



Cathedral Newsletter

June 2016

Day of the Holy Trinity. Pentecost

6 / 19 June



Troparion

Blessed art Thou, O Christ our God, Who didst make the fishermen most wise by sending down upon them the Holy Spirit: and through them Thou didst draw the whole world into Thy net. O Thou Who lovest mankind, glory to Thee!

Kontakion

When the Most High came down and confused the tongues, He divided the nations. But when He distributed the tongues of fire, He called all to unity. Therefore, with one voice, we glorify the All-Holy Spirit!

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Diocesan News

THE CHURCH OF ST NICHOLAS THE WONDERWORKER IS SHOWN ON THE RUSSIAN CHANNEL NTV

On April 30, the Russian channel NTV (Independent TV) ran a broadcast about our parish of St Nicholas the Wonderworker in Oxford. We reproduce here part of the description of the programme on the channel's website.

The church building previously belonged to an Anglican parish which was closed down. The building was used as a warehouse, and then as a waste deposit. An Orthodox priest bought the building and restored its spiritual life. The exterior appearance of the church remained that of an English lady – the severe facade distinguished only by a small onion dome that looks rather exotic in England, and an image of St Nicholas the Wonderworker.



For Fr Stephen, refurbishment of the neglected church was a symbolic act expressive of the renaissance of the Orthodox faith in Britain as a whole. He grew up in a Catholic family and it was not easy for his parents to accept his decision to become Orthodox. It was his personal decision for life, not dictated

by any biological link with Russia, since he has not a drop of Russian blood. Even the theological faculty at Oxford, which many perceive as atheistic and encouraging people to renounce their faith, was not able to engender any doubts in him.

Fr Stephen: ‘Before this church we had a tiny house church – in what used to be my garage – which only managed to hold no more than 15 people, that’s how small it was’.

The services here last twice as long as usual, since prayers and hymns are repeated in English, Russian and sometimes Greek and Bulgarian.

English people often convert to the Orthodox faith because they are disillusioned with an Anglican Church that has become more and more secular ... Others come here because of the legacy of ancestors, their own or those of a spouse.

The broadcast is available here: <http://www.ntv.ru/novosti/1625542/>

THE EASTER SERVICE AND PROCESSION TOOK PLACE AT ST PATRICK’S PARISH IN WATERFORD FOR THE FIRST TIME

This year the Easter service and procession took place in St Patrick’s parish in Waterford for the first time. The choir of the Parish of the Holy Trinity, Cork, sang the service. The Gospel of



the Feast was read in Church Slavonic, English, Romanian, and French. The Right Revd Alphonsus Cullinan, Roman Catholic Bishop of Waterford and Lismore, attended the Paschal Liturgy. At the end of the service the Paschal message of His Holiness Patriarch Kirill of Moscow and all Russia was read out. Following the service, a festive meal was arranged by the parishioners.

Cathedral News

CATHEDRAL CLERGY GRANTED AWARDS

During the Divine Liturgy at Pascha Archbishop Elisey of Sourozh, with the blessing of His Holiness Patriarch Kirill of Moscow and All Russia, granted awards to two of the Cathedral clergy for their faithful ser-

vice to the Russian Orthodox Church. Archpriest Joseph Skinner was awarded the right to wear the palitza and Deacon Vadim Santsevich was elevated to the rank of Protodeacon. Congratulations to Fathers Joseph and Vadim!

Notes on the Church calendar for June

PENTECOST: THE DESCENT OF THE HOLY SPIRIT

19th June 2016

In the Old Testament Pentecost was the feast which occurred fifty days after Passover. As the Passover feast celebrated the exodus of the Israelites from the slavery of Egypt, so Pentecost celebrated God's gift of the Ten Commandments to Moses on Mount Sinai.

In the New Covenant of the Messiah, the passover event takes on its new meaning as the celebration of Christ's death and resurrection, the "exodus" of men from this sinful world to the Kingdom of God. And in the New Testament as well, the pentecostal feast is fulfilled and made new by the coming of the "new law," the descent of the Holy Spirit upon the disciples of Christ.

When the day of Pentecost had come they were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were

sitting. And there appeared to them tongues as of fire, distributed as resting upon each one of them. And they were all filled with the Holy Spirit . . . (Acts 2.1–4).

The Holy Spirit that Christ had promised to his disciples came on the day of Pentecost



(Jn 14.26, 15.26; Lk 24.49; Acts 1.5). The apostles received “the power from on high,” and they began to preach and bear witness to Jesus as the risen Christ, the King and the Lord. This moment has traditionally been called the birthday of the Church.

In the liturgical services of the Feast of Pentecost, the coming of the Holy Spirit is celebrated together with the full revelation of the divine Trinity: Father, Son, and Holy Spirit. The fullness of the Godhead is manifested with the Spirit’s coming to man, and the Church hymns celebrate this manifestation as the final act of God’s self-disclosure and self-giving to

the world of His creation. For this reason Pentecost Sunday is also called Trinity Day in the Orthodox tradition. Often on this day the icon of the Holy Trinity—particularly that of the three angelic figures who appeared to Abraham, the forefather of the Christian faith—is placed in the centre of the church. This icon is used with the traditional icon of Pentecost which shows the tongues of fire hovering over the Mother of God and the Twelve Apostles, the original prototype of the Church, who are themselves sitting in unity surrounding a symbolic image of “cosmos,” the world.

On Pentecost we have the final fulfilment of the mission of Jesus Christ and the first beginning of the messianic age of the Kingdom of God mystically present in this world in the Church of the Messiah. For this reason the fiftieth day stands as the beginning of the era which is beyond the limitations of this world, fifty being that number which stands for eternal and heavenly fulfilment in Jewish and Christian mystical piety: seven times seven, plus one.

Thus, Pentecost is called an apocalyptic day, which means the day of final revelation. It is also called an eschatological day, which means the day of the final and perfect end (in Greek eschaton means the end). For when the Messiah comes and the Lord’s Day is at hand, the “last days” are inaugurated in which “God declares: . . . I will pour out my Spirit upon all flesh.” This is the ancient prophecy to which the Apostle Peter refers in the first sermon of the Christian Church which was preached on the first Sunday of Pentecost (Acts 2: 1–7; Joel 2: 28–32).

Once again it must be noted that the Feast of Pentecost is not simply the celebration of an event which took place centuries ago. It is the celebration of what must happen and does happen to us in the Church today. We all have died and risen with the Messiah-King, and we all have received His Most Holy Spirit. We are the “*temples of the Holy Spirit.*” *God’s Spirit dwells in us* (Rom 8; 1 Cor 2–3, 12; 2 Cor 3; Gal 5; Eph 2–3). We, by our own membership in the Church, have received “the seal of the gift of the Holy Spirit” in the sacrament of chrismation. Pentecost has happened to us.

The Divine Liturgy of Pentecost recalls our baptism into Christ with the verse from Galatians (*“As many as have been baptized into Christ have put on Christ”*) replacing the Thrice-Holy Hymn. Special verses from the psalms also replace the usual antiphonal psalms of the liturgy. The Epistle and Gospel readings tell of the Spirit’s coming to men. The kontakion sings of the reversal of Babel as God unites the nations into the unity of his Spirit. The troparion proclaims the gathering of the whole universe into God’s net through the work of the inspired apostles. The hymns “O Heavenly King” and “We have seen the True Light” are sung for the first time since Pascha, calling the Holy Spirit to “*come and abide in us,*” and proclaiming that “*we have received the heavenly Spirit.*” The church building is decorated with flowers and the green leaves of the summer to show that God’s divine Breath comes to renew all creation as the “life-creating Spirit.” In Hebrew the word for Spirit, breath and wind is the same word, ruah.

The Great Vespers of Pentecost evening features three long, additional prayers at which the faithful kneel for the first time since Pascha. The Monday after Pentecost is the Feast of the Holy Spirit in the Orthodox Church, and the Sunday after Pentecost is the Feast of All Saints. This is the logical liturgical sequence since the coming of the Holy Spirit is fulfilled in men by their becoming saints, and this is the very purpose of the creation and salvation of the world. “*Thus says the Lord: Consecrate yourselves therefore, and be holy, for I your God am holy*” (Lev 11.44–45, 1 Pet 1.15–16).

From: <https://oca.org/orthodoxy/the-orthodox-faith/worship/the-church-year/pentecost-the-descent-of-the-holy-spirit>

THE APOSTLES’ FAST

starts June 27 in 2016

The Orthodox year has a rhythm, much like the tide coming in and going out – only this rhythm is an undulation between seasons of fasting and seasons (or a few days) of feasting. Every week, with few exceptions, is marked by the Wednesday and Friday fast, and every celebration of the Divine Liturgy is prepared for by eating nothing after midnight until we have received the Holy Sacrament. It



Saints Peter and Paul

is a rhythm. Our modern world has lost most of its natural rhythm. The sun rises and sets but causes little fanfare in a world powered and lit by other sources. In America, virtually everything is always in season, even though the chemicals used to preserve this wonderful cornucopia are probably slowly poisoning our bodies.

The Scriptures speaks of the rhythms of the world – “the sun to rule by day... the moon and stars to rule by night...” The rhythm of the Church does not seek to make us slaves of the calendar nor does it treat certain foods as sinful. It simply calls us to a more human way of living. It’s not properly human to eat anything you want, anytime you want. Even Adam and Eve in the Garden initially knew what it was to abstain from the fruit of a certain tree.

Orthodox do not starve when they fast – we simply abstain from certain foods and generally eat less. At the same time we are taught to pray more, attend services more frequently, and to increase our generosity to others (almsgiving).

But it is a rhythm – fasts are followed by feasts. The Fast of the Apostles begins on the second Monday after Pentecost and concludes on the Feast of Saints Peter and Paul on June 29/July 12. Most of Christendom will know nothing of any of this – that Eastern Christians will have begun a Lenten period while the world begins to think of vacations.

The contemporary God is much the same as the contemporary diet – we want as much of Him as we want – anytime, anywhere. There is no rhythm to our desire, only the rise and fall of passions. There is no legalism in the Orthodox fast. I do not think God punishes those who fail to fast. I believe that they simply continue to become less and less human. We will not accept the limits and boundaries of our existence and thus find desires to be incessant and unruly. It makes us bestial.

For those who have begun the fast – may God give you grace! For those who know nothing of the fast – may God give you grace and preserve you from a world that would devour you. May God give us all the mercies of His kindness and help us remember the work of His blessed apostles!

By Fr Stephen Freeman

From: <https://oca.org/reflections/fr.-stephen-freeman/the-apostles-fast>

Legacy of Metropolitan Anthony of Sourozh

SERMON ON THE SUNDAY BEFORE PENTECOST

11 June 1989



*Metropolitan Anthony
of Sourozh*

In the name of the Father, the Son and the Holy Ghost.

We have heard in the Acts of the Apostles how, as the Feast of Pentecost was approaching, Paul the Apostle had started on his journey to Jerusalem to be there together with all those who on that very day received the Holy Spirit. Of all of them he was the only one who had not been present in the Upper Room where the event took place. And yet, God had given him a true, a perfect conversion of heart, and of mind and of life, and had given him freely the gift of the Holy Spirit in response to his total, ultimate gift of self to Him, the God Whom he did not know but Whom he worshipped.

We also are on our way to the Day of Pentecost, next week we will keep this event. When Paul was on his way, he thought of what had happened to himself in the solitude of his journey from Jerusalem to Damascus and in the gift of the Spirit mediated to him by Ananias. And we also, each of us singly and all of us together should reflect on all that God has given us. He has given us existence and breathed life into us, - not only the life of the body, but a life that makes us akin to Him, His life. He has given us to know Him, the Living God, and He has given us to meet, in the Gospel and in life, His Only-Begotten Son, our Lord Jesus Christ. In Baptism, in the Anointment with Holy Chrism, in Communion to the Body and Blood of Christ, in the mysterious, silent communion of prayer, in the moments when God Himself came near, although we were not thinking of Him, He has given us so much.

We also are on our way to the Day of Pentecost, next week we will keep this event. When Paul was on his way, he thought of what had happened to himself in the solitude of his journey from Jerusalem to Damascus and in the gift of the Spirit mediated to him by Ananias. And we also, each of us singly and all of us together should reflect on all that God has given us. He has given us existence and breathed life into us, - not only the life of the body, but a life that makes us akin to Him, His life. He has given us to know Him, the Living God, and He has given us to meet, in the Gospel and in life, His Only-Begotten Son, our Lord Jesus Christ. In Baptism, in the Anointment with Holy Chrism, in Communion to the Body and Blood of Christ, in the mysterious, silent communion of prayer, in the moments when God Himself came near, although we were not thinking of Him, He has given us so much.

Let us reflect on all that is given us, asking ourselves whether we are truly disciples of Christ. We know from Saint Paul what it means to be a disciple: he said that for him, to live is Christ, to die will be a gain, because as long as he is in the flesh he is separated from Christ, Christ Whom he loves, Christ Who has become everything to his life, not only in time but for all eternity. And yet, says he, he is prepared to live, not to die, because his presence on earth is necessary to others. This is the measure of communion he had with Christ. And this is shown so movingly in a parallel between a small phrase in the Acts of the Apostles and in the

Gospel: both the Lord Jesus Christ and His disciple say that they are now going back to the Father, that the time of their departure has come. His life in Christ had culminated in such identification with what Christ stood for, and beyond that with what Christ was, that whatever was applicable to Christ became applicable to him. Indeed, for him to live was Christ, and he longed for his death, but he had learned from God something more than this longing for freedom, for communion with the God Whom he adored and served so faithfully, - he had learned that to give is a greater joy than to receive.

The saints had heard Christ say, 'No one has greater love than he who gives his life for his friends'. Paul, the other apostles, and innumerable saints after them gave their lives, shed their lives day after day forgetting themselves, rejecting every thought, every concern about themselves, having thought only for those who needed God, who needed the word of truth, who needed love divine. They lived for others, they gave as generously as they had received.

We also are called to learn the joy, the exhilarating, the wonderful joy of giving, of turning away from ourselves to be free to give, and of giving on all levels, the smallest things and the greatest things. And this can be taught us only by the power of the Holy Spirit that unites us to Christ, makes us into one body with Him, a body of people, bound with each other in their total togetherness, one with the God who is our unity.

Let us think of all we have received from God and ask ourselves: What can we give first to Him so that He can rejoice in us, so that He can know that He has not lived and died in vain? And what can we give to all those who surround us, beginning with the smallest, the humblest gifts to those closest to us and ending with giving all we can to those who need more? And then truly Pentecost will come as a gift of life, a gift that unites us, welds us into one body capable of being to others a vision on earth of the Kingdom, but also a source of life and of joy, so that truly our joy, and the joy of all those whom we meet should be fulfilled. Amen.

British and Irish Saints

1000th ANNIVERSARY OF ST WALSTAN (1016 – 2016)

Commemorated 30 May/12 June

Saint Walstan (or Walston) (died 1016) was born either in Bawburgh in Norfolk, or Blythburgh in Suffolk, and because his life was dedicated to farming and the care of farm animals, he became the patron saint of farms, farmers, farmhands, ranchers and husbandry men.



St. Walstan of Bawburgh

According to Butler, Walstan was born in Bawburgh to a wealthy family. His father's name was Benedict; that of his mother, Blida or Blythe. She was a kinswoman of King Ethelred and his son, Edmund Ironside, and was herself considered a saint. An anonymous Lambeth Life in Lambeth Palace library gives Walstan's birthplace as "Blyborow town" or Blythburgh.

At the age of seven Walstan received instruction from Bishop Theodred of Elmham with the assistance of Ælred, the parish priest of Bawburgh. When he was only twelve he left his parents' home and travelled to Taverham in Norfolk where he worked as a farm labourer. Walstan soon gained a reputation for hard work and piety and developed an affinity with the poor. He was charitable in the extreme, giving both his food and clothing to those less fortunate than himself. It is said that Walstan was so charitable that he sometimes gave away even his shoes and himself walked barefoot. He applied himself to the meanest and most painful labour in a perfect spirit of penance and humility; he fasted much and spent time in fervent prayer. He made a vow of celibacy but never embraced the monastic state.

He died on 30th May, 1016 after seeing a vision of an angel while at work scything a crop of hay. His body was laid on a cart pulled by two white oxen as he had instructed and the cortege ended up at Bawburgh, where he was buried. At the three points along the journey that the oxen stopped, a spring arose (though only the well at Bawburgh can now be found). By popular demand, he was declared a saint and a small chapel was built off the existing church of St Mary, giving it a new dedication of St Mary and St Walstan. Since then St Walstan has been honoured as a special saint of farm workers, farmers and farm animals.

Throughout the days of medieval pilgrimage, his shrine was sought by pilgrims from far and wide as well as local farmers and farm labourers.

St Walstan is represented in religious art by a crown and sceptre (generic emblems) and with a scythe in his hand and cattle near him (specific emblems). Icons dating from before the English Reformation occur mostly in Norfolk and Suffolk, but in modern times his cult has extended to Buckinghamshire, Kent and - amazingly - to Rongai in Kenya, where a church was dedicated to St Walstan in 1988.

St Walstan's Day is celebrated each year in Bawburgh when a special Patronal Service takes place on the nearest Sunday to 30th May, his feast day.

Troparion Tone 4

O Righteous Walstan, thou didst leave thy home to labour for Christ in the fields of Taverham. Through fasting, prayer and great humility thou hast gathered many for the harvest of Christ. The Lord crowned thee as a saint and bestowed upon thee the gift of miracles. Pray then that our souls may be saved.

Abridged from the article by Fr Andrew Philips

From: <http://orthodoxengland.org.uk/v04i4.htm>

VENERABLE BOTOLPH OF IKEN

Commemorated 17 | 30 June



St Botolph of Iken

St Botolph is one of the most venerated saints in Eastern England and one of the greatest English missionaries in the seventh century. This wonderful saint has for many centuries been venerated throughout England. Over 70 ancient churches and several wells in England are dedicated to St Botolph and pilgrimages are arranged to these places.

Botolph was born in about 615 in the kingdom of East Anglia and was among the first to be baptised there. The younger brother of Botolph, named Adolph, is venerated as a saint as well. Both brothers were related

to the royal family. One of the East Anglian kings lapsed from the faith, but soon an Irish missionary, St Fursey, was sent to these lands, and he founded a monastery at Burgh Castle in Norfolk. The brothers were educated at this monastery and were tonsured monks there. In about 640 the pagan king Penda of Mercia attacked East Anglia and the brothers had to move to Sussex, where they lived for some time at the monastery in Bosham.

In 647, Botolph visited a monastery in Gaul, where he gained experience in the spiritual life. Returning to England, the saint undertook an extensive missionary work. After the death of the pious King Anna of East Anglia in 654 Botolph, in memory of Anna, built his most famous monastery in the place known as Ikanho. Nearly all researchers identify this with the hamlet of Iken in eastern Suffolk, where the very ancient, former monastery church of St Botolph survives to this day. In the seventh century this monastery became one of the largest and most influential spiritual centres in England. In Iken Botolph struggled much against the demons who dwelled in that area in great numbers and vexed him continually. By the power of the sign of the Cross and through his austere ascetic

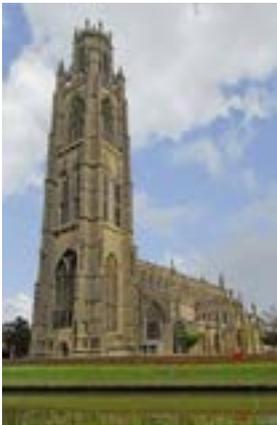


*St Botolph's Church in Iken, Suffolk
(photo by I. Lapa)*

life he drove them away from the area.

Abbot Botolph gathered around him many brethren, instructed them in the spiritual life and became famous as a wise and learned mentor. Everybody saw a loving and caring father in him. He himself cultivated the land in Iken and, thanks to his labours, the formerly swampy soil around Iken became very fertile. Already during his life, Botolph was loved all over England for his holy life, wisdom, miracles, and prophecies. He was a good example for his

spiritual children in all things. All loved Botolph: he always was humble, modest, friendly and mild in communication, proved the truth of his sermons by the example of his life. He taught his monks the rules of Christian perfection and the decrees of the Church Fathers. He thanked God both in good and sorrowful times alike, knowing that He makes everything for the good of those who love Him. The saint excelled in extreme mercy, poverty and kindness.



*St Botolph's Church in
Boston, Lincolnshire*

Once he gave all the monastery's food supplies to the poor. The brethren started complaining, but at once they saw boats moving towards the monastery on the river, filled with gifts from generous donors. The saint did not only stay in Iken. He made many missionary journeys, founding numerous churches and monasteries. There were many navigable rivers in East Anglia, so it was easy for him to travel and whenever Botolph stopped, he preached the Gospel. Many churches dedicated to Botolph stand on river banks - they were founded by him or his disciples. There are very many holy sites, associated with this glorious saint in Norfolk, Suffolk, Essex, and even to the south (Kent and Sussex) and to the north (Lincolnshire). Among other famous monasteries founded by Botolph let us mention Boston

("Botolph's stone, or cross") in Lincolnshire and Hadstock in Essex.

On his missionary trips, Botolph reached even the north and west of England, where, for example, he founded the monastery of Much Wenlock in Shropshire. Iken became so famous that priests, abbots, learned men and ordinary people flocked to this centre from all corners of the country. St Botolph reposed in 680 after a long illness. His veneration as a saint began right after his death.

Monastic life flourished in Iken till the mid-ninth century, when the monks had to leave it due to the raids of the Vikings. But the monastery church continued to exist. Late in the tenth century the relics of St Botolph were divided and various portions of them were translated to Ely, Bury St Edmunds, Thorney and London. On the way to London the procession with relics made stops, and at each stop a church was erected in the saint's memory. One of these stops was in Colchester in Essex, where in medieval times an Augustinian Priory of St Botolph was founded, the ruins of which have survived.

In London St Botolph's relics were kept at Westminster Abbey, and churches at all four gates of London were dedicated to him. In the tenth century, a cross was erected in Iken in commemoration of St Botolph's works, and, by the mercy of God, this cross shaft was discovered again in 1977 on the same site. Now this cross is kept at Iken church as a relic (this wonderful Saxon church with a very special atmosphere also has an Orthodox icon of this saint). Though his holy relics were lost or hidden during the Reformation, Botolph is greatly venerated by English Christians to this day. Dozens of churches are dedicated to him in most regions of England (Suffolk, Norfolk, Cambridgeshire, Essex, Kent, Sussex, Hertfordshire, Buckinghamshire, Oxfordshire, Warwickshire, Northamptonshire, Rutland, Lincolnshire and Yorkshire, in addition to several churches in London) and even Scotland. Over 10 towns and villages are named after St Botolph.



*St Botolph's Church in Iken, Suffolk
(photo by I. Lapa)*

Botolph has been venerated in many countries outside Britain - in Germany, Sweden, Denmark, and Holland, where many churches are dedicated to him. In the eleventh century, his veneration reached Kievan Rus' and more recently it reached North America. In England and the whole of Western Europe St Botolph is mainly venerated as patron-saint of travellers, as the saint travelled much himself. Among those who especially prayed to St Botolph were also merchants, peasants, farmers and he was considered as a patron of markets, fairs, fields, crops, good weather, cattle, border regions and trade.

By Dmitry Lapa

Source: <http://www.pravoslavie.ru/english/71898.htm>

Holy places in London

ST BOTOLPH'S CHURCH WITHOUT BISHOPSGATE



*St Botolph's Church without
Bishopsgate
(foto taken from Vedast.org.uk)*

St Botolph lived in the seventh century. There are around 70 churches in England dedicated to him. In the city of London we have St Botolph's Aldgate, St Botolph's Aldersgate and St Botolph's Bishopsgate. There was also St Botolph's Billingsgate, but it was burned down in the Great Fire of 1666 and never rebuilt. St Christopher is considered by many to be the patron-saint of travellers, but there is another, the English patron of wayfarers - St Botolph. This fact explains the existence of four ancient

St Botolph's churches in London (we are talking of early London which was walled around by the Romans). All of them were 'St Botolph's without something'. It means that each church was just outside, or 'without' the gates of the city. On setting out on a journey from London a traveller or a merchant would call into the church to ask a blessing on his journey. Likewise, a traveller returning to the city would visit the church to give thanks for his safe journey.

In the City's ward of Bishopsgate, just outside where the gate would have been, there is St Botolph's Church without Bishopsgate. The present building was completed around 1729 to a design by the London architect George Dance the Elder. An earlier church (first mentioned in 1212) had been undamaged by the Great Fire but was demolished to make room for the present building. During excavation works for the current building the Anglo-Saxon foundations of the original church were found and it is even likely that Christian worship took place on this site in Roman times. Although an Anglican church, the building is also used for worship by the Antiochian Orthodox Church (with St Botolph, a great Orthodox saint, as its patron). The church is also linked with the Worshipful Company of Bowyers (one of livery companies of London descended from 83 medieval trade guilds; now they exist mostly as charitable organizations).

John Keates, the great English poet, was baptised here in the existing font in 1795. Earlier, on 27th January, 1569, Emilia Lanier, a contemporary of Shakespeare and the first known English professional poetess, was baptised (and later married) in this church, and the Shakespearean actor Edward Alleyn had been



Haemophilia victims are remembered inside the church (Foto taken from www.botolph.org.uk)

baptised three years earlier, in 1566. In 1603 an infant son of the famous playwright Ben Jonson was buried in the St Botolph's churchyard. Among the most prominent parishioners of St Botolph's was Paul Pindar, the Ambassador of King James I to Turkey. Several rectors of this church later became Bishops of London. In the nineteenth century, Rector William Rogers dedicated all his energies to the education and care of the poor parishioners and erected Bishops-gate Institute.

In April 1993 the church was damaged by a bomb set off in Bishopsgate by the Irish Republican Army. It reopened in 1997. The church, which is mainly of brick and stone, is beautiful both inside and outside. It has, among other things, a memorial chapel to the Honourable Artillery Company. Haemophilia victims who died as a result of blood contamination during

treatment are also remembered here. The names of the church's benefactors from 1481 are engraved on marble tablets below the windows. There is a memorial cross in the churchyard, installed in 1916, which is the first memorial to World War I in the UK. There is a public garden near the church.

The Orthodox parish serves the Divine Liturgy in English in this church every Sunday at 11.00 am. The Anglican parish has a Eucharist every Wednesday and Thursday at lunchtime. The church is open every weekday 8.00 am -5.30 pm. The church is in the west side of Bishopsgate close to Liverpool Street station. There is another, very splendid, church in Bishopsgate, St Helen's, which was associated with Shakespeare. There used to be a charming Church of St Ethelburgh in Bishopsgate, which, unfortunately, was destroyed by the IRA bomb in 1993 and never restored as a parish church.

By Dmitry Lapa

For Reflection

“Happiness can only be achieved by looking inward & learning to enjoy whatever life has and this requires transforming greed into gratitude”.

(Saint John Chrysostom)

The Ten Commandments of God

THE EIGHTH COMMANDMENT

“Thou shalt not steal” (Exodus 20:15)



This commandment orders us to respect the property of others. Sins against this commandment include theft, robbery, sacrilege (to misuse that which belongs to the Church), extortion or bribery (requesting money or gifts for services which are supposed to be rendered free of charge), usury (overcharging interest on loans), fraud (to appropriate someone’s property

by cunning). In general, robbery is committed by him who gives false weight; by him who sells at exorbitant prices; by him who, for love of gain, adulterates provisions in the market; by him who deprives his servants of their wages; by him who pays his employees starvation wages; by him who misappropriates common funds; and by him who forfeits paying a debt, conceals a find, etc.

Thirst for pleasures and material goods makes people greedy. To combat this passion, the Christian faith teaches us to be honest, unselfish, industrious and merciful: “Let him who stole steal no longer, but rather let him labour, working with his hands for what is good, that he may have something to give him who has need” (Ephesians 4:28). Total unselfishness and renunciation of personal possessions are great Christian virtues which are suggested to those who strive for perfection. The Lord said to the young man, “If you want to be perfect, go sell what you have and give to the poor, and you will have treasure in heaven; and come follow me” (Matthew 19:21). Such evangelistic idealism was followed by many of the faithful such as St Antony, St Nicholas the Wonderworker, Sts Sergius of Radonezh and Seraphim of Sarov, the Blessed Xenia of Petersburg, St Herman of Alaska, St John, Archbishop of San Francisco, and many others. Monasticism aims at the total renunciation of personal property and of the comforts of family life.

By Bishop Alexander Mileant.

<http://www.fatheralexander.org/booklets/english/command.htm>

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. Part 2

In the first part of the interview Alexandra Ivanovna Smirnova told us about her early years and her family. Here we continue her story:

- *Alexandra Ivanovna, what else do you remember from your childhood? Do you remember your father's parents?*

- Yes. My grandad was a district clerk: he had a beautiful writing style and his words were always very precise. My grandparents lived not so far from us, in Nesvizh. What a gorgeous town! They had a small cosy flat there with a glass door. I remember there was a significant Jewish community in Nesvizh. The Jewish inhabitants owned their own shops and had their own houses and a synagogue, so far as I can remember.

When the Germans came, they created a ghetto for the Jewish people in Baranovich and surrounded the whole district with wire. My brother Boris sympathised with them, and often brought bread from our house to share with them, despite the fact that we hardly had anything to eat ourselves and it was dangerous to go near the ghetto. My brother could have been caught -- and you can imagine the rest... He brought them whatever he could. He was 12 years old but he was already saving people.

I witnessed so many horrors during the occupation. I used to cross the market square to get to school. One time, I remember there was no market to be seen, only people hanging from telegraph poles. Under each person there was a label "Partisan". They even hanged a pregnant woman. It was a horror that one can never forget! The Germans were very scared of the partisans and severely punished anyone connected to them. My aunt worked in a pharmacy and passed medicines to the guerrillas, but this was was incredibly dangerous.

To begin with, the Germans didn't interfere with the local population, but they did take the young people away to work in Germany. By the grace of God, I wasn't one of them. To be precise, this grace was bestowed upon myself and the other students of the medical school through our principal. He was a Uniate priest and he saved us.

As already more or less trained medical workers, we were due to be taken away to Germany. However, our principal ordered that the departure of the first group of students be delayed until the second group of students arrived (the

goods vans that would take us to Germany were already prepared and ready to go). Our principal, however, dismissed the first group and told them to warn the second group so that no-one came. He was subsequently arrested. I heard later that he had escaped and later reappeared in Europe, even in London, and died there. That's how God directed his life. When my father visited me during my studies at medical school, he always met the principal, spoke highly of him and said that he was a very cultured man.

My medical skills really helped me throughout my life. During the war we were able to take care of the wounded in the hospital. I remember one neighbour who ran over a mine and was completely burned. He had a family and children. I changed his dressings.

Personally, I was very ill at the beginning of the war. I caught a cold which caused rheumatic heart disease. In 1940, there was a terrible frost. My feet were frostbitten and this affected my heart. Because of the cardiac defect, I suffered through my entire life. I remember how I was taught to lubricate my hands and feet with goose fat to prevent frostbite.



Alexandra with her mother, father, brother and grandmother

My mother died shortly after the war aged only 45. She also suffered from a cardiac defect together with dropsy. I remember her death vividly. She had a heart attack and we called for a doctor who gave her a morphine injection. And it seemed to me (as I was already a nurse) that the doctor had given her an overdose. Mother went into a deep sleep, and indeed seemed to

feel well, but I was worried and tried to wake her up, because morphine is toxic, and an overdose can cause poisoning. And that's what happened: she did not wake up.

- *Where was your father?*

- Dad was in jail. It's all very complicated. This is how it happened:

During the occupation, he served as a senior priest in Borisov where the church was in need of repairs. The Germans didn't touch him. Then, one day, the guerrillas found him. They said: "Father, take everything required for christening and come with us." They took him with them, let him sit on a cart and took him to the forest. The commander of the guerrillas greeted him and my father was given a task to help free some military officers who were in German prisons. The commander gave him a list and asked him to get them involved in repairing Borisov Cathedral, by pretending that they were "experts" like architects and engineers. However, in reality they were all military officers whose support and

experience was essential for the rebels' guerrilla warfare campaign.

My father was initially puzzled, wondering how he could enter the camp, but the commander told him that there was a German in the local commandant's office who was on our side; he would issue the pass. There were often Communists with guerrilla links embedded amongst the Germans. Before he left, the commander told my father: "You'll help us get a military medal"; as it happened, father was jailed for "collaboration with the Nazis." If my memory serves me right, my father freed more than a hundred people, but someone reported on him and said "He'd been to the commandant's office."

- *Where was he imprisoned?*

- Arkhangelsk. He worked at a plant there where they made floating craft, and acquired the skills of a glassmaker. He was imprisoned for five years. It could have been far worse, of course. He was rehabilitated under Stalin's regime.

- *Did he know your Mother had died? How did he handle this?*

- How did he handle this? By praying. He became a monk. My mother died in the Moscow region, Pushkino, where my aunt (my mother's sister) took all of us in. My mother was getting worse and worse. She was unable to work and we could no longer remain in Belarus because my father was arrested and could not help. We travelled to Moscow by freight car. This was a wagon with a stove in the middle, and everyone gathered around it, huddled together on the floor. Mother was cold all the time (it was December as well) and the final straw was our long stop at Sukhinichi, where we were stuck for many hours. She caught a serious cold there and only lived for two months after that ...

My aunt had two sons, and her husband had been killed at the front. She had her own flat, where we settled. I remember when I arrived the flat was covered in smoke. There had been a fire when my aunt had left something on the stove in the kitchen and covered it with her jacket. It took me a long time to clean that flat.

My aunt was a member of the Communist party and did not believe in God and therefore, when my mother died, it was not possible to organise a funeral for her. I only had a chance to put an icon in my mother's hands when my aunt wasn't looking.

When dad came back after his release, he did not know what to do. He was very ashamed of his criminal record and afraid that he wouldn't be accepted anywhere. My aunt advised him: "Go and join the construction of our Community Centre, they need glassmakers." He went, and the foreman on this building site was a man of faith who said to my father: "Father, you need to go to the Patriarchate. All the priests there are in prison, so they'll accept you." And that

indeed was what happened. My father was, as they say, “one of them through and through.” It would even be strange if he hadn’t been to prison as then everyone would have been suspicious of him. He started to serve in a new place near Smolensk called Roslavl.

Sometimes he would send me parcels from there. I was married by then and had children. He would send me salo (cured pork meat) or something similar: we certainly weren’t a rich family.

To be continued.

Galina Chuykov interviewed Alexandra Smirnova.

How I became Orthodox

‘I FOUND THE TRUE LIGHT AND MY DESTINY IN CHRISTIANITY.’

I was born in China. My parents and my grandparents were all Communist members and atheists, and I joined the Young Pioneers and Komsomol in China as well. At that time I appeared from outside to be the strongest supporter of atheism in my school, I actively propagated all the atheist ideas and laughed at anyone who believed in any religion. I thought that religion was backward and unreliable and, of course, that science could solve any kind of problem. I loved to watch scientific documentaries, but one day on TV there was a documentary about Christian miracles. Initially I regarded all of these as fairy tales, stories, all of which could be explained by the scientific method; however, even the documentary concluded that no one was able to explain these miracles, and that they might well have come from somewhere outside this world. I started to think that, while many people did believe in these stories, I could still remain a strong atheist. Six years ago I moved to London, and I attended the local state school, which was a Catholic school. My atheist ideals remained strong. I refused to attend Mass and still could not understand why people believed in religion. The turning point was when I became friendly with many Arabic students in my school. At first I tried to respect them: I was thinking that I would not become a Muslim, but it would be not bad if I tried their lifestyle; however, there was something very powerful that attracted me to Islamic culture. My friends were happy and they tried to teach me about Islam. At this stage I clearly started to believe there was something outside this world which cannot be explained by ordinary people. I fell in love with an Arabic girl: this love strengthened my faith and helped my friends persuade me to become a Muslim. After months of learning and reading the Quran, and talking with my friends, I decided really to practise the Islamic faith.



*Fr Joseph and Daniel Li
during Baptism Service*

My study and practice of Islam continued for a few months. I was always trying to behave like a real Muslim, however I never felt that I was part of them; I never had any official confirmation of conversion, and I did not know how to speak Arabic, so I could not pray properly (prayers in Islam can only be in Arabic). I was thus a person in the middle ground, not an atheist, but not officially accepted by any religious group. If I had questions on reading the Quran, none

of my friends could answer me, the only response I got was, “just obey all the teachings”. I was afraid, because the “teachings” in Islam, similar to the Mosaic Law, are not flexible; there are many regulations, and if you break one, you are closer to hell. I was always in fear of small sins leading me to hell. God was far away from us; I could not feel His love, I could only obey His laws. There were so many other things I could not understand in Islam; I could not obtain answers to my questions about life and belief here. Furthermore, one of my friends tried to persuade me to hate Israel. I could not understand this – I thought religion should not be bound up with earthly politics. My attitude towards other people was based on equality and love; I could not combine political crises and hatreds with religion. Whatever happened in Palestine was part of the political struggle between the Israeli and Palestinian governments and I had no reason to hate the ordinary Israeli citizens. In addition, I was concerned that my practice of Islam was insufficiently spiritual as it was driven more by earthly lusts than the desire for the Holy. Thus I decided to find a religion which could fulfill my spiritual life, which I could understand, and most importantly, where I could feel the love of God and love between people.

At the time I was wondering about my future destiny, the Lord Jesus came to me in my dreams; I dreamed at least three times about the Lord saving my life in different situations, and in the last dream, when I promised the Lord that I would follow Him, I saw a light coming from heaven (Revelation 1:9), shining on me. Through these dreams, I found out that God is not far from us, He is always with us, helping us and loving us. His love and teaching are understandable. I was familiar with Christian beliefs because I was in a Catholic school. When I travelled to Greece and saw the faithful and friendly people there, I became stronger in the faith of Christ. I feared for my sins when I was a Muslim, but now I know that, through belief in the Lord Jesus and Confession, our sins will be forgiven, because the Lord sacrificed Himself for our salvation. All the time when I pray to the Lord, I can feel love, joy and harmony. Thus I started to do some research

on Christianity and different Christian groups.

I came to Orthodoxy because I am passionate about the love of God and the love between people and the Orthodox Church provided me with the answer. When I was researching Christianity, I noticed that Orthodoxy focuses the most on love and salvation. The continuity without changing from the early teachings also attracted me. I was in a Catholic school but I did not become a Catholic, because I could not agree with the Pope being the infallible leader of the Church: the leader of the Church should only be Christ. Protestant Churches broke the unity between the brothers within Christ. Orthodoxy, the Church which combines love, salvation, and the unchanged teaching of truth and unity, became my spiritual destiny.

I was baptised a year ago, and my faith grows stronger and stronger. Looking back on the years of my path to the true light, Islam was the faith which opened the gate of spiritual life for me, but was not the most suitable one for me. Thanks to Our Lord, I found the true light and my destiny in Christianity.

By Daniel Li

The Russian Church in London

A BRIEF HISTORY: PART 5



Smirnov's Crest

Archpriest Andrey Samborsky was the first among several exceptional individuals who served as Rectors of the London Embassy church. He made acquaintances in the world of science and the arts, and became a member of the Royal Society of Arts. Fr Andrey's friendship with English landowners who were developing new, scientific methods of farming made him think about bringing young people from Russia to learn the advanced agricultural methods. He put together a report for the Empress Catherine II, and in 1776, on the Tsarina's orders, went to Kharkov and Belgorod to select young seminarians who wished to study in England, and also to pick new

readers for the London church.

In 1780 the Empress summoned Fr Andrey to Russia and sent him to accompany the heir to the throne, Pavel Petrovich, (the future Emperor Paul I) on the Grand Tour across Europe. Later Archpriest Samborsky became an instructor in Religion to Paul's sons – Alexander (the future Emperor) and Constantine. Then he was appointed Rector of the newly built Cathedral of St Sophia in

Tsarskoe Selo. In the first years of the 19th century he was sent to Hungary as the confessor to Alexandra, the daughter of Paul I and wife of the heir to the Austro-Hungarian throne.

After Fr Andrey's departure, Yakov Ivanovich Smirnov, a native of Kharkov who came to London with him and served as church reader, was ordained to the priesthood and appointed Rector. No one served longer in the Russian church in London than Fr Yakov Smirnov (he anglicised his name as James Smirnov) – sixty-five years, of which almost sixty were as Rector. Fr Yakov was a remarkable man, well read, and knew many languages. He helped William Tooke, former Rector of the Anglican church in St Petersburg, who was working on the book *History of Russia in the Reign of Catherine II*; his English translation of Pleshcheev's *The Description of the Russian Empire* was published in London to great acclaim.

Russians who paid a visit to Archpriest Yakov (he received this rank in his thirty-eighth year of service) were surprised by his unchurchy appearance. His dress was English and a bit old-fashioned: a long-tailed frock coat, lace-up boots and a powdered wig. 'A young, well educated English lord!' – enthused journalist Petr Makarov in 1795; 'His dress was that of a lord from bygone days... he looked like a Dutch portrait come to life' (artist Fedor Iordan, 1830). Yet another view: 'It seemed I came to visit a pious hermit... Russian icons, portraits of the Russian tsars, Russian books, and a Russian heart' (journalist Nikolay Grech, writing in 1839, a year before Fr Yakov's death). Many people remembered his kindness and willingness to help his numerous visitors.



Count Simon Woronzow

In addition to his priestly duties, Fr Yakov was for many years a close assistant of an outstanding Russian diplomat, the ambassador to London Count Simon Woronzow. In 1791, during one of the crises in Russo-British relations, Fr Yakov, together with John Paradise (an English convert to Orthodoxy, and the son-in-law of Philip Ludwell) and the embassy secretary, worked for several months from morning until night organising a campaign against the war with Russia planned by the British government. Their efforts bore fruit: the war was averted.

Nine years later, when during Paul I's reign Russo-British relations worsened again and the entire staff of the Russian embassy had to leave Britain, the Emperor issued a decree appointing Priest Yakov Smirnov as acting Russian envoy to London (a case unique in the history of Russian Church).

The six hundred roubles allocated by the Senate for the rent and upkeep of the

church was in fact only just enough to cover the running expenses, so by the beginning of Fr Yakov's service as Rector the building was falling into disrepair. During his tenure the church moved twice –to Great Portland Street in 1784, and in 1813 to a spacious terrace house at 32 Welbeck Street, taken on a long lease. The Russian church in London remained at this address for more than a hundred years, longer than anywhere else. Shortly after moving in, Fr Yakov obtained permission from the property owner and the neighbours' consent, and built a proper chapel in place of the mews-facing stables.

The last three years of Fr Yakov's life were clouded by advancing blindness. Hieromonk Nifont from the Russian Embassy church in Paris started coming over in the summer of 1837 to help Fr Yakov. Around that time the Greek part of the congregation decided to move away, and set up its own chapel in a merchant's house in the City.

By Michael Sarni

Cathedral Newsletter 30 years ago

SOUTHAMPTON PATRONAL FEAST

It was unfortunate that the patronal feast of the Southampton community, Ss Constantine and Helen (new style) coincided this year with the Diocesan Conference, but Fr John Marks celebrated Great Vespers and the Liturgy on the nearest Saturday before going on to Effingham, and there were some 30 people present, including others from Devon.

As an offshoot of the Combe Martin parish, Southampton retains close links with Devon despite the distances involved; the community tends to transfer wholesale to Devon for major feasts, while many Devon parishioners usually come for Southampton's patronal feast. The monthly Saturday Liturgies, celebrated in the beautifully constructed chapel in Cilia and Ray White's house, tend to provide a meeting point for members of the Devon parish now living in other parts of the country, and the community also attracts a number of more or less regular local visitors, several of who came for the patronal feast.

NORWICH PATRONAL FEAST

The patronal feast of the Norwich parish of St John the Theologian was celebrated on the nearest Sunday, the Sunday of the Myrrh-bearing Women. Great Vespers was celebrated with impressive solemnity by the small regular congregation, but some 40 people came for the Liturgy; they included members of the Greek community in Norwich, and numbers were augmented by a substantial

contingent from Walsingham, including Father David and Mother Seraphima. By a happy coincidence, this Sunday was also the twentieth anniversary of Father David's ordination to the priesthood. Another visitor and concelebrant was a Greek priest, Father Irinaios, who had heard of the parish while visiting his son in Norwich. His presence, and that of several others, was a testimony to the way the community is gradually but steadily becoming known in the area.

The transformation of Norwich United Reformed Church Hall on three week-ends a month is remarkable, though hardly effortless. Icon stands, candle holders and even a simple iconostasis are taken from storage and set in place. Almost every piece of furniture acquires a new role; candles, prosfori and the parish bookstall stand in front of the Sunday School notice boards, and even the piano serves as a stand for Icons of the Twelve Feasts. On this occasion, there was a further transformation; no sooner had the Liturgy concluded with a moleben to St John, than the Icons at the back of the church made way for tables which were instantly covered with a feast, to which all were invited.

It is in the nature of the Church that every liturgical gathering concerns the whole body of the faithful, and that it always brings before God the whole world and all creation. But the point is brought home all the more emphatically when, as in the Norwich community, the fullness of the Church and the richness of its worship are represented and accomplished with dedication by such a small group of people; and conversely, of course, is it precisely this consciousness of being the Church that gives such a community the power of growth. Again, the weekly transformation of a meeting hall into a church presents a striking image of the way that the Church takes the ordinary material of the world and transfigures it; but it is also true that there would be much more scope for this essential work of the parish if less time and energy had to go on moving furniture. We must therefore hope that it will not be too long before the Norwich parish acquires a more permanent home.

Our Parishes

PARISH OF THE JERUSALEM ICON OF THE MOTHER OF GOD IN BRIGHTON AND HOVE

In the South of England, in Brighton and Hove, the Orthodox parish of the Jerusalem Icon of the Mother of God has been open for just under two years. Were it not for the enthusiasm, faith and desire to help people of one energetic and altruistic woman, Dina Bikarodorova, baptised Zinaida, probably there still would not be an Orthodox community there. Dina – the Chair of the Cultur-



al Society of Kalinka at the time – having received numerous requests from Orthodox believers, wrote to Archbishop Elisey of Sourozh and asked him to give his blessing for the organisation of a new Orthodox community. Soon after, Vladyka appointed Archpriest Vadim Zakrevsky as Rector of the new Orthodox community.

The first meeting was held on 12 December, 2014. It hasn't been easy for the community; for example, it's still difficult to find a permanent place for the church services on Sundays. In the beginning, St Luke's Church cordially welcomed the Orthodox faithful for their services – the first one was held on 21 December, 2014. On 13 June, 2015, the first celebration of the Divine Liturgy took place in St. Luke's church. Currently, services are held on the third Sunday of each month in Room 110, BHASVIC, 205 Dyke Road, Hove, BN3 6EG, because the local churches cannot let out their halls on the Sundays we meet for service. This situation is temporary, of course. The community continues to look for a suitable venue and doesn't lose faith in resolving this problem with God's help.

It's nice to realise that there are already 20-30 members of the Orthodox community including children and the elderly. The members help each other as and when they can. Some of the elderly and infirm parishioners need help with getting to and from the services, and fortunately, there are a lot of kind-hearted people who are ready to help when required. The news about the community is spreading and its development continues. The number of members of the Orthodox community is increasing. At one Divine Liturgy celebrated by Father Vadim there were more people than expected, confessions lasted much longer than planned, some people brought their children – this is more than enough proof that an Orthodox church is needed in this area.

The Orthodox community has only just begun its existence in Brighton and Hove and is still experiencing numerous problems. As was mentioned before, there is no permanent venue for holding services; there are no church vessels; more choristers are needed, and the monthly rent is paid from a private account. The community is in desperate need of icons, boxes for church vessels, books and other materials, and financial support (you can find out about ways to help on <https://orthodoxbrighton.wordpress.com>). But most importantly, the members of the community of the Jerusalem Icon of the Mother of God have faith, longing, fortitude, and the support of Archbishop Elisey of Sourozh and Archpriest Vadim Zarkrevsky. These are the factors necessary for setting up and creating a spiritual home for Orthodox believers in Brighton and Hove.

By Marina Korsounskaya

DAY OF SLAVIC CULTURE. PHOTOREPORT

On May 21st, with the blessing of Archbishop Elisey of Sourozh, a festival of Slavic writing and culture was held in the Cathedral. This year the festival was dedicated to the first Russian Saints, Boris and Gleb, who sacrificed their lives in the name of the main Christian virtue, love. The festival started with the singing of the Paschal troparion in Church Slavonic. In his address to the parishioners Archbishop Elisey underlined the importance of the common spiritual roots of the three Slavic nations – Russian, Ukrainian and Belorussian. The pupils and teachers of the parish school prepared a performance about Ss Boris and Gleb, which was the biggest in the history of the school. Here we publish a photo report on the event, the full text about the festival can be found on the Sourozh website <http://www.sourozh.org/>

Fotographs by Elena Bote



Forthcoming Events

PILGRIMAGE TO THE CHURCH OF ST MARY AND ST WALSTAN



2016 will mark the 1000th anniversary of St Walstan of Taverham. To mark this Millennial commemoration, the College of Our Lady of Mettingham is organising a pilgrimage to the Church of St Mary and St Walstan where the saint's relics were venerated up until the reformation. The pilgrimage will take place on Saturday 11 June, 2016 in which an akathist will be sung followed by a reading of the life of the saint.

On the following day, Sunday 12 June the Feast of St Walstan will be celebrated at the Joy of All Who Sorrow Church, Mettingham with a Festal Divine Liturgy.

For more information, please contact Deacon Andrew on (10986) 895176 or visit <http://www.mettinghamcollege.org.uk>



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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.

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- Online via the diocesan website www.sourozh.org (click «Donate»)
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