we aimed to explain everything from the ground up, we need as 'fishers of men', to attract those fish by simpler means. There is a need for an approach that will bridge the growing attitudinal-gap between western society and those who have some inkling of what Christians believe, before THE WAY begins.

We have drawn enquirers from Roman Catholic, Anglican, Methodist, United Church and Baptist denominations, who have valued fresh Christian insights from a different perspective. But you realize anew the impact of the gospel if fully expounded when, as happened at the end of a presentation in St George's Antiochian Cathedral, Sydney, a middle-aged lady came up with tears in her eyes and said 'I have been going to church all my life, because it seemed right: now, I understand *why*.'

THE WAY has stimulated adult baptisms, chrismations, Christian marriages, vocations to the priesthood, the establishment of regular study groups, and the foundation of at least one society to bring English-speaking Orthodox together. It has deepened Christian friendships within and between congregations. People regularly beg for copies of talks to have by them to re-read in the future and to send to friends. And now the original talks on DVD in this boxed set make it possible to re-live the first experience.

Nevertheless, you must expect some people to drop out, through work or family pressures – and even because they don't like what they hear. A planned presentation recently, sanctioned by the relevant bishop and approved by the parish priest, was cancelled by the church committee because it 'wasn't Greek'. Some parishioners followed the course to a neighbouring venue, where there was an initial mention of Antiochians being among the presenters from various Orthodox Churches, Antioch being the city where Christians were first called Christians: one old man was heard to exclaim at the break: 'What is this *Antioch*? Why do we need *Antioch*?' – and we never saw him again. Whether it is right to contact those who drop out – as one group of experimenters in America planned to do – is doubtful: there is a fine line between concern and pestering, and we need to respect people's freedom to reject what we offer. If you are disheartened by losses, comfort yourself with the thought that the test of a good marriage-preparation course is whether some people decide not to go through with it. A well-known American priest and scholar tells how he once celebrated the Liturgy in English rather than in the usual Church Slavonic. One parishioner said at the end: 'I've been coming here all my life: but if *that's* the nonsense you're teaching, you'll never see me again!'

What THE WAY clearly does is to train and energize congregations. It has one further and crucial effect. Our presentations, in the United Kingdom and abroad, have attracted young people in their twenties and thirties: young professionals, teachers, doctors, university researchers, structural engineers, accountants, bankers, interior decorators, airport administrators, events organizers, travel agents, television journalists, computer programmers, people in the media and in internet technology: commonly with first degrees already and with professional qualifications. Together, they will be the leaders of the next generation, and THE WAY equips, enthuses and inspires them to carry the Christian message to the community at large. On them the future of individual churches and the transformation of human society depends.



How does the Course Work?

The Objective: The prime objective of THE WAY is to teach basic Orthodox Christianity as a journey of life, centred on Christ, in terms that communicate to a secular and largely pagan world. It aims, under the guidance of the Spirit, to equip its students with 'the whole armour of God' with which to meet contemporary challenges to faith and overcome them.

The Method: The method and structure of THE WAY are derived from the highly successful Alpha course adopted by almost all the major Christian bodies in the United Kingdom. We draw on Alpha's understanding of group dynamics and of effective presentation and communication. We have, nevertheless, adhered to a specifically Orthodox perspective throughout and have introduced one valuable innovation, the plenary 'question-and-answer' session that concludes each gathering.

Timings: The course is designed to extend over 12 weeks, with each weekly session lasting about 3 hours. It has usually been offered on a weekday evening or a Saturday lunch-time, with success. On two occasions, organizers have attempted to shrink the timescale: one group chose an evening session in the week followed by another session on Saturday afternoons; the other ran two sessions on a Saturday, with lunch in between. Both variations were less than ideal: in the first case, work commitments caused half the audience to appear only on Saturdays; in the second, the course was well-received but staff and students found it taxing, both physically and mentally.

The standard pattern of one session a week allows time for absorbing and reflecting on what has been said, and for friendships to build that will be sustained well after the course ends.

Whatever time-span you choose, it is well to check beforehand for possible rival attractions: for any popular television serial or for the local sports team playing at home two weeks in a row! In the Church's year, we have found a slot between September and December or January to March to have least danger of clashing with major feasts. The period after Bright Week is possible but may start to run into school holidays towards the end.

In Cambridge we split the course over two university terms, with Christmas intervening: momentum was lost and our audience declined.

The Course Structure: The standard pattern for each session is:

- ❖ Registration, followed by a meal, already laid out or served as students arrive, and preceded by a blessing (*45 minutes*)
- ❖ Opening prayer (*2 minutes*)
- ❖ Presentation of the Talk (*45 minutes +*)
- ❖ Short break and division into discussion groups (*5 minutes*)
- ❖ Group discussion (*45 minutes +*)
- ❖ Break and re-assembly for plenary session (*5 minutes*)
- ❖ Question-and-Answer session (*30 minutes*)
- ❖ Concluding prayer and blessing (*3 minutes*)

That gives a total running-time of 3 hours, but you should allow a further 30 minutes for over-runs (especially by speakers and discussion groups). Students invariably complain that the 'question-and-answer' session is too short.

You will need a tyrannical leader of the ‘Task Force’ (see item g. ‘WHAT DOES THE TASK FORCE DO?’) to ensure time is kept. Allow for a *maximum running-time of three-and-a-half hours* -- but even then there is clearing-up, so prepare to placate the caretaker!

The Ethos of the Course: The time-problem is a sign that a course is running well: people don’t like to be chivvied when they are having fun. Your relationship should be that of hosts to guests, and almost more important than anything the course teaches are the friendships that develop. Christianity is communicated, as C.S. Lewis once put it, by ‘good infection’, and what you are at is establishing a community of like-minded friends. That is why the opening meal is crucial and cannot be dispensed with: you wouldn’t welcome a friend to a discussion without first seeing they are fed and watered! It isn’t an accident that Christ built his Church round a central meal and that he imaged the Kingdom as an eternal banquet. Without the opening meal the course degenerates into a pattern of lectures followed by discussion – a formula that is known to fail.

Part of any proper ethos is a sprit of courtesy. Let people be on hand to greet new arrivals and take them to the food, and sit with them as they eat. Make sure students know their group number and how to find the others before group discussion. Give student handouts to them as they come in or have one waiting on each chair.

Above all, observe, especially in group discussion and at question-time, the promise made in our opening talk: that *‘anything may be said, anything questioned. And no question – and certainly no person – will ever be treated as foolish’*. These are people for whom Christ died, and if you hear heresy, it is not the place for a burning!

The Role of the Clergy: Priests are accustomed to expound the faith, congregations to passive acceptance – or silent dissent. Clergy and leading laity have in the opening Talks an opportunity to teach, and in the final ‘question-and-answer’ sessions they proclaim what they believe. But in the group discussions, we strongly advise that the clergy should not take part. We were warned very early on in constructing the course, by a layman who had experience of organizing teaching among Greek communities, that people would not speak their mind if Father X was present. Once Father X had left the room, the strangest things came out: ‘You know, this resurrection-business – *lovely* idea, but I’ve never quite

been able to go along with it’. THE WAY is about addressing people where they really are; and to help them along the way, we and they must know what they believe, not what they feel they ought to believe.

At group discussion-time, we give any clergy present their own group, where they happily discuss theology together and catch up on church news. Clergy from other Christian denominations who are exploring the Orthodox way find group discussion with colleagues especially rewarding. The chance to teach the faith comes at ‘question-and-answer’ time, where the practice is to invite all Orthodox clergy present to join the panel with the speaker and others from THE WAY, with the Bishop or senior cleric present taking the chair.

But do not imagine for a moment that the clergy are not essential. THE WAY very soon starts to touch on people’s deepest concerns, their joys and sufferings and their unresolved problems. Almost every session will produce someone who needs immediate and professional help – and you will have to have sufficient clergy standing by. If a student were to approach you in the break, reporting that he or she is recovering from an episode of schizophrenia, is still on medication but fears it is a case of demon-possession, then you will need an experienced counsellor *fast*.

Group Leaders, and the ‘Question-and-Answer’ Session: Other sections – especially (e) WHAT PEOPLE DO WE NEED? and (g) WHAT DOES THE ‘TASK-FORCE’ DO? – will cover aspects of the course in more detail. Two crucial matters need mention here.

Group Leaders: These are crucial to the proper functioning of group discussion and they will need careful (and forceful) preliminary instruction. Their role is to encourage discussion – *but not to give opinions or to teach*. The problem is that the very people who were instrumental in getting your course going, the ones who care about communicating the faith and already have considerable knowledge and formed beliefs, are likely to offer themselves as Group Leaders and find themselves expected to do something that is not natural to them. It is hard to take a back-seat, to hold tight when what you think to be nonsense is put across. But if you don’t sit back, no one will try to answer and they won’t involve themselves in any personal search for truth. Of course, you can encourage others by suggesting a point of view may have problems and asking if anyone feels troubled – but it is almost against human nature, if you feel to have hold of an important truth, not to jump into the discussion with it. You can consider

you have been a good Group Leader when (as happened to a former Chairman of the Institute) your students, after the sixth session or so, pin you against the wall and say: We are *sick to death* of hearing you ask us what *we* think. Now we want to know where *you* stand!

As for the groups themselves, 10 to a group is about the maximum, so divide your total enrolment by 10 to know how many leaders you will need. For friendship to develop, and because groups need time to get to know one another and to feel comfortable talking about personal things, groups should stay together through the course. However, be sensitive to any indication that someone is unhappy in their group, and quietly move them elsewhere.

The ‘Question-and-Answer’ Session: This is the new thing that THE WAY does and almost the most popular element – so popular, in fact, that students in Sydney felt that they hadn’t had time to put their particular question, and we arranged a whole evening, well-attended, just to give everyone their chance. Orthodox students, in particular, will tell you they have waited twenty years to get a straight answer to a question. Many have experienced being made to feel bad for even asking, or have been told ‘That is the doctrine of the Church’ – and there an end.

To dispense with the ‘question-and-answer’ session, then, would be a serious loss. We turn it into a practical demonstration of how the Orthodox Church establishes doctrine. The Bishop, as the person charged with teaching the faith, presides – or the senior priest present. He fields questions from representatives of each of the groups in turn, who are asked to present questions arising out of group discussion – though if it is of real importance, we have not been too fussy about how the question relates to the topic of the evening.

The Bishop will first answer himself, or give the question to a particular person on the panel. The panel normally comprises the Bishop or senior priest as Chairman, the speaker, any clergy present, members of the Organizing Committee, male and female, and any distinguished guest such as a visiting Bishop.

Once the first person has answered, we pass the microphone to anyone on the panel who feels moved to speak. (We do not, by the way, permit speeches from the floor!). What has astonished us is that, with quite large panels, we have never had a significant disagreement, though people contribute from various

angles and the corporate answer is better than any individual contribution. What you thought were unlikely people come up with unexpected insights; and it is pleasant to record that clergy and laity renew their respect for the teaching role of their Bishop when he speaks by the Spirit on matters of doctrine.

We have been so surprised by all this that we have taken to beginning the session by explaining that students are about to see a demonstration as to how the Orthodox Church arrives at Christian truth: by reference to Holy Tradition, to the canons of the Ecumenical Councils and to the sayings of the Church Fathers, by the Bishop in consultation with other bishops, with synods and with his people. And we make the final caveat that everything we say is inevitably provisional, and subject to ‘reception’ by the Church as a whole. That portion of the Church currently present frequently responds to speakers with a round of applause.



What People do we Need?

To run a 12 week course requires man- and woman-power. People can double up on tasks; but you will need a fair number of persons who are willing to commit an evening once a week over three months. Two or more people could divide weeks between them; but even then, it is a 'big ask'.

- (1) **The General Co-ordinator:** He or she is the person you must secure first. The Co-ordinator may also serve as **Time-Keeper** and **Master-of-Ceremonies**, introducing people and directing the event. But the General Co-ordinator's main task is to direct the
- (2) **Task-Force:** (for their manifold support-duties see (g) WHAT DOES THE TASK-FORCE DO?). You'll need three or four people at least, heavy-lifters, with brains.
- (3) **The Speakers:** Unless you decide to project DVDs of the original presenters -- ((h) DO WE USE OUR OWN SPEAKERS OR THE DVDs? should help you to decide) – you will need a number of people to present the course. It is best to avoid a single presenter for the lot: we have tried to avoid personality cults and have, on principle, offered speakers from very varied backgrounds but all in agreement about the faith. As travelling evangelists two of our presenters, husband and wife, offered talks on behalf of all the rest. To have had two more might have been better; but if you were to parcel out the task among twelve speakers, that might arouse an improper interest as to who would do their bit best!
- (4) **The Group Leaders:** You will need one Group Leader to no more than 10 students. On the Group Leaders the success of the course depends (see our detailed advice and comment in (d) HOW DOES THE COURSE WORK? and (f) HOW DO WE TRAIN GROUP LEADERS?). Each group will need a deputy group leader, to take over if for some reason the

Group Leader has to be absent for a session. Some couples have divided the work between them; but a single leader for all of the sessions is preferable. Group Leaders usually present questions on behalf of their group at 'Question-and-Answer' time.

- (5) **The Panel at 'Question-and-Answer' Time:** The Bishop (if present) presides; if he is not there, the senior priest presides, failing that, the presenter of the day's talk. Any clergy in the gathering are invited to be part of the panel, with presenters of other talks who may be on hand, members of The Way Committee, and distinguished guests.
- (6) **Clergy:** If clerics (also deacons and the wife of the priest) are excluded from group discussion, you will still need them on-call to give pastoral care and advice to individuals. As the course does its work, the depths begin to be stirred: a specialist is needed to deal with whatever may surface. Remember also to arrange for a priest (usually the most senior) to bless the food, to lead the initial prayer, and to give the final prayer and blessing.
- (7) **The 'Head-Cook-and Bottle-Washer':** Whether you use outside caterers, arrange to 'bring-and-share', or use the parish's cooks, a Catering Supremo will be needed to coordinate it all.
- (8) **Technicians:** You will need one or more competent people to handle the technical side. If you use your own presenters, you will still have to set up a laptop connected to a projector and a screen, so as to project the Visuals that accompany each talk (see (q) VISUALS FOR THE 12 TALKS). The same technician will have to cue in the slides at the right point in a talk (for that, he or she will need a marked script.) Even if you use the DVD versions of talks, you will still need someone who can connect a DVD player to a projector and screen or a large television and operate it.

However you choose to do the talks, you will very likely need a sound-system that functions, and a microphone that plugs into it, yet is sufficiently portable to be passed from person to person at 'Question-and-Answer' time.

One talk, Talk 2, calls for the playing of a piece of music, which can be done from laptop or portable radio.

If you decide on your own presenters, it will be necessary to fix up a light on a lectern so they can read their script even when the house-lights are dimmed for showing of a slide.

(9) **Hosts and Hostesses:** You will need two or more people to greet guests, register newcomers and take any fees, and to issue name-tags and note who is there. Be careful whom you choose: anyone who easily gets flustered can as easily come across as brusque or rude. If you have sufficient numbers, Hosts and Hostesses can take a break in turn from the desk and see that new arrivals are settled in, directed to the food, put in a group and introduced – anything that adds up to a welcome. One of the Hosts could take on the extra role of **Accountant:** He or she, as well as taking money for enrolment, food contributions, collections for charity etc., adds up for the session under each category and takes charge of banking.

(10) **Publicity People:** One or more people will be needed to co-ordinate publicity, as their sole task in the weeks before a course. They need to get out posters to the local churches and other places, to get priests to announce what is taking place, prepare announcements, brochures and enrolment forms (see (k) HOW SHOULD WE HANDLE PUBLICITY? for examples of posters, brochures and other material you might adapt or use as a model). The local papers and local radio can be very helpful. – And one small tip: if you want good publicity, write it yourself, in a form and style a journalist can use without too much effort.

We have not so far used a big banner outside the church or hall, as Alpha does – it didn't seem very Orthodox and we feared it might be expensive. But if it works, let us know!



How do we Train Group Leaders?

Choosing Group Leaders

Of all the enthusiasts you need to run THE WAY, the people you invite to be Group Leaders are the most crucial to the success of the course: more important even than the speakers who present the initial Talks. You will need one for every eight or so students – a ratio of one Group Leader to more than ten students is too large. They can double up as Presenters – but those who do both will find their task is even more difficult than that of the others.

The Task of the Group Leader

Why should it be so difficult? –Because we are asking people who are eager to teach the gospel to hold back and not teach. They were probably those who were most active in planning the course: but now they are expected to restrain their natural inclination to tell students what's what, and are asked to encourage discussion without disclosing their own opinion. You can probably only get them to do that if you tell them they are to be like God: long-suffering, kind, and prepared to let human beings think their own thoughts and go their own way.

Of course, Group Leaders will have an agenda, as we believe God has an agenda for each one of us. They can guide discussion by asking questions, by clarifying the implications of what someone has just said, and by encouraging debate: but Group Leaders are there to help others to do the talking.

It largely depends on the Group Leader whether a group bonds, starts to trust one another and to develop friendships. It is important to honour the promise made in the opening Talk: that no position will be thought improper and no one made to feel foolish. These are people who may be thinking about questions for the first time, stumbling to know where they themselves are (let alone other

people), nervous of criticism, frightened by different views. A Group Leader may well have to intervene to protect the shy, to encourage the tentative, and to restrain the cocksure or aggressive. But keeping the peace is different to dictating the terms.

Training Group Leaders

It is *essential* to have one or more training-sessions for Group Leaders – more essential than anything else. **On the mp3 file for this section** (which can be found in the folder **resources/leaders**) you can hear a discussion between two members of THE WAY's Organizing Committee, the Director, Professor David Frost, and Mrs Carolyn Armour, who has a Master's degree in education from Cornell, on how best to train Group Leaders. We have both of us overheard Group Leaders at work, winced, and wished we had put more time and effort into training!

A method we have used with success is to form the prospective Group Leaders into a group of their own, with one of their number appointed Group Leader – and then throw them an awkward topic. At the end, all present have to tell the Group Leader how his or her performance has measured up. The most vociferous critic is the one invited to take the next turn as Group Leader. Repeat the experiment as long as time and temper allows. If someone decides that they had better not undertake a role as Group Leader, then you'll know the training-session is doing its job.

Preparation beforehand

Group Leaders don't have to be particularly knowledgeable – though we've prepared a booklist, (s) FURTHER READING, which is a personal selection of

books and articles that one of our THE WAY Committee has found especially rewarding, with her notes saying just why. You may find it helpful if a student asks what to read on a particular topic.

More important is that Group Leaders should see a text of a Talk well before it is delivered. All the Talks are here on this CD, in a pdf format that is easy and cheap to e-mail round to all Leaders. However, do discourage Group Leaders from obviously reading a print-out of the text when the Talk is being delivered: students have complained!

Some Practical Hints

Early on, one of our number put together a digest of tips and suggestions from other sources (especially Alpha) to help Group Leaders. This resource, entitled 'Team Training Notes', follows on the next page.

Team Training Notes

Aim 1 – is to discuss and not to teach

The model is that of Host and Guest. Guests are treated as they would be in our homes (with honour, dignity, respect). Low-key, un-threatening, non-confrontational. Guests need to be able to talk without being judged. Guests and Hosts should be relaxed and be themselves.

Ways of getting things going at first Session:

- Name game – names are important!
- Ice-breaker (2 things to take on a desert island)
- ‘How did you come to be here?’
- ‘If you could ask God one question and get an answer what would it be?’

The role of the Group Leader:

- To be like a referee at a match. To ensure fair play.
- Guests are to do the talking among themselves.
- Leaders ask questions to draw out especially the quiet ones.
- Leader only really needs to ask two questions:
 - What do you think? / What do others think?
 - What do you feel?

Other helpful general questions to ask in small groups:

- How did you respond to today’s talk?
- What did you feel about today’s talk?
- What did you think about today’s talk?
- Did anything that was said today particularly speak to you or surprise you?
- What issues were raised for you by today’s talk?
- Is this a new subject for anyone?

The first few weeks are the most difficult.

- Be aware of typical questions (Why does God allow suffering, etc.)
- Often good to start with initial discussion with someone antagonistic to the course. It allows others to be honest.

What happens if someone (most likely a Christian) is dominating or contributing too much in the group?

- Talk to them after the meeting and thank them for their contribution.
- Explain that there may be non-Christians on the course and encourage him or her to help in drawing out their ideas.
- If they are still not convinced direct them to something more advanced (The Institute for Orthodox Christian Studies?)

What happens if you are asked a question that you do not know the answer to?

- Be honest. Admit that you do not know the answer.
- Ask what others in the group think.
- You could say that you will try and find out.

What do you do if no one in the group is saying anything?

- Encourage, encourage, encourage!
- Ask general, open questions.
- Watch the mouths! There are some that begin to open their mouths to speak but don’t.
- If there are some individuals who never speak then that is fine. But it is important that those who want to speak do speak (again, watch the mouths).

What do you do if you feel that some of the things that the group are saying need correction (e.g. using Ouija boards?)

- Resist the temptation to confront (especially if it is in the early sessions)
- Be patient. Opportunity to discuss these things may come up later in the course as other things are taught.

Practical details:

- Arrange chairs so that everyone is comfortable.
- And so that the Leader can see everyone.
- Ensure the light is good.
- Check the ventilation.
- Keep to timings

(prepared by Phil Lytra from various sources)



What does the Task Force do?

Under the guidance of the **General Co-ordinator**, who oversees all practical arrangements, the **Task Force** does all those support-jobs that keep a session running smoothly. They are not responsible for teaching, catering, or publicity – but anything else you can think of is in their portfolio.

The Personnel: You will need, as our parish priest is fond of saying, at least five or six strong men, with brains – or three Russian women! It helps if they are friends or relatives, used to working together.

The Tasks: I'll list the Task Force's responsibilities, roughly in the order in which they will have to undertake them.

Before you settle on a venue

You must check if it is licensed for a large public gathering and if the premises comply with fire and health-and-safety regulations.

Church halls in the United Kingdom seem largely to be exempt from such controls; but at the least, check out the fire-extinguishers and how to operate emergency exits.

Size up the catering facilities: the **Catering Supremo** will need to know what is feasible, given the equipment. Check the capacity of the toilets, in case you will need to hire a portalo.

It is as well to ask the owners if their building is covered by accident insurance: if it is not, you should consider insuring staff and students against accidents yourselves. Ask where the First Aid kit is and if anyone knows how to use it.

Someone should act as Fire Officer and draw up an evacuation plan, in case of emergency. As a student may need urgent counselling, you should plan for a Duty-Priest to be on hand each week, and know who he is.

This may all seem fussy and over-anxious: but with around 100 people in your care, you can't afford for their sakes to take risks.

At least an hour before a session begins

Someone must pick up the keys and open up, so that together you can set up the hall and its facilities, position chairs and the lectern, arrange any lighting, connect the sound system and microphones and then test them; erect a screen, connect a laptop to the projector – *not forgetting to load this CD, which has the visuals!* (You will need to hook up a DVD player to a large television, or a DVD player to a projector, if you have opted to use DVDs of the original speakers to give their Talks. *Don't forget the DVD either!*).

You should ensure that any cables are securely taped to the floor with gaffer-tape, to avoid students stumbling over them. The projector will need to be placed centrally on a stand or table, with a clear projection-path before it, a chair for the operator to sit on, and (if you are using your own presenters) a script by which to cue-in the visuals.

There are other checks to be run, well before the start: that the tea and coffee urns have water and are switched on; that any rubbish from previous users is swept away; that large plastic bags are available for kitchen refuse and empty bottles; that there are containers for discarded paper plates and plastic cups. Check the toilets to see they are clean – and make sure they have toilet paper! Secure a flow of air by opening windows and ventilators (one hundred or so

human bodies generate a lot of heat!) Ensure that all exits are clear, that they are not locked and can be opened quickly from within. (We once suffered a caretaker who refused to un-padlock the only quick exit from a church crypt – till our safety-minded Co-ordinator brought his bolt-cutters and closed the debate, settling later with the church authorities who would pay for a new padlock.)

Half an hour beforehand

Set up the Registration and Help Desks (maybe two tables end to end) just within the entrance, ready to give name-tags to those who are expected, and to tell them to which Discussion Group (colour-coded) they are assigned. (Discussion Groups can be arranged well beforehand, as enrolments come in – but you should be willing to re-arrange on the spot, to accommodate those friends and lovers who want to stay together, or a husband and wife that prefer to be in different groups).

For name-tags we have typed the names on to a computer-template such as is used for address-labels, printed the list on plain paper for the record, but also printed sheets of stickers for each session, from which a label can be peeled for each guest, the space left on the sheet indicating they were present that week. Unexpected guests are given a handwritten label and their names entered on the template for next time.

Registration is the time for any enrolment fees to be paid, and for Talks that have been ordered to be collected and paid for. Maybe this can be done from the neighbouring Help Desk, at which you'll need someone ready to answer questions such as 'Where is the loo?' or 'Where is it safe to leave my handbag?' and to hand over any available information about the course and any excursions or events.

Whoever sets up the tables might also set up a couple for the bookstall – but well away from both the Registration and Help Desks and from any food and drink provision, so people are not all milling around in one place. (See (j) HOW DO WE SET UP THE ROOM?).

As Guests Arrive

Staff the Registration and Help Desks, register students, distribute name-tags and group allocations, take money, take orders for scripts and distribute the ones previously ordered and paid for, and answer any questions. You'll need two

persons, both with six hands and a ready smile. Anyone from the Task Force who feels under-employed can take guests to the food and see them served and settled.

Someone will need to distribute *Student Handouts* (those attractive and well-illustrated summaries of the Talk that students can take home afterwards as a memento and a reminder of what was said). You can hand them over individually as a welcome when guests come in; but of late we have taken to just leaving them ready on each chair. (Whoever distributes these should also have checked that the Handouts are duplicated and ready, in the first place!)

Before the Talk

As the Talk begins, have someone at the sound-system to monitor sound-levels, and another person ready to dim or brighten lights to suit the speaker, to enable visual aids on screen to be seen, but also to allow students to see their own notes. (We have sometimes given the speaker those portable LED lights that they put on music-screens).

After the Talk

The Task Force will need to re-arrange chairs for the Discussion Groups (maybe, if it's a big hall, a circle of eight or ten chairs in each of the four corners of the room). If there are Groups meeting in passage-ways or in other rooms, Task Force people will need to direct students to where those Groups meet.

After Group Discussion

The Task Force needs to re-arrange chairs in the hall, all directed towards the far end, where you will have set up sufficient chairs facing the audience as are needed for participants in the panel that will field questions. The Bishop if present or the senior priest should take the centre place, with clergy and laity grouped around him – though you won't need to give him a throne! People will probably be needed to summon Groups from outlying places.

Probably the screen will need to come down or the TV to be wheeled away; but the lectern can be moved to one side, with the microphone handy, so Group Leaders can come up and pose a question from their Group and be heard. Do insist they use the mike – but that or another microphone must be on a long lead, so it can be passed from person to person as the panel respond in turn to a question. (Note that we do not allow contributions from the floor at this stage: those people have had their opportunity in the Discussion Group.)

After the Closing Prayers

It is time to clear away: to dismantle and store equipment, to check the kitchen is tidy and any equipment washed and put away, to empty the rubbish bags, see the toilets are left clean, the chairs in their usual place, the floor swept and the gaffer-tape removed, and the hall in general left 'as you would wish to find it'.

Meanwhile, someone will need to be on duty at the Help Desk, to count money, and get it checked and recorded, to deal with any further sales of scripts, and to help with problems such as lost property and misplaced handbags.

All this is not that easy, for half the people will want to hang around discussing what they have heard, you may well wish to join them and you certainly will not want to give anyone the feeling that you don't care about their progress in the faith – whilst all the time the caretaker is hovering around, looking distinctly in need of his evening night-cap! In your haste to finish up, don't omit to close windows and doors, to lock anything that needs to be locked, and to return the keys – and so to bed!

And Finally

Please don't think that you have to do everything we have done, and to the letter. You will anyway have to adjust to circumstances and there will certainly be better ways of managing things. It is probably a useful and entertaining way of starting a first Task Force meeting to give them a print-out of our list of things-to-be-done – and then invite them, after taking due note of what we say, to list all the things we have simply forgotten. Do let us know what we've missed out, together with your own novel solutions: we can add them, for the common good, to any future advice we send out.

And as if all that wasn't enough

It is usually the Task Force that gets asked to organize some final celebration: a eucharist, followed by an 'agape' or love-feast; a celebratory dinner; a pilgrimage to a famous shrine; or a visit to a monastery. They divide the cost between those who want to come, collect the money, pay the bills, decide the menu, book any transport, and make all necessary arrangements. Fortunately, the Orthodox Church relies on Tradition – and this is now traditional.



Do we use our own Speakers or the DVDs?

We have provided, on the 4 DVDs, recordings of the Talks that begin each session, and the text of all twelve Talks is also on the instructional CD 'How to Run the Way' as pdf files, in a format suitable for a speaker to print out and use, with the cues marked where visual aids are to be shown. (You can also print out copies of this text for students to take away.)

So you have a straight choice: *either* to use the original presenters by projecting them on to a screen or through a large television; *or* to recruit a set of presenters from your own community. There is something to be said for both methods (though a mix is probably not wise, unless you have a presenter who falls sick).

Using the DVDs brings a variety of distinguished speakers of both sexes and different ages and backgrounds, delivering their own material with conviction. It is the simplest and most trouble-free alternative. Its drawback is that the speakers become people at a distance, whereas the essence of the course is personal encounter: ideally, those who proclaim Christian truth at the outset should be among those who defend it in the concluding 'Question-and-Answer' session. Most of us are more readily persuaded by acquaintances and friends than by TV personalities.

Using your own presenters may well be preferable, if you have sufficient people capable of public speaking or willing to train. If you have only one presenter, even if it is your much-valued parish priest, that runs the risk either of offering Father X in his usual preaching-role, or, if you use a single charismatic performer, of developing a 'personality-cult' (or not, as the case may be: we have heard of one course-presentation that used videos for each

talk but where the discussion-groups bonded early, united by a general distaste for that particular speaker!). THE WAY presents Christians from all walks of life, old and young, male and female, clerical or lay – but all proclaiming the same faith from their different points-of-view. That is more impressive than any single speaker, however good.

Once you have identified your speakers, they will need some training, whatever their experience. They will need good diction and the ability to project their voice (a standard tip is to address a friend positioned at the back of the room). If you have access to a microphone and sound-system (which is highly desirable) everyone using it will need to practice together, the more experienced teaching the novices how to address the mike, how not to make your voice dip by turning aside while making a point, and how to position the microphone at a sufficient distance from the mouth so as to avoid booming, heavy breathing or too much spittle! A joint session is fun and educative, even for those of us who think we know how to do public-speaking.

All speakers should watch the relevant DVD, to pick up points for emphasis, oddities of grammatical construction, strange expressions and unfamiliar words – especially names. It is a help if speakers can take the DVD of their Talk home for study, using their laptop or a DVD player.

One real difficulty is knowing how to handle any personal references in the Talk that you have been assigned to present. We did not discourage our writers from telling stories drawn from their own experience – Christianity is an incarnational faith and individual testimony comes across better than disembodied doctrine. But you may well feel awkward rehearsing someone else's anecdote and so attempt to

keep the bare bones of the argument, larding it with reminiscences of your own. The time for those personal touches is in 'Question-and-Answer' sessions. In the Talks themselves, it has invariably proved to be a mistake. The substitute stories don't really illustrate the point, or they tend to wander off into irrelevance. Two of us who took THE WAY on tour overseas found it quite easy, when presenting the Talks of our absent friends, just to mention the original writer: 'Father Michael tells how he always emphasizes this . . .' or 'John Bazlinton illustrates the point with a rather unkind joke, the story of the fried-egg . . .'

Even though you are working from someone else's script, the normal rules of good presentation apply. Never let it sound as if you are just reading from a book, head down, stumbling over the occasional phrase! Have the script where you can clearly see it (a lectern or adjustable music-stand with a light will probably be necessary), but be familiar with what you have to say, and when you make a point, try to make it sound as far as possible as if you had just thought of it that moment. Be yourself, talking to friends.

A small technical point: in the printed Talks, round brackets indicate something that should usually be said, such as a scriptural reference: if something is in square brackets, that indicates a bit of information that you do not need to give but is there if needed. It gets complicated when you get to something in round *and* square brackets: that will usually be an explanatory gloss within a scriptural quotation, marked by square brackets to show it is not in the original text – but the round brackets mean you say it anyway. As an example: 'St Paul comments on how certain "Gentiles ([outsiders]) who have not the ([Jewish]) law do by nature what the law requires" (Romans 2:14)'.

You will need a trial session with all the proposed speakers, where each is invited to present a portion of their Talk and then hear the response of the others. This can be a bit traumatic: but most people are willing to be told not to drop their voice at the end of a sentence or that they have a distracting habit of pulling on their right ear, if they know it is for the good of the cause.



What Equipment Will We Need?

In general

Obviously, you beg and borrow (though perhaps not steal!) equipment where you can. But have an eye to false economies: you will be responsible for any damage while equipment is in your care, and if (for example) the light in an ageing borrowed projector blows up (as they do – unexpectedly), you will find yourself wishing you had put that kind of money into the purchase of a new machine. By all means borrow a friend's spare laptop for the twelve weeks of a course: but lock it in a steel cabinet or take it home each week.

One economy seems obvious: to use the church's benches or the stacking chairs that go with the hall. But first sit on one for three-and-a-half hours continuously, with only the occasional comfort-stop. Where we have had complaints, it has almost always been about the chairs – and you can't on every occasion explain that it's a season of penitence. There's a much-loved story of a young priest who preached his first sermon in a country church with the lady of the manor present. After twenty minutes he saw the grand dame beckoning to him, so he came down from the pulpit to the front pew. 'Young man', she said, in a ringing county voice, 'I'm sure you're a very *nice* young man. But head won't take what bum can't stand!' It might be worth looking into what it would cost to hire 50 or so comfortable chairs or to borrow them from a neighbouring church: you'll have to collect and take them back; but that hassle might save you a lot of unnecessary back- and ear-ache.

Preliminary considerations

Much will depend on whether you are expecting 25 or 100 guests, and whether you are doing the Talks yourselves or showing the DVDs. (See (h) DO WE USE OUR OWN SPEAKERS OR THE DVDS? for the pros and cons of that). Twenty-five people can happily group round a large television.

But you must liaise with the catering people to see what their facilities are and how they want to manage the initial meal. In several places, each discussion group has had a table, sat round it while they ate, then put all their chairs to face the speaker when it was time for the Talk. If someone will clear up paper plates and wipe the tables, that might seem an optimum solution. However, with 100 students you will need 13 large trestle-tables for them alone. Especially when we have had self-service or 'bring-and-share meals', it seemed easier for people just to take a chair in the main auditorium and put their plastic plate and cup in a bin afterwards.

Here now is our idea of what you might need – and don't rely on it as exhaustive! (You might consult first (j) HOW DO WE SET OUT THE ROOM?)

Furniture

The Icon. An icon of Christ should be prominent on an end wall, behind the speakers, ideally. Everyone should turn to it for the prayers that start and close each session.

Tables and chairs according to the numbers in the groups.

More Tables and chairs, one each for Registration and Help desks, and another two for the Bookstall, and one for the Water-Point.

A Lectern or stand for the speaker. You will need one at ‘Question-and-Answer’ time for the questioner and the Master-of-Ceremonies, even if you use the DVD speakers for Talks.

A Stand or Table for laptop and projector, or for laptop or DVD player and TV.

A Projection Screen for Visual Aids to Talks. To see the visual accompaniments is both enjoyable and necessary – but if you use the DVDs the visuals are incorporated, and you won’t need a screen or projector.

We got tired of transporting borrowed screens, half out of their box, that had parts missing or damaged, corners torn, dirty marks and strange graffiti, and were a mathematical puzzle to erect! So we bought a modern one for £100 and have never looked back.

Projection, Sound System and Electrical Equipment

Visual Equipment

If you use your own presenters you will need to show visual aids by

A laptop connected to

A projector and

All necessary leads, adaptors, and connections.

If you use the recorded Talks you will need

A large television connected to

A DVD Player or a Laptop (if the latter can be guaranteed not to hiccup or crash) and

All necessary leads, adaptors and connections. (Don’t be embarrassed: we have all, in our time, left a key part behind – usually the connection between the computer and the projector or TV).

Sound System

Very possibly, the hall will already have a sound system installed, and it is only a case of learning how to connect and use it. Do use it: 100 human bodies soak up a lot of decibels and some in your audience may be hard of hearing. Beware of the speaker confident of throwing his voice to the back of the largest room: he’ll get tired of projecting and the front row of being bawled across! If there is no system already, you must construct one, with

An Amplifier connected by long leads to

2 Speakers at either sides of the room. Connected to the amplifier you will need

A microphone or ideally **two**, one attached to the speaker’s lectern, the other

on a long lead so it can be passed from hand to hand amongst the panel at ‘Question-and-Answer’ time.

(A note on radio-mikes. These are not expensive, they pin unobtrusively to the speaker’s clothing and they broadcast a signal to an amplifier. We persuaded a distinguished cleric to wear one, on the ground that the punch-lines of his jokes were getting lost in his beard! The drawback is that the radio mikes work too well: when Father X scratched his beard the noise was deafening – and as any politician knows, there is a danger of forgetting to switch the mike off, so that any private aside becomes headlines in the papers next day.)

You will also need, for Talk 2 only, **something to play music on.** The music file can be found in the folder: **Resources/Music.** Laptops will play it, and it can be amplified by connection of the laptop to speakers or the amplifier. We got good results by transferring the music to a CD and bringing a good portable radio-and-CD player, turning it up loud.

For everything electrical you will need **2 extension cables**, as long as may be.

The Water-Point

One hundred people will need refreshment: quite a lot of it in three-and-a-half hours. You will need, independent of the kitchen:

a water-fountain and plastic cups

a tea and a coffee urn

cardboard or polystyrene cups that withstand hot liquids.

And please will someone bear in mind that the speaker will need

A water jug and glass.

Student Handouts

The Handout for the Week’s Talk is part of necessary equipment. Someone needs specially to see it is produced (from a pdf file on the CD, and probably duplicated and stapled on a photocopier), and then to ensure it is picked up each week and distributed.

Various Odds and Ends

A LED light for the speaker’s lectern. Since the lights have to be dimmed for the audience to see visuals, the speaker will need help in seeing a script. Music stores sell an attachment for a music stand, battery-operated, that will clip on and be adjustable.

Gaffer-Tape – and plenty of it, for sticking cables to the floor so people moving about don't trip over them.

Several large Plastic Bins or Rubbish Bags, for strategic placement around the hall.

A First-Aid Kit and someone who knows how to stick on a plaster.

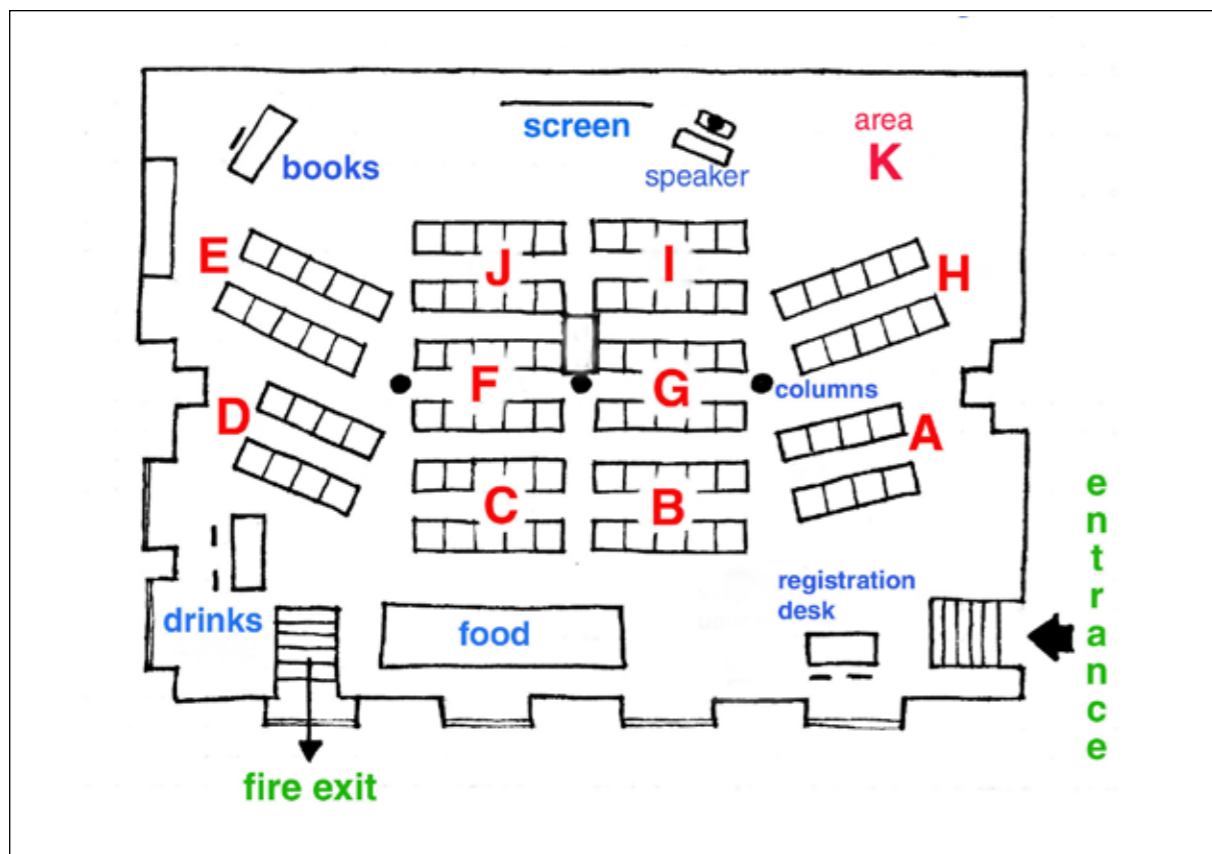
A Toolbox with basic tools.

A Cashbox, with the plastic bags banks issue for the various sizes of coin.

A credit card machine, if you allow students to pay for enrolment, scripts and maybe books by that method.

How Do We Set Out the Room?

EXHIBIT ONE: The Floor Plan for the Greek Cathedral in Moscow Road, London, 2004

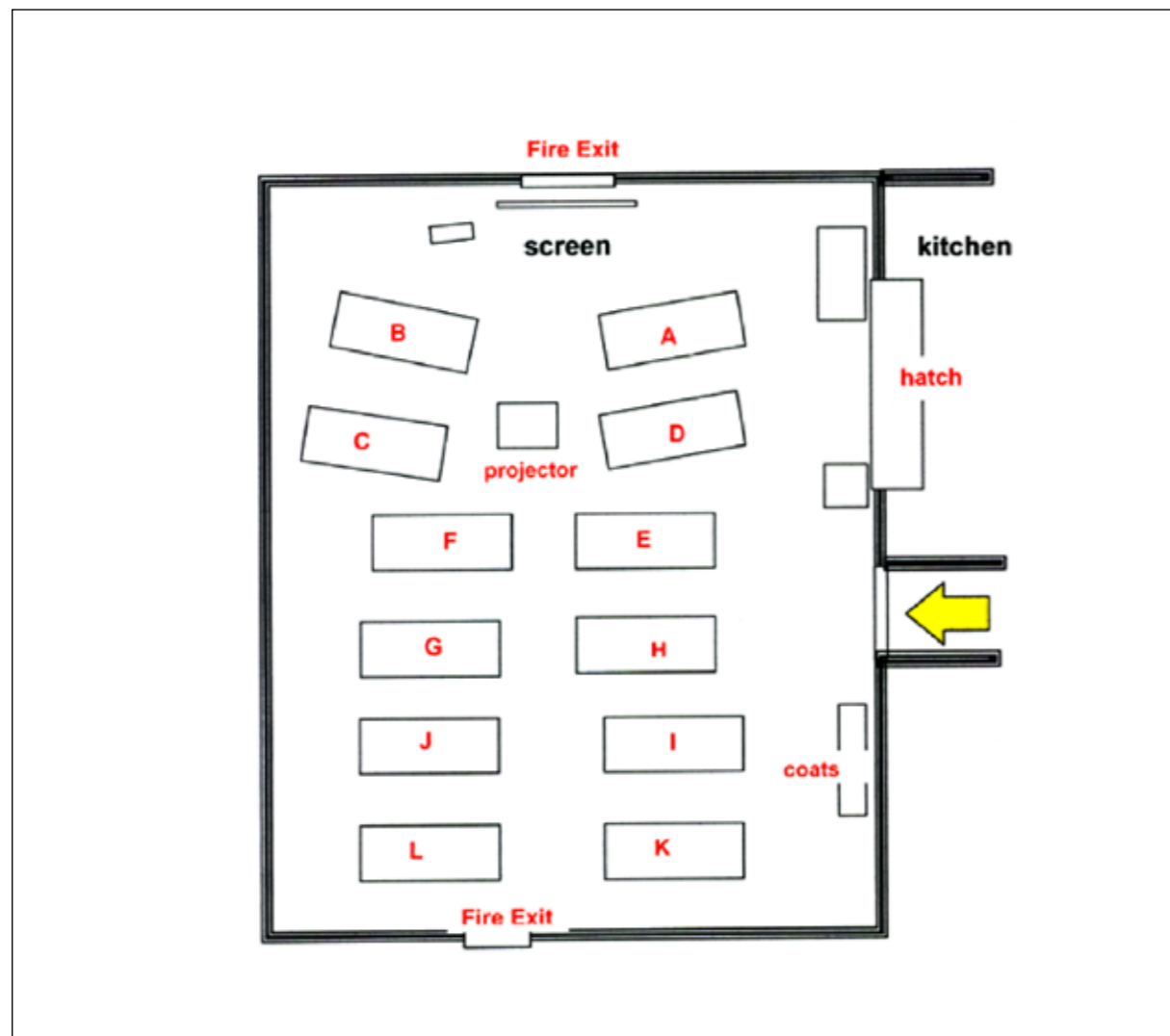


This and the following example were floor plans for THE WAY, issued to all the organizers in a print-out, and then converted to a slide, for projection on the screen as guests arrived.

Something like it – a slide added at the beginning of the PowerPoint presentation of visuals for that evening and up on screen as people come in, or (if you are using the DVDs of talks) printed out large and pinned to an easel near the entrance, helps guests to identify where things are, where their Group will be sitting, and where the exits are. A defect of both plans is that neither shows the way to the toilets!

Anyone who has PowerPoint can do you a slide and add it in; and there are plenty of graphics programmes that the technocrats in your band can use to make a good-looking poster.

EXHIBIT TWO: The Floor Plan for the Russian Cathedral in Ennismore Gardens, London, 2005



What both plans show very clearly is that buildings are like people: not especially keen to be adapted to your purposes. The Greek Cathedral crypt had four central pillars which, though slim, tended to obstruct people's view of the speaker and of the screen. It meant that securing sight-lines for everyone was difficult. No such problem with the Russians; but the shape of the room meant that the screen blocked one or other of the fire exits. Maybe we should have tried a set-up that was wider than it was long. But neither arrangement was ideal for securing two major requirements, that everyone should be able to see and that escape routes should be open.

Those two objectives should take priority. You don't usually have to take the position of electrical-points into consideration, though in both venues we needed long cables. In the first instance this caused no problems, since everything was gaffer-taped to the floor, and ran from the front along a gangway; in the second, cables had to run from the back through the length of the hall where people were sitting, and that caused some entanglements.

In general, it's an idea to keep all you can within four walls: the Greek crypt was larger, so we could get Registration and the Help Desk to be the first thing you saw as you came into the room; guests at the Russian presentation had to line up in a cold corridor to register, and with that barrier passed, had no friendly face from the Help Desk to guide them as they found their way into the hall. An urgent call went out for welcomers to bring new friends to the food hatch and see that they were served and seated.

Most people feel easier if their coats and bags are within sight: with the Russians there was a clothes-stand within the hall, while with the Greeks we piled our property on chairs and windows-sills at the back. In neither case was anything lost – quite an achievement in London, where opportunist thieves hang round any public gathering. However, at Ennismore Gardens there was no room for both coats and a bookstall, so the authorities compensated by opening the Cathedral bookstall afterwards.

We did better first time round with refreshments, having drinks on a table at the back of the room. To restrict the noise of clearing up at the Russian Cathedral, it was necessary to close the service hatch to the kitchen – which meant that for even a glass of water you needed to leave the hall and the talk, go into the corridor, and then into a kitchen filled with people washing dishes. We did better there for toilets – just the next corridor down, whereas with the Greeks you had to go up steps to ground level, outside and round the side of the cathedral along a dark passage, and there you eventually found all that was needed. Why we did not put up clear directions in either case I do not recall: I presume we just thought some would know and so would tell others.

Some arrangements are obvious: in both venues, the screen was central, with the speaker's lectern somewhat to the side, giving an audience a clear view of both without too much head-turning. In both cases, we left adequate space for a row of chairs to face the audience at 'Question-and-Answer' time, and took

down or left the screen up as the mood took us. But in both cases we dismantled laptop, projector and table after the Talk, so as to make space, avoid distractions and clear the gangway.

In all the variety of places where we have presented THE WAY, I suspect we have thought the message would get across whatever the circumstances. However, if the message is that God cares as we care, maybe we should put a little more thought into seeing that circumstances are the best possible.

David Frost



How Should We Handle Publicity?

In general: Take note of Christ's saying that 'the children of this world are more shrewd in dealing with their own generation than are the children of light' (Luke 16:8). You have a genuinely life-changing product to promote, in a world where everyone is screaming for attention. Have confidence in what you offer – but don't imagine that people will just turn up, without the 'hard-sell'. 'Buzz', word-of-mouth, personal contacts and gossip going round will ultimately be what brings them in: but use any method of modern advertising to create that 'buzz'. Don't hide the light of Christ under a basin or down in the cellar (Luke 11:33).

Quality is all-important: People judge a book by its cover. Poor design suggests your beliefs may be as jumbled or as ugly as what you put out. If the information is garbled, the directions misleading, the spellings wrong, who will trust you to know what is the best way to handle life itself? Where you can, choose colour rather than black-and-white: the Christian faith is a 'many-splendoured thing'.

Good promotion need not be expensive: Find the people in your congregation who design professionally, or teach art, or work graphics programmes. If they seem not to be there, your resident computer-geek can adapt the posters and brochures we give as examples below. Be our guest! You'll notice that from a fine original brochure, made for the Russian Cathedral presentation by our professional, Mike Stonelake, people have 'hacked in' and made changes for fresh presentations in Cambridge, the Greek Cathedral in London, and in Enfield. Don't ask how it's done – but I happen to notice that the new versions can be altered still further. . .

Of course, it is best to use local talents if you have them to hand: people will enjoy exercising their creativity and may come up with novel ideas. But even then, you'll find our posters and ideas are a useful reminder of what has to be there – and what might be. (For instance, I noticed that several presentations have offered the possibility of Group Discussions in Romanian or in Russian, for people who could listen to a talk in English but felt easier talking about personal matters in their own tongue. If you have a large ethnic community, it's something worth thinking about).

As for costs, it's amazing what a colour-copier can do – and how cheaply. Arrange with the boss to use the office-machine after hours, or get a local copying-firm to donate a print-run, in exchange for a mention in your publicity. People at large respond generously to church bodies and to charities.

Do use all available means for getting the word round: Local papers, radio and television stations need news: give them press-releases, with some of the information and background contained in this CD ((d) HOW DOES THE COURSE WORK? (c) WHO IS THE COURSE FOR? (a) WHAT IS THE AUTHORITY OF THE COURSE? (t) THE HISTORY OF 'THE WAY' (u) THE PEOPLE BEHIND THE COURSE, and even (v) LOGOS, TYPEFACES AND IMAGES.) Offer them a story or arrange for an interview – but make your story catchy. Try to produce something a busy journalist can use with a minimum of alteration, so write as they do: not '*St Jude's is running a course that introduces the Christian faith*' but '*Local church hits back at Dawkins and his "scientific" unbelief!*'

Local papers, television and radio sometimes have a budget to support free advertising for good causes, as a social service, and the least you can get is a mention in 'Forthcoming Events'. In Cambridge now, on the railings around public buildings, on lampposts, and even pinned to fences in alley-ways, we see posters laminated against the rain and hung on string. Libraries, bookstores, supermarkets, cafés and restaurants, even small shops (especially health food stores!) will display a poster and take brochures – but you will need to ask. Similarly, churches of all denominations will take posters and a handful of brochures – but not if they arrive unannounced as a wad of material on the doormat! Drop in on the priest or minister, explain that THE WAY is about basic Christianity, not about pushing a particular brand – and the posters will go up (sometimes, even, among the Orthodox!)

The 'Publicity Supremo': You will need someone who takes charge of publicity and who (ideally) does nothing else – though they must have a group of helpers. He or she should be making plans some months ahead, and will need to start pushing out promotional material *at least two months* before the course begins – and then to keep pushing. Ideally, the person you choose should be enterprising and confident, easy to talk to and to work with, willing to take suggestions from others, ready to approach people and not frightened of the telephone. It helps too if they have beauty and wit, and enormous energy! But if you can't find someone who meets all the criteria, people will work wonders if it's their particular contribution and they know it is vital. And the rest must remember that, while errors, mishaps and omissions occur and must be pointed out, one ounce of appreciation for what goes well will do more than compensate.

New ideas: If you have a special wheeze for promotion, please tell us, so we can add it to our fund of ideas. In Newcastle, New South Wales, when the Cathedral staged the Chester Mystery Plays, someone got car-stickers made cheaply and persuaded people to display them. So all over town you saw 'DON'T MISS THE MYSTERIES!' – and we didn't! Of late, whenever we've had a few brochures left over, they somehow got left behind on buses, trains and on the Underground. You never know when and where lightning will strike.

There are some helpful publicity materials in the folder: **Resources/Publicity**

Examples of Posters

The First Poster London 2004

The Manchester Poster 2006

The Cambridge Poster 2006-7

Examples of Brochures

The Russian Cathedral Brochure 2005

The Manchester Brochure 2006

The Cambridge Leaflet 2006-7

The Enfield Brochure 2009

General Publicity for 'The Way' Course

The Way General Brochure

Logos

Logos are found in the folder: **Resources/Logos**



Catering for The Way

We have learned by experience how crucial the opening meal is to the success of THE WAY. On the one occasion where organizers decided to dispense with it, the warm human relations that are so important developed only slowly. So he or she who does the task of catering can feel that their contribution is a major element in any good we can do. At the Cambridge presentation, one young mother was given a Saturday off by her husband from child-minding and domestic chores, so she could attend the course and enjoy the preliminary lunch. She said she looked forward to it all week – especially the food!

We have tried calling in outside caterers (consult the FINANCE section on paying for that) and we have done 'Bring and Share' in a parish where people already knew one another but enjoyed tasting someone else's special dish. Both worked, but someone has to organize. It is, of course, always cheaper to cater for yourselves. Whether you manage yourselves or bring in outside help, you will need to avoid the sometimes chilly atmosphere of a big staff canteen: have people on hand to welcome strangers and help them to a meal.

We find people welcome another cup of something after the talk and a chance to clear up the left-overs: they often take a glass and a bun to their discussion group. You will need to have water on hand at all times – and please remember that the speaker, if you use one, and certainly the panel who reply at the Question-and-Answer session, will need water. Don't wait for a fit of coughing before running for something!

As the course progresses, you will understand just why Jesus established a communal meal as the central rite of the Church: we are people with bodies and souls and caring for one part of us means nourishing the other.

David Frost

Recipes for The Way

Quantities The recipes below are to serve approximately 10 persons. Simply multiply the quantity according to the numbers you have to cater for.

Fast Days and Non-Fasting Days These recipes are mainly vegetarian, designed for fasting-days, but I have added simple suggestions to modify them to suit non-fasting days as well. I have left open the option of using dairy products. While some recipes benefit from adding milk or cheese, they can also be made without them: soy milk and ground nuts can be used instead.

Depending on whether you serve a light lunch/supper, or a hearty meal, you may choose from Section 1 or 2; or you may do a 'pick and mix' if you have a team of willing cooks!

Section 1: Soups and Dips

To provide a nutritious, colourful meal for fasting days I recommend a hearty soup, served with crusty bread, rolls, pitta-bread, some dips, platters of raw vegetable-sticks (cucumber, celery, carrot, red, green and yellow peppers), along with fresh fruit, dates and nuts.

Soups such as **tomato**, **mushroom** and **minestrone** can either be bulk-bought, or home-made from standard cookery books. You can enhance bought soup with the addition of some fresh ingredients to match: shredded basil to tomato soup; sliced, cooked mushrooms to mushroom soup; chopped spring onions and shredded cabbage to minestrone.

I have added some of my own soup recipes for variety.

Dips such as **Taramasalata** and **Hoummos** are a similarly good standby and can be bought at short notice if you have a sudden increase in numbers. I have added a few of my own dip-recipes that are easy to make.

Dips:

Beetroot with horseradish

Grate 4-6 cooked beetroot and add 2-3 tablespoons of creamed horseradish, salt, pepper, a dash of balsamic vinegar and olive oil; or, a carton of sour cream and 2 tablespoons of mayonnaise. Mix well and garnish with chopped spring onions.

Butterbean* and sun-dried tomato dip

2 (400gm) tins of butterbeans; 6 tablespoons of sun-dried tomato paste; juice of a lemon; a bunch of spring onions, chopped; brown bread crumbs (optional).

** If you can't get butterbeans, use another bean such as haricot.*

Drain butterbeans, keeping the juice in a bowl. Blend butterbeans and sun-dried tomato paste, adding a little of the juice, add lemon juice and mix well. Mix in the chopped spring onions, test for salt and adjust. If the dip becomes too runny, add some brown bread crumbs to thicken.

'Greeny-beany' Dip

2(400gm) tins of butter beans; 1 large bunch of washed and chopped coriander or mint; 4 roasted capsicums or the equivalent from a jar; 2 slices of brown bread, crumbed; 1 teaspoon of truffle oil (optional); 2 teaspoons of olive oil; juice of 2 lemons.

Warm the butterbeans through for 5 minutes. Drain off the liquid. Roast the peppers in a hot oven for 40 minutes, discard seeds, peel skin off and chop. Combine butterbeans, coriander (or mint), peppers, oil and blend till smooth. Add lemon juice, salt and pepper and breadcrumbs to thicken and blend well.

Mushroom, Sunflower Seed, Almond and Olive Dip

500gm of closed cup mushrooms, sliced; 125 gm of ground almonds; 1 cup of stoned black olives; 125gm of sunflower seed kernels; 2 tablespoons of olive oil; fresh marjoram or oregano.

Heat the oil in a shallow pan and fry the mushrooms till they are soft, add the marjoram, and a little salt. Purée in a blender along with the sunflower seeds, ground almonds and olives until smooth. Season generously with ground black pepper.

Soups:

Lentil Soup

1 kg green or brown lentils; 3-4 large onions; 10 carrots; 4 (400gm) tins of tomatoes; 3 tablespoons of olive oil; chopped parsley and mint; 6 tablespoons of sun dried tomato paste or red pesto.

Chop onions, grate carrots and soften both in medium hot oil. Add lentils and water to cover and 2 inches above. Bring to boil and boil for 10 minutes, then add tomatoes and cook until lentils are soft, say for 45 minutes. (Brown lentils take slightly longer). Using a hand-held blender, purée the lentils a little, but not too smoothly. Add chopped parsley, mint, salt and pepper. Add salt only when the lentils are fully cooked. Stir in sun-dried tomato paste or red pesto to taste.

Non-vegetarian: prepare soup as above, adding diced lamb or lamb shanks to the lentils. When the shanks are cooked, remove the bones and dice the meat. Better not to blend the soup when meat is used.

Courgette (zucchini), pea and mint soup

4 large potatoes or sweet potatoes; 3 onions; 8 courgettes, 500 gms frozen peas, 3 bay leaves, cup of chopped fresh mint or 2-3 tablespoons of mint sauce; 1 litre of milk or soy milk; 3-4 tablespoons of oil or olive oil; For a more tangy soup, add a cup of crumbly cheese (Cheshire or feta).

Chop onions, peel and dice potatoes. Soften onions in medium hot oil, add diced potatoes, cover and cook for 5 minutes, stirring to stop the potatoes getting stuck. Add diced courgettes, peas and bay leaves, salt and pepper. Bring to boil, reduce heat and simmer until the vegetables soften, say 25 minutes. Remove bay leaves. Use a hand blender and purée, adding milk or soy milk and crumbly cheese and sprinkle chopped mint.

Note: if you are following strict fasting rules, omit the cheese and add some ground almonds instead.

Non-Vegetarian: Add chopped ham or segments of cooked sausages.

Butterbean-sweet potato soup

500 gms of cooked butterbeans, drained from tins (you may soak and cook dry beans following packet instructions); 6 sweet potatoes, 1 fennel, 1 celery, 1 leek (optional), 2 onions; cup of chopped fresh dill, 200 gms of tomato paste, 2-3 tablespoons of oil or olive oil; 1 litre of milk or soy milk.

Chop onions, celery, leek and fennel. Peel and dice the potatoes. Heat oil and soften chopped vegetables over medium heat. Add butter beans and the water from the tins, tomato paste, salt and pepper and cook for half an hour or so until the vegetables are soft. Blend and add milk and chopped dill. Adjust seasoning.

Non-vegetarian: you may add pieces of cooked chicken after blending the soup.

Section 2: Hearty Meals

For hearty meals, I recommend a platter of **rice** or **couscous** accompanied by a spicy side dish with plenty of sauce. **Pasta** dishes are also an easy option, and I have included some tips as to how to make them light, healthy and appetizing. The following recipes from my collection have proved successful during the winter-sessions of IOCS Study weekends.

Rice can be served either plainly cooked or with an addition of cooked peas and sweet corn. A more interesting way is to do a lemon-rice with many tasty, colourful variations.

Lemon Rice

500 gms of whole grain brown rice; 2-3 lemons; 3 mixed peppers (red, green, yellow), diced; 1 onion chopped; 1 teaspoon of black mustard seed, pinch of asafoetida (optional); ½ teaspoon of ground turmeric, 1 teaspoon of grated ginger, 3 tablespoons of oil or olive oil.

Garnish: A bunch of spring onions chopped; 2 carrots, grated; a handful of roasted cashew nuts or peanuts.

Wash and cook rice according to packet instructions. Put in a large bowl with a tablespoon of oil and mix well. Heat the rest of the oil in a fry pan or wok, and when smoking hot, add mustard seeds, and as they pop, turn the heat down or take off the heat. Add asafoetida, ginger, chopped onions, peppers, turmeric and

let them soften, on low heat. Grate or peel the lemons with a potato peeler and squeeze the juice. Add to the pan the lemon juice, along with some peeled rind and stir well. Add 2-3 teaspoons of salt and pour over the rice. Stir well until all the rice turns yellow. Check salt and adjust. Add the nuts and mix well. You may garnish with chopped spring onions, grated carrots and nuts.

Non-vegetarian:

Lemon rice with Fish:

4-6 salmon fillets; 500 gms of cooked prawns; shredded fresh basil; 2 tablespoons of olive oil; 1 tablespoon of butter; juice of 2 lemons.

Cut salmon fillets into chunks and put in a bowl with the lemon juice, oil, salt, pepper. Mix well, cover and refrigerate.

When the lemon rice is ready, heat a tablespoon of oil with the butter and cook the salmon pieces over medium heat, turning them over carefully to check that they are cooked through. Add the salmon with the juices to the lemon rice, and arrange it on a large platter. Garnish with cooked prawns and shredded basil. Serve with grated cucumbers in Greek yoghurt.

Lemon Rice with chicken:

Cooked free-range chicken pieces, breasts, legs and thighs; shredded basil. You may buy ready-cooked chicken pieces, plain or spiced; or prepare them by marinating the pieces in one or other of the following sauces, and roasting them in the oven for 45 minutes.

Marinades:

- (1) soy, ginger, honey and sesame seeds
- (2) curry powder, lemon juice, and plain yoghurt
- (3) Thai green curry paste and coconut milk
- (4) lemon juice and fresh thyme springs
- (5) a packet of French onion soup mixed with hot water
- (6) a packet of French onion soup mixed with apricot juice
- (7) piri-piri sauce
- (8) Teriyaki-garlic sauce.

Prepare lemon rice as above, and arrange on a platter with chicken pieces and sprinkle shredded basil over it.

Rice with lentils

This is an Indian version of a popular middle-eastern dish. It can be made with brown or basmati rice and the lentils can be either *red* lentils, or green *puy* lentils or hulled and split *mung* beans.

500 gms of rice; 300 gms of lentils; 2 red onions sliced; 1 teaspoon of cracked pepper; 2 teaspoons of cumin seeds; a few thin slivers of peeled fresh ginger, oil and a spoon of *ghee* (Indian clarified butter, optional). Wedges of lemons and sliced mild green chillies.

To make this dish with brown rice, allow the rice to cook for 10 minutes before adding the washed lentils.

If you use basmati rice, you may cook the lentils with the rice when you use *puy* or red; *mung* is tougher than basmati and therefore needs to be cooked for 10 minutes before you add basmati rice.

When the rice and lentils are cooked, add salt to taste. In a fry pan heat oil and brown the sliced red onions; when they are light brown, add the cracked pepper and cumin seeds. Once the cumin seeds brown a little, remove from heat and pour over the rice and lentils. Mix and stir well, adding the *ghee*.

Garnish with lemon wedges and sliced green chillies.

Non-Vegetarian

Add slices of smoked mackerel and sliced boiled eggs.

Lentil Vegetable Curry

500 gms red lentils; assorted vegetables, diced: carrots, beans, sugar snap peas, sweet potatoes, courgettes (zucchini), onions (sliced); 6 tablespoons of Madras curry paste; 1 teaspoon of ground turmeric; 2 tablespoons of ground coriander; 2 (400 gms) tins of chopped tomatoes; 1 tablespoon of *amchoor* (dried mango powder) or 2 tablespoons of lemon juice; 2 tablespoons of oil.

Wash lentils and put in a heavy-bottomed saucepan, add water well above the level of lentils, add turmeric and cook slowly. Fry sliced onions in a deep fry pan, take them out and set aside. Fry the curry paste, coriander, add chopped tomatoes. Cook for 5 minutes and then tip it into the lentil pot. Stir fry the diced carrots and beans, add water and cook partially before adding to the lentils. Add sweet potatoes and sugar snaps, courgettes, salt to taste, and cook for half an hour, stirring frequently. Add the mango powder or lemon juice.

Serve with plain boiled rice and flatbreads.

Black-eyed Beans with coconut cream, south Indian style

This is a very nutritious dish and can be prepared with cooked tinned beans (4 tins) or 500 gms of dry black eyed beans, which should be soaked .

Soak the dry beans overnight, if possible, or for at least an hour or so. Put the beans in a large pan with water to cover and at least three inches above the level of the beans; bring them to boil and keep them boiling on low heat, for about half an hour, until they are well cooked and mash when pressed. **DO NOT SALT** at this stage: salt hardens beans and prevents them from softening.

Vegetables: French beans, topped and tailed and chopped; courgettes, sliced and cut into small chunks; shredded green cabbage; sweet potatoes, peeled and chopped into small chunks. One or two green vegetables with sweet potatoes are recommended.

Spices: 2 teaspoons of curry powder; 4 teaspoons of ground coriander; 2 teaspoons of ground cumin; 1 teaspoon of ground turmeric; a tin of coconut cream - or make some with a block of creamed coconut. (optional: a pinch of asafoetida, and a few fresh green curry leaves, if you can get them).

Heat a tablespoon of oil in a pan and stir fry the vegetable chunks for a few seconds; Add the spices, the cooked beans with the broth, just enough to cover the vegetables. Add salt and coconut milk. You may add some milk or soy milk. Cook well until the beans and vegetables blend.

Final Seasoning:

In a small fry pan heat a tablespoon of oil, add a few twists of ground black pepper, and a generous tablespoon of cummin seeds. When the cummin begins to brown, take it off the heat and pour over the cooked beans.

Serve with plain rice and flatbreads.

Note: you can vary the quantity of curry powder and other spices to increase or decrease the spiciness of this dish; you may make it thick like a stew and serve with rice, or pitta or other flatbreads; or you can thin it with soy milk and serve as soup with bread rolls. You may use dessicated coconut soaked in milk and hot water if you cannot get coconut milk or cream.

The method used for this dish can be adapted to cooking other beans, lentils, and red kidney beans with vegetables, but certain vegetables are to be avoided for these dishes, such as carrots, cauliflower, broccoli, and tomatoes. Don't use onion or garlic or coriander leaves either.

Pasta*, vegetarian:

[*This recipe can be made with cooked rice as well.]

500 gms of fusili or penne pasta; 6 red, green, yellow peppers; 4 courgettes (zucchini); 20 cherry tomatoes; 1 cup of stoned black olives or calamata olives; 1 cup of pine nuts; 2 (400 gms) tins of chopped tomatoes; 200 gms of sun-dried tomato paste; 4 cloves of garlic; sprigs of rosemary; fresh basil; 4-5 tablespoons of olive oil;

Note: To create a tasty pasta meal that does not feel too heavy, the proportion of vegetables to pasta should be roughly half and half.

Cut peppers in halves, remove seeds, cut them into chunky strips and place in a roasting tin. Add diced chunks of courgettes (zucchini), rosemary sprigs, a dash of olive oil and roast at a medium to high temperature in the oven for 45 minutes. Add the cherry tomatoes half way through the roasting.

Meanwhile, prepare the tomato sauce. Heat 2 tablespoons of olive oil in a heavy bottomed pan, and, over medium heat, add chopped garlic, taking care not to burn it. Add the chopped tomatoes from the tin, salt and pepper, a teaspoon of sugar and cook for 15 minutes. Add the sun-dried tomato paste and set aside. Cook the pasta in salted boiling water and drain. Put in a bowl, pour over the tomato sauce to cover generously, add the roasted vegetables with the juices from the tin, pine nuts, olives and the basil. Add salt and pepper to taste.

Non-Vegetarian:

Add to the vegetarian pasta one or more of the following: grated parmesan cheese; sliced mozzarella; grated cheddar; slices of salami; ham off the bone; crispy bacon bits or pancetta; tuna; smoked trout; smoked salmon; mussels.

*If you are catering for non-fasting days, there are a number of options for easy menus, depending on your location, proximity of supermarkets. I have just set out a few that we found handy during our **Way** sessions .*

Cooked chicken with one or more of the listed salads;

- *Coleslaw:* shredded white cabbage, grated carrot, slivers of red pepper, mayonnaise and sour cream or natural yoghurt.
- *Potato Salad:*
 - (a) cooked new potatoes, chopped spring onions, or chives, mayonnaise, natural yoghurt.
 - (b) cooked potatoes, sliced red onions, blanched in boiling water, olives, fresh dill, olive oil and lemon juice.
 - (c) Cooked potatoes mixed with boiled eggs, mayonnaise, and natural yoghurt.
- *Beetroot and Walnut:* diced, cooked beetroot, chopped walnuts, olive oil and balsamic vinegar.
- *Greek Salad:* lettuce, tomatoes, red onions, olives, cucumbers, feta pieces.
- *Sweet Corn:* tinned sweet corn, drained with chopped celery, green and red peppers, crushed garlic with olive oil and lemon juice.
- *Celery and Apple:* Chopped celery, diced apples, raisins, sour cream and mayonnaise.
- *Carrot Salad:* grated carrots with chopped mint, crushed nuts and lemon juice.
- *Broccoli and Mushroom:* broccoli florets steeped in boiling water for 10 minutes, then refreshed in cold, added to button mushrooms also steeped in boiling water and refreshed, with lemon juice and pepper.
- *Mixed Green Salad:* with toasted pumpkin and sunflower seeds.

Here, finally, are some extra ideas for more filling meals:

Sausages Hotpot: cook the sausages needed in a large roasting tin with quartered potatoes, chopped tomatoes (tinned), a little wine, and frozen peas.

Lasagna with a green salad, coleslaw and herb bread.

Chilli Con Carne, plain rice, with Greek salad.

Cottage pie with peas and carrots.

Christine Mangala Frost

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How do we Evaluate what we've Done?

Only when you try to answer this question do you realize that there is something essentially wrong with it. It is natural to want a way to assess how things went, and our modern societies are particularly 'results-driven': you justify a Christian activity by the numbers in church, the statistics for conversions, baptisms, church-marriages, funerals, and for attendance at the eucharist, and you test opinion by issuing well-crafted questionnaires.

But it is noticeable in the New Testament that it is largely after the early days that second-generation Christians start to take a keen interest in numbers. The author of Acts tells us that when Peter preached, 'those who accepted his message were baptized, and about three thousand were added to their number that day' (Acts 2:41). When St Paul on the Areopagus in Athens spoke to his audience 'about the resurrection of the dead' it is said that 'some of them sneered . . . a few men became followers of Paul and believed' (Acts 17:32-33). Some modern commentators go so far as to talk of 'Paul's failure' there.

Yet it is hard to imagine the first disciples conferencing on the state of world evangelism and counting heads. They were Spirit-driven, compelled to preach the good news 'in season and out of season', to quote St Paul writing to Timothy (1 Timothy 4:12). If they thought about results, it was probably to remember Christ's condemnation of those who 'travel over land and sea to win a single convert, and when he becomes one, you make him twice as much a son of hell as you are' (Matthew 23:15).

You have helped to mount a course like THE WAY because the Spirit called you. What happened or did not happen was not your doing – at most, you have co-operated in giving an opportunity, and most of the results, good or bad, will never be known to you. But if, as a result of the course, someone were to decide that Christianity was other than what they had always believed and practised and so gave it up, would you count that as a plus or a minus? Is it a failure, or a dawning of honesty that may be the ground for a true coming to Christ ten years on?

We proceed by faith – the faith that we are called to proclaim a gospel by a God who is faithful and will not let us down. Only you can judge if it was a true call and a true gospel – the rest is not your business. Christ's ministry was, at the point of his death, demonstrated to be an abject failure – and how wrong could they get?

That is why I have never been keen when my fellow-Wayfarers have wanted to distribute a questionnaire at the end of a course and get answers to it. By all means discuss what it would be useful to know and phrase your questionnaire accordingly. It may tell you some useful things that you need to take note of for another time. It might usefully reinforce your own perception that, for example, it didn't help concentration to have the hall temperature set at just above freezing. Certainly, none of us can stop hoping that student comments will be positive and encouraging; but if you want a basis for decisions, adopt the slogan: 'Hard prayer – not questionnaire!'

David Frost



What about Finance?

Love of money may be ‘the root of all evils’ (1 Timothy 6:10) – but the lack of it is a pain! After our first presentation, an enthusiast asked what it would cost to mount another, and we calculated we had spent about £2,000 in English money – now, because of inflation, nearer £2,500. Benefactors may fund a repeat; but you will still have to get that first presentation up and running.

Of course, much of what you will need can be had for free – but here is a list of some of the likely expenses:

- **Hire of hall and kitchen:** or cost of heating, gas and electricity
- **Advertising and publicity:** printing and distributing posters, brochures etc.
- **Telephone and postage:** (some cost is unavoidable – but use e-mail!)
- **Food and drink:** for, say, 60 students + 15 helpers, over 12 sessions
- **Projector and screen for visuals:** to be bought, hired or borrowed
- **Student Handouts:** 75 copies for each of the 12 sessions, printed in colour
- **Microphone and sound system:** to be bought, hired, or borrowed
- **Tea and coffee urns:** to be bought, hired, or borrowed
- **Caretaker’s and/or Cleaner’s expenses**
- **Travel costs of workers**

Note that, since your most costly item is food, an unexpected blow-out in numbers will be alarming – unless you make a charge, or restrict enrolments to a certain number.

We began by not charging for THE WAY, obeying Christ’s command when

sending out his twelve disciples: ‘Freely have you received: freely give’ (Matthew 10:8). We covered our expenses each week by asking for donations to meet the cost of the meal – but after some weeks we had to announce that offerings were now well below cost and next week we might have to reduce the catering provision! That did the trick – but to be continually touting for contributions put a strain on our volunteer staff and somewhat spoiled the otherwise pleasant atmosphere.

For our next presentation, we resolved (even though we had a supporting donation) to make a small charge: £25 for what was then 10 sessions. Guests understood it was mainly to cover their food, and soon worked out that supper for that night cost them only £2.50. Late recruits were enrolled for a reduced fee. No one seemed deterred by the charge or made any objection, and enrolments did not suffer. Though staff had to collect money at registration, they preferred that to rattling a money-box at people during intervals. (By the way, consider setting up a credit-card facility: people have got used to paying with a piece of plastic!) Not only did students seem to value the course more because it cost them something; they came more regularly, so as to get their money’s-worth.

So the decision to charge or not to charge is not easy. One benefit of charging was that after the second London presentation we were able to meet travel costs of speakers and staff who came from a distance. They had given their time and their service free, and we thought it too much to expect them to pay for the privilege.

We have usually organized a final celebratory dinner, an outing or a pilgrimage, and staff and students have been happy to pay to cover the cost and often invite friends, who have sometimes joined the next presentation of the course.

Students have even paid for fellow-students they knew were hard up.

An important point to remember: do record every penny or cent given and spent, and note what it was for. You can't always escape unkind gossip; but it helps to have accounts that are open for inspection.

To conclude on three notes of financial uplift:

(1) Sale of Talks has proved 'a nice little earner'. Have, say, 10 copies of the first Talk available to take away from the opening session and a form to hand for ordering individual Talks or all twelve together (with name and address). You will sell those 10 copies and have orders to deliver at the next session for many more. People who missed a session like to catch up by reading the relevant Talk. Many will order individual Talks or whole sets for future reference or to send to friends and relatives. Your licence allows you to run off as many copies as you need for this purpose, and every copy spreads the message wider. If you can run off copies on a modern photocopier (cheaper in black-and-white but colour is best) and if you fix the price well above what a copy costs to produce, you have a marketable product with which to recoup some expenses. At the Russian Cathedral in London we asked £2 a copy – and no one turned a hair.

(2) We have tended to farm out running of the course bookstall to whoever does that for the local church, or to a professional. ((s) FURTHER READING lists recommended titles, with ISBN numbers.) Ordering, transport, setting-up and taking-down is a chore, and the bookseller is worthy of his or her hire – but you might try to negotiate a percentage on any sales.

(3) And a last point to do with money: THE WAY touches hearts and opens purse-strings. At some sessions we have authorized appeals for worthy causes, and a number of charities have benefited mightily.

David Frost



The Twelve Introductory Talks

The original talks (on the accompanying DVDs) are also set out as printable scripts, for those that choose to deliver the talks themselves, or if a student requests one.

You will find them in the folder: **Resources/Talks**

- 1 The Search for Faith, by Professor David Frost
- 2 God the Holy Trinity: 'The Lover of Mankind'
by Father Demetrios Bathrellos
- 3 Being Human: Fully Alive, by John Bazlinton
- 4 Why Did Jesus Come to Us?, by Gladys Bland
- 5 Salvation in Christ, by Metropolitan Kallistos of Diokleia
- 6 The Holy Spirit, by Father Michael Harper
- 7 What on Earth is the Church? Isn't God Enough?
by Father Michael Harper
- 8 Living the Faith 1: The Divine Liturgy – 'A Pearl of
Great Price'
by Father Michael Harper
- 9 Living the Faith 2: The Holy Mysteries,
by Father Raphael Armour
- 10 Living the Faith 3: The Bible, Prayer and Fasting,
by Father Raphael Armour
- 11 Christian Behaviour, by Professor David Frost
- 12 'Heaven on Earth': Members of the Church and Citizens
of Heaven, by Dr Christine Mangala Frost



The Twelve Student Handouts

The talks also have Handouts that summarize and contain some of the visuals from the talks. They are in pdf format and should be printed out for students to have at each talk.

You will find them **on THE WAY** webpage: <https://www.iocs.cam.ac.uk/the-way-course/>

- 1 The Search for Faith
- 2 God the Holy Trinity: 'The Lover of Mankind'
- 3 Being Human: Fully Alive
- 4 Why Did Jesus Come to Us?
- 5 Salvation in Christ
- 6 The Holy Spirit
- 7 What on Earth is the Church? Isn't God Enough?
- 8 Living the Faith 1: The Divine Liturgy – 'A Pearl of Great Price'
- 9 Living the Faith 2: The Holy Mysteries,
- 10 Living the Faith 3: The Bible, Prayer and Fasting,
- 11 Christian Behaviour
- 12 'Heaven on Earth': Members of the Church and Citizens of Heaven



Visuals for the Twelve Talks

The talks also have Visuals to illustrate them, in Power Point or jpeg format. They should ideally be projected, or shown on a large monitor.

They can be found on THE WAY webpage: <https://www.iocs.cam.ac.uk/the-way-course/>

- 1 The Search for Faith
- 2 God the Holy Trinity: 'The Lover of Mankind'
- 3 Being Human: Fully Alive
- 4 Why Did Jesus Come to Us?
- 5 Salvation in Christ
- 6 The Holy Spirit
- 7 What on Earth is the Church? Isn't God Enough?
- 8 Living the Faith 1: The Divine Liturgy – 'A Pearl of Great Price'
- 9 Living the Faith 2: The Holy Mysteries,
- 10 Living the Faith 3: The Bible, Prayer and Fasting,
- 11 Christian Behaviour
- 12 'Heaven on Earth': Members of the Church and Citizens of Heaven



Further Reading

An Annotated Reading List For Group Leaders

Preamble: Here is a highly selected list of books, chapters and articles that we think you might go to first, if you wish to read further, prepare, or suggest something to your group. But *please:*

Warning: Not all of this, and not all at once, and not all before the course begins! Students will ask for guidance on reading and this is an aid to what to recommend. If you are setting up a bookstall, these are books that you might order.

For you and your group, these are books to dip into, to help you follow services of the Church, books from which you can select readings to reflect on, and so learn the basics of Orthodox theology. They are to be taken in small, manageable doses. Do not overload your system with too much reading. Worship comes first.

Primary Texts

1. The Bible: We suggest the *New International Version* for a good translation in plain English and for its scholarly annotations, and the *Revised Standard Version* (ecumenical edition, Collins, 1973) for a readable, poetic translation that includes material accepted by the Orthodox as scriptural, but not always in Protestant Bibles. *The Orthodox Study Bible* (despite translating the Old Testament from the Septuagint, an ancient translation of the Hebrew scriptures into Greek that was used by the early Church) has not been accorded the authority its name might suggest; but you may find its study-guidelines helpful.

2. Service Books of the Orthodox Church. *The Liturgy of St John Chrysostom; The Liturgy of St Basil; The Festal Menaion; The Lenten Triodion; The Pentecostarion, and An Orthodox Prayer Book* (for morning and evening prayers, and prayers for all sorts of needs and occasions).

The prayers in these service books contain profound, poetic expressions of Christian theology as part of the act of worship. They help one to get grounded and to appreciate the intellectual rigour and emotional charge of Orthodox theology-in-worship.

General Reading

1. Bishop Kallistos Ware, *The Orthodox Way*, revised edition (St Vladimir's Seminary Press: Crestwood, New York, 2002). ISBN 0-913836-58-3. *This book by Metropolitan Kallistos must rank as a classic. Remarkable in its theological clarity and compassion, it is also an inspiring treasure-trove of spiritual wisdom; easy to read and easy to use as a reference-work on any specific issue relating to the Christian faith.*

2. Bishop Hilarion Alfeyev, *The Mystery of Faith* (Darton, Longman and Todd: London, 2002). ISBN 0-232-52472-6. *A comprehensive guide to Orthodox theology that on key issues takes into account other perspectives, Christian and non-Christian. It also contains a wide selection of spiritually inspiring extracts from ancient and modern sources.*

3. Timothy Ware (Metropolitan Kallistos), *The Orthodox Church*, new edition (Penguin Books: London, 1993). ISBN 0-14-014656-3. *An easy-to-read guide to the history, beliefs, and worship of the Orthodox Church; an especially useful book to recommend to newcomers.*

3. John Binns, *An Introduction to the Christian Orthodox Churches* (Cambridge University Press: Cambridge, 2002). ISBN 0 521 66140 4 (hardback); 0 521 66738 0 (paperback).

A highly useful route-map for understanding the complexities of the various branches of the Orthodox family of Churches. A relatively dispassionate, clear, sensitive account (from an Anglican) of the traditions all Orthodox have in common and also of the different and at times divisive local characteristics. Recommended for deepening one's historical perspective on the life of the Orthodox Church in a wide range of countries.

4. Nicholas Zernov, *The Church of the Eastern Christians* (SPCK: London, 1942). *Written during the Second World War with a view to promoting Christian unity, this book is still relevant: an urbane, sensitive guide to the differences which divide and the similarities that unite the two main streams, Eastern and Western, of the Christian tradition. Easy to read and fairly short.*

5. Peter E. Gillquist, *Becoming Orthodox: A Journey to the Ancient Christian Faith*, 2nd edition (Conciliar Press: Ben Lomond, California, 1992). ISBN 0962271330 *The publisher's blurb describes it as 'a book for Christians, looking for ways to bring new life to their own Churches. It's also a book for those completely dissatisfied – those on their own search. And it is a book for Orthodox Christians looking for renewal'.*

6. Anthony M. Coniaris, *Introducing the Orthodox Church* (Light and Life Publishing: Minneapolis, 1982). ISBN 0-937032-25-5 *The 'home-spun' wisdom and anecdotal style of this book may not appeal to everyone, but it is an easy step-by-step introduction to the Orthodox Church.*

7. Cathrine Aslanoff (ed.), *The Incarnate God*, Volumes I and II (St Vladimir's Seminary Press: Crestwood, New York, 1995). ISBN 978-0-881-41130-0 *A ready-reference book for anything one wants to know about Orthodox worship: useful information on Orthodox feasts and liturgical celebrations.*

8. Elder Porphyrios, *Wounded by Love: The Life and the Wisdom of Elder Porphyrios* (Denis Harvey: Limni, Evia, Greece, 2005). ISBN 9789607201195 *This record of a contemporary Elder from Mount Athos is an inspiring story of Christian love, wisdom, discernment and joy; highly recommended for understanding what it means to be Christian and holy in our times.*

Recommended books on the topics of individual sessions

1. *The Search for Faith*

- i. Chapter 1 of Bishop Hilarion, *The Mystery of Faith* (Darton, Longman and Todd: London, 2002). ISBN 0-232-52472
- ii. Chapter 3 of Metropolitan Anthony Bloom, *God and Man* (Darton, Longman and Todd: London, 1971). ISBN 0 232 51161 6
- iii. Chapters 1-4 of Alexander Schmemmann, *Celebration of Faith, Vol.1, I Believe* (St Vladimir's Seminary Press: Crestwood, New York, 2003). ISBN 0-88141-111-6
Schmemmann's talks given from the States on Radio Liberty during communist rule in Russia, ask and answer some of the basic, difficult questions concerning faith and unbelief.

2. *God the Holy Trinity: 'The Lover of Mankind'*

- i. Chapters 1, 2 and 3 of Bishop Kallistos, *The Orthodox Way*, revised edition (St Vladimir's Seminary Press: Crestwood, New York, 2002). ISBN 0-913836-58-3
- ii. St Basil, *On the Holy Spirit*, trans. David Anderson, Patristic Series (St Vladimir's Seminary Press: Crestwood, New York, 1981). ISBN 9780913836743
- iii. Sections II and III of Alexander Schmemmann, *Celebration of Faith, Vol.1, I Believe* (St Vladimir's Seminary Press: Crestwood, New York, 2003). ISBN 0-88141-111-6
A brilliant explanation of why Christians believe in revelation, and a step-by-step explication of the Nicaea/Constantinople Creed which is used in the Liturgy.

3. *Being Human: Fully Alive*

- i. Chapter 5 of Bishop Hilarion, *The Mystery of Faith* (Darton, Longman and Todd: London, 2002). ISBN 0-232-52472-6.
An exploration (in company with the Church Fathers) that answers questions related to what and how Christians are to understand by the description of the human person as 'made in the image of God'.
- ii. Metropolitan Anthony Bloom, *Meditations on a Theme* (Mowbrays: London, 1976). ISBN 0-264-64571-5
A practical guide to 'shake off all that is worn and dead in us in order to become able to live with all the vastness, all the depth and all the intensity to which we are called' (from the Metropolitan's preparatory chapter).
- iii. Ignatius IV, Patriarch of Antioch, *The Resurrection and Modern Man* (St Vladimir's Seminary Press: Crestwood, New York, 1985). ISBN 0-88141-048-9

A short book that draws out the profound implications of the Resurrection for us today. Especially good in clarifying what it means to live a 'spiritual' life.

4. Why Did Jesus Come to Us?

i. St Athanasius, *On the Incarnation* (St Vladimir's Seminary Press: Crestwood, New York, 1998). ISBN 0-913836-40-0.

C.S. Lewis' introduction to this translation explains just why it is a masterpiece.

ii. Chapter 4 of Bishop Kallistos, *The Orthodox Way*, revised edition (St Vladimir's Seminary Press: Crestwood, New York, 2002). ISBN 0-913836-58-3

iii. Bishop Kallistos, *How are we saved?* (Light and Life Publishing: Minneapolis, 1996). ISBN 1-880971-22-4.

A short, concise guide to recommend to enquirers.

5. Salvation in Christ

i. Bishop Kallistos, *How are we saved?* (Light and Life Publishing: Minneapolis, 1996). ISBN 1-880971-22-4.

ii. Hieromonk Jonah, *The Cross of Christ* (Conciliar Press: Ben Lomond, California, n.d.)

A short booklet with reflections on the meaning of Christ's suffering; simple in style but not simplistic.

iii. Chapter 9, 'Gethsemene and the Problem of Suffering', in Matthew the Poor, *The Communion of Love* (St Vladimir's Seminary Press: Crestwood, New York, 1984). ISBN 0-88141-036-5

6. The Holy Spirit

i. Chapter 5, 'God as Spirit' in Bishop Kallistos Ware, *The Orthodox Way*, revised edition (St Vladimir's Seminary Press: Crestwood, New York, 2002). ISBN 0-913836-58-3

ii. Archimandrite Sophrony, *The Writings of Staretz Silouan: Wisdom From Mount Athos*, trans. Rosemary Edmonds (St Vladimir's Seminary Press: Crestwood, New York, 2001). ISBN 0-913836-17-6

iii. Chapter 15, 'The Holy Spirit in Dogmatic and Ascetic Theologies', in Matthew the Poor, *The Communion of Love* (St Vladimir's Seminary Press: Crestwood, New York, 1984).

The title may sound forbidding but the content is easy to follow and very illuminating on what it means to 'acquire the Holy Spirit'.

7. Why on Earth the Church? Isn't God enough?

i. Chapter 7 of Bishop Hilarion, *The Mystery of Faith* (Darton, Longman and Todd: London, 2002). ISBN 0-232-52472-6.

A rich yet user-friendly account of various spiritual, liturgical and historical aspects of the Church, of the whys and wherefores of schisms and controversies; especially helpful counsel on how to relate to non-Orthodox Christian confessions.

ii. Chapter 4 of Dumitru Staniloae, *The Experience of God*, trans. Ioan Ionita and Robert Barringer (Holy Cross Orthodox Press: Brookline, Massachusetts, 1998). ISBN 0-917651-70-7

This Romanian theologian's series are for those who are looking for meaty stuff. Despite the depth and complexity of his reflections, it is very clear and makes one stop and think. A rewarding book.

iii. Sister Magdalen, *Children in the Church Today, an Orthodox Perspective* (St Vladimir's Seminary Press., 1991). ISBN 0-88141-104-3

Covers an important area of church-life; a short and simple guide.

8. Living the Faith: (1) The Liturgy

i. *A Pastoral Guide to the Holy Mysteries* (Orthodox Patriarchate of Antioch and All the East, Aquila Books: Cambridge and Sydney, 2001). ISBN 1-872897-09-6.

A handy, slim volume. The origin and meaning of each of the Holy Mysteries is explained from Scripture and the writings of the Church Fathers.

ii Archbishop Paul of Finland, *The Faith We Hold*, trans. Marita Nykänen and Esther Williams (St Vladimir's Seminary Press: Crestwood, New York, 1999). ISBN 0-913836-63-X

An unpretentious little book, written 'to describe Orthodoxy from the inside to those outside'. Excellent introduction to the Eucharist.

iii. Alexander Schmemmann, *The Eucharist: Sacrament of the Kingdom* (St Vladimir's Seminary Press: Crestwood, New York, 1987). ISBN 0-88141-018-7

A bold, imaginative, profound and often challenging series of reflections on the Divine Liturgy, for those prepared to delve deep.

iv. Nicholas Cabasilas, *A Commentary On the Divine Liturgy*, trans. J.M. Hussey and P.A. McNulty (SPCK: London, 1960). ISBN 0-281-03593.

This medieval classic on Byzantine liturgy is regarded as a book for specialists; nonetheless, if you want to know why we do things the way we do, you'll find stage-by-stage explanations here. Rich in texture but rewarding.

9. *Living the Faith: (2) The Holy Mysteries*

- i. St John Chrysostom, *Baptismal Homilies*, trans. Paul. W. Harkins, Ancient Christian Writers 81 (Paulist Press: Mahwah, New Jersey, 1963). ISBN 0-8091-0262-5
- ii. St Cyril of Jerusalem, *Lectures On the Christian Mysteries*, ed. F.L. Cross (SPCK: London, 1951; 1980). ISBN 0-281-012148
- iii. 'The Orthodox Experience of Repentance', Chapter 3 in Bishop Kallistos, *The Inner Kingdom* Vol.1. (St Vladimir's Seminary Press: Crestwood, New York, 2000). ISBN 0-88141-209-0 (paperback); ISBN 0-88141-210-4 (hardback)
- iv. John Meyendorff, *Marriage: an Orthodox Perspective* (St Vladimir's Seminary Press: Crestwood, New York, 1975). ISBN 0-913836-05-2

10. *Living the Faith: (3) The Bible, Prayer and Fasting*

On the Bible:

- i. Bishop Kallistos' short booklet, *How to Read Your Bible* (Conciliar Press: Ben Lomond, California).
This sets out the basics of personal bible study from an Orthodox perspective, and is available on the internet.
- ii. George Cronk, *The Message of the Bible* (St Vladimir's Seminary Press: Crestwood, New York, 1990). ISBN 0-913836-94-X
A concise, introductory survey of the content and meaning of the Bible.
- iii. Chapter 1, 'How to Read the Bible', in Matthew the Poor, *The Communion of Love* (St Vladimir's Seminary Press: Crestwood, New York, 1984). ISBN 0-88141-036-5
A profound, yet easy-to-follow set of reflections on 'spiritual memorization' and 'spiritual recollection', as against mere intellectual memorization of Bible passages.

On Prayer:

- i. *The Art of Prayer: an Orthodox Anthology*, trans. E. Kadloubovsky and E. M. Palmer (Faber and Faber: London, 1966). ISBN 0 571 06899 5.
A book to be taken in small doses: ideal for a daily reorientation towards God in prayer.
- ii. Metropolitan Anthony Bloom, *Living Prayer* (Darton, Longman and Todd: London, 1966). ISBN 232 51026 1 – also his *School for Prayer* (Darton, Longman and Todd: London, 1970). ISBN 0 232 51113 6
Both these short books direct one back to the basics of authentic prayer. Good for taking stock and recharging.
- iii. *Orthodox Spirituality* by 'a monk of the Eastern Church' (St Vladimir's Seminary Press: Crestwood, New York, 1978). ISBN 0913836516

A lucid, short and simple introduction to the first principles of the spirituality of the Eastern Orthodox Church.

- iv. On the Jesus Prayer, Bishop Kallistos, *The Power of the Name* (SLG Press, Convent of the Incarnation: Fairacres, Oxford, 1986). ISBN 07283 0113 X

On fasting :

Bishop Kallistos, *When You Fast.*

From his introduction to the Lenten Triodion, this short booklet answers key questions.

11. *Living the Faith: (4) Christian Behaviour*

- i. Archbishop Anastasios (Yannoulatos), *Facing the World: Orthodox Christian Essays on Global Concerns* (St Vladimir's Seminary Press: Crestwood, New York, 2003). ISBN 0-88141-246-5.
A much needed Orthodox response to contemporary concerns. Archbishop Anastasios presents his conviction that the ecumenical vision of the Orthodox Church is the "best response" to the forming global conditions, which evoke either euphoria or alarm.'

12. 'Heaven on Earth': Members of the Church and Citizens of the World

- i. Alexander Schmemmann, *For the Life of the World: Sacraments and Orthodoxy* (St Vladimir's Seminary Press: Crestwood, New York, 1982). ISBN 0913835089
A great help in self-understanding: what it means to be a Christian in the world.
- ii. Luke Veronis, *Missionaries, Monks and Martyrs* (Light and Life Publishing: Minnesota, 1994). ISBN 1-880971-00-3
Easy-to-read survey of the missionary work of the Orthodox Church, past and present. A useful guide that dispels common misconceptions about the Orthodox Church in this area.

Christine Mangala Frost

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The People Behind the Course

1 The Search for Faith

*presented by Professor David Frost, MA, PhD (Cambridge)
(formerly Fellow of St John's College, Cambridge, Professor Emeritus of English Literature, University of Newcastle, NSW; currently Principal and Administrator of the Institute for Orthodox Christian Studies, Cambridge; formerly Member of the Church of England Liturgical Commission)*
[ANTIOCHIAN]

2 God the Holy Trinity: 'The Lover of Mankind'

*presented by Revd Dr Demetrios Bathrellos, PhD (London)
(priest and theologian at the Greek Cathedral of the Holy Wisdom, London, now serving Athens; Visiting Lecturer at the Institute for Orthodox Christian Studies, author of The Byzantine Christ (OUP, 2004))*
[GREEK ORTHODOX]

3 Being Human: Fully Alive

*written by Mr John Bazlinton,
(artist, parishioner of the Cathedral Church of the Dormition of the Mother Of God and All the Saints, London)*
[RUSSIAN ORTHODOX]

4 Why Did Jesus Come to Us?

*presented by Miss Gladys Bland, BA (London)
(history teacher, retired headmistress; formerly Chairman of the Inspection Committee of British Girls' Schools)*
[ANTIOCHIAN]

5 Salvation in Christ

*presented by Metropolitan Kallistos of Diokleia (Timothy Ware), MA, DPhil (Oxford), with honorary doctorates from five other universities
(one of the foremost exponents of the Orthodox faith in English, formerly a Fellow of Pembroke College, Oxford and Spalding Lecturer in Eastern Orthodox Studies in that university, he is best known for his book The Orthodox Church and for its companion volume The Orthodox Way, but has also translated three volumes of liturgical texts and four volumes of the Philokalia. He has been Chairman of the Institute for Orthodox Christian Studies and remains a Director)*
[GREEK ORTHODOX]

6 The Holy Spirit

*presented by Fr Michael Harper, MA (Cambridge)
(Dean of the British Antiochian Deanery; formerly a leader in the 'Renewal' movement of the Anglican Church, author of many religious books)*
[ANTIOCHIAN]

7 What on Earth is the Church? Isn't God Enough?

presented by Fr Michael Harper, MA (Cambridge)

8 Living the Faith 1: The Divine Liturgy – 'A Pearl of Great Price'

presented by Fr Michael Harper, MA (Cambridge)

9 Living the Faith 2: The Holy Mysteries

*presented by Fr Raphael Armour
(former businessman, parish priest of St Ephraim's, Cambridge, Chaplain to the University of Cambridge and to Anglia Ruskin University, Associate Chaplain and one of the Board of Directors of the Orthodox Institute)*
[RUSSIAN ORTHODOX]

- 10 **Living the Faith 3: The Bible, Prayer and Fasting**
presented by Fr Raphael Armour
- 11 **Christian Behaviour**
presented by Professor David Frost
- 12 **'Heaven on Earth': Members of the Church and Citizens of Heaven**
*presented by Dr Christine Mangala Frost, BA Hons (Delhi), MA (Hyderabad),
PhD (Cambridge)*
*(Formerly Nehru Scholar; novelist, lecturer and broadcaster on comparative
religion)*
[ANTIOCHIAN]

The eighth member of the original Organizing Committee is Dr George Bebawi, PhD (Cambridge), currently in the United States, who was formerly Director of Studies of the Institute for Orthodox Christian Studies, Cambridge.
[RUSSIAN ORTHODOX]

In 2005, Bishop Theodoritos of Naziansus from the Greek Diocese of Thyateira and Great Britain joined our Committee and the Committee has recently invited Mrs Carolyn Armour [RUSSIAN ORTHODOX], wife of Father Raphael Armour and choir-mistress of St Ephraim's, Cambridge, to assist us. Carolyn is a Master of Education from Cornell University, and an experienced educator, with knowledge of sign-language and special expertise in helping the deaf.



Acknowledgements

A project that aims to present in small compass the essence of the Christian faith receives much kindness and has had many helpers. We try here to thank a few of them and to acknowledge our debt to people who contributed their time, resources and expertise. But we pray, in the words of the Liturgy of St Basil, *'that those whom we have not remembered, through ignorance, or forgetfulness, or because of the abundance of names, do You Yourself remember, O God, for You know the name and age of each of us, and know us from our mother's womb'*.

We have tried to represent the breadth and extent of the Orthodox faith, so have drawn illustrative images from various corners of the world. We have sought permission to use such work as is still in copyright, but in some cases we have not been able to identify the source of the image or to make contact with the putative copyright holder. For any discourtesies or potential violation of rights we crave indulgence and will endeavour to correct attributions and make suitable acknowledgements in any later edition.

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Talk 1

The Vine and the Branches, Lebanon, source untraced;
The Transfiguration, late 20th century, Naxos, Greece, private collection,
reproduced by courtesy of Meera Juncu.

Talk 2

The Hospitality of Abraham, Circle of Angelos Akontantos, Crete, Byzantine Museum, Athens;
The Return of the Prodigal Son, Rembrandt Van Rijn, The Hermitage (St. Petersburg);
The Way of the Cross, The Passion Cycle, Monastery of Voronet, Romania;

Talk 3

Plato, Portrait- bust from a 4th century B C, original, Capitoline Museums, Rome; photograph © Gianni Dagli Orti Corbis – permission sought;
Adam and Eve in Paradise, Peter Paul Rubenshuis, Antwerp, Belgium;
The Expulsion from Paradise, mosaic, mid-12th century, nave, Palatine Chapel, Palermo, Sicily;
Anastasis, Parecclesion of the Church of the Holy Saviour in Chora, Constantinople (Istanbul);
Elder Porphyrios Bairaktaris (1906-1991).

Talk 4

Constantine with the Fathers of Nicaea, source unknown;
The Nativity, mosaic (c.1143), Martorana, Palermo, Sicily;
Our Lady of Vladimir (detail), Tretyakov Gallery, Moscow;
The Crucifixion, School of Aleppo, Monastery of Our Lady of Balamand, Lebanon;
Anastasis, fresco, Katholikon, narthex, Monastery of Loukas, Mount Helicon, Greece;
Anastasis, School of Aleppo, Monastery of Our Lady of Balamand, Lebanon;
The Annunciation, manuscript illustration, *The Homilies of James of Kokkinobaphos* (c.1130-50), Biblioteca Vaticana, Rome.

Talk 5

Christ in Glory, copyright © Juliet Venter (2010), Institute for Orthodox Christian Studies, Cambridge;

Pantocrator, Metropolitan Jovan Zograf (1384), Monastery of the Holy Transfiguration, Zrze. Prilep, Macedonia;
The Kiss of Judas, anonymous, 20th century: www. Orthodox Photos.com;
The Man of Sorrows, The Umbrian Master (c.1260), National Gallery, London;
Crucifixion (Isenheim Altarpiece), Matthias Grünewald (c.1515-20), Musée d'Unterlinden, Colmar, France;
The Bound Lamb, Francisco de Zubarán (c.1635-40), Museo Nacional del Prado, Madrid;
Anastasis, Russian (2004), Nikolay and Natalya Bogdanov, Parish of St Ephraim, Cambridge;
The Descent from the Cross, The Passion Cycle, Monastery of Voronet, Romania;
Adoration of the Kings (detail), John Gossaert (c.1502), National Gallery, London.

Talk 6

The Baptism of Our Lord, fresco (1552 A D), new Katholikon, Holy Transfiguration Monastery, Greece;
The Transfiguration, icon (third quarter of 15th century), Museum of History and Architecture, Novgorod, Russia;
St Seraphim of Sarov, www.fatheralexander.org/booklets/English/seraphim_e.htm original source untraced.
Pentecost, Anonymous (c.1547), Cretan school, Monastery of Dionysiou, Mount Athos, Greece.

Talk 7

Conversion on the Road to Damascus, stained glass window (20th century), South Transept, St Mary's Church, Melton Mowbray, Leicestershire, England;
The Council of Nicaea, icon (1892), Natural History Museum, Sofia, Bulgaria;
The Saints of Great Britain, Archimandrite David Meyrick (20th Century), Cathedral Church of the Dormition of the Mother of God and All Saints, Ennismore Gardens, London, copyright © The Brotherhood of St Seraphim. Used by permission.
The Beijing Martyrs (20th century), Holy Transfiguration Monastery, Brookline, Massachusetts, USA – permission requested;
The Twelve Apostles, icon, Iconograms, Department of Internet Ministries, Greek Orthodox Archdiocese of America;
The Hospitality of Abraham, Andrei Rublev (c.1410), Tretyakov Gallery, Moscow.

Talk 8

The Holy Communion with Bread, The Sanctuary, Monastery of Voronet, Romania; All photographs of the Liturgy were gathered by Fr Gregory Hallam from unidentified sources, except
The Epiklesis © Mark Crawley, St Ephraim's Parish, Cambridge, and used by permission.

Talk 9

The Vine and the Branches, Lebanon, source untraced;
The Baptism of Our Lord, fresco (1552 A D), new Katholikon, Holy Transfiguration Monastery, Greece;
Photographs of Preparation of the Holy Gifts, Baptism, Chrismation, Confession, Anointing, and Ordination are gathered by Fr Gregory Hallam from unidentified sources – save that the ordination is clearly his own, by Metropolitan Gabriel. The photograph 'Marriage' is copyright © Dimitris Stamatelatos, Parish of St Ephraim, Cambridge, and by courtesy of Meera Juncu.

Talk 10

Saint John, icon, Vatopedi Monastery, Mount Athos, Greece;
Saint Luke, illustration to a Slavonic Gospel, Monastery of Neamt, Moldavia.

Talk 11

Moses and the Burning Bush, Coptic icon, from The Coptic Network Picture Archive, www.coptic.net/exhibits/pictures.html, (provenance unknown);
The Court of Death, William Blake (1974), Tate Gallery, London;
Christ of St John of the Cross, Salvador Dali (1951), St Mungo Museum of Religious Life and Art, Glasgow, UK – permission sought;
'Hanging on to what is mine', Cartoon, *Frederic George Lewin* (d.1933).

Talk 12

Christ Pantocrator; dome mosaic (c.1040 A.D.), St Sophia, Kiev;
Christ Pantocrator, South Dome of the narthex of the Church of the Holy Saviour in Chora, Constantinople (Istanbul);
The Nativity of our Lord, icon (17th Century), Benaki Museum, Athens, Greece;
Our Lady of Vladimir, Tretyakov Gallery, Moscow;
St Paphnutios of Egypt, icon (20th Century), by George and Diana Yoyajolu, Church of St John Chrysostom, Atlanta, Georgia, USA, reproduced by courtesy of Robert Schwind;
Saints Cyril and Methodius, mural (1848) by Zahari Zograf Troyan Monastery, Bulgaria;
St Gregory Palamas, Byzantine icon, 14th century, Pushkin Museum of Fine Arts, Moscow;
St Seraphim of Sarov, www.fatheralexander.org/booklets/English/seraphim_e.htm original source untraced.
St Herman of Alaska, source untraced.
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