

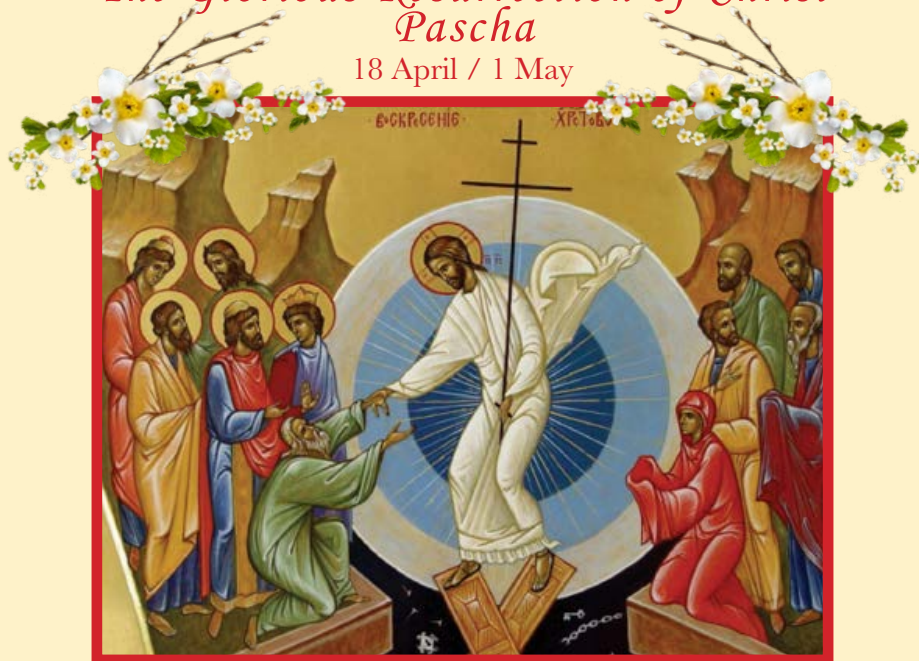


Cathedral Newsletter

May 2016

The Glorious Resurrection of Christ Pascha

18 April / 1 May



Paschal Troparion

Christ is risen from the dead, trampling down death by death, and to those in the tomb He has given life.

Paschal Kontakion

Though Thou didst descend into the tomb, O Thou Who art immortal, yet didst Thou destroy the power of hell, and Thou hast risen as victor, O Christ our God, and didst greet the myrrh-bearing women, saying: "Rejoice!". Thou didst give peace to Thine apostles, O Thou Who grantest to the fallen resurrection.



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Dear Readers,
We are happy to inform you that the Media and Publishing Department of the Diocese of Sourozh now has an online store, Sourozh Publications, where you can obtain the publications of the diocese. You can subscribe to the English or Russian editions of Cathedral Newsletter, and purchase the diocesan journal ‘Sourozh’ and the Diocesan Calendar and Lectionary. For prices and full information please visit the store at
<https://sourozh.myshopify.com>



Cathedral Newsletter was prepared by:
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*The Catechetical Sermon of St. John Chrysostom
which is read during Matins of Pascha.*

“If any man be devout and love God, let him enjoy this fair and radiant triumphal feast. If any man be a wise servant, let him rejoicing enter into the joy of his Lord. If any have laboured long in fasting, let him now receive his recompense. If any have wrought from the first hour, let him today receive his just reward. If any have come at the third hour, let him with thankfulness keep the feast. If any have arrived at the sixth hour, let him have no misgivings; because he shall in nowise be deprived therefore. If any have delayed until the ninth hour, let him draw near, fearing nothing. If any have tarried even until the eleventh hour, let him, also, be not alarmed at his tardiness; for the Lord, who is jealous of his honour, will accept the last even as the first; he gives rest unto him who comes at the eleventh hour, even as unto him who has wrought from the first hour.

And he shows mercy upon the last, and cares for the first; and to the one he gives, and upon the other he bestows gifts. And he both accepts the deeds, and welcomes the intention, and honours the acts and praises the offering. Wherefore, enter ye all into the joy of your Lord; and receive your reward, both the first, and likewise the second. Ye rich and poor together, hold high festival. Ye sober and you heedless, honour the day. Rejoice today, both ye who have fasted and ye who have disregarded the fast. The table is full-laden; feast ye all sumptuously. The calf is fatted; let no one go hungry away.

Enjoy ye all the feast of faith: Receive ye all the riches of loving-kindness. Let no-one bewail his poverty, for the universal kingdom has been revealed. Let no-one weep for his iniquities, for pardon has shone forth from the grave. Let no-one fear death, for the Saviour's death has set us free. He that was held prisoner of it has annihilated it. By descending into Hell, He made Hell captive. He embittered it when it tasted of His flesh. And Isaiah, foretelling this, did cry: Hell, said he, was embittered, when it encountered Thee in the lower regions. It was embittered, for it was abolished. It was embittered, for it was mocked. It was embittered, for it was slain. It was embittered, for it was overthrown. It was embittered, for it was fettered in chains. It took a body, and met God face to face. It took earth, and encountered Heaven. It took that which was seen, and fell upon the unseen.

O Death, where is thy sting? O Hell, where is thy victory? Christ is risen, and thou art overthrown. Christ is risen, and the demons are fallen. Christ is risen, and the angels rejoice. Christ is risen, and life reigns. Christ is risen, and not one dead remains in the grave. For Christ, being risen from the dead, is become the first fruits of those who have fallen asleep. To Him be glory and dominion unto ages of ages. Amen.”



Legacy of Metropolitan Anthony of Sourozh

For many years the Easter Midnight Service of our Cathedral was broadcast to the Soviet Union by the BBC. Metropolitan Anthony's sermon at this service in 1985, stressing the material reality of the Resurrection of Christ which some are prepared to question, was published in English in the Cathedral Newsletter, number 176 (June 1985).



*Metropolitan Anthony
of Sourozh*

Saint Paul in one of his Epistles says that if Christ is not risen we are the most miserable of all men... And, indeed, if He was not risen we would be, because then all our faith, all that we call our spiritual experience, all the life we build on it would have been nothing but a delusion or a lie, a hallucination. But we are the most happy of all men because Christ is risen. This not only hundreds and thousands, but millions know from a direct, personal ex-

perience. Many could say: God exists because I have met Him, Christ is risen because I have met the risen Christ.

It is not only in spirit but also in the flesh that people have met Christ, risen from the dead. We have the witness of the Apostles, simple men who had run away from Calvary, knowing - as they thought - that Christ was defeated when He was taken down from the Cross and buried, knowing that everything they hoped for had come to an end. And yet, they are the witnesses of the Resurrection, unprepared, hesitant, and then exulting in the joy of the truth which was revealed to them; exulting because the women came in the morning to anoint Christ, and they saw that His body was no longer there. John and Peter came after them, and the tomb was empty. And when they came to the other disciples, asking themselves questions, doubting, hesitating - Christ came to them, and He Himself said to them: Fear not! I am not a ghost, I am not a disincarnate vision; a ghost has no flesh and no bones as you can see that I have! And He ate with them, He spoke to them, they touched Him! And indeed, St John says in his Epistle that what the Apostles proclaim is what their eyes have seen, their ears heard, their hands touched, and that they are speaking the truth. Yes, Christ is risen, risen not as a ghost, not as a spiritual presence but as a living God with His body, the body of the Incarnation.

If we truly believe that the Lord Jesus Christ was God Himself become man for the salvation of the world, then, what is beyond our imagination is that He, Who is Life itself, could die; and the thing which is obvious and simple is that Life Eternal should break the fetters of death, conquer death, and that He should rise, in the body, in the flesh, as a promise to us; because, uniting

Himself to human flesh, He has shown us that man is so vast and so deep that he can be at one with God, united with God; that, indeed, a human being is complete only if he is in oneness with God, when he is a partaker of the divine nature, to use the words of St Peter's Epistle.

The Resurrection is a revelation of the mercy of God, of the power of God, of the love of God... but also of the greatness of man. Death has no fear for us; it has become a gate into eternity, and we know that the day will come when the voice of Him who has brought into being all things, the voice of Him Who is our Saviour will resound, and we will all stand before God, clothed with eternity, but in a flesh that has become part of this eternity.

Let us believe the word of God, let us conquer our doubts and hesitations by listening to God Himself speaking to us, and let us respond to the word of God and to the event of the Resurrection with faith and gratitude! Christ is Risen! He is Risen Indeed!

Diocesan News

THE HOLY SYNOD BLESSED THE ADOPTION OF A NEW PARISH OF THE DIOCESE OF SOUROZH

On April 16, 2016, the Holy Synod of the Russian Orthodox Church met for a regular session. The session was chaired by His Holiness Patriarch Kirill of Moscow and All Russia.

Journal No. 32.

Listened to: The message of His Holiness Kirill, Patriarch of Moscow and all Russia, on dioceses and parishes abroad.

Resolved: Diocese of Sourozh. That the newly established parish of the Holy Grand Duchess Olga, Equal-to-the-Apostles, in Peterborough, UK, be part of the Diocese of Sourozh.

METROPOLITAN KALLISTOS OF DIOKLEIA VISITED ST NICHOLAS CHURCH IN OXFORD



On April, 17th His Eminence Metropolitan Kallistos of Diokleia visited St Nicholas church in Oxford, with the blessing of HE Archbishop Elisey. After praying in the altar and communing of the Holy Mysteries during the Divine Liturgy, Vladyka gave a talk on the practice of the Jesus Prayer, which was attended by many parishioners.

CLERGY PILGRIMAGE TO THE HOLY MOUNTAIN OF ATHOS

In the sixth week of Great Lent, April 18-22, Archbishop Elisey of Sourozh together with several priests of the diocese made a short pilgrimage to the Holy Mountain of Athos. The pilgrims stayed at the Monastery of St. Panteleimon, now splendidly restored after years of decline, and prayed at the services with the brethren of the monastery.



On Wednesday Vladyka and the accompanying clergy concelebrated the Divine Liturgy of the Presanctified Gifts, which was headed by Archbishop Theophylact of Piattigorsk and Cherkessk. Afterwards they visited the mill where St Silouan the Athonite performed his obedience for many years.

The next day was devoted to visiting some of the other monasteries and sketes. As this year is the thousandth anniversary of the presence of Russian monks on the Holy Mountain it was appropriate to pray at the two other former great centres of Russian monasticism, the skete of St Andrew and the skete of the Prophet Elijah. The pilgrims also venerated some of the most famous wonderworking icons of the Mother of God: Portaitissa (the Gatekeeper) at Iviron; Pantanassa (Ruler of All) at Vatopedi, where they also venerated the Girdle of the Mother of God; and Skoroposlushnitsa (She who is quick to hear) at Docheiariou.

Reflecting on the short but intense pilgrimage, Vladyka underlined the need for priests to have some time together away from the demanding routine of services and pastoral work in order to pray quietly and also to get to know one another better.

Cathedral News

TRIP TO WINDSOR: SEEKING ANSWERS ON HOW TO RAISE CHILDREN IN ORTHODOXY TODAY

In the academic year 2014-2015 the pupils of children's Parish School worked on the project 'The Days of Holy Martyr Grand Duchess Elis-

abeth Fyodorovna's Childhood', to celebrate the 150th anniversary of her birth. For the first time ever we made a short film about St Elisabeth's childhood and her family. According to the script, some of the scenes were supposed to be filmed in St George's Chapel in Windsor Castle, where

Grand Duchess Ella (Elisabeth) spent most of her childhood together with her grandmother, Queen Victoria. Unfortunately, for various reasons, it was not possible to carry out the filming in the chapel.

This academic year, with the blessing of Archbishop Elisey of Sourozh, a trip to Windsor Castle took place on March 28. Despite the bad weather conditions in the morning, there were thirty-two of us, including both adults and children. While preparing for the trip, we were asking ourselves the question to which we hoped to find the answer: how can we raise children in Orthodoxy today?

While exploring Windsor Castle and walking around the magnificent chambers, we reflected upon the fact that, despite the luxury and royal privileges available to the ruling dynasty, the royal children were taught Christian values such as being responsible for the nation entrusted to them by God, and humbleness of life.

The extract from the book about Holy Grand Duchess Elisabeth Fyodorovna can serve as evidence of this: 'The children were brought up in the spirit of Old England - their life was scheduled strictly according to their mother's timetable. Their food and clothes were very simple. The elder daughters performed household chores: tidying up rooms and beds, and making fires in the fireplace. Elizaveta Fyodorovna's parents spent a major part of their wealth on charity. The children often visited hospitals,

orphanages and homes for the disabled. They would bring big bouquets of flowers and put them into vases in the wards.'



We also visited Saint George's Chapel, where the Royal Family has prayed for centuries. This chapel still preserves the place where the Cross with the particle of the Life-giving Cross of the Lord, brought by King Edward IV from Wales, used to be kept. Pilgrims from England and foreign countries used to visit this place. Unfortunately, the Cross suffered from the fire, but people still venerate the place in the chapel where it was kept.

Moreover, in one of the church's chapels we saw an Orthodox Icon of the Annunciation. It turned out that the icon was drawn by the Reverend Brian Bessant, Vicar of Llanwrtyd Wells, Powys, Wales. He is a trained artist and had felt for some time that he wished to use his gifts for the Church. He chose to explore icons because he had been interested in the ancient tradition of Christian spiritual painting since spending time in Cyprus and visiting Greek Orthodox churches, where devotional icons are as much part of people's worship as the hymn book is

part of the Church of England. He is now a respected icon painter, and spends the early hours of every day in this spiritual pursuit before the duties of the parish take up his time.

Discussing the trip with the parents and the children, we managed to find the answer we were looking for: the

only way to raise children in the Orthodox way is to let them be led by the living examples of their parents' Christian deeds.

By Elena Poplavskaya, the head teacher of the Parish School

Notes on the Church calendar for May

BRIGHT WEEK (2 - 8 May 2016)

Bright Week, otherwise known as **Renewal Week**, **begins on the Sunday of Pascha and ends on the following Sunday of Thomas**. The name probably originates from the fact that the newly-baptized are newly-illuminated and bright. For them it is a time of regeneration and renewal. Those newly-baptized in ancient times wore all white for a week, hence the week sometimes being called White Week.



The seven days of Bright Week are seen as one continuous day:

“From the holy day of the Resurrection of Christ our God until New Sunday (i.e. Thomas Sunday) for a whole week the faithful in the holy churches should continually be repeating psalms, hymns and spiritual songs, rejoicing and celebrating Christ, and attending to the reading of the Divine Scriptures and delighting in the Holy Mysteries. For

in this way shall we be exalted with Christ; raised up together with Him. For this reason on the aforesaid days there should by no means be any horse races or any other public spectacle” (Canon 66 of Council in Trullo).

In Imperial Russia, the taverns used to be closed during Bright Week, and no alcoholic beverages were sold.

Furthermore, because of the continuous Paschal celebration, there should be no fasting this week. And as the above canon states, this is a time of renewal for all Orthodox Christians, and not just the newly baptized. It is a time for the faithful to bear spiritual fruit and generate new virtues for our own illumination as well.

In the Roman Empire, especially in Constantinople, this week had special joy and was celebrated with great pomp and splendour. The Emperor would invite



the newly-baptized and the poor to a rich meal, while on Bright Thursday the Patriarch would hold a dinner in honour of the clergy. Rich gifts were distributed by the Emperor, and official visitations were made. Also, prisoners with light offences were released. These traditions are still carried out in a modified form today

in Greece, where state officials visit hospitals and military camps, and military sanctions are lifted.

The services of Bright Week are done joyfully and with the Royal Doors fully open. This unblocked view of the altar symbolizes the open door of Christ's empty tomb, as well as the rent veil of the Jewish Temple, which was torn apart at the moment Christ died. Also, the Gospel of St John and the Acts of the Apostles are read, which are the two New Testament books of renewal and beginning.

Read more: http://en.wikipedia.org/wiki/Bright_Week

<http://www.johnsanidopoulos.com/2010/04/what-is-bright-week.html>

RADONITSA, OR DAY OF REJOICING. COMMEMORATION OF THE DEAD (10 May 2016)

On this day, the Tuesday of St Thomas Week, according to the order instituted by our Holy Fathers, we call to remembrance, in Paschal joy, all those who have died from the beginning of the ages in faith and in the hope of resurrection and life eternal.

Having previously celebrated the radiant feast of Christ's glorious Resurrection, the faithful commemorate the dead today with the pious intent to share the great joy of the Paschal feast with those who have departed this life in the hope of their own resurrection. This is the same blessed joy with which the dead heard our Lord announce His victory over death when He descended into Hades, thus leading forth by the hand the righteous souls of the Old Covenant into Paradise. This is the same un hoped-for joy which the Holy Myrrh-bearing Women experienced when discovering the empty tomb and the undisturbed grave clothes. In addition, this is the same bright joy which the Holy Apostles encountered in the Upper Room where Christ appeared although the doors were closed. In short, this feast is a kindred joy, to celebrate the luminous Resurrection with our Orthodox forefathers who have fallen asleep.

There is evidence of the commemoration of the dead on this day in the writings of the Church Fathers. St John Chrysostom mentions the commemoration of the dead performed on Tuesday of St Thomas week in his "Homily on the Cemetery

and the Cross”.

Today, the faithful departed are remembered in Divine Liturgies, ‘koliva’ is prepared and blessed in the churches in memory of those who have fallen asleep, and the Orthodox graves in cemeteries are blessed by the priests and visited by the faithful. On this day alms are given to the poor. Furthermore, it should be noted that due to the great spiritual joy this jubilant commemoration bears, it is called in the Slavonic tongue, ‘Radonitsa,’ or Day of Rejoicing.

<http://www.pravmir.com/radonitsa-or-day-of-rejoicing-commemoration-of-the-dead/>

SAINTS CYRIL AND METHIDIUS: APOSTLES TO THE SLAVS

Commemorated on May 11/24



*Saints Cyril and Methodius,
Apostles to the Slavs*

Saints Cyril and Methodius, Apostles to the Slavs, came from a prominent and pious family in Thessalonica. St Methodius was the eldest of seven brothers; St Constantine the youngest [Cyril was Constantine’s monastic name]. St Methodius was a man of action, spending his early years in the military and later serving as Governor of one of the Slavic principalities dependent on the Byzantine Empire, most likely Bulgaria. It was here that he learned Slavonic. After ten years in Bulgaria, St Methodius received monastic tonsure and retired to a monastery on Mount Olympus in Asia Minor.

Meanwhile, St Constantine was distinguishing himself through his great intellect: he studied with the Emperor Michael under the finest teachers in Constantinople, including St Photius, the future Patriarch of Constantinople (February 6). St Constantine learnt all of the sciences of his day and acquired several languages. He developed a particular interest in the works of St Gregory the Theologian. Because of his keen mind St Constantine became known as “The Philosopher”, and when he completed his studies, he was ordained and appointed curator of the Patriarchal Library at the Church of Haghia Sophia. However, St Constantine soon left the city and went secretly to a monastery.

Having been discovered, he returned to Constantinople and was appointed an instructor in philosophy. His wisdom and faith was so great that he could prevail in a significant debate with Ananias, the leader of the heretical iconoclasts. After this performance, the Emperor sent Constantine to discuss the Holy Trinity with the Saracens and he again emerged victorious. St Constantine subsequently vis-



ited his brother St Methodius at Olympus, spending his time in unceasing prayer and reading the works of the holy Fathers.

The Emperor soon summoned both brothers and sent them to preach the Gospel to the Khazars. Along the way, they stayed in Korsun and prepared for their missionary activity. They discovered the relics of the hieromartyr Clement, Pope of Rome (November 25). St Constantine also found a Gospel and Psalter written in Slavonic, and a man speaking Slavonic, and he learned from him how to read and speak this language. The brothers proceeded to the Khazars and won a debate with Jews and Moslems by preaching the Gospel; on the way home, the brothers again visited Korsun and, taking the relics of St Clement, returned to Constantinople. St Constantine remained in the capital, but St Methodius was made igumen of the small Polychronion monastery near Mount Olympus, and lived a life of asceticism as before.

In 863, messengers came to the Emperor from the Moravian prince, Rostislav, who was under pressure from German bishops, asking that the Emperor send teachers to Moravia who could preach in Slavonic. The Emperor summoned St Constantine, telling him: “You must go, but it would be better if no one knows about this.”

St Constantine prepared for his mission with fasting and prayer. With the help of his brother St Methodius and their disciples Gorazd, Clement, Sava, Naum and Angelyar, he devised a Slavonic alphabet and translated the books required for the celebration of the divine services: the Gospel, Epistles, Psalter, and collected services.

After completing the translation, the brothers went to Moravia and were received with great honour. They began to teach the faith in Slavonic. This led to tensions with the German bishops who celebrated divine services in Latin. They criticised the brothers, convinced that divine services must be spoken in one of three languages: Hebrew, Greek or Latin.

St Constantine responded: “You recognize only three languages in which God may be glorified. But David sang, ‘Praise the Lord, all nations, praise the Lord all peoples (Ps. 116/117:1).’ And the Gospel of St Matthew (28:18) says, ‘Go and teach all nations...’” St Constantine prevailed; however, the German bishops, undeterred, complained to Rome.

The holy brothers were summoned to Rome and travelled there with the relics of St Clement. Knowing they were bringing these relics, Pope Adrian met them along the way with his clergy. The brothers were greeted with honour and the

Pope gave permission to have divine services in Slavonic, ordering that the books translated by the brothers be placed in Latin churches and the Liturgy be served in Slavonic.

Whilst in Rome, St Constantine fell ill and the Lord revealed to him his impending death. He was tonsured into the monastic schema with the name of Cyril. On February 14, 869, fifty days after receiving the schema, St Cyril died at the age of forty-two.



St Cyril commanded his brother St Methodius to continue their mission of enlightening the Slavs with the true Faith. St Methodius entreated the Pope to send his brother's body for burial in their native land but the Pope instead ordered the relics of St Cyril to be placed in the church of

St Clement; shortly afterwards, miracles were observed there.

After the death of St Cyril, the Pope sent St Methodius to Pannonia, after consecrating him as Archbishop of Moravia and Pannonia on the ancient throne of St Andronicus (July 30). In Pannonia, St Methodius and his disciples continued to distribute Slavonic service books. This again angered the German bishops, who arrested and tried St Methodius and sent him in chains to Swabia where he endured much suffering for two and a half years.

Finally, he was set free at the order of Pope John VIII and restored to his archdiocese. St Methodius continued to preach the Gospel among the Slavs. He baptized the Czech prince Borivoi and his wife Ludmilla (September 16) and also one of the Polish princes. The German bishops began to persecute the saint for a third time because he did not accept the filioque clause. St Methodius was summoned to Rome but justified himself before the Pope and preserved Orthodox teaching in its purity.

St Methodius was again sent to Velehrad, the capital of Moravia, and here, assisted by two former pupils, he spent his last years translating the entire Old Testament as well as the Nomocanon (Rule of the Holy Fathers) and the Paterikon (Book of the Holy Fathers).

Sensing the nearness of death, St Methodius designated one of his students, Gorazd, as a worthy successor. The holy bishop predicted the day of his death, passing away on April 6, 885, aged sixty. He was buried in the cathedral church of Velehrad. As one who had fought so hard for the recognition of Slavonic, it was a final triumph that the saint's burial service was chanted in three languages: Greek, Latin, and Slavonic.

<http://oca.org/>

British and Irish Saints

VENERABLE COMGALL, ABBOT OF BANGOR IN IRELAND

Commemorated on May 10/23



Icon of Sts Comgall, Gallen and Columban

St Comgall, one of the most illustrious of the founders of monasteries in sixth century Ireland, was born in 516 in the province of Ulster in Antrim, (in present-day Northern Ireland). His father's name was Setna and his mother's, Briga.

In his youth the saint served as a soldier but then gave up military service. After studying under St Fintan of Clonenagh, where he was ordained priest, Comgall settled on an island in Lough Erne in Fermanagh as a hermit. There he lived in extremely austere conditions, devoting all his time to prayer. Several other ascetics joined Comgall, but they soon left him, as they could not live in such harsh conditions. Comgall also lived

in Clonard under St Finnian and in Clonmacnoise under St Ciaran.

This period of ascetic life prepared him to fulfil the main achievement of his life: the foundation in the year 558 (or 552) of the great monastery of Bangor ("Benchor"), to the east of Belfast. This famous monastery was located on the southern shore of Belfast Lough in County Down. Comgall introduced a very austere discipline into his monastery. Despite its austerity, 30,000 monks and disciples followed him in Bangor over the centuries.

The rule of Bangor was unchangeable: the community lived in the hope of salvation and perfect love. Comgall's rule paid particular attention to love for Christ and disdained material riches. Unceasing prayer and continuous fasting were practised. The brethren ate once a day, and the diet consisted of herbs, bread and water; milk was considered a luxury. They practised public confession in the presence of the community, and severe penances were common. Silence was encouraged by the rule, especially during meals, and all conversations were restricted. Brethren devoted themselves to manual labour.

Each day the community celebrated the Divine Liturgy, public prayer lasted for seven hours and they had two services in the day and three at night. Groups of monks, singing psalms in chorus, took turns several times a day, so that the singing did not stop in the monastery for a single minute. This practice existed at Bangor until its closure. Missionaries brought this practice to other European countries,



Bangor Abbey, North Down

and on the basis of these hymns and psalms “The Antiphony of Bangor” was compiled, a copy of which has survived to this day.

By the time of Comgall’s repose some 8,000 monks lived in Bangor, many of them coming from various countries. Bangor became the largest and one of the most influential Irish monastic establishments, and a centre for missionary work. Many contemporary saints like Columbanus considered Comgall to be their spiritual father. It was from this monastery

that Sts Columban and Gall set out on their most successful missionary journey to France, Switzerland and Central Europe; from here St Moluag (or Moluoc) left for Scotland to found his renowned monastery on Lismore.

Bangor was not the only monastery Comgall founded in Ireland, as there were others built by him; for example, Cell-Comgail.

Once Comgall visited Columba on Iona in Scotland, accompanying him on his journey to the Pictish king Brude and preaching the Gospel.

He was regarded as a wonderworker, healing people from blindness and other ailments. On one occasion, due to the saint’s intercession, thieves who had stolen vegetables from the monastery became blind, but as soon as they repented they were allowed into the community. Another story says that by Comgall’s prayers a greedy farmer, who had refused to sell part of his grain to the brethren, was punished by a plague of mice, which ate all of it. At another time the monks were short of fish before the arrival of guests, but the saint prayed and at once a whole school of fish swam up to the shore.

Comgall reposed after a long and acute sickness in 601, aged 85. Before his death he was given Communion by St Fiacre, who had been warned by an angel of the saint’s approaching death.

There is one excellent saying of Comgall on the occasion of repose of his spiritual father - his “soul friend”: *“Now I am headless, because one without a spiritual father is like a body without a head”*.

Comgall supposedly lived for some time in Wales, where he established a monastery, and in Cornwall and Scotland, working in holiness and training monks. He was venerated all over Ireland, and is still venerated as one of the greatest spiritual fathers and ascetics of his age.

On account of its monastery, Bangor was one of four Irish towns included on the “*Mappa Mundi*” (“*The map of the world*”), created in Hereford in c. 1300. This



Bangor Abbey wall - the only remaining evidence of the early Medieval monastery at Bangor

unique map, one of the earliest medieval maps of the world, is kept at Hereford Cathedral in England as a precious relic to this day.

Despite frequent Viking raids, the monastery continued to send out missionaries to Europe. Bangor was described as one of “*the lights of Celtic Christianity*”—“*a light to the world*”, on a level with Iona in Scotland and Mynyw in Wales. Owing to Bangor’s influence there was a saying in medieval

Europe that, “If someone knows Greek, then he or she is surely from Ireland”.

Today, Bangor is a pretty town in County Down. Very little remains of the ancient monastery of St Comgall. After being ravaged by the Vikings in the ninth century the monastery was re-established in the twelfth century by Catholics. It was dissolved in the early seventeenth century.

At the present time Bangor Abbey is used as a parish church. In the church a stained glass window depicting the Risen Christ with Sts Comgall, Columban and Gall can be seen. Very little survives of the former monastic buildings apart from a refectory wall. The names of some streets in the town contain the word “Abbot” and other Church-related words, reminding one of the Christian past of the great monastery.

By Dmitry Lapa

<http://www.pravoslavie.ru/english/70694.htm>

The Ten Commandments of God

THE SEVENTH COMMANDMENT

“Thou shalt not commit adultery” (Exodus 20:14)

With this commandment God enjoins husband and wife to preserve mutual fidelity, and the unmarried to be chaste in their deeds, words, thoughts and desires. In explaining this commandment, the Lord Jesus Christ added, “*Whoever looks at a woman to lust for her, has already committed adultery with her in his heart*” (Matthew 5:28). In other words, not only actions but all our thoughts and feelings must also be pure. In order to avoid sins related to sexual immorality, one must shun all that evokes unclean feelings, such as unbridled behaviour, obscene conversations, music and dancing which arouse lustful desires, watching of indecent

movies and magazines, and the like.

To avoid sexual sins, the best remedy is to suppress sinful thoughts and desires at their root, not giving them an opportunity to strengthen and take control over our will. Knowing how difficult it is for us to do battle with carnal temptations, the Lord instructs us to be resolute and unmerciful towards ourselves when confronted by temptations: *“If your right eye causes you to sin, pluck it out and cast it from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell”* (Matthew 5:29). This figurative speech can be rephrased as follows: If someone is as dear to you as your own eye or hand, but tempts you to sin, quickly break off all relations with him or her. For it is better for you to deprive yourself of his or her friendship than of everlasting life.



*Sts Peter and Fevronia
(Patrons of Christian
marriage) by A. Prostev*

Contemporary laws make it quite easy to divorce and remarry. However, Christian spouses should submit themselves to the Supreme Lawgiver, who instituted marriage and said: *“What God has joined together, let not man separate”* (Matthew 19:6).

Despite all contemporary efforts to justify and even legalize homosexuality as something comparable to marriage, the Bible unambiguously declares it to be a grave sin. The ancient cities of Sodom and Gomorra were destroyed precisely because their inhabitants were homosexuals (See chapter 19 of the book of Genesis). Speaking of these cities, the Apostle Jude says, *“As Sodom and Gomorra ... having given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the vengeance of eternal fire”* (Jude 1:7). The Apostle Paul, in the first chapter of

his epistle to the Romans, speaks very harshly about homosexuals: *“God gave them up to vile passions. For even their women exchanged the natural use for what is against nature. Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due. And even as they did not like to retain God in their knowledge, God gave them over to a debased mind, to do those things which are not fitting; being filled with all unrighteousness, sexual immorality, wickedness ...”* (Romans 1:24-29).

Regarding carnal wantonness, the Scriptures warn: *“Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body,”* and *“Marriage is honourable among all, and the bed undefiled; but fornicators and adulterers God will judge”* (1 Cor. 6:18; Hebrews 13:4). Besides being a sin, unconstrained life weakens one’s health and spiritual capabilities, especially his

imagination and memory. It is extremely important to preserve moral purity because *“we are members of Christ and temples of the Holy Spirit. If anyone defiles the temple of God, God will destroy him”* (1 Cor. 3:16-17).

By Bishop Alexander Mileant

www.fatheralexander.org/booklets/english/command.htm#_Toc513258229

For Reflection

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.
(Psalm 1:1)

Parishioners of the Cathedral

‘I MADE A RULE FOR MYSELF - DON’T BE EVIL TO PEOPLE’

*Interview with Alexandra Ivanovna Smirnova,
a parishioner of the Cathedral*

- Dear Alexandra Ivanovna, nearly everyone from our London parish either knows you or has seen you. Thanks to your kindness you have many friends. However, your life was not an easy one, and many of your experiences certainly didn’t make it easy for you to cultivate equanimity and optimism. However, we do know that you were born into a spiritual family and that your father was a priest who became a monk.

Perhaps you could tell us about where were you born and the memories you have of your parents. What role did they play in your life?



*Alexandra Ivanovna
Smirnova*

- I was born in Korelichi on May 14, 1928. Now this is in Belarus; then it was in Poland. Belarus had been part of Russian territory but it was retroceded to Poland after World War I. During the war, my mother’s family moved to Vladimir in Russia and my mother was admitted to the Pedagogical Institute there. Her parents then went back to Belarus, while my mother stayed in Vladimir to complete her education. Then my mother’s grandparents invited her back home, and she returned. My mother’s name was Vera Nikolayevna Rakovich and my father’s name was Ivan Matveevich Strok. He was from a village in Belarus where



*Fr John with his son
Boris*

everyone had the surname Strok. Both my parents were therefore Belarusians through and through. Before the revolution, my mother's father worked as a paramedic, and her mother was a teacher. Her name was also Alexandra Ivanovna.

My father studied in Vilnius, Lithuania, which was also retroceded to Poland. He graduated from the Russian school and was enrolled in the Vilnius Orthodox seminary. Towards the end of his studies, he decided to marry. His friends found a bride for him, who was my mother, and he immediately fell in love. Their wedding was in 1927.

My father's first parish was a small town called Slovatichi.

Then he was transferred to Polonka, near Baranovichi, where he built a wooden church and named it in honour of St Nicholas. Unfortunately, it burned down during World War II. I remember my younger brother Boris "helping" to build it. He really wanted to help our father and feel like a grown-up. Since at the time the construction materials were as valuable as gold he was given gnarled old nails and a hammer to straighten them and thus had an opportunity to feel "involved" in the common cause. In later years, my brother was to become a soldier and rise up through the ranks to become a senior officer.

- Alexandra Ivanovna, what do you remember from your childhood about the way in which you were brought up?

- First of all, I must say that my father gave religious instruction in the local school. The school was Polish and therefore all subjects were in Polish. Catholic children were taught the catechism by a Catholic priest, while we Orthodox were taught by my father. He also assessed us. I remember that he always had a rigorous approach for me: I was never granted the highest mark at school, even if I had a perfect answer. I was surely a little bit disappointed, but this was his method. My father was strict at home, always checking what we did and whether we did it well.

I remember there were also Jewish children studying in our school. My mother, who was an ordinary teacher until she became Headmistress, never let anyone behave badly towards them. The Poles tended to treat them badly, calling them "Jews", but the Jewish children were afraid to complain as they didn't want to make things worse. But contrary to popular belief, when Belarus became part of the Soviet Union, just before World War II, the Jewish people discovered some freedom under the Soviet regime. They were not afraid to approach teachers and complain if someone treated them badly. At school I shared a desk with a Jewish girl, Feiga Bliznyanskaya. She was very well-behaved. Her father was the owner



Fr John

of a small shop.

As part of our spiritual education at home, we had a corner with icons, where we had family prayers twice a day, in the morning and in the evening. We read the required prayers - "Our Father", "Mother of God", "I believe...." I remember how our father taught that every Orthodox Christian should know the Creed by heart. We usually prayed on our knees, then got up and went to our father for his blessing.

Our father, of course, guided us in the faith, but, if I may say so, our grandmother on my mother's side, Alexandra Ivanovna, was the one who truly instilled the faith in our hearts. When we were sick (with scarlet fever, measles and other serious diseases), grandmother nursed us, sat by our side and cared for us. And as she sat nearby, she told us about the Christian ascetics and read the Lives of the Saints. She was a teacher, so her presentation of all the readings was very interesting and engaging, and we couldn't remain indifferent.

I remember the time, while I was under the influence of one of my grandmother's stories, that I promised myself (inside, in my soul; my grandmother did not know about it): "DON'T BE EVIL TO PEOPLE". I firmly resolved on this, and all my life I have done my best to stick to it. If a person feels ill will towards me, or malice, I just go away and keep my distance. I try not to respond with hostility. If I meet them again, I do not turn away, but I'll greet them politely. This is good advice for everyone.

By the way, there were no scandals or tears in our family. Our father was always asked for advice. Generally, people loved and respected him and went to him for advice. Somehow he was able to support them. Sometimes, someone might come with worries in their soul but leave humble and with gratitude, saying "Thank you, Father." My mother played a significant role as well. She was, as they say, "the soul of the house", very welcoming and a true hostess. She always prepared food for all and she cooked really well, even though she had a full time job as a school teacher. When someone came to seek advice from our father when they had problems, my father would comfort them and my mother would feed them, not just with a snack, but thoroughly, so that they would feel better. And indeed, our grandmother always taught us this principle: "If a guest comes, do not let them leave hungry."

To be continued.

Galina Chuykov interviewed Alexandra Smirnova

The Russian Church in London

A BRIEF HISTORY. PART 4



*Archpriest Andrey
Samborsky
(V. Borovikovsky, 1790)*

The Synod chose the reader Andrey Samborsky to be the new Rector of the London Church of the Dormition. Samborsky, a native of Kharkov, came to London with Fr Ephrem Dyakovsky to serve as a church reader. Having wed Elizabeth Fielding in Amsterdam, he was ordained to the priesthood in St Petersburg in September 1769. Fr Andrey, like his successors Archpriests Yakov Smirnov and Evgeny Popov, didn't wear beards, and, like contemporary Anglican clergy, dressed in the fashion of the day.

Knowledge of Greek was one of the main requirements for the priest in London, as a large part of the congregation was Greek. Fr Andrey knew it: he studied at the Kiev Theological Academy after graduating from the Belgorod seminary.

A newly appointed priest was expected to follow a set of written rules formulated by the Synod. So Hieromonk Ioann (Yastremsky) was to wear black clothes, 'not very expensive, but clean', and long, 'no more than two inches above the ground'; he was 'not to go barefoot, but wear boots, such as are worn in that place, or shoes with black stockings'. It was forbidden to 'put the monastic robe over one's arm when walking', 'sell church candles on the street', 'set up street tables to solicit donations', and 'invent miracles and visions'. When going about town, one had to 'use a clean carriage, not go on foot'.

The 21-point document given to Fr Andrey Samborsky listed forms of liturgical commemorations of Empress Catherine, the Imperial Family, their Councillors and Army, and the Holy Governing Synod of All Russia. There was a list of services and prayers of intercession for the lofty occasions – monarch's birthdays, namedays, anniversaries of ascension to the throne and coronation. The instruction stipulated the priest's conduct, and required that he 'keeps a diligent eye' on the readers in his charge. The priest must be conscientious in preaching the Word of God, make sure to always have the Reserved Sacrament in the altar, and 'allow no laughter, noise or rowdy behaviour during the services' (anyone breaching the peace should, after two warnings, be reported to the Russian Ambassador). He ought to be courteous to everyone, especially



First Altar Gospel of the Russian Embassy Church in London

the English, and ‘treat visiting Greeks with proper indulgence and kindness’.

Here are some of the rules given to Fr Andrey: 6. Be conscientious in making sure that all ranks of Russian faithful of the Eastern Orthodox Graeco-Russian Church living in London observe the fasts, go for Confession, and receive Holy Communion as appropriate during all the established fast periods, especially that of the Great Lent.

7. Do not enter into arguments about the faith with anyone, especially with those of another persuasion. 8. Should you ever happen to be in the presence of His Royal Majesty, wherever this might be, conduct yourself honourably and politely, and do not allow yourself lengthy or immoderate speeches or actions. 9. Do not seek fees for baptisms, weddings, blessings and burials, but if someone freely offers them to you, accept with gratitude, and be content with Her Imperial Majesty’s gracious emolument. 12. Do not bring the Holy Things to people of other persuasion, and to your own go only when invited.

By Michael Sarni

Cathedral Newsletter 30 years ago

Number 186, 1986

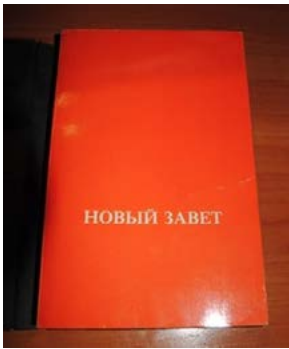
“AID TO BELIEVERS” CELEBRATES ITS SILVER JUBILEE



Cyrille Eltchaninoff, son of Fr. Alexander Eltchaninoff

“We are dying of asphyxiation. Save our souls ... hurry to come to our help:”

This cry from Christians in the Soviet Union first came to the ears of Cyrille Eltchaninoff, son of Fr. Alexander Eltchaninoff, in 1960, when he was working as an interpreter at a French exhibition in Moscow. He was approached by hundreds of people who begged him to send books from the West: many of them were members of the intelligentsia, whose sense of isolation and hunger for enlightenment were acute. On his return to France, he started collecting money and sending books - French publications to begin with, but soon followed by Bibles, liturgical books and other material in Russian. Thus, in 1961, “Aide aux Croyants de l’URSS” was born.



A copy of the New Testament which was published by the Taizé Monastery in France. 1 million copies were sent to the Russian Orthodox Church in the USSR.

Since then, over a million books of various kinds have been sent to Russia. The main objective of Aide aux Croissants is to supply books to theological schools, parishes, groups of young people and individuals - religious and liturgical books, works on the history of the Church, patristic writings, collections of sermons, in fact, any book furthering intellectual and spiritual emancipation of the people. It also provides material help to those in particular need, especially families of those imprisoned for the faith, sending clothes, food, medicines, and financial aid. Although the help given is meant for Christians of any denomination, the main thrust of the organisation's work is directed towards the Orthodox Christians who form the bulk of the believers in the Soviet Union. In addition to such direct help, Aide aux Croissants also helps to inform the West about the position of believers in the USSR, maintain-

ing documentation and photographic records of the situation of Russian Christians. The work is carried on mainly by volunteers in several Western European countries and in North America.

Aide aux Croissants publishes a twice-yearly newsletter - a somewhat shortened version appears in English - including extracts from letters with requests and thanks from Russia. Often these are letters of such eloquence and burning faith that to read them is a theological education and a profoundly humbling experience. "Your help to us and to all the Orthodox is a manifestation of God's Providence. That is why your strength shall not fail ...". As the Newsletter reminds us, "It may be that the humble supplications for the Bread of Life which reach us from the USSR will make us ourselves more aware than before of the one thing that is needful and will bring about a change in our own hearts. And then it will be for us in our turn to be grateful to our brothers in Russia."

At first Aide aux Croissants received its financial help from the Student Christian Movement, but now contributions come from Churches and individual Christians of various denominations in many countries. The organisation now has branches outside France, including one set up some four years ago in the U.K. In addition to other means of raising funds, Aide aux Croissants produces several series of greeting cards of Icons and Russian churches which are sold at £1.75 per pack of 6.

Holy places in London

ST BRIDE'S (BRIGID'S) CHURCH, FLEET STREET, LONDON



*St Bride's Church in Fleet Street, London
(taken from Wikimapia.org)*

This charming ancient church stands in Fleet Street, in the City of London. The street derives its name from the River Fleet, which once ran here but now it exists as an underground sewer. The first church on this site was built in the sixth century. According to one version, it was built by St Brigid of Kildare, the patroness of Ireland, during her travels across Britain, or, according to another version, by Irish missionary monks. Throughout its history the church was rebuilt and extended six to seven times. St Bride's is famous all over the world as a symbol and spiritual centre for journalists, publishers and media workers. Prayer for those engaged in these occupations (living, as well as departed) has been going on continuously here for 500 years, and many of them still attend this church for worship.

It all began in 1500 when a printer named Wynkyn de Worde installed a printing press beside this church and set up the first printing establishment in England. From that time on there appeared more and more printing houses nearby, trade in printed output developed, and printers, publishers, writers and highly educated priests began to settle in Fleet Street in numbers.

The origins of the famous multi-tier wedding cake are also connected with this church. In 1703 Thomas Rich, an apprentice of a wealthy baker from Ludgate Hill, fell in love with his employer's daughter and eventually became her husband. Wishing to amaze his bride on their wedding day, Thomas was inspired by the high spire of St Bride's, and baked a cake taking this spire as a model! And the tradition of baking such cakes is still going on.

At the height of the plague of 1665, 238 of St Bride's parishioners died in a single week, and in the Great Fire of London of 1666 this church was destroyed. St Bride's was rebuilt in its full glory by Christopher Wren by 1675, and by 1701 the new spire was completed: since that time the total height with the spire has been around 70 metres.

In 1940 the church roof and interior were heavily damaged during the German bombings. The church was fully restored by 1957. During the restoration works foundations of older churches of St Brigid were found under the floor, including the earliest church. Also mass burials of various epochs were discov-

ered, along with interesting artifacts and the remains of a Roman construction. Up to the end of the twentieth century the offices of numerous English newspapers and agencies were concentrated close to St Bride's. By now they have all moved to other districts, but the church remains a 'protector' of the publishing industry. One of the church side-chapels is dedicated to the memory of journalists and reporters who were killed during the two World Wars, with photographs of many of them placed in it. The church interior is richly decorated with oak and is an excellent example of Baroque. There is a museum in the crypt, devoted to the church's history over the centuries. A bust of Virginia Dare, the first English child born in North America, can be seen above the font (her parents had married at St Bride's in the 1580s).



*Inside St Bride's Church
(taken from Youtube.com)*

The names of many prominent figures are connected with this church: the lexicographer, scholar and writer Samuel Johnson (the author of the first Dictionary of the English Language); the politician and diarist Samuel Pepys (baptised in this church); the poet John Milton; the playwright John Dryden; the painters Joshua Reynolds and William Hogarth; to say nothing of Shakespeare and Dickens. Among great celebrities buried within St Bride's are the

composer of Church music, Thomas Weelkes, the novelist Samuel Richardson, and the poet Richard Lovelace.

Some more interesting facts about St Bride's: King John held his Parliament here in 1210; in the sixteenth century the Book of Common Prayer was first used in this church; in the eighteenth century Benjamin Franklin, the American statesman and inventor, installed a lightning conductor for the spire here.

The church is noted for its rich musical traditions, choir and organ. Queen Elizabeth II visited St Bride's in 1957 and in 2007. The church is usually open daily. Guided tours are held on Tuesdays.

Dmitry Lapa

Directions: *St Bride's Church, Fleet Street, London, EC4Y 8AU*

By Train: *First Capital Connect services run into City Thameslink.*

Other operators run services to Blackfriars.

By Underground: *The closest tube stations are St Paul's (Central Line) and Blackfriars (District & Circle)*

Forthcoming Events

DAY OF SLAVIC WRITING AND CULTURE 2016

The Sourozh Parish School curriculum includes a compulsory annual project that is based on a topical theme. The results are presented on the Day of Slavic Writing and Culture. Here are some of the previous years' themes:



- *Creation of the Cyrillic Alphabet. Saints Cyril and Methodius, Equals-to-the-Apostles (2011-2012)*
- *Baptism of Rus (2012-2013)*
- *700th Anniversary of Sergius of Radonezh (2013-2014)*
- *The Days of Holy Martyr Grand Princess Elisabeth Fyodorovna's Childhood: to coincide with the Saint's 150th anniversary (2014-2015)*

This year our project is 'Saints Boris and Gleb'. In May we will hold a feast to commemorate our anniversary, as this will be the fifth year in succession that the Diocese of Sourozh has celebrated the Day of Slavic Culture in London.

With the blessing of Archbishop Elisey of Sourozh, the Day will be celebrated in the Dormition Cathedral on Saturday, 21 May 2016.

Throughout the project, there will be expositions of children's art, thematic discussions, and even a musical. This will be open to all, to encourage people to learn about Russia's spiritual and cultural heritage, and to participate in the festive events we shall be holding to celebrate this date.



Saints Boris and Gleb

Forthcoming Events
JUBILEE CONFERENCE

June 10th – 12th, 2016

High Leigh Conference Centre, Hoddesdon, Hertfordshire

“OUR VOCATION”



The Annual Conference is a long-established tradition of the Diocese of Sourozh which provides a unique opportunity for people to gather in prayer, fellowship and fruitful discourse. It is a weekend away, open to all members of the Russian Orthodox Church in Great Britain and Ireland. The quiet location contributes to the peaceful atmosphere of the conference proceedings.

This year, the Diocesan Conference forms a central element in the celebration of the 300th anniversary of the establishment of the first Russian Orthodox Church in these Islands.

The theme, ‘Our Vocation’, was chosen because vocation to service in Christ’s Church is a fundamental aspect of the life of the Christian. According to the Apostle Paul, Christ gives us spiritual gifts, ‘And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:’ (Eph. 4:11-12).

The witness of the Holy Scriptures and the sources about the life of the early Church present the contemporary Christian with a rich and diverse experience of ministry in which everyone has their own specific vocation and responsibility in the life of the Church, the Body of Christ.

In the year that the Russian Orthodox Church marks 300 years of service in Great Britain and Ireland, our conference will explore this and related questions in a series of talks, seminars and group discussions. There will be a special programme for children related to the theme of the conference.

As always, our common prayer, together with our bishop and clergy, will be at the heart of our time together.

The main speakers will be:

Archimandrite Meletios (Webber), St Nicholas Church, Amsterdam, Hague Diocese of the Russian Orthodox Church

Archpriest Alexei Uminsky, Holy Trinity Church, Khokhly, Moscow

Sister Dr Vassa (Larin) Professor of Liturgical Studies, University of Vienna; Berlin Diocese of the Russian Orthodox Church Outside Russia

Mikhail Sarni, London

The cost of the weekend ranges from £120 to £150 depending on the type of accommodation selected and includes all meals. Non-residential attendance is also possible. Talks will be given in English or Russian, with translation. Places are limited, so please contact us as soon as possible.

As far as resources allow, some financial assistance will be available for those who cannot otherwise afford the full amount of the fees – please apply at once.

www.sourozh-conference.org Enquiries to conference@sourozh.org

The closing date for registration is Sunday, May 15th

ST SERAPHIM ORTHODOX YOUTH CAMP

Thursday 28th July – Monday 8th August, 2016

The Diocese of Sourozh has organised summer camps for its children since its earliest days, most recently in mid-Wales and on the North Norfolk coast, and from 2008 in Gloucestershire. The camp is dedicated to Saint Seraphim of Sarov, and is organised and operated by one of the diocesan parishes, the Russian Orthodox Parish of St Nicholas the Wonderworker, Oxford. The camp is open to all baptised Orthodox children aged between ‘rising 9s’ and 17. Our campers come from across the UK, with a small proportion travelling from abroad, and



represent a wide variety of national backgrounds and Orthodox jurisdictions. The common language is English, although Russian is also understood and spoken by many of the staff and campers. Nevertheless, it is only fair to warn that campers with very little or no English are likely to feel at a disadvantage.

The camp is intended for Orthodox children and young people who wish to deepen their faith while making new friends and enjoying all that outdoor life has to offer. The camp programme is structured around daily prayers and the celebration of the Divine Liturgy on Sundays and feast days, with some form of religious instruction or discussion most days. This still leaves plenty of time for sport, arts

and crafts, drama, hikes, trips to the nearby attractions, camp fires and talent competitions. Most campers are regulars, and by their own admission regard our camp (universally known as ‘Kamp’) the highlight of their summer holidays! There are a two ways of enrolling your child in this year’s camp, both detailed below. These are the only ways to secure your child’s place - bookings can’t be made by a casual e-mail, telephone call or via a third party. You are, of course, most welcome to contact us with any enquiry but a conversation/e-mail exchange does not constitute a booked place.

Places in the camp are limited to about 68 campers. Any more, and our facilities become strained. For this reason it is most important to book your child’s place early. This is absolutely essential if you require coach travel to/from camp. Coach places are limited to 60 places and there is no flexibility on this.

Deadline for all applications is 31 May 2016, but places are likely to be filled ahead of this date so please apply in good time.

After the deadline or when the camp is full (whichever happens first) a waiting list will be set up for those still wanting places for their children. We will advise you about this if (when) the situation should arise.

*For enrolling your child please use the application form published here
<http://www.stseraphimkamp.com/enrolment.html>*



Cathedral Newsletter is published with the blessing of His Eminence

Archbishop Elisey of Sourozh

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

E-mail: londonsobornylstok@gmail.com

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

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

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

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