

String of Pearls



A Finnish Russian Teamwork
2000 – 2015



Baron Paul Nicolay (1860–1919)

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Background

The inspiring events around Paul Nicolay since 2000 encouraged Paul Gundersen, Pertti Kajanne and Heikki Lampela to note down this “String of Pearls” to illustrate God’s work in and through people.

Paul is a graduate of Helsinki Technical University and author of several books in many languages. He volunteered for the Finnish–Russian war 1939–1944. After the wars his work included fifteen years with the global task force of Moral Re-Armament, nowadays Initiatives of Change, and another fifteen years in the Nokia Group. This has taken him to all continents.

Pertti is a graduate of the Helsinki School of Economics. After working many years with Moral Re-Armament in Europe and North America, he served Finnish industry as a director of the Central Federation of Finnish Engineering and Electronic Industries.

Heikki holds a masters’s degree in Political Science from the University of Helsinki. He is entrepreneur in traffic safety business. He has experience in many parts of the world. He has worked extended periods with Up With People in the USA.

A STRING OF PEARLS

Finnish-Russian teamwork around a seminar “Paul Nicolay and his relevance for today” at Monrepos in Vyborg June 2005, and further developments since then.

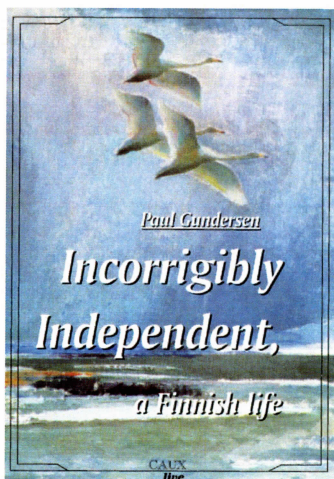
The lawyer and Lutheran cosmopolitan Baron Paul Nicolay (1860–1919), whose privileged family was close to the Russian Czar, was landlord at the Monrepos Manor of Vyborg. Giving up all plans for a personal career he became an instrument of God building new foundations in society through change in people. In Finland, then autonomous Grand Duchy under Russia, he received the fond nickname “shepherd of the clergy”. Paul Nicolay was a friend of prisoners, “izvozchshiks” (horse cab drivers) and fishermen, a champion of social justice. As the “right hand man” of Dr. John Mott, head of the World Christian Student Federation, Nicolay was responsible for work of the federation in Eastern Europe, mainly Russia. The 2005 Monrepos seminar was originally initiated by a Russian and backed by friends in Finland.

It is of interest that the methods and aims of Paul Nicolay were practically identical with those, later on, of Frank Buchman, initiator of the global work of the Oxford Group. The two met in 1913. After World War I men and women trained by Nicolay in Finland invited Buchman to their country and launched the work of the Oxford Group there.

The points below were primarily recorded for the sake of our own memories. It struck us that this link of events deserved the title “String of Pearls”.

1. The book *Incorrigibly Independent* by Paul Gundersen was published 1999 by Edition Caux (originally in Swedish by Idé och Kultur in Stockholm). It was presented at the international Frankfurt Book

Fair to the St Andrews Publishing House of Moscow, who wanted to publish it in Russian.



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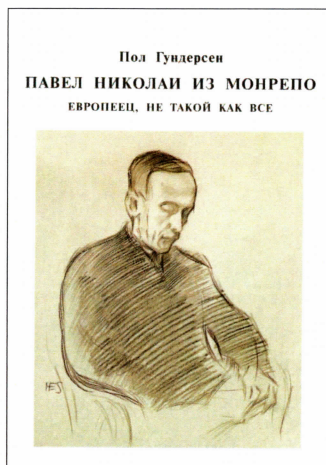
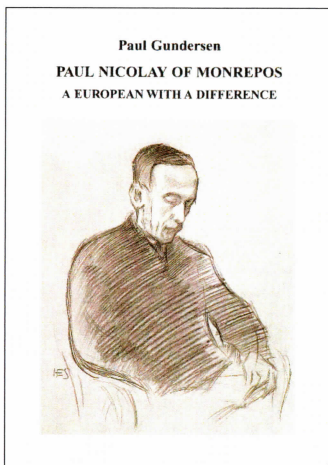
2. The director of the Vyborg Monrepos State Historical Architectural Museum *Evgeni Trufanov* found this book in a bookshop in Vyborg. He was particularly interested in a short final chapter about Baron Paul Nicolay and Monrepos, which Paul and his cousin Samuel Lehtonen had visited 1938 as schoolboys, with a group led by the father of our recent archbishop Jukka Paarma. Nicolay was a friend of some of Paul's older relatives, and Paul had never forgotten what he heard about him as a boy.
3. Evgeni Trufanov asks for more information on Paul Nicolay, as he and his colleagues know very little about him. They are especially interested in his spiritual impact in the world and his connections to Arkkipiispa Aleksi Lehtonen (Samuel's father).
4. A Monrepos Cultural Exhibition at Helsinki University at that time provided useful catalogues. Then, one day on his way home, Paul dropped in at the theological faculty of Helsinki University. It

was after office hours and all rooms were closed, except that of *Dr Kyllikki Tiensuu*, Adjunct Professor of Church History. She became very interested in what she heard about our research into Paul Nicolay, and said she would suggest that afternoon that some student wrote a doctor's thesis on the heritage of Paul Nicolay. She would search for more source books.

5. Some initial material was dispatched to Mr Trufanov, who immediately sent an invitation for further talks at Monrepos. *Jorma Koponen* and Paul decided to go. As their Russian was limited indeed and their hosts spoke very little English, there was a problem of translation. A phone call to St Petersburg revealed that a friend *Dr Sergei Podbolotov* just happened to be there on a short visit from Ankara, where he was Vice Director of the Russian Institute at Bilkent University. He was immediately willing to come and help, so the four of them met at the Vyborg railway station.

6. At the Monrepos State Museum they were received by Director Trufanov and the whole staff. Having got things a bit mixed up, one staff member had eagerly mobilized the Vyborg State TV to come and record "the first visit to Monrepos of the only son of Baron Paul Nicolay" (i.e. Paul Gundersen!). The guests managed to stave off the action in the eleventh hour. The whole day was spent at Monrepos, where they were first accompanied by the staff around the famous park, to the Ludwigstein Family Cemetery Island, etc. Long discussions followed indoors. Mr Trufanov hoped an article could be written in English as very little material existed on Paul Nicolay, in English or Russian. And they wanted to keep up the contact. Finally the Monrepos historian *Angelina Prokopenko* showed the guests around all Vyborg historical sites.

7. Back home material for an article was collected from libraries and home collections, the Lehtonen family etc. The material was so rich that it finally became a small book in English: *Paul Nicolay, a European with a Difference*.



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8. Lennart Segerstråle's grandson *Matias Uusikylä* found among his papers an original portrait drawing of Paul Nicolay from 1919, before his death. The portrait was by Hanna Frosterus-Segerstråle, also a famed artist. She was Lennart Segerstråle's mother, and great grandmother of Matias. Hanna Frosterus-Segerstråle and her husband Knut Segerstråle belonged to Paul Nicolay's circle of friends in Finland. Her drawing became the cover picture of the Nicolay book.

9. *The St Andrews Theological Institute* in Moscow subsequently wanted to publish also this book in Russian. Some months later the first Russian edition appeared and was soon sold out.

10. Sergei Podbolotov, who had been deeply impressed by what had happened at Monrepos and by the life and impact of Paul Nicolay, one day phoned from Turkey saying that he was considering to initiate a seminar at Monrepos



Sergei Podbolotov

on “Baron Paul Nicolay’s relevance for the world and present-day Russia”. This thought also began to spin in the heads of others. Sergei Podbolotov had added that he would not be capable of organizing such an event himself.

11. Leaders of a Helsinki Congregational church, which Paul Nicolay had often visited, told Paul that the person to get in touch with about Nicolay would be Ruth Franzén, professor of Church History at Uppsala University in Sweden. Her doctor’s thesis had been on Dr Ruth Rouse of Britain, who had worked for years alongside Dr Mott and with Paul Nicolay in Russia. (She was particularly responsible for the training of women students at universities in Russia, including the Grand Duchy of Finland). How to find time to visit Uppsala? Then, at his local church after the seven o’clock morning service on Christmas Day 2003, Paul sat down for coffee at a crowded table. A chair beside him became free and a lady sat down, presenting herself as Ruth Franzén. They had a long talk which later continued in Paul’s home. Ruth Franzén said that the global impact and methods of Nicolay would merit the work of several scholars. And she would like to participate in a possible seminar in Vyborg.

12. Around the same time a French lady phoned from Estonia, *Countess Tatyana de Montesquiou*. At the Vatican’s office in Tallinn she had spotted Paul Gundersen’s biography on Paul Nicolay and got excited about it, being herself a direct descendant on both her father’s and mother’s side of his grandfather Ludwig von Nicolay, who originally acquired Monrepos as a summer residence. After the collapse of communism, the Estonian government had offered countess de Montesquiou her mother’s former house in Tallinn, a three-storey building in the Old Town near the Finnish Embassy. Travelling monthly to Tallinn from her



Tatyana de Montesquiou

home in Paris to take care of her affairs, she got means to restore the house by renting it to the European Commission. She retained for her own use a flat where Eva and Paul were subsequently invited for dinner twice, to talk about the Nicolay family. Countess de Montesquiou, whose husband was a direct descendant of a certain d'Artagnan-Montesquiou (the d'Artagnan in Alexandre Dumas' *The Three Musketeers*), also expressed interest in a Monrepos seminar.

13. The book about Paul Nicolay led to speaking engagements, articles and interviews; amongst them a full double page in a church newspaper, circulation 100.000, headlined "Russia seeks its spiritual roots" and "Paul Nicolay, World Citizen". One reader of the paper who lived in Portugal was *Count von der Pahlen*, a grandson of Paul Nicolay's sister. He ordered a dozen Nicolay books for friends and relatives, especially in America. It went to e.g. Professor John Mott, grandson of Nicolay's colleague, and further to the director of the Washington DC Congressional Library, who sent a personal letter of thanks.

14. In a Christmas letter 2003, a few months before his death, *Cardinal Franz König* of Vienna, who had read the Nicolay book, commented on the similarity between Paul Nicolay and Frank Buchman of the Oxford Group.

What Rev. Alan Thornhill wrote of Frank Buchman in the foreword to Buchman's speeches, could also be said about Nicolay: "Everything he is and does spring out of an all-consuming care for people. Have an intense preoccupation with the individual person", he would say to his early followers in Oxford.

15. It was some of us former colleagues in Moral Re-Armament / Oxford Group fulltime work, now retired business men and teachers, who at the start of all these developments decided to take on and carry a seminar on Paul Nicolay, alongside our friends in Russia. Some years earlier we had started to meet regularly for fellowship and Bible study. One of those present, *Heikki Lampela*, said with some hesitation at Podbolotov's suggestion of a Monrepos seminar: "Perhaps it is us who should do it."

16. In the spring of 2004 *Jorma Koponen, Heikki Lampela, Paul Gundersen* and *Pertti Kajanne* decided to travel to Vyborg and meet Mr Trufanov and his staff once more. They were joined there by Podbolotov and Professor *Danila Raskov*, and they all spent a day at Monrepos to plan for the event with those responsible. It was decided that a preparatory task force in Finland was to meet twice a month.

17. At her own initiative Mrs *M.A. Lyamina*, vice director of the Monrepos State Museum, wrote an essay in Russian on Paul Nicolay in a new publication presenting Monrepos. After a brief description of Nicolay's life, she went at length into his battle to make faith the foundation and dynamo of society.

18. Through internet Heikki Lampela found a German biography on Paul Nicolay from 1925, *Die Hand am Pflug – Das Lebensbild von Paul Nicolay* by *Hedwig von Redern* from Berlin. Later on he discovered that the first biography on Nicolay, written in Swedish by Greta Langenskjöld 1920, had been translated into English by Ruth Wilder and published in New York 1924 under the title *Baron Paul Nicolay – Christian Statesman and Student Leader in Northern and Slavic Europe*. Heikki managed to get from America an original copy of the book. He also tracked down Paul Nicolay's original day by day diary (handwritten in English) covering the dramatic year 1918.

19. Response and enquiries came from unexpected quarters, in Finland, Scandinavia, the Baltics, Russia and other countries. The small Nicolay book was used e.g. in churches and in prison work in Russia as well as in Russian circles in Finland and Estonia, and was soon published in a second enlarged Russian edition.

20. Through Kyllikki Tiensuu we met *Dr Arto Luukkanen* from the *Renvall Institute*, which was linked to Helsinki University. He had been appointed Rector of a new *Cross Border University in Joensuu*, which was to draw together students and scholars from both Russia and Finland. Dr Luukkanen felt the idea of the seminar corresponded exactly to the need today, and gave valuable advice.

21. In September 2004 a Russian in Vyborg, who had read the Nicolay book, wrote to us about his project of helping homeless drug addicts, which he wanted to carry out in the spirit of Nicolay.

22. Jorma and Pertti contacted a Finnish cultural foundation which offered to support the planned seminar.

23. Paul and Eva met *Bishop Erik Vikström* in his home in Porvoo. He said that the PN development could be compared with reopening a clogged-up well, letting its water flow freely once more as a blessing to many.

24. An invitation to the seminar was sent to people in various countries. We quote from it: "Paul Nicolay was convinced that the future of society depended on people finding an adequate purpose in life, sustained by faith and manifested through their care for others.... During the days at Monrepos we want to explore both the historic personality of Paul Nicolay and the timeless elements of his message and way of operating."

25. The Monrepos seminar finally took place as planned, on June 17th – 20th 2005. More than half of the close to sixty participants from eight countries and eight universities were Russian. People in Vyborg had warned us that it would be impossible to arrange anything that big at Monrepos at the time, that it was premature, etc. An international hotel outside the city was suggested instead, but there Russians could only come by special permission. Some of us insisted that Monrepos had to be the place for a Monrepos seminar, and this finally became possible after all. The main Manor building, dilapidated as it was, had a very special, warm atmosphere. A good catering firm took care of the meals, and all was well. The



Eva and Paul Gundersen

preparation of the seminar, testing our faith to the limit, had involved three visits to Russia, visits to Sweden and Estonia, 2,500 e-mail letters, 500 international telephone calls, etc.

26. At the seminar Sergei Podbolotov said: “Paul Nicolay was never interested in proselytizing but rather in building new foundations in society through students and others who found a new vision and fundament for their own lives and the life of the nation. Herein lies Nicolay’s significance for today.”

27. Speaking at the seminar *Father Georgii*, doctor of theology at the St Petersburg Spiritual Academy and member of the Canonization Committee of the Holy Synod, said that Paul Nicolay had embodied the best of Russian life of the imperial period, through his origin, education, faith and activities.



Father Georgii

28. Countess Tatyana de Montesquiou from Paris, coming to Monrepos from her Estonian home, gave a vivid picture of how the Nicolay family had spread in the world: to France, England, Russia, Estonia, Italy, Finland, Germany, Spain, Australia, USA. The family members were Catholic, Lutheran and Orthodox. “Paul Nicolay has certainly been greatly influenced by the very international and ecumenical character of his family,” Mme de Montesquiou said, adding that in the Nicolay family and others like it there had been a great sense of responsibility towards people. “The more you receive in life, the more you must give. You must help people whenever necessary and whenever possible.”

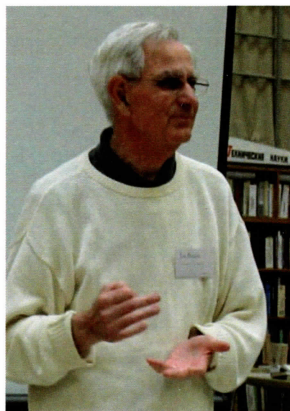
29. *Dr Philip Boobbyer* from Kent University in Britain played an important part at the seminar with his fluent Russian and knowledge of the spiritual context of Nicolay’s work. It was Boobbyer who first introduced Sergei Podbolotov to friends in Finland, having met him during a visit to St. Petersburg State University towards the end of

the Soviet time. Later on Podbolotov brought friends of leadership quality to a *Foundation for Freedom* seminar in Finland. Since the late 1990's they have been central in this cross border teamwork.

30. *Dr Ian Parsons* from Melbourne with his Swedish wife *Karin* also took part. He had held responsible positions in the Presbyterian Church and worked for many years as a chaplain in a Melbourne university. First outlining the basis of PN's thinking in relation to the needs of today, he gave a perspective of his work in Russia in a predominantly Orthodox setting. Parsons said that young people today were often reluctant to link themselves to "organized religion" but responded to an "experimental" approach, such as the one demonstrated by PN. This often led young people to ultimately becoming responsible church members.



Philip Boobbyer



Ian Parsons

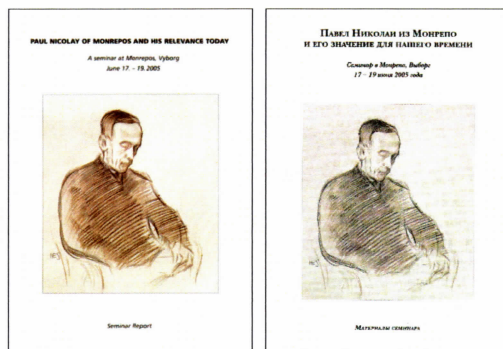
31. *Mrs Sirkka Havu*, Curator at the Helsinki University Library (now the Finnish National Library) described how PN in 1915 had donated to Helsinki University the large Monrepos library, about 9000 volumes, in order to save it from the dangers of WWI. It had been collected by PN's ancestors in the 18th and beginning of the 19th century. Today this library as an important whole belongs to the treasures of Finland's National Library, representing European intellectual history till then.

32. The Monrepos historian *Angelina Prokopenko* arranged a historical exhibition at the seminar, throwing light on life in Monrepos during the Nicolay period. The head of reasearch *Olga Glazkova* expressed her hope that, as Monrepos had been a spiritual centre, this element would have a natural part at Monrepos also in the future.

33. At the request of many, work was started on a report on the seminar, and it was finally launched in 2006. It evoked wide interest and was sent to various universities and colleges, e.g. the Hartford Theological Seminary in USA. A Finnish printing firm gave their services free.

The illustrated 118 page document contained contributions from fourteen Russian scholars and personalities, including an evaluation by a representative of the Vyborg Orthodox Bishop. He had said at the opening that Paul Nicolay ought to become the symbol of Vyborg rather than a tank from the war, which was now the case.

A second edition of the report was launched some months later and distributed to many universities in Britain.



*Seminar 2005 reports in English and Russian.
Available at Näkymä Publications: nakyma@netti.fi*

34. After the seminar at Monrepos half of the participants spent a post seminar day at *Olkkala Manor* in Finland, Paul Gundersen's mother's home, often visited by friends of Nicolay a hundred years ago.

35. One year later another gathering around Nicolay's legacy took place at Olkkala. *Dr Gunnar af Hällström*, professor of theology at Joensuu University and a specialist on Orthodox-Lutheran relations, spoke on common aims for Orthodox and Lutherans, as relevant a question today as during Nicolay's time. The meeting was attended by sons of the late Archbishop Aleksii Lehtonen, who in early 1900 was Paul Nicolay's regular host in Finland. Countess de Montesquiou and her husband came from Paris, others from Russia, Estonia, Sweden and Australia.

36. We were contacted by *Mr Richard Grout*, leader of The Vyborg Christian Center, which was doing social work on a non-denominational basis amongst Vyborg youth. He then invited to the center forty Vyborg citizens of different denominations to hear about Paul Nicolay, Frank Buchman and the application of absolute moral standards in modern society, especially in business. The panel of speakers illustrated the theme with personal experiences. A Vyborg journalist wrote to us later that the evening had been the cultural event of the year in Vyborg.

37. In July 2006 the Pro-Rector of the *North West Russian Academy of Civil Servants* in Vyborg requested a lecture that coming autumn for the whole student body on: *The Meaning of Life – Paul Nicolay and his relevance today*. The event was to take place on the 6th of December. *Hannu Laaksonen*, Paul and Pertti travelled there. Students filled the hall, and in the middle of the 1½ hour presentation one of them rose and shouted: "Today is Finland's Day of Independence – we want to congratulate!" An ovation of applause followed. The Rector and Vice Rector invited the three guests to dinner together with the staff and the former mayor of Vyborg. They hoped for continued cooperation.

38. A Russian version of the 2005 report was now being prepared, to be published by St Andrews Press in Moscow.

39. In April 2007 the leaders of the Vyborg Academy of Civil Servants invited us to attend and give contributions at the annual Scientific Students Conference. They also asked for twenty copies of

the English Nicolay seminar report to be used in their English language educational program.

40. Dr Danila Raskov from the St Petersburg State University, co-responsible for the original Monrepos seminar, showed the Russian report to a number of colleagues at the University and linked it to the basic ideas of the forthcoming Caux conference 2007, titled “Servant Community – Responsibility, Values and Leadership”. As a result nine young professors, some with their wives, decided to attend the Caux conference. Dr Raskov, who had just heard of a large donation to the university for the purpose of enabling Russian scholars to form links with Western Europe, managed to secure money from this donation for the Russian delegation’s travel and stay at Caux.



Dr Danila Raskov

41. Paul and Eva Gundersen received a phone call from *Ambassador Archie Mackenzie* in Scotland, who had heard about the St Petersburg delegation and urged the Gundersens to go and be with the Russians during their stay in Caux. And so they did, having changed their summer plans. Sergei Podbolotov also came there with his young wife, saying that this would be “the most significant part of our honeymoon, a foundation for our marriage”.

42. After his last meal in Caux the Dean of the Faculty of Philosophy at the St Petersburg State University, *Prof Vadim Perov*, who led the Russian delegation, asked Paul Gundersen if he would come to St Petersburg and address the students at his faculty. “We know all about the theory of ethics but absolutely nothing about the practice of it,” he said. As Paul wanted company for this challenging task, it was agreed that Heikki Lampela, Pertti Kajanne and Paul Gundersen would carry a two-hour session at the State University.

43. In the autumn we received a letter from Prof. Perov asking us to extend the program to four two-hour sessions, ending with a round table forum. With our wives we were all invited to stay at the University guest house. He also suggested a cultural program including the Musorgsky Theatre.

44. In February 2008 the six of us travelled to St Petersburg. The about two hundred seminar participants included six professors and students from the faculties of philosophy, political science and economics, as well as some from other St Petersburg universities. Prof. Perov opened by referring to our experience from international business, and he stressed the need today of understanding the meaning of ethics as essentially the very art of living. Amongst a dozen subjects were “*Winning a battle – losing the war*”, “*Ethics and our Purpose in Life*”, “*Rules or A Way of Life*”. At the end there was a vigorous “round table session” with so many questions and comments that at one point eight people were talking at the same time. A woman lecturer who had been in Caux, got up and said: “You have not yet grasped that true ethics is not a question of technique but of motivation.”



In front of the St. Petersburg State University.

*From left:
Our interpreter Dimitriy Gusev, Professor Vadim Perov, Tellervo Kajanne, Paul and Eva Gundersen, Lea Lampela.*

A senior student, who had translated for us all, e-mailed us after we had left: “I want you to know that these meetings were of great importance not only for your audience but for me personally. We exchanged some basic ideas which could be really helpful on my way to inner independence. I wish you could visit more people and

more countries just to share not only your ideas but your heart.” He asked if he could come to Finland and hear more about it all. Six months later this student spent a weekend with us in Helsinki.

45. An American scholar *David Bundy*, lecturer at the Fuller Theological Institute of Los Angeles who was writing a thesis on church awakenings, had gotten hold of the Nicolay biography. Visiting Sweden he met and worked with Prof. Ruth Franzén, who rather to his surprise said that a meeting with the author could be arranged. They both paid us a visit in Helsinki. He later wrote us that he had thoroughly studied the seminar report and that some new initiatives had started as a result.

46. Visiting Monrepos 2009 with Sergei Podbolotov we suddenly realized that next year would be Paul Nicolay’s 150th anniversary and a unique chance to remember his significance and life work. With the Monrepos leaders and others concerned, we settled for a symposium celebration and a date, and we soon received positive response not least from Russia.

47. This Nicolay symposium took place June 5th, 2010 in Vyborg, with the theme *Paul Nicolay of Monrepos and his legacy – 150th anniversary*. The invitation, written by four university professors from St Petersburg and three men of business background from Finland, said: “The recent global crises have forced people to think of the root causes. Nicolay realized that nothing less than a true change in the thinking, living and motivation in the individual can bring cure to the problems of nations. One secret of his effectiveness was the attention he gave to the needs of individual people. During our time in Vyborg we hope to study the significance of Nicolay’s thinking for our societies today.”

More than fifty wanted to attend, mainly from business and the academic world in Russia and Finland, but also members of the Nicolay family, from Estonia, France and St Petersburg. The symposium took place in the famous Alvar Aalto Library of Vyborg, whose director *Elena Rogazina* together with Director Jevgeni Trufanov of the Monrepos Historical and Architectural Museum bid the participants welcome.



The symposium took place in Alvar Aalto Library. Director Elena Rogazina together with Director Jevgeni Trufanov (left) bid the participants welcome. Sergei Podbolotov interpreting

On two occasions Vyborg Television interviewed Russians at the symposium. After the sessions at the Alvar Aalto Library the participants visited Paul Nicolay's grave in the Monrepos park.

Dr Nikita Lomagin, Professor of History at the St Petersburg State University, spoke at the symposium about the current financial crisis: "Nobody has concentrated on the moral aspect. I would label this as a weak moral academic orientation in a setting where consumerism and financial gain are the main motors. I have witnessed in academic discourse today a lack of attention to this particular element.... Paul Nicolay's life (shows) that people can have other reasons for living, more important things in life, which will be remembered nearly a hundred years after their death."

Dr Anastasia Lomagin, Nikita's wife, who also lectured at the St Petersburg State University, referred to her many touches with young people: "Many of them claim that they can change nothing in the situation of their city or their country that nothing depends on them. This is perhaps due to the legacy of the Soviet time and



Anastasia and Nikita Lomagin

especially to the misunderstood democratic values and the misused hope for real change, which was then lost in the turmoil of the 1990's in Russia." She went on: "Then at some point personal responsibility and involvement can rise. If the young people begin to ask themselves, 'what can I do?' 'does something still depend on me?', then inevitably they will gradually be able to find a path to God, even in our secular and rather profane time."

Dr Erik Terk, director of the Estonian Institute of Future Studies in Tallinn, told us about a meeting in England with experts from Central- and East European countries, "the crème de la crème" of sociologists of that region: "After extensive discussions they concluded that the number one problem for research was the question of the moral and ethical foundation of their societies... Myself, I am an economist by background, and I hope that they will be successful in catching up also in economic terms. The real question is which type of societies there will be, and it is certainly a matter of moral foundations".



Erik Terk

Professor Ruth Franzén, who was prevented from coming, sent a message: "Nicolay was a historical personality of unrivalled influence in his own country, whose imprints can still be felt also internationally. This is the man, Paul Nicolay, a man of depth, outreach and commitment, to whom we pay homage because of his inner qualities, qualities still very much needed".

"If Paul Nicolay attended our seminar today, he would pose the question 'What are we living for?'" said *Dr Markus Österlund* from Helsinki, a specialist in international relations and a political advisor. He talked about how easy it was for followers of Christ today to fall into the trap of becoming observers, only criticizing things that happen around us but engaging neither in prayer nor in action. "Paul Nicolay hated this name-and-blame-attitude and he challenged people to stand up and take responsibility", Österlund concluded.

After the symposium participants visited Ludwigstein Island in Monrepos Park where the Nicolay family graves are located.



Symposium participants crossing to Ludwigstein Island.

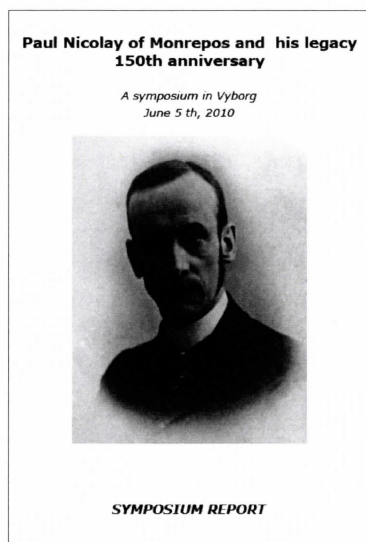


Participants at Paul Nicolay's grave. Monrepos Museum director Evgeni Trufanov being interviewed by Vyborg media.

48. In April 2011 a comprehensive report in English from the 2010 Vyborg Symposium was presented to the directors of Alvar Aalto Library and the Monrepos Park Museum. Numerous friends in Vyborg, St Petersburg and Finland received the report, as well as all the symposium participants.

Symposium report in English is available at Näkymä Publications: nakyma@netti.fi

49. In the late summer of 2011 the Russian language report of the 2005 Nicolay Seminar in Vyborg came from the printers in Moscow, after various delays. It has been well used in St Petersburg and Vyborg.



50. At an invitation from the North West Presidential Academy for Civil Servants in Vyborg November 2011, Pertti Kajanne, Jorma Ko-

ponen and Heikki Lampela gave talks there on business ethics, to students aged 17–24. The Academy trained civil servants for municipal, state- and taxation administration, and for the customs. The three spoke from the viewpoint of an entrepreneur, a teacher with experience with problem teenagers, and a man with 30 years' service in industry. The students listened intently, asking a lot of questions. Academy personnel invited us to come back for a big conference the following year, which would include older participants from a wider area in North West Russia and from Finland. They asked for articles on business ethics and on Paul Nicolay's work.

51. In May 2012 the North West Academy did arrange a two day event titled *The 200th Year Commemoration of the Great Napoleonic War*, for students, educationalists and administrators from the Leningrad oblast (region). The first session started with Heikki Lampela interviewing Paul Gundersen about "Paul Nicolay of Monrepos, his Life and Legacy". A line of rather stodgy men with motionless faces in the front row listened with singular wonderment.

52. On 24th January 2012 the "Friends of Paul Nicolay Society" was founded in Helsinki, with the purpose of informing about Paul Nicolay's life and thinking, and its significance for societies today. (www.pnfriends.org)

53. Kyllikki Tiensuu, lecturer of Church History at Helsinki University and later professor, had attended the Nicolay seminars of both 2005 and 2010 in Vyborg with her husband *Jari Lampinen*, Chief Financial Officer in the city of Nurmes in East Finland, not far from the Russian border. In the autumn of 2012 they decided to arrange a Nicolay seminar there, set for June 8th to 10th, at the Haikola Manor by a beautiful lakeside outside Nurmes. The seminar was titled *Faith and Ethics of Man*. A quote from the invitation: "We can learn from Nicolay's unique experience and leadership. He was guided by a vision of God's plan for each individual and for the world, as well as by a deep passion for every neighbour."

Kyllikki Tiensuu convened the seminar, which gathered 50 teachers, lawyers, Church ministers, a former bishop, and business men.



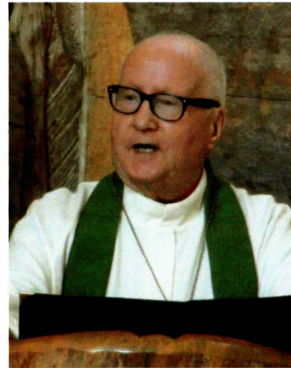
Jari Lampinen and Kyllikki Tiensuu

Being unable to attend, Dr Risto Lehtonen sent a message about his father Aleksi Lehtonen's indebtedness to Paul Nicolay.

We heard presentations on new business models and leadership ethics and on "Nicolay's significance for Russia today" by a journalist and consultant from Vyborg. Professor Ruth Franzén spoke extensively on Nicolay's cosmopolitan work as Vice President of the World Christian Student Federation. On Sunday we made a bus trip to the sculptor Eva Ryyänen's atelier in nearby Lieksa. In the well known Paateri church which she had inspired, we heard Bishop Kalevi Toiviainen preach on "An Invitation to God's Kingdom", followed by Holy Communion.



Ruth Franzén



Kalevi Toiviainen

54. A fifty-page report on the Nurmes seminar was published in Finnish and made available for a large number of people by Kyllikki Tiensuu and other participants. Available at Näkymä Publications: nakyma@netti.fi.

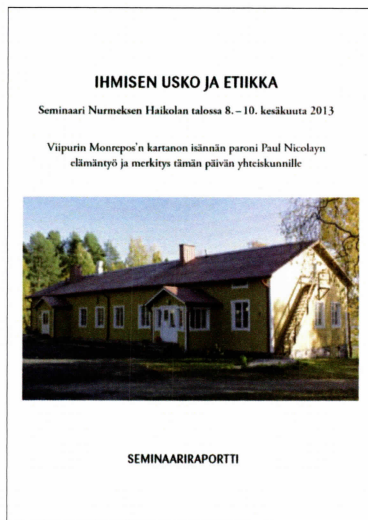
55. A program entitled “Russian Search of God” was initiated at the St Petersburg Christian University. Those heading the program wrote that within its framework excursions had been made to Monrepos in Vyborg, where the participants had heard

about Paul Nicolay and his work for prisoners during the last years of Czar rule, later initiating the Russian Christian Student Movement as deputy director of the World Christian Student Federation. *Michail Efimov*, deputy director of the Monrepos Museum, had told them about the 2010 symposium and other events, giving them the address of Paul Gundersen, author of the book on Nicolay.

The “Russian Search of God” program included the filming of a documentary on Paul Nicolay. A film group of five led by *Tatiana*



Film Group visiting Olkkala Manor



IHMISEN USKO JA ETIIKKA

Seminaari Nurmeksen Haikolan talossa 8. – 10. kesäkuuta 2013

Viiipurin Monrepos'n kartanon isännän paroni Paul Nicolayn elämäntyö ja merkitys tämän päivän yhteiskunnalle



SEMINAARIRAPORTTI

Snisarenko arrived in Helsinki on March 31st 2014. During three days they interviewed Paul Gundersen. Besides their interest in Nicolay they were eager to know about Paul’s experience from the Finnish–Russian wars 1939–44. They also visited Olkkala Manor, where they inter-

viewed Eva Gundersen, who had written a book on Paul's mother and Olkkala, *Elna af Hällström and 1918*. Upon leaving from Helsinki the five invited some of us to a Christian Youth forum they were planning at Monrepos in the summer of 2015. Back in St Petersburg they translated into Russian Nicolay's diary of 1918. The documentary is expected to be finished in spring 2015.

56. Paul Gundersen's book on Paul Nicolay, translated into Russian and printed at St. Andrew's Biblical and Theological Institute in Moscow 2004 with a reprint 2005, had been sold out for some years. In anticipation of future need for the book it was republished in 2014.

Available at Näkymä Publications: nakyma@netti.fi.

