

RUSSIAN ORTHODOX CHURCH

DIOCESE OF SOUROZH

CATHEDRAL OF THE DORMITION OF THE
MOTHER OF GOD

67 ENNISMORE GARDENS, LONDON SW7 1NH



Cathedral Newsletter

September 2016

The Universal Exaltation of the Precious and Life-Giving Cross

14 /27 September



Troparion

O Lord, save Thy people and bless Thine inheritance, granting them victory over their enemies, and guarding Thy community with Thy Cross.

Kontakion

Lifted up of Thine own will upon the Cross, O Christ God do Thou bestow Thy mercy upon the new community that bears Thy Name. Make us glad with Thy strength, granting us victory over our enemies: May Thy Cross assist us in battle, weapon of peace, and unconquerable ensign of victory.

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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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Diocesan News

PATRONAL FEAST IN CARLISLE

On September 3rd, in anticipation of the patronal feast of the parish of St Ninian of Whithorn in Carlisle (Cumbria), the Divine Liturgy was celebrated by the Parish Rector and Dean of Northern England and Wales, Fr Dimitry Nedostupenko. Many Orthodox believers from different towns and cities of England and Scotland gathered in the church on this festive day. At the end of the Liturgy in his sermon dedicated to the Gospel, Fr Dimitry spoke about the importance and meaning of the Orthodox family as one of the unshakeable parts of contemporary society. Fr Dimitry continued his talk after the service at the trapeza prepared by parishioners. In the afternoon the faithful and Fr Dimitry made a pilgrimage to the holy spring of St Andrew the First-Called Apostle, the patron saint of Scotland, which is situated in Bomond in the suburbs of Carlisle.



Cathedral News

PATRONAL FEAST AT THE DORMITION CATHEDRAL



On 28th August 2016, the Feast of the Dormition of the Mother of God was celebrated in the Cathedral. The Divine Liturgy was headed by His Eminence Archbishop Elisey of Sourozh, and the clergy of the Cathedral and the diocese concelebrated. During the Liturgy Vladimir Castravets was ordained deacon, Anton Zakharov was made a subdeacon and Andrey Mishin was tonsured as a Reader. Hieromonk Innokenty (Kolesnikov) was awarded the Nabedrennik, which was warmly supported by the congregation. Svetlana Yegorova-Johnstone says: "We all were listening to the sermon by Fr Joseph Skinner holding our breath. We were very glad for the ordination of

Vladimir to deacon and the award to Fr Innokenty. And what fantastic treats were made by our dearest sisters, working for the glory of God! Our much loved small church – our ex-canteen – accommodated everyone who wanted to share the joy in Christ, Who resurrected His Mother!”



MOLEBEN BEFORE THE NEW ACADEMIC YEAR

Following the Divine Liturgy on September 10th, a moleben before the new academic year was celebrated by Archbishop Elisey of Sourozh with Archpriest Maxim Nikolsky concelebrating. Many schoolchildren, students of colleges and universities and their parents attended the moleben. Schoolteachers and other education-related staff also were praying. Before starting the moleben Vladyka Elisey in his address to the believers underlined an importance of seeking God and His truth in any education. After the moleben those who are pupils of the church school went to their first lesson of this new academic year.

Notes on the Church calendar for September

THE UNIVERSAL EXALTATION OF THE PRECIOUS AND LIFE-GIVING CROSS

Commemorated on September 14/27



*Icon of the Universal Exaltation of the
Precious and Life-Giving Cross*

The Elevation of the Venerable and Life-Creating Cross of the Lord: The pagan Roman emperors tried to completely eradicate from human memory the holy places where our Lord Jesus Christ suffered and was resurrected for mankind. The Emperor Hadrian (117-138) gave orders to cover over the ground of Golgotha and the Sepulchre of the Lord, and to build a temple of the pagan goddess Venus and a statue of Jupiter.

Pagans gathered at this place and offered sacrifice to idols there. Eventually after 300 years, by Divine Providence, the great Christian sacred remains, the Sepulchre of the Lord and the Life-Creating Cross

were again discovered and opened for veneration. This took place under the Emperor Constantine the Great (306-337) after his victory in the year 312 over Maxentius, ruler of the Western part of the Roman empire, and over Licinius, ruler of its Eastern part. In the year 323 Constantine became the sole ruler of the vast Roman Empire.

In 313 he had issued the Edict of Milan, by which the Christian religion was legalized and the persecutions against Christians in the Western half of the empire were stopped. The ruler Licinius, although he had signed the Edict of Milan to oblige Constantine, still fanatically continued the persecutions against Christians. Only after his conclusive defeat did the 313 Edict of toleration extend also to the Eastern part of the empire. The Holy Equal of the Apostles Emperor Constantine, having gained victory over his enemies in three wars with God's assistance, had seen in the heavens the Sign of the Cross, and written beneath: "By this you shall conquer."

Ardently desiring to find the Cross on which our Lord Jesus Christ was crucified,

St Constantine sent his mother, the pious Empress Helen (May 21/ Jun3), to Jerusalem, providing her with a letter to St Macarius, Patriarch of Jerusalem.

Although the holy empress Helen was already in her declining years, she set about completing the task with enthusiasm. The empress gave orders to destroy the pagan temple and the statues in Jerusalem. Searching for the Life-Creating Cross, she made inquiry of Christians and Jews, but for a long time her search remained unsuccessful.

Finally, they directed her to a certain elderly Hebrew by the name of Jude who stated that the Cross was buried where the temple of Venus stood. They demolished the pagan temple and, after praying, they began to excavate the ground. Soon the Tomb of the Lord was uncovered. Not far from it were three crosses, a board with the inscription ordered by Pilate, and four nails which had pierced the Lord's Body (March 6).



The holy Empress Helen discovering the Life-Giving Cross. Capella San Silvestro (XIII century) in the complex of Santi Quattro Coronati in Rome, Italy

In order to discern on which of the three crosses the Saviour was crucified, Patriarch Macarius alternately touched the crosses to a corpse. When the Cross of the Lord touched the dead one, he came to life. Having beheld the raising of the dead man, everyone was convinced that the Life-Creating Cross was found.

Christians came in a huge throng to venerate the Holy Cross, beseeching St Macarius to elevate the Cross, so that even those far off might reverently contemplate it. Then the Patriarch and other spiritual leaders raised up the Holy Cross, and the people, saying "Lord have mercy," reverently prostrated before the Venerable Wood. This solemn event occurred in the year 326.

During the discovery of the Life-Creating Cross another miracle took place: a grievously sick woman, beneath the shadow of the Holy Cross, was healed instantly. The elder Jude and other Jews there believed in Christ and accepted Holy Baptism. Jude received the name Cyriacus and afterwards was consecrated Bishop of Jerusalem.

During the reign of Julian the Apostate (361-363) he accepted a martyr's death for Christ (see October 28). The holy empress Helen journeyed to the holy places connected with the earthly life of the Saviour, building more than 80 churches, at

Bethlehem the birthplace of Christ, and on the Mount of Olives where the Lord ascended to Heaven, and at Gethsemane where the Saviour prayed before His sufferings and where the Mother of God was buried after her death.

St Helen took part of the Life-Creating Wood and nails with her to Constantinople. The holy emperor Constantine gave orders to build at Jerusalem a majestic and spacious church in honour of the Resurrection of Christ, also including under its roof the Life-Giving Tomb of the Lord and Golgotha. The temple was constructed in about ten years. St Helen did not survive until the dedication of the temple, she died in the year 327. The church was consecrated on September 13, 335. On the following day, September 14, the festal celebration of the Exaltation of the Venerable and Life-Creating Cross was established.

Another event connected to the Cross of the Lord is remembered also on this day: its return to Jerusalem from Persia after a fourteen year captivity. During the reign of the Byzantine emperor Phocas (602-610) the Persian emperor Khozroes II in a war against the Greeks defeated the Greek army, plundered Jerusalem and captured both the Life-Creating Cross of the Lord and the Holy Patriarch Zachariah (609-633).

The Cross remained in Persia for fourteen years and only under the emperor Heraclius (610-641), who with the help of God defeated Khozroes and concluded peace with his successor and son Syroes, was the Cross of the Lord returned to the Christians.

With great solemnity the Life-Creating Cross was transferred to Jerusalem. Emperor Heraclius in imperial crown and royal purple carried the Cross of Christ into the temple of the Resurrection. With the emperor went Patriarch Zacharios. At the gates by which they ascended Golgotha, the emperor suddenly stopped and was not able to proceed farther. The holy Patriarch explained to the emperor that an angel of the Lord was blocking his way. The emperor was told to remove his royal trappings and to walk barefoot, since He Who bore the Cross for the salvation of the world from sin had made His way to Golgotha in all humility. Then Heraclius donned plain garb, and without further hindrance, carried the Cross of Christ into the church.



In a sermon on the Exaltation of the Cross, St Andrew of Crete (July 4) says: *“The Cross is exalted, and everything true gathers together, the Cross is exalted, and the city makes solemn, and the people celebrate the feast”.*

Source: OCA website <https://oca.org/>

NATIVITY OF THE THEOTOKOS

Commemorated 8/21 September



In addition to the celebration of the Annunciation, there are three major feasts in the Church honouring Mary, the Theotokos. The first of these is the feast of her nativity which is kept on the eighth of September.

The record of the birth of Mary is not found in the Bible. The traditional account of the event is taken from the apocryphal writings which are not part of the New Testament

scriptures. The traditional teaching which is celebrated in the hymns and verses of the festal liturgy is that Joachim and Anna were a pious Jewish couple who were among the small and faithful remnant—“the poor and the needy”—who were awaiting the promised messiah. The couple was old and childless. They prayed earnestly to the Lord for a child, since among the Jews barrenness was a sign of God’s disfavour. In answer to their prayers, and as the reward of their unwavering fidelity to God, the elderly couple was blessed with the child who was destined, because of her own personal goodness and holiness, to become the Mother of the Messiah-Christ.

Your nativity, O Virgin, has proclaimed joy to the whole universe. The Sun of Righteousness, Christ our God, has shone from you, O Theotokos. By annulling the curse he bestowed a blessing. By destroying death he has granted us eternal life (Troparion).

By your nativity, O most pure virgin, Joachim and Anna are freed from barrenness; Adam and Eve from the corruption of death. And we, your people, freed from the guilt of sin, celebrate and sing to you: The barren woman gives birth to the Theotokos, the Nourisher of our Life (Kontakion).

The fact that there is no Biblical verification of the facts of Mary’s birth is incidental to the meaning of the feast. Even if the actual background of the event as celebrated in the Church is questionable from an historical point of view, the divine meaning of it “for us men and for our salvation” is obvious. There had to be one born of human flesh and blood who would be spiritually capable of being the Mother of Christ, and she herself had to be born into the world of persons who were spiritually capable of being her parents.

The feast of the Nativity of the Theotokos, therefore, is a glorification of Mary’s birth, of Mary herself and of her righteous parents. It is a celebration as well

of the very first preparation of the salvation of the world. For the “Vessel of Light,” the “Book of the Word of Life,” the “Door to the Orient,” the “Throne of Wisdom” is being prepared on earth by God Himself in the birth of the holy girl-child Mary.

The verses of the feast are filled with titles for Mary such as those in the quotations above. They are inspired by the message of the Bible, both the Old and New Testaments. The specific Biblical readings of the feast give indications of this.

At Vespers the three Old Testamental readings are “mariological” in their New Testamental interpretation. Thus, Jacob’s Ladder which unites heaven and earth and the place which is named “the house of God” and the “gate of heaven” (Gen 28.10–17) are taken to indicate the union of God with men which is realized most fully and perfectly—both spiritually and physically—in Mary the Theotokos, Bearer of God. So also the vision of the temple with the “door ‘to the East’” perpetually closed and filled with the “glory of the Lord” symbolizes Mary, called in the hymns of the feast *“the living temple of God filled with the divine Glory”* (Ezek 43.27–44.4). Mary is also identified with the “house” which the Divine Wisdom has built for himself according to the reading from Proverbs 9.1–11.

The Gospel reading of Matins is the one read at all feasts of the Theotokos, the famous Magnificat from Saint Luke in which Mary says: *“My soul magnifies the Lord and my spirit rejoices in God my Saviour, for he has regarded the low estate of his handmaiden, for behold, henceforth all generations will call me blessed”* (Lk 1.47).

The epistle reading of the Divine Liturgy is the famous passage about the coming of the Son of God in *“the form of a servant, being born in the likeness of man”* (Phil 2.5–11) and the gospel reading is that which is always read for feasts of the Theotokos—*the woman in the crowd glorifies the Mother of Jesus, and the Lord himself responds that the same blessedness which his mother receives is for all “who hear the word of God and keep it”* (Lk 11.27–28).

Thus, on the feast of the Nativity of the Theotokos, as on all liturgical celebrations of Christ’s Mother, we proclaim and celebrate that through God’s graciousness to mankind every Christian receives what the Theotokos receives, the “great mercy” which is given to human persons because of Christ’s birth from the Virgin.

Source: OCA website <https://oca.org/>

For Reflection

Where there is strife, there is pride, but wisdom is found in those who take advice.
Proverbs, 13:10

Legacy of Metropolitan Anthony of Sourozh

NATIVITY OF THE MOTHER OF GOD

21 September 1971



*Metropolitan Anthony
of Sourozh*

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

I should like to say a few words about the greatness of this feast. When a man surveys this world in which we live, which is so vast, seemingly boundless, and looks at himself in it, he feels very small and insignificant. And if he adds to this the hardness and coldness of men, he may sometimes feel extremely vulnerable, helpless and unprotected both before people and before the terrifying vastness of the world.

Yet at the same time if a man looks at himself not in relation to his surroundings, but goes deep into himself, he will there discover such an expanse, such depths, that the whole created world is too small to fill it. Man sees the beauty of the world — and the vision does not completely

satisfy him; he learns an enormous amount about God's creation — and the knowledge does not fill him to the brim. Neither human joy nor even human sorrow can completely fill a man, because in him is a depth that exceeds everything created; because God made man so vast, so deep, so limitless in his spiritual being, that nothing in the world can finally satisfy him except God Himself.

Today's feast of the Mother of God demonstrates this fact with particular beauty and splendour. She so believed in God, She gave herself to Him with such a pure mind and pure heart, with an unwavering will, with the purity of Her virginity and life such that She was granted to say the Name of God perfectly, with such love that the Word became flesh and God was made man in Her.

Through this we are shown that not only is the soul, the inner being and spirit of man, so created by God that it can contain the mystery of a meeting with the living God, but that even the body is so made that in an unfathomable way it can be united with the living God. Indeed, according to St. Peter we are called to become partakers of the divine nature; according to St. Paul our vocation is to become temples of the Holy Spirit. The whole of the New Testament teaches us that we are the Body, the living tremulous Body of Christ, through baptism and through Holy Communion. How wonderful this is, and therefore with what reverence must we regard not only our immortal soul, but this body of ours

which is called to rise again, to enter the Kingdom of God and be glorified, like the body of Christ.

In the XI century St. Simeon the New Theologian wrote one day when he had returned to his humble cell after receiving Holy Communion, words to this effect, "I look upon this corruptible body, upon this frail flesh, and I tremble, because by partaking of the Holy Mysteries it has been permeated by God, it has been united with Christ, it is overflowing with the Holy Spirit... these powerless hands have become the hands of God, this body has become a body that God has taken possession of."

Consider what has been given us not only by our faith, but by the sacraments of the Church. The immersion in the blessed waters of Baptism makes us particles, living members of Christ's Body, the Anointing with Holy Chrism is not only the visible seal of the Holy Spirit, but makes us the temples in which He dwells. When the bread and wine which are offered by our faith and love to God are consecrated, they become incomprehensibly and mysteriously the Body and Blood of Christ, and this created matter partakes of Christ and imparts to us, who are incapable of soaring to God in spirit, the divinity of Christ, which saves and transfigures us in soul and body.

This feast of Nativity of the Mother of God is the time when we remember the birth of the One who for the sake of us all, for the whole human race, was able to show such faith, to surrender so absolutely to God, that He could become Man through Her, and bring us these manifold, unfathomable gifts. Glory to Her humility, glory to Her faith, glory to Her love, glory to God Who was incarnate and to the Virgin Mother of God, the worthy vessel of the incarnation of the Son of God, Christ our God! Amen.

Source: http://www.mitras.ru/eng/eng_186.htm

Our Parishes

PARISH OF THE HOLY TRINITY IN BRISTOL

The Parish of the Holy Trinity in Bristol was created 18 years ago for the 40th anniversary of Metropolitan Antony's consecration. For many years we wandered from place to place and still do not have a permanent home. The services were conducted first in a house of ecumenical prayer, and then in a cemetery chapel. As the number of our parishioners grew, there was a need for a bigger home and 3 years ago we moved again. At present our services take place in a functioning Catholic church, which is also rented by boy scouts; this natu-

rally limits our possibilities in conducting services. We had to conduct our services in the flat of our churchwarden in the Passion week. At the moment we are therefore concentrating all our efforts on attempts to find a permanent place of prayer. We have started a campaign to raise funds for our own church.

In spite of all our hardships our parish is developing and is filling up with new parishioners of different nationalities – among them there are Russians, Ukrainians, Byelorussians, Lithuanians, Serbs, Greeks and British people who have accepted Orthodoxy. All of them try to contribute something to our parish life. Bristolians come from all corners of the big city. There are people from other parts of Britain – Wales, South of England, and neighbouring counties. There are people from other communities at our services as well. For example, the churchwarden of the parish in Cheltenham, Philips Hicks, comes to our services with his wife and our parishioners go to their services.



The priest of our parish for several years is Father Michael (Gogoleff). He is our spiritual leader, he supports us in our faith, explains things that are not clear. Father Michael is a good organiser and we believe that thanks to his energy and with God's help we shall find our permanent place for prayer. Our services are conducted both in Russian and in English. Father Michael knows several languages, which helps to unite people of different nationalities. Relations in the parish are warm and friendly, parishioners are always ready to help each other. This is the merit of our churchwarden and choir director, Maria Springford.



Fr. Michael Gogoleff

Our parish is actively taking part in the events organised by Sourozh diocese and also organises interesting and useful events itself. It organised for us a pilgrimage to Bari for the feast day of St Nicholas and plans a pilgrimage to holy places in France. A group of our parishioners takes part in the annual diocesan conference with Father Michael at the head. Children and grandchildren

of our parish go to the children's Orthodox camp, which has been functioning for many years, and is organised by Father Stephen Platt and his wife, Matushka



Anna. Our parish uses every opportunity to take part in pilgrimages organised by our diocese. In December 2015 our parish organised a Christmas Charity Fair, the proceeds of which went into the fund for the purchase of our own church. This is our great wish and our dream.

Time goes by and life of our parish becomes more active. More church weddings and christenings take place, there are more new icons in our parish. Now we have a real font, a beautifully decorated Gospel book and many other things that are necessary for services. But our main acquisition and pride is our iconostasis. We were collecting donations for it, waiting for it to be made and delivered. And then we received it. Now all our services are conducted in a temporary rented building but are conducted properly. As the building is used by the Catholic parish and the scouts, our iconostasis is a folding one, made to the order of the parish. That is certainly not convenient as we have to assemble and disassemble it. But while the parish has not got a permanent church, we have to put up with it and rejoice at what we have.

We conduct big Orthodox festivities very solemnly and beautifully in our church. We decorate it with love and care. Recently on the 19th of June, the Day of the Holy Trinity, we had our patronal festival. Our church was decorated with green branches and flowers, the service was solemn and warm - an uplifting experience which united all the people present in the church. The sermon of our priest Father Michael was clear and convincing, the singing of the choir was harmonious, and the prayers – especially the kneeling ones – were sincere and united in addressing God. This is not surprising for us as it is a double celebration for us. Our patronal festival ended with a feast of homemade food and heart-felt conversations. We left with joy, peace and harmony in our hearts. Thank God for our parish!

We always welcome guests and new members.

More detailed information can be found on the site of our church <http://www.bristol-sourozh.org.uk/> and on our page in Facebook <https://www.facebook.com/groups/1581051585504124/>.

By Elena Coward and Ludmila Krapivina



***LETTER OF THANKS FROM ARCHPRIEST MICHAEL GOGOLEFF
TO THE BENEFACTORS OF THE BRISTOL PARISH***

Dear Benefactors and Friends,

First of all, on behalf of our Holy Trinity Parish in Bristol, we would like to thank you for your donations which are a tangible sign of your Faith and your dedication towards the true needs of our Church.

Over the last 12 months, we have raised nearly £ 40,000 and do continue to receive any donation large or small with the same deep gratitude. Our target is to reach enough funds to purchase our own place of worship (small church, large chapel, church vaults, old Georgian school). We have also secured a promised small loan from our Lloyds Bank.

We will publish quarterly informations regarding the fundraising and the opportunities presented to us by either the Catholic - Anglican Churches and estate agencies which we have contacted.

We are presently establishing a list of our Benefactors and their families in order to pray and commemorate them at all the Proskomedia Services (preparation of the Holy Gifts before the Liturgy).

Once we will be able to purchase our building, we shall inscribe the names of our donors on a specially carved wooden panel installed at the entrance of our Church.

May Our Lord keep you all in His Grace.

Be assured of our humble and sincere Prayers for You and Your families.

With love in Christ,

***Very Revd Archpriest Michael Gogoleff
Dean and Rector of the Parish***

British and Irish Saints

SAINT NINIAN OF WHITHORN, APOSTLE OF THE SOUTHERN PICTS, WONDERWORKER

Commemorated: 26th August/8th September

Saint Ninian, a Briton by origin, is one of the most venerated saints of Scotland. He is commemorated as “Apostle of the Southern Picts.”

The saint was born in the second half of the fourth century— in about 360. He belongs to the “Romano-British” tradition of early British Christianity. His native land was most likely Cumbria; it is certain that he was born south of



St Ninian of Whithorn

Hadrian's Wall in northern England. His father was a local Christian ruler. While still very young, St Ninian began to feel a calling to Christianise his native country. The saint went to study in Rome and then visited Gaul where at the monastery in Tours he met St Martin—a great missionary and father of monasticism in Gaul. Ninian was consecrated bishop either in Rome or Gaul (if the latter, the consecration was performed by Martin himself).

Inspired by St Martin's example, in about 394 Ninian returned to Scotland where he made the Whithorn peninsula in the present-day region of Dumfries and Galloway (south-western Scotland) the centre of his missionary activities. From here the hierarch successfully preached to the Southern Picts and converted many of them to Christ. He preached to Irish settlers in Scotland as well and his work among them was fruitful. Ninian established his see at Whithorn and also founded a church and a monastery dedicating it to St Martin. Historians suppose that it was Martin who sent skilled masons from Gaul to help Ninian build the church at Whithorn. Whithorn derives its name from the monastery church whose walls had been built of stone covered with lime plaster, which was a rarity in Britain at that time. The name "Whithorn" can be translated as "lime washed church", or "white house", and throughout the medieval period this splendid church together with the whole diocese was known as "Candida Casa" ("white house" in Latin). The church was built in a Roman fashion and according to the best standards of the time.

The monastery founded by Ninian became a famous missionary and monastic centre. He and his disciples evangelized the Southern Picts and Northern Britons. Ninian's disciples extended the mission further into Scotland, which is testified by a large number of churches dedicated to him there and several in northern England. Ninian, a renowned ascetic, used to live alone in solitude in a cave for prayer. Whithorn indeed played an important role in the development of Orthodoxy in Britain. Ninian was probably the first Bishop of Galloway. During his life Ninian worked many miracles, which continued through his prayers after his death in the first half of the fifth century, probably in 432.

According to a legend, at the moment of Ninian's repose, a bell began to ring by itself, announcing the death of the righteous man



St Ninian's original cave



St Ninian's Isle

and calling everybody to his deathbed. Ninian was buried in a stone coffin near the altar of the church that he had built on Whithorn. Pilgrims flocked to his relics up to the Reformation in the sixteenth century. The Whithorn monastery had close connections with Mediterranean countries. Its monks were famous for their learning and severity of ascetic life, adopted by them from the Christian East. Many future missionaries, now venerated in different parts of Scotland, studied in Whithorn. The cave where Ninian used to pray and the saint's personal bell have survived. The cave is located on the east side of the peninsula. It is a peaceful, quiet place in idyllic surroundings, and all Christians who visit it feel the holy bishop's presence there to this day. An ancient settlement, now a district within the city of Stirling, is called St Ninians in honour of the saint.

Excavations carried out on Whithorn in recent times have confirmed the authenticity of the ancient traditions concerning Ninian. The remains of a very ancient circular church were discovered, and its walls had indeed been whitewashed! Ancient inscribed Christian gravestones as well as very small wattle houses were discovered near the church, which indicates that a monastic community had existed here in the Celtic period. The monastery had more than one church and it definitely had a school. It is believed that the monastery kept a portion of St Martin's relics as well as those of other saints.

Such was the fame of Ninian that his veneration spread to Kent and to Denmark. Today he is even venerated in the USA and the Nova Scotia province of eastern Canada where the Catholic Cathedral in the city of Antigonish is dedicated to our saint.



Ruins of the Whithorn Priory on the Whithorn peninsula

Numerous parish churches and chapels dedicated to Ninian or associated with him are scattered all over southern Scotland. They are over 1000 years old! Some of them were founded by the saint and later partly rebuilt, others were founded by his disciples, who spread the Gospel to the north, west and other parts of the country. Most of the surviving medieval churches dedicated to Ninian are situated to the south of the Firth of Forth and the Firth of Clyde estuaries, on Orkney,

the Shetland Islands as well as on the Isle of Man, on the island of Bute and on the island of Sanda in the Faeroes. Ruins of the chapel built by Ninian as well as early crosses and a well have survived on this island. Local legends relate that the holy bishop is buried on Sanda and that his grave can still allegedly be found there. Ninian's disciples erected a chapel on an island known as "St Ninian's Isle" after him; this is in Shetland, and the ruins of a twelfth century chapel survive there.

The Whithorn peninsula is the main site of the veneration of Ninian to this day. Here visitors can see ruins of the medieval Catholic priory, including its nave, vault and the site where the shrine with Ninian's relics used to stand. The museum on Whithorn houses a collection of interesting artefacts discovered here during the excavations. In addition to the priory, the parish church, cave and other monuments, the peninsula also has another museum which exhibits ancient Celtic crosses. A thirteenth century chapel dedicated to Ninian has partly survived not far away.

Nowadays Orthodox Christians call St Ninian "Equal-to-the-Apostles" for his many years of fruitful work for the evangelisation of Scotland.

Dmitry Lapa

Source: <http://www.pravoslavie.ru/english/73449.htm>

Holy Places in London

CHURCH OF HOLY SEPULCHRE-WITHOUT-NEWGATE, HOLBORN

This ancient splendid church stands in Holborn Viaduct within the City of London, approximately in front of the Old Bailey, the Central Criminal Court in London. Formerly it stood just beyond ("without") an old city wall close to



*Church of Holy
Sepulchre-without-Newgate, Holborn
(Photo from Geograph.org.uk)*

Newgate – one of the seven historic gates of the City. The first pre-Norman church was dedicated to St Edmund. In the twelfth century during the crusades it became known as "the Church of St Edmund and St Sepulchre" – in honour of the Holy Sepulchre Church in Jerusalem - crusaders who passed by this church before departing to the Holy Land gave it this name. Later it was called "the Church of St Sepulchre". It is the

largest parish church of the City. In the fifteenth century it was rebuilt but after the fire of 1666 only the outer walls and a tower (150 feet high) remained. The church was quickly rebuilt by its faithful parishioners and in the 1870s it was restored again. The church miraculously remained practically intact during the Second World War – only a watch-house (used for deterring robbers) was destroyed.



*The interior of St Sepulchre
(Photo from Wikipedia.com
by David Iloff)*

Let us mention several interesting facts from St Sepulchre's history. In 1555, during the reign of Mary Tudor, John Rogers – a prominent preacher and translator of the Bible into English who served at St Sepulchre's – was charged with heresy and burned at the stake; he was the first Protestant martyr.

In 1605, a merchant named John Dowe paid fifty pounds to the parish for purchasing a handbell which was supposed to ring during execution of criminals at the gallows near the neighbouring Newgate Prison. This "execution bell" is kept at the south-east corner of the church's nave to this day. In the seventeenth-nineteenth centuries a clerk or bell-ringer of St Sepulchre's used to ring it by the window of a convict's cell at Newgate Prison the night before execution, uttering the "wholesome advice": "Get ready, for tomorrow you will die. Watch and pray, for the hour is near when you will stand before the Saviour. Repent in time, lest you should be sent to the flames of hell. And may the Lord have mercy upon your soul, when the bell of St Sepulchre's Church rings tomorrow".

The bells of the church tower, which date back to 1739, are famous too: they announced the execution of prisoners by their ringing and thousands of residents gathered to observe it. On the day of execution as the bells were rung the condemned were led to Tyburn – a place where public hangings took place – and as they passed St Sepulchre's they were given flowers and a priest would read a prayer.

St Sepulchre's is the main church for musicians in Britain. The names of great composers are connected with it. The north aisle houses "the musicians' chapel" where the composer John Ireland (1879-1962), the conductor and initiator of the famous "promenade concerts" Henry Wood (1869-1944; buried in the chapel), and the Australian-born singer Nellie Melba (1861-1931) are commemorated in stained glass. There is also the musicians' Book of Remembrance.



*The Execution Bell
(Photo from
Wikipedia.com by
lonpicman)*



Captain John Smith

The church has close military links: the south aisle has “a regimental chapel of the Royal Fusiliers”, and next to the church there is a memorial garden to the Royal Regiment of Fusiliers. Royal riflemen hold an annual services at the chapel, and at its west end the riflemen who fell in the two World Wars are commemorated in remembrance books.

The writer, soldier, seaman and explorer John Smith (1580-1631) is associated with this church. He helped found the colony of Jamestown in Virginia – the first British settlement in the USA. In 1607 he was captured by a native American tribe whose inhabitants wanted to kill him, but Pocahontas, the daughter of a local chief, saved his life. Smith is buried at St Sepulchre’s, where a beautiful window is dedicated to him.

The north aisle holds an organ by Renuart Harris (1670) which is the largest organ in London. The font dates back to 1670 and heads of cherubs are carved on its cover. The sanctuary contains a great east window of 1949 which depicts the crucified but victorious Christ above London. The church also has a window commemorating Archibald Nicholson (1871-1937), who produced many stained glass windows for English cathedrals and used to pray at St Sepulchre’s.

Among those buried within the church let us mention Roger Ascham (1515-1568), a scholar, writer, educator and tutor to Elizabeth I, and Thomas Culpeper, a favourite courtier of Henry VIII who had a love affair with the king’s wife Catherine Howard and therefore was beheaded in 1542.

Morning services are celebrated on Sundays at 10.30 am and midweek (especially Tuesdays) at lunch time – between 1 and 2 pm. Evening services are held on Tuesdays at 6.30 pm.

By Dmitry Lapa

Address: St. Sepulchre’s, Holborn Viaduct, London, EC1A 2DQ

The church is surrounded by excellent public transport options. The nearest stops are:

Bus – the number 8, 25, 46, 242, and 521 buses stop outside the church.

Thameslink – we are opposite the north entrance of the City Thameslink.

Central Line – St. Paul’s tube station is a 5 minute walk.

District (south) and Circle Lines – Blackfriars is a 7 minute walk.

District (north), Hammersmith & City, Metropolitan, and (soon) Crosslink – Farringdon station is a 7 minute walk.

Car – Smithfield Car Park (£2/hr) is a 5 minute walk away and on a Sunday there are unregulated yellow lines and parking bays near by.

It is not advisable to drive into the City during the working week.

God's Commandments

CONCLUSION

When a young Jew asked Jesus what he should do in order to inherit everlasting life, the Lord replied: "Observe the commandments," and enumerated several commandments from the list of ten (Matthew 19:16-22). In many other sermons Jesus reiterated the importance of the Ten commandments and explained their spiritual meaning.



In the above exposition, we saw that the first commandment teaches us to focus on God with our thoughts and aspirations; the second forbids making anything more important than God; the third teaches us to respect God; the fourth dedicates to Him the seventh day of the week and, in general, a part of our life; the fifth teaches us to honor our parents and elders. The following four commandments admonish us to respect our neighbor's life, family, property and good reputation. Finally, the last commandment forbids envy and calls for purity of heart.

Thus, the Ten commandments give man fundamental moral guidance for the formation of personal, family and community life. Life shows us that as long as the government in its lawmaking guides itself with these moral principles and concerns itself with their observance, life within a country flows at a normal pace. On the other hand, when it eschews these principles and begins to tread on them, be it a totalitarian or a democratic government, life within the country falls into confusion and catastrophe becomes imminent.

The Lord Jesus Christ unveiled the deep meaning of all the commandments, explaining that through their essential points they merge toward the teaching of love of God and neighbor: *"You shall love the Lord your God with all your heart, with all your soul, and with all your mind. This is the first and great commandment. And the second is like it: You shall love your neighbor as yourself. On these two commandments hang all the Law and the Prophets"* (Matthew 22:37-40).

In order for God's commandments to do us any good, it is necessary to make them ours; that is, we should try to have them not only as a guide for our actions, but they should also become our viewpoint, permeating our subconscious, or, according to the picturesque expression of the prophet, they should be written upon

the tablets of our hearts. Then, by personal experience we will be convinced of their regenerating power, about which the righteous King David wrote, "*Blessed is the man who walks not in the counsel of the ungodly, nor stands in the oath of sinners, nor sits in the seat of the scornful; but his delight is in the law of the Lord, and in His law he meditates day and night. He shall be like a tree planted by the rivers of water that brings forth its fruit in its season, whose leaf also shall not wither; and whatever he does shall prosper*" (Psalm 1:1-3).

Bishop Alexander Mileant

Source: http://www.fatheralexander.org/booklets/english/command.htm#_Toc513258233

The Russian Church in London

THE HISTORY OF THE RUSSIAN CHURCH IN LONDON

Part 8

A new period in the life of the Russian Church in London came with the end of the Russian Empire. No help from the Russian state was forthcoming, while the number of the faithful worshipping in the Embassy church had increased several times over because of the refugees. On major feasts there was not enough room for all who came to the Welbeck Street chapel. In October 1919 the creation of the London Russian Orthodox parish of the Dormition of the Mother of God was formally approved by the general assembly of parishioners. It adopted as its statutes the Parish Statutes approved by the All-Russian Church Council in 1917-1918.

The new Parish Register had over 400 names. It is worth noting that some Russians marked their London place of residence as 'temporary', and their Russian address as 'permanent'. (Count Dmitri Sheremetev, his wife and children gave their address as 'Petrograd, Fontanka 34'). There were quite a number of British, too - children of mixed marriages, and the expatriates who lived in Russia for many years and returned with their Russian wives and children (the laws of the Russian Empire stipulated that all children of mixed marriages should, without exception, be brought up in the Orthodox faith).

From 1921 services were celebrated in the former Anglican church of St Philip, not far from Victoria Station. The church was, of course, rededicated to the Dormition of the Mother of God, but was commonly referred to as St Philip's.

When Fr Evgeny died in 1923 the Parish Council proposed as the new Rector Archpriest Ioann Lelyukhin, former dean of the Cathedral in Archangel, who fled with White forces. In 1926 the former Archbishop of Finland, Serafim (Lukyanov) came to London.



The interior of St Philip's Church, Buckingham Palace Road.

Between 1921 and 1956 - the church of the Russian parish (after 1926, parishes of the Dormition of the Mother of God.

The inscription beneath the Cross reads In hoc Signo vinces (In this Sign thou wilt conquer - St Constantine's motto).

That same year, 1926, saw a public argument between Metropolitan Evlogy (Georgievsky), who was put in charge of the Western European Diocese by Patriarch Tikhon, and the Synod at Sremske Karlovce in Yugoslavia, headed by Metropolitan Anthony (Khrapovitsky), also known as the Synod of the Russian Church in Exile (later name – Russian Orthodox Church Outside Russia, ROCOR). Some of the London clergy – Archpriest Nikolai Behr and Priest Vladimir Theokritov (the latter served in London since 1907, first as a chorister, then deacon) – sided with Metropolitan Evlogy and his supporters in Paris, while the others – Archbishop Serafim and Archpriest Ioann Lelyukhin – were on the side of the Synod at Karlovce.

The supporters of Metropolitan Evlogy announced the establishment of a parish under the authority of Metropolitan Evlogy (known as the Patriarchal or Evlogian parish), and suggested to Archbishop Serafim and the supporters of the Karlovce Synod that the church of the Dormition should be shared by both parishes. Services were celebrated in turn – one Saturday and Sunday the Evlogian parish had the services, the following week it was

the Church in Exile's turn. The feast days were similarly shared. In time both parishes set up chapels where church services could be celebrated when the 'neighbours' celebrated at the Cathedral. This went on for 30 years. In pre-war days, however, the relations between the parishes were quite amicable, since one's choice of a parish was very often dictated by political views. In one family the monarchists would go to the Church in Exile parish, while the liberal leaning family members chose the Evlogian one. The two parishes held a joint Christmas bazaar and an annual fundraising campaign to cover the running costs. One church choir served both parishes.

In 1930 Metropolitan Evlogy took part in an Anglican service of supplication for the suffering Christians in Russia, for which Metropolitan Sergius (Stragorodsky), under the pressure from Soviet authorities, removed him from office. Soon after Photius, Patriarch of Constantinople, received Metropolitan Evlogy with the Diocese of Western Europe (about a hundred parishes) under his canonical care as an Exarchate. It was a temporary decision, until the

Church of Russia was delivered from the persecutions of the godless Russian authorities. The London parish then became 'Evlogian'.

In 1940 the London Rector, Archpriest Nikolai Behr, reposed in the Lord; Archpriest Vladimir Theokritov was appointed Dean. During the war the church suffered damage in the bombing raids; there were also cases of firebombs falling through the roof and failing to explode.



Christmas Bazaar of the London Russian parish (1920s)

In 1945 the elderly Metropolitan Evlogy decided to return to the Russian Church, and asked the Patriarch of Moscow Alexis I to receive him and his flock under his omophorion. In August 1945 the Russian church delegation headed by Metropolitan Nikolai (Yarushevich) of Krutitsy visited Paris and London. Metropolitan Nikolai was warmly received by Archpriest Vladimir and his parish. In autumn of the same year the Holy Synod of the Russian Church granted the request of Metropolitan Evlogy.

The following year Metropolitan Evlogy died. His flock in Paris, however, refused to submit to his decision and persuaded the new head of the Exarchate, Archbishop Vladimir (Tikhonitsky), to remain under Constantinople (using the fact that no reply was received from Constantinople to Patriarch Alexis's letter announcing the move). Out of all the Exarchate parishes only the London parish of the Dormition remained under the Moscow Patriarchate.

Both Russian Orthodox Parishes of the Dormition exist to this day in London; both are heirs to the Russian Embassy church. In May 2007 by the grace of God the unity of the separated parts of the Russian Church was restored. We hope that, God willing, the former divisions, which became more pronounced after the war, when many so-called DPs (displaced persons – captured Soviet soldiers and Russian refugees from Yugoslavia and other countries, who ended up in Britain) joined the Church in Exile parish, will dissolve into brotherly love. We especially hope for the intercession of St John (Maximovich), the Wonderworker of Shanghai and San Francisco, and Archbishop of Brussels in 1951-1963. St John, as Exarch of Western Europe, frequently visited Britain. Portions of his relics, his vestments and other mementoes are held in a number of parishes here.

Let us name the Rectors of the London Dormition parish of the Russian Church Abroad: Archimandrite Nikolai (Karpov) of blessed memory, who in 1929 was consecrated with the title Bishop of London, Archbishops Nathaniel (Lvov) and Nikodim (Nagaev) of blessed memory, Bishop Constantine (Esensky), Archimandrites Vitaly (Ustinov), future Metropolitan and in

1986-2001 fourth primate of the Russian Orthodox Church Abroad, Nikanor (Troitsky) and Alexis (Pobjoy), Archpriests Boris Molchanov, Mikhail Polsky, Georgy Sheremetev, Ioann Syshchenko, Vadim Zakrevsky, Yaroslav Belikov. The services are celebrated in the newly built Cathedral of the Dormition of the Mother of God and the New Martyrs of Russia in Chiswick, West London.

Michael Sarni

ROMANOV IN THE FIRST WORLD WAR: SAINTS AND HEROES – AN EXHIBITION IN LONDON



During the last week of August this year an exhibition was organised at Rosotrudnichestvo (The Russian House of Culture and Science) in Kensington, dedicated to the centenary of the First World War and to the 300th anniversary of the Russian Orthodox presence in Great Britain. It was entitled ‘Members of the Russian Imperial

House during the First World War: Charity and Heroism’, and was organised by the Society of the Grand Duchess Elizabeth Romanov UK together with Russian Heritage in Britain.

The exhibition opened on 25th August and began with an address from Archbishop Elisey of Sourozh which emphasised the importance of remembering the achievements of the House of Romanov.

Paul Kulikovskiy-Romanov, direct descendant of Alexander III and great-grandson of Grand-Duchess Olga Alexandrovna, sent an address which was read out, in which he referred to the many episodes of Russian-British co-operation during the First World War, especially in hospital work.

The representative of the Russian Society of Postcard Collectors, Galina Panova, was a special guest and showed us their newly published 4-volume collection of World War I postcards.

The Embassy of the Russian Federation kindly allowed the display of a fascinating collection of medals and decorations awarded to British subjects for valour during the First World War.

John Harwood spoke about the part played by several Romanov princes on the front line, including the Emperor’s own brother, Michael Alexandrovich and his cousin Dimitry Pavlovich, and described the little-known exploits of the Konstantovichi princes – who later suffered together with the Holy Martyr

Elizabeth.

Using archival material, postcards and photographs, the exhibition illustrated the self sacrifice and compassion shown by many members of the Russian Imperial family towards those who suffered from the effects of that war, both at the front line and at home. The Emperor Nicholas II and his immediate family took a leading role in this service, with the women



working as trained nurses for the wounded. Other members of the Imperial family also went to the front line and served under fire. Some, such as the Holy Martyr Grand Duchess Elizabeth, remained at home to serve the needy, especially, in her case, poor families and orphaned children.

The exhibition was enlivened by the presence of some First World War weaponry, including a Maxim gun, and by a Red Cross nurse in full uniform.

The showing of a wonderful documentary film on the life and death (in battle) of Prince Oleg Konstantinovich followed and the evening concluded with a talk about the great Russian victory of 1916, the Brusilov Offensive, by Sergei Saveliev, who had brought the weapons.

To close the exhibition, on 1st September there was a concert of church music, Russian and Serbian soldiers' songs and romances of the First World War period, including settings of Russian poetry, provided by members of the choir of the Cathedral under the direction of Marina Bezmenova-Nicolaou and Dmitry Tugarinov. Between the choral items there were readings from the memoirs of the Grand Duchesses Olga Alexandrovna and Maria Pavlova describing their experiences near the front.



Alexei Knupffer

The evening ended with a piano concert by Alexei Knupffer, featuring Rachmaninoff as well as pieces of his own composition. He also told us the fascinating story of his grandfather, an admiral of the Russian Imperial Navy,

and sometime commander of the Emperor's own yacht the Shtandart, who died in London in 1954.

It is the intention of the Society that this exhibition should now be shown in other venues around Great Britain as a contribution towards the celebration of these important anniversaries and to assist in better understanding of the role of the Imperial family in charitable work during this most difficult of times, one hundred years ago. Our hope is that this greater understanding will contribute in some small way towards the improvement of relations between Russia and Great Britain.

This exhibition was made possible with the help of historical research by members of the St Tikhon's Theological University and other members of the Grand Duchess Elizabeth Romanov Society, both in Britain and in Moscow.

John Harwood

Russian Heritage in Britain

THE GRAVE OF A TSAR'S DAUGHTER IS RESTORED BY PARISHIONERS OF THE PORTSMOUTH PARISH

When we moved to Hayling Island about five years ago we read about the local history of the area. Amongst the information was a story about a Russian princess buried in one of the island churchyards. We unwittingly had passed her grave as members of a Nordic walking group and noticed two graves nearby both surmounted by Russian Orthodox crosses. Later, after we were received into the Orthodox parish of St Peter and St Paul in nearby Portsmouth, the Rector, Fr Michael Gogoleff, asked us to become media correspondents for the parish. Searching for stories we remembered the princess.



*Princess
Katherine Yourievsky*

We returned to the graveyard and found that neither of the Russian graves mentioned the princess. At this point someone appeared from the church and handed us a leaflet about the princess and pointed out a nearby somewhat indistinct weathered headstone. The grave, of course, is that of Her Serene Highness Princess Ekaterina Alexandrovna Yurievskaya, born in 1878 as the natural daughter of Tsar Alexander II. She was legitimised when the Tsar married her mother, Ekaterina Dolgorukov, in 1880. This is the date recorded on the grave as her birth date.

How Ekaterina came to be on Hayling Island would make a good film or

community theatre project, but our interest was to pay respects to her memory and to highlight connections between the UK and Russia. We returned again to find one of the Churchwardens of the Anglican parish of St Peter busy cutting grass and tending graves. He pointed out that the headstone had sunk into the ground and was also leaning. There is a churchyard policy of ensuring that graves do not become hazards. He offered to find a local firm of stonemasons to renovate the grave. We accepted his offer and found some funds to cover the expenses.

The result surpassed our expectations. The headstone looked as if it had been made only yesterday. The result was so spectacular that we sent the Facebook entry from the Committee for Russian Heritage in the UK to the local Portsmouth paper, “The News”, which has a circulation of 40,000 readers and another 25,000 on-line. They produced an article that was published and attracted wide local interest. The journalist intends to cover the Panikhida that will be served on October 2nd, 2016.

From this article a cascade of interest arose. Firstly there was an interview with a local television company. This became a five minute feature that was run on its rolling news programme. Then from that interview the Vicar of St Peter’s Church suggested that the paper published by the Anglican Diocese of Portsmouth, “Pompey Chimes”, would like to publish an article. This will re-order the article from the local paper and then add something about the religious significance of the Panikhida including the use of kolliva. Copies of this paper go out to every Anglican church in the area.

Also, the editor of the colour magazine published by the Catholic Diocese of Portsmouth, “Portsmouth People”, has indicated that he will be coming to our morning Liturgy and the subsequent Panikhida, taking photographs and producing his own article. This magazine is distributed across the Catholic diocese which covers a very large area from Oxford down to the South Coast and even includes the Channel Isles. This is very significant as our Orthodox parish is currently based in the Catholic Church of St Joseph in Portsmouth.

At the Panikhida Fr Michael will be joined by Fr Maxim and Mr Konstantin Shlykov, a Counsellor from the Embassy of the Russian Federation and also Dr Julia Pliauksta, the Secretary to the Russian Heritage Committee of the UK.



*Grave of Princess Catherine Yourievsky
before and after the restoration*

John and Stella Newbery

Cathedral Newsletter 30 years ago

JUNIOR CAMP 1986

As I had no plans for the summer I was lucky enough to be invited to help Anna Garrett and Xenia with the cooking and shopping for the Camp. In fact, I ended up by being camp doctor as well! It was busy, but fun. The camp site was in a large field surrounded on three sides by woods, with a lovely view on the fourth. It is ideal for small children, with no special hazards. The tents were arranged in a large circle. These included the Chapel, dining, activity, kitchen and sleeping tents, with a large space in the middle for playing and for the camp fire. We were lucky with the weather and unlike last year, had practically no rain.

There were 36 children from different parishes aged 8 years to 13 years and about 15 staff including seven young adults who were the tent leaders. The atmosphere was very happy and gave a great opportunity for everyone to live as a community - eating, sleeping, playing and, most important, praying together regularly each day.

Camp is a great place for making friends. The tent leaders who grew up together in past camps, showed this more than anyone else. They were central to the running of the camp and also took part in teaching the faith to the younger children. They organized a whole host of activities, including walks, nature trails, a



visit to the farm, a walk and visit to Heaver Castle, and games on the site. There was an opportunity for various crafts. Also time was spent preparing for the camp fire, when a lot of talent was shown in dancing, singing and acting.

This is the first time I have been to this camp. There was quite a lot of discussion as to whether the Junior and Senior camps should take place on the same site or not. I personally would like to experience a joint camp as I feel that, if successful, it would give a greater continuity between the age groups.

Jane Collingridge

SENIOR CAMP 1986

The main event in the life of the majority of the Orthodox youth group in this country is Senior Camp. This year the camp took place at a new site in Devon. The setting was ideal, with a large field and a hall in which meals and other activities took place. The weather during most of the camp was wet, although

we did have a few dry days.

Throughout the whole of the camp our lives were centred around our own little community of 22, 16 of whom were teenagers. The numbers were much lower than last year, but I believe this helped produce the happy atmosphere which we were all determined to create.

Trips were organised, as well as many walks. A visit to the seaside town of Sidmouth proved a huge success as the clouds retreated for the day and we all enjoyed ourselves. We usually spent our evenings sitting around a large camp fire, or in the hall. We all liked the way in which Fr John Lee ran the camp; he treated everyone as equals.



The other side of camp life consisted of services, debates and discussions. We found that people preferred to talk, and speak their views, in a debate rather than in a groups discussion. We also found out a bit more of what these people's viewpoints were.

Many of the people at camp this summer do not really consider themselves practising Orthodox for the rest of the year. Over half of the teenagers present have little belief in Christ or in God. Few of them go to church regularly. As far as they are concerned, church is usually a complete waste of time. Yet there was something about the camp which enabled them to drop their defences and take part as Orthodox Christians should.

How is it that these teenagers can come to camp and take part in a whole week of Orthodox life? They do not complain about camp services, and enjoy listening when Fr John explains things to them - there were even those who asked for more structured lessons where we could learn what Orthodoxy really means! Camp services are short and comprehensible; they seem to have more to offer spiritually than services in some other places. The atmosphere and carefree attitude at camp forms a sharp contrast with life in a large parish. It enables everyone to feel they have an important place in the group.

Our thanks go to all those who organised the camp, making it such a fruitful place. Although thoughts of home comforts were tempting, all of us felt sad as the camp dispersed. In each of us was the question, "Will every one find the chance to continue their development, or will they have to wait till we meet again next year?"

Anna Holden

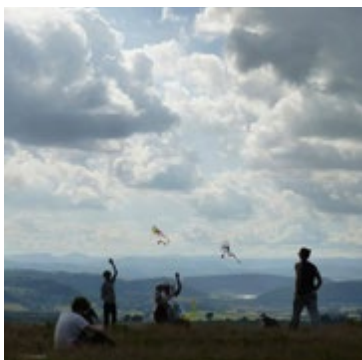
**PHOTO REPORT FROM ST SERAPHIM ORTHODOX
YOUTH CAMP 2016**

Orthodox Youth Camp took place between the 28th July and the 8th August, 2016.

Please take a look at a selection of photographs from this year's camping.

Photographs are taken from the Facebook group "St Seraphim Orthodox Youth Camp"





Forthcoming Events

THE 30TH PAN-ORTHODOX PILGRIMAGE TO THE SHRINE OF ST WINIFRIDE

Saturday, 1st October, 2016 - Holywell, Flintshire, North Wales, CH8 7LS in the Mediaeval Chapel and at her Well.

Programme:

Hours and Divine Liturgy - 10.30am

Picnic Lunch

The procession to the Well with the relic of St Winifride, the Moleben and Agiasmos and the day concludes with Great Vespers – 3.00pm

Please bring your own lunch and liquid refreshments

Holywell has easy access from all parts of the country via M56 and A55 expressway, by the bus/coach via Chester, or by train – nearest station Flint with bus to Holywell.

For further details please phone ***Fr Pancratios 01244 659717 or 07850 467675***

PILGRIMAGE TO JERUSALEM 10-17/11/2016

With the blessing of His Eminence Archbishop Elisey of Sourozh, a pilgrimage to the Holy Land will take place from 10 to 17 November 2016.

Departure from Gatwick Airport will be on **Thursday 10, November at 10:10am, arriving at Ben Gurion Airport** in Tel-Aviv at 5:15pm.

The flight EZY8817 is operated by **EasyJet**.

EasyJet return flight EZY8818 from Ben Gurion Airport (Tel Aviv) will be on **Thursday 17, November at 6.10pm, arriving at Gatwick Airport at 21:45**.

Estimated cost of the trip £900:

- stay in the Holy Land - £650
- You have to purchase air ticket individually.

The cost includes:

- bus transfers to all sites;
- meals (breakfast, packed lunch and dinner)
- Pilgrims accommodation in double rooms (two people per room) in hotels of the Russian Ecclesiastical Mission in Bethlehem and Tiberias
- fees for visiting sites (where applicable) and coach driver's tips.

To join the pilgrimage group, please contact **Fr Dimitry Nedostupenko** on his mobile number: **07943711175** or by e-mail: **pilgrimages@sourozh.org**



*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: londonsobornolistok@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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