

RUSSIAN ORTHODOX CHURCH

DIOCESE OF SOUROZH

CATHEDRAL OF THE DORMITION OF THE MOTHER OF GOD

67 ENNISMORE GARDENS, LONDON SW7 1NH



Sourozh Messenger

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All Saints of the British Isles



Troparion, Tone 4

Ye enlighteners and teachers of these Northern isles, ye who have shed the light of the Truth of God abroad in the land, pray for us unto Him, we beseech you, that He will have mercy on us and teach us in singleness of heart to glorify Him.

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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>.

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Diocesan News

DIOCESE OF SOUROZH SUPPORTS RUSSIAN HERITAGE IN THE UK'S INITIATIVE 'REMEMBER US!'

On 26 April, in the Dormition Cathedral, London, 16 orthodox crosses were blessed. The crosses will be erected on the graves of Soviet servicemen who fought in the Second World War, and are buried in the UK. The graves of another two servicemen will be marked by Islamic crescents. The total number of soviet servicemen buried in the UK is 18. Those involved in the project want to express their gratitude to the heroes of the war, who fought against Nazism. The crosses will be erected in the near future and it is intended to serve a Panikhida for the repose of the departed at the gravesides. It's important to note that existing



memorials and plaques marking the graves will not be disturbed. The project 'Remember us!' is organised by the Committee for Russian Heritage in the United Kingdom with the support of the Diocese of Sourozh.

Julia Pliauksta

(Photos by Roman Firsov)



OTHER DIOCESAN NEWS

The editorial team apologises to the readers of Sourozh Messenger that it has been impossible to provide Diocesan News in full this month due to the lack of translators from Russian to English. We present the following brief summary. If anyone has the necessary skills and time to translate, we would be pleased to hear from you.

During April and May His Grace Bishop Matthew of Sourozh continued to visit the scattered parishes of the diocese. On 13th April, he visited the Parish of St George in Newcastle; on 14th April, the Parish of St Xenia

At the Parish of St Xenia of St Petersburg in Leeds



of St Petersburg in Leeds, on 22nd April, the Patriarchal Metochion of Ss Peter and Paul in Dublin, on 19th April, the Episcopal Metochion of the Venerable New Martyr the Grand Duchess Elizabeth at Rocks Farm, Bodiam, on 20th May, the Parish of St Nicholas the Wonderworker in the City of London. On each visit His Grace was accompanied by the Acting Diocesan Secretary, Priest Dmitry Nedostupenko.



On 17th April, the Day of Rejoicing (Radonitsa), Bishop Matthew celebrated the Divine Liturgy at the London Cathedral, together with the Cathedral clergy. In the afternoon, he celebrated a panikhida at the grave of the ever-memorable Metropolitan Anthony (Bloom) at Brompton Cemetery.





During panikhida of the ever-memorable Metropolitan Anthony (Bloom) at Brompton cemetery



At the Parish of St Xenia of St Petersburg in Leeds



Later that day Bishop Matthew met with the Archbishop of Canterbury's adviser on ecumenical affairs, the Reverend Canon Doctor William Adam, who congratulated Vladyka Matthew on his appointment to the see of Sourozh and conveyed the greetings of Archbishop Justin Welby.



Cathedral News

EPISCOPAL SERVICE HELD AT THE LONDON CATHEDRAL ON THE SIXTH SUNDAY AFTER PASCHA – SUNDAY OF THE BLIND MAN



On 13 May, the Sunday of the Blind Man (sixth Sunday after Pascha) at the Dormition Cathedral in London, an episcopal service was held. The Divine Liturgy was led by Metropolitan Luke of Zaporozhye and Melitopol who was on a pilgrimage to Great Britain, and

Bishop Matthew of Sourozh. Clergy from both the diocese of Zaporozhye and of Sourozh took part in the service. After the Gospel readings, the sermon was delivered by Metropolitan Luke, and following a special litany, a prayer for peace in Ukraine was offered.

THE LONDON PARISH SCHOOL CELEBRATES THE DAY OF SLAVIC LITERATURE AND CULTURE

Celebrations to mark the Day of Slavic literature and culture took place on 13 May in London. The parish school of the Dormition Cathedral presented a concert in which students of all ages took part. His Grace Bishop Matthew and the acting Secretary of the Diocese of Sourozh, Priest Dimitry Nedostupenko also attended. Vladyka warmly greeted teachers, students, and parents before the beginning of the concert programme, drawing attention to the invaluable contribution of Equal-to-the-Apostles saints Cyril and Methodius to the formation of Russian culture and the historical significance of their work in the lives of subsequent generations. At the end of the festive program, Vladyka Matthew thanked all the participants and presented bouquets of flowers to the organizers of the concert.



MEETING BETWEEN HIS GRACE BISHOP MATTHEW OF SOUROZH AND BISHOP IRINEI OF SACRAMENTO (ROCOR)

On Tuesday 15 May, at the Dormition Cathedral, London, a meeting took place between their Graces Bishop Mathew of Sourozh and Bishop Irinei of Sacramento, Vicar Bishop of the Western American Diocese and Administrator of the Diocese of Great Britain and Ireland of ROCOR.

Priest Dmitry Nedostupenko, Acting Secretary of the Diocese of Sourozh, also took part in the meeting. After a brief



tour of the Cathedral taking in recent renovations to the interior, discussions continued over lunch. Topics for discussion included future cooperation and joint activities and services.

For reflection

If you speak in anger, even if you are speaking justly, everything is ruined. Whether you want to accuse or correct someone, or whatever it might be.....if the soul wants to say or understand anything of wisdom, it must first of all be in a quiet haven.

Saint John Chrysostom, Homily 17 on the Acts of the Apostles.



Priest Dmitriy Nedostupenko, the Russian Ambassador to Great Britain A.V. Yakovenko, Bishop Mathew of Sourozh and members of the Sourozh diocese
 Source - <http://www.sourozh.org/main-rus/2018/5/9/751700751728.html>

BISHOP MATTHEW OF SOUROZH PARTICIPATED IN THE WREATH-LAYING CEREMONY AT THE SOVIET MILITARY MEMORIAL IN LONDON

On May 9, the 73rd anniversary of victory in the Great Patriotic War, a solemn wreath-laying ceremony took place at the memorial to Soviet soldiers at the Imperial War Museum in London. The monument, by Russian sculptor Sergei Shcherbakov, was erected in 1999 in memory of the 27 million Soviet victims of the war.

Bishop Matthew of Sourozh conducted a Litya for the “ever-memorable officers and soldiers who laid down their lives for faith and the Motherland, those killed in battle, those who perished in captivity and forced labour, and all victims whose sacrifice made the final

victory possible.”

A wreath was the laid on behalf of the Russian Orthodox Church. Priest Dmitriy Nedostupenko, Acting Secretary of the Diocese, Protodeacon Vadim Santsevich, Churchwarden of the Cathedral T.Yu. Nosova, Treasurer of the Cathedral A.V. Motlokhov and members of the Sourozh diocese also participated in the ceremony.

The ceremony was also attended by the Russian Ambassador to Great Britain A.V. Yakovenko, ambassadors and diplomats from the former CIS countries and other states, representatives of municipal authorities, veterans and public organizations, both British and from the countries of the former Soviet Union.



VETERANS OF THE GREAT PATRIOTIC WAR VISIT THE LONDON CATHEDRAL

On Friday 11 May, the Dormition Cathedral was visited by a delegation of veterans of the Great Patriotic War. The group had travelled from Russia to take part in events commemorating Victory day.

With the blessing of His Grace Bishop Matthew of Sourozh, the veterans received a warm welcome from the

clergy of the Cathedral – Archpriest Maxim Nikolsky and Protodeacon Vadim Santsevich. Father Maxim showed the veterans around the Cathedral. A litya in honour of all the fallen defenders of the Motherland and civilian victims of the war was served.

On behalf of Bishop Matthew, Father Maxim congratulated the guests on Victory Day and presented them with books about the history of the Russian Orthodox Church in the British Isles as a memento of their visit.



*A delegation of veterans of the Great Patriotic War from Russia
(Photo - <http://www.sourozh.org/main-rus/2018/5/12/454838172721.html>)*

Notes on the Church calendar

THE SYNAXIS OF ALL SAINTS OF BRITAIN AND IRELAND

On August 21, 2007, the Holy Synod of the Russian Church officially approved the veneration of all the saints who shone forth in the lands of Britain and Ireland, blessing the annual celebration of their memory on the third Sunday after Pentecost. This feast is in honor of all the saints who lived in England, Ireland, Wales and Scotland until 1054, when most of Western Europe tragically broke away from the One Church. The Church in the British Isles and Ireland in the first millennium was an integral part of One, Holy, Catholic and Apostolic Church. Throughout the history of Orthodoxy these lands produced no fewer than 950 saints whose names and feast-days are known to us. The majority of them are venerated locally or in some particular regions; the veneration of several dozen of them is nationwide; a large number of them were widely known outside this country. These holy people were poor and rich, simple and educated, scholars and theologians, martyrs and anchorites, abbots and abbesses, priests and bishops, kings and queens, seafarers and preachers, nuns and virgins and laymen. The Saints of Britain and Ireland were not always British or Irish by origin—many came from other countries,

and vice versa—numerous missionaries, enlighteners, left the British Isles and moved to other European lands to preach and found monasteries.



Icon of All Saints who shone forth in the lands of Britain and Ireland
(source - <http://orthochristian.com/95232.html>)

The Hallowing of England

How unfortunate it is that the Orthodox Faith is often considered to be synonymous with Eastern Europe. To make this mistake is to ignore the fact that the Orthodox Faith has been confessed by so many outside Eastern Europe, from Ireland to India, from Sweden to the Sudan. To overlook

this and make Orthodoxy culturally exclusive is to conceal the real nature of this “mere Christianity” that is Orthodoxy; and that is to conceal the Faith of the Church in Heaven and of so many who still confess Orthodoxy on Earth. And such people there are, dwelling in all the Christian lands of the Earth. For in spite of our many attempts to overlay the Faith of the Church with the things of men, to hide it and distort it before human heart and human eye, the Faith of the Church, as established in Christ and by Christ, remains incorruptible. We may admit into the Church a false understanding of Christ, as in the Nestorian and Monophysite groups of the East, or we may admit a false understanding of the Holy Ghost, as in the Roman Catholic and Protestant groups of the West, but the Orthodox Faith remains. It is Christ’s Faith, the work of the Holy Ghost through the Church and in man, which has been given the name of Orthodoxy. Is it not this Faith, and not that of Imperial Courts and State-Churches, nor that of Papal Courts and Church-States, nor yet that of those who rejected the Incarnation of the Church among humanity, is it not this Faith which is the Faith of the spiritually living, on Earth, as in Heaven? And it is to the Kingdom of Heaven that we must look if we seek the place of the ultimate fulfilment of this Faith. For only in the Kingdom of Christ do the nations find their inner selves, only there does the

spiritual essence and identity of every Christian people stand in the glory of God, transfigured in holiness.

It is here that I wish to speak of England and her hallowed ones who stand in this Kingdom of Heaven and I would like to consider the significance of our land, one of the most ancient of Christian lands, in this light. For there stands in Paradise a holy company of Englishmen and Englishwomen, who in their earthly lives confessed a noble and a gentle faith, an English faith, which encompassed all that is finest and most beautiful, all that is spiritually fragrant in the heart of this people. There stands St. Alban, who



St Alban - by Elizabeth Hudgins

stood up for his faith and suffered martyrdom for his independence of spirit, who witnessed to the presence of God in this world and at once was filled with a great and holy gift, the grace to work miracles. St. Oswald, a king on earth, who “toiling for the heavenly kingdom in continual prayer”, showed forth his heavenly kingship also, raising up a great cross to the honor of God and so overcoming the heathen at Heavenfield. Cuthbert, long famed as the Wonderworker of Britain, a man warm and beautiful in heart, who “served his Creator and saw Creation serving him”, and who struggled with the demons on his desolate island off the rugged, northern coasts and “sent forth his spirit to the bliss of Paradise”. Guthlac, another desert-father in spirit, who lived in the marshes and lonely fenlands of Lincolnshire, and fought a great war against that ancient foe of mankind, that Old Dragon, the Adversary, and who “spoke with the angels of the heavenly mysteries”, from whose mouth there came forth “a fragrance like unto the scent of the sweetest flowers” and whose passing away was marked by the appearance of “a fiery tower, reaching from the earth to the height of heaven, turning the light of the sun itself to paleness”. Bede the Venerable, the writer of that history of the early spiritual moulding of England, a righteous and a learned man, “a candle burning with the Holy Ghost” at a time of darkness, whose soul “longed to see Christ his King, in

His Beauty”. And that mild and blessed Bishop of Winchester, St. Swithin, the English rain-saint, who shone through his miracles, which came all from the Living God. And he of whom it is written: “The English land is not deprived of the Lord’s saints, since in English earth lie such saints as this holy king”... “Edmund the blessed, King and Martyr, wise and honorable, ever glorified, amongst men as one of them”... “He was bountiful to the poor and to widows even like a father, and ruled over his people with goodwill, ever to righteousness”. St. Edmund, the Royal Passion-Bearer, who, as Christ in the garden of Gethsemane, chose to suffer the anguish of death at the hands of non-believers rather than defend himself by the sword.

There also stands Alfred, who is called “the Great” and who became a



Alfred the Great

legend among the English, “England’s Darling”, famed for his wisdom and skill in all crafts, for not only did he save his land from the heathen, but also he greatly encouraged learning and monasticism at a time when they were all but dead. St. Dunstan, who came forth from that most ancient of England’s holy places, Glastonbury, at a time of the nation’s greatest need, to be the holy Archpastor of his people and the father of the spiritual flowering of England, of the homilist who wrote of “Christ the Golden-Blossom, Who liveth and reigneth with all holy souls”, and of those in Winchester who illuminated manuscripts with icons of an English beauty and grace, of an English homeliness, of which neither Rome nor Constantinople knew. Byrhtnoth, the ealdorman of Maldon, who in defeat spoke with the manliness of the English: “Thought shall be the harder, heart the keener, courage the greater, as our might lessens”. By Our Lord’s side stands St. Mary, the Mother of God, who at this time shone forth in the Norfolk hamlet of Walsingham, holding a promise of the Heavenly Kingdom to all those who would remain faithful in the dark days ahead, a promise to protect the English land from the Evil One, a promise of consoling warmth and calm, which abides to this day ...

And then there came upon the land a dark time of feudal heaviness and oppression, the harmony and unity of the old culture were for ever lost and



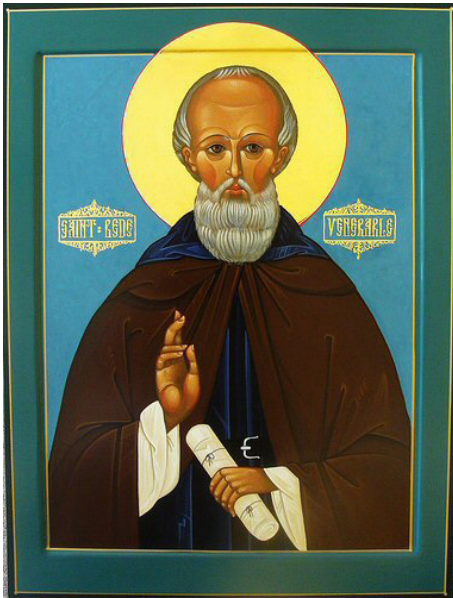
St Dunstan

the nation divided into master and serf and the Church broken into clergy and laity. “And they built castles far and wide throughout the land, oppressing the unhappy people, and things went ever from bad to worse. When God wills, may the end be good”. Holiness left the affairs of the State and deserted the clerics and the educated, for they were no longer worthy, and it retreated into the inner heart of the nation, to the common people and to the monks, who alone had remained faithful to Christ. As the Norman barons spread Civil War, “men said openly that Christ and His saints slept”... “Evil reigned in the land”. The land groaned under the cruel yoke which men from over the sea had brought into the country, a yoke which was far worse than any before, since it affected the affairs

of the Church as much as those of secular life. Salvation became more difficult, and the people fled away from the worldliness of “the Church” to the only source of salvation, to the mystical life which was best attained to in the eremitic state: “Only among the monks, where they lived virtuously, was righteousness to be found in this land”. The monks, the nuns, the hermits and lower clergy were drawn from the people, who lived a crushed and downtrodden life for the most part, such as may bring forth righteousness and the spirit of prayer which leads to the Kingdom of Heaven. The spirit of Old England was thus taken and made slave to the feudal lords and was forced to build castles “filled with devils and wicked men” and huge and gloomy church constructions for the glory of fallen man and his lust for power and earthly riches, whose spires longed heavenwards, towards the God that the people had known of old and now yearned for.

For some three centuries this oppression continued and the old spiritual traditions of the English were hidden and buried beneath the darkness and ugliness of the Middle Ages. Only when the imperial hegemony of Rome began to fall apart in the fourteenth century did the English start to live once more. Her masterbuilders created a new architecture, founded on the old lightness and delicacy, the former homeliness and warmth of the

Old English churches; the love of the irregular and whimsical sprang forth afresh in wall paintings and carvings; the national spirit was celebrated in the tales of Robin Hood, of those who sought freedom from the oppressor in the greenwood; Chaucer wrote of those who wended their way to Canterbury “from every shire’s end of England”; and, most of all, the prayers of countless men and women rose to heaven in the great mystical flowering of England, in Richard Rolle, in Mother Julian, in “The Cloud of Unknowing”, in a multitude of unknown anchorites and hermitesses, in a host of lay people, who toiled in spirit and suffered, as in William Langland and his vision of Piers Ploughman, the spiritual ploughman of England’s broad and green acres, who, “on a morning in May, amongst the Malvern hills, tired by his wanderings and laying down to rest under a broad bank by the side of a stream, dreamt a marvellous dream ...” This dream was of Holy Church, the true spiritual vision of the Church which had been kept intact and whole in the bosom of the people, despite the false teachings which pervaded those times. “I will become a pilgrim, and walk to the ends of the earth in search of Piers Ploughman”, cried the voice of the people of the true Church of the English land. The longing for a pure faith was still in the heart of the poorest cottager, and it was to remain there for long.



The Venerable Bede

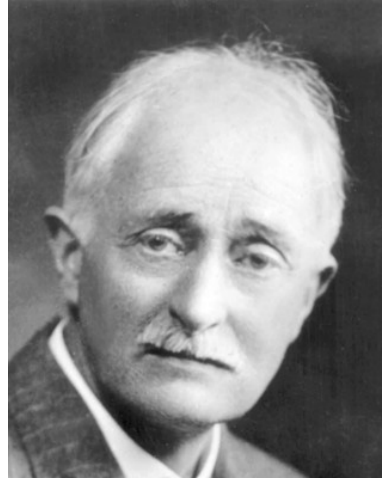
With the passing of the century, however, the spiritual voice of the people was to grow louder and the disaffection increased until it could no longer be contained. But the yoke which was removed in the Reformation would be replaced with a new one, that of the King; once more in their history, righteousness was to retreat into the heart of the people, into their love for the Bible, which was all that was salvaged from the ravages of the Medieval Church, together with that vision of Jerusalem, the Heavenly Church, which they strived to preserve in their spirit down all the ages, in the hope that it would lead them to salvation. It was this inner vision which the pious lived out in their daily lives and which inspired that great spirit

amongst them, Shakespeare, who wrote at times of that vision and expressed in words the hopes of the people and the beauty that they cherished. It inspired also Thomas Traherne, who found “The Way to Blessedness”, it nourished those kindly and sincere men, George Herbert and Henry Vaughan, and fed the righteous of a whole nation. Again the yoke changed, the King deposed, and the yoke passed into the hands of the landowners and the growing class of businessmen; the spirit was greatly troubled and the people sorely oppressed; for them there was no worldly hope, their only hope lay in the promise of salvation, which they pursued in spite of the blasphemies around them, and as lovingly as the Holy Scriptures had been translated in the previous century. And when William Blake came to write of his vision of this green and pleasant land, of his vision of Jerusalem, it was with bitterness at those who strove to fabricate an earthen Paradise, an Empire without Faith, those who sought to destroy all that is finest and most beautiful in this land. It was left to the humble and blessed soul, John Clare, and later the lyric heart of the priest William Barnes, the peasant poets of England, to write of how this people was finally brought low and humiliated by the wealthy landowners and industrialists; that was an age of great sorrow and oppression, but also an age of righteousness, when a righteous man or woman, a mystic, was

to be found in villages and hamlets up and down the land. It is the fragments of that great and precious heritage with which we are left today ...

If the times are sorrowful on earth, then once more we must turn to that glorious host of English people, dwelling in the love of Christ, in the Kingdom of Heaven, and to him who stands at their head St. George - the Great-Martyr and Patron-Saint of England, but of him let the late Poet Laureate, John Masefield speak:

“So, I thought, that today is St. George’s Day, and that today - in the far past, that great knight of God rode out, in the Eastern country, and killed a dragon which had been devouring women, and that Englishmen had thought that deed a holy, and most beautiful and manly thing, and had chosen St. George from among all saints to be their saint, and had taken his banner to be their banner, and called upon him, century after century, when they went into battle. For they felt that such a man lived on after death, and would surely help all holy and beautiful and manly men for ever and ever ... The spirit of England is the something of the spirit of St. George, a manly and beautiful spirit, ready to help someone weaker, and something of the spirit of Shakespeare, a just and tender spirit, fond of fun and kindness and of the rough and busy life of men. That delicate, shy, gentle, humorous and most manly soul is the



John Masefield (1878 - 1967)

soul of England. It is in Chaucer, in Shakespeare, in Dickens. It is in the old ballads and tales of Robin Hood, who stood up for the poor, and was merry walking in the green forest. It is in the little villages of the land, in the old homes, in the churches, in countless old carvings, in old bridges, in old tunes, and in the old acts of the English, a shy, gentle, humorous and most manly soul, that stood up for the poor and cared for beauty. No finer thing can be said of men than that, that they stood up for the poor and cared for beauty; that they cared to be just and wise.”

And is it not this simple, hallowed England, this home of homes, this wooden-steepled land, rich in old beauty, oaken and straw-thatched, many in her woods and fields, fragrant with wild flowers, the homely smell of the earth in her old churches, her country - lanes that wind and twist and

meadows of dill, apple-orchards and beehives, distant hamlets and broad ploughlands, old inns and home-love, fresh rains in April and ripe barley in August, the swallows flying on mellow summer evenings, and the old, rambling gardens, redolent of English lavender and sweet-william, the England of the English saints, is it not this which is the true spirit of England?

But let that great Poet-Laureate of England speak once more - for he is more eloquent than I: "I know no land more full of bounty and beauty than this red land, so good for corn and hops and roses. I am glad to have lived in a country where nearly everyone lived on and by the land, singing as they carried the harvest home, and taking such pride in the horses, and in the great cattle, and in the cider trees. It will be a happy day for England when she realizes that those things and the men who care for them are the real wealth of a land: the beauty and the bounty of the Earth being the shadow of Heaven. Formerly, when men lived in the beauty and bounty of Earth, the reality of Heaven was very near; every brook and grove and hill was holy, and men out of their beauty and bounty built shrines so lovely that the spirits which inhabit heaven came down and dwelt in them and were companions to men and women, and men listened to divine speech. All up and down this County are those lovely shrines, all of the old time. I was born in this

County, where there are so many of those shrines, the still living evidence that men can enter Paradise. I passed my childhood looking out on these red ploughlands and woodland and pasture and lovely brooks, knowing that Paradise is just behind them."

Together with all the saints of the old times, the holy bishops and the kings and the martyrs, the holy abbesses and the humble cowherds, the hermits and the priests, it is these simple country people, those souls of the hidden heart of England, little-known and despised by the world, whose names we often do not even have, who fill this England which is in the Kingdom of Heaven, for they are the bearers of her true spirit, and the England which is their creation of beauty will not perish at the fulfilment of the times, for it is a Kingdom of the Spirit, and that which is hallowed by the Spirit is eternal and all that blessedness will stand with Christ.

O all the Saints of England, pray to God for us!

(Note: The quotations of John Masfield are taken from St. George and the Dragon and The Hereford Speech.)

Taken from 'Orthodox Christianity and the English Tradition',

Fr Andrew Philips, 1977.

Source: <http://orthochristian.com/95232.html>

British and Irish Saints

HOLY HIERARCH JOHN OF BEVERLEY, WONDERWORKER

Commemorated: 7th / 20th May

St John was born at Harpham in Yorkshire in the kingdom of Northumbria to a noble family in the mid-seventh century. As a young man he obtained an excellent education, studying at the renowned seminary of Canterbury. There he learned Greek and Latin, mathematics, astronomy, Church music, poetry and medicine. Knowledge of medicine helped him cure many people from diseases. However, secular life did not attract the young man. John was tonsured as a monk and returned to his native Yorkshire. He joined Whitby Monastery under St Hilda where he learned the spiritual life. The young monk spent much time in the large monastery library and became noted as a commentator on the Holy Scriptures. In 687 St John became Bishop of Hexham. A bishop's life means tireless labours in his diocese, and John bore this cross perfectly. However, his heart was drawn to the solitary life of a hermit. On the bank of the River Tyne there was a quiet cemetery with a chapel of the Archangel Michael. Every year John used to go to that spot for prayer. He liked to spend Lent there, when he used to distribute alms. The holy ascetic used to ask his disciples to



*Icon of St John of Beverley
(source - Pinterest.com)*

find him poor and unfortunate people of whom he might take care. Once a mute boy was taken to St John. The saint healed him by making the sign of the cross and taught him how to speak. Thanks to this miracle the holy man was later venerated as a patron-saint of the deaf and mute. The great scholar and historian Venerable Bede was among St John's disciples. In 705 John became Bishop of York. He served in that see for thirteen years. He consecrated churches, visited monasteries, inspired love in people's hearts by his numerous miracles of healing, care for the sick, the disabled,

the destitute and his inexhaustible compassion to all. Abbot Herebald, his disciple, related that the holy bishop always preached during his travels throughout his large diocese, instructed students in church singing and became a patron of musicians. St John was concerned about the education of young people: he founded schools and taught teenagers various arts. Here are a few examples of his miracles. Once Herebald fell from a horse and was badly hurt, but through John's intercessions he was instantly healed. An abbess implored the saint to pray for her dying young nun who was suffering from pain in her arm – John came up to the girl, blessed her and she recovered. A wealthy man besought the saint to visit his house, for his wife was gravely ill. John ordered that water that he had



*Beverley Minster, E. Yorkshire
(source - Ncem.co.uk)*

blessed be given to the woman – and she was cured. Another man, named Addi, asked him to help his servant who was lying on his deathbed – John offered up his prayers and the servant got up absolutely healthy. One evening a deacon looked inside a chapel where St John was praying and saw him surrounded by supernatural unearthly light with a white dove above him. The saint devoted much time to prayer, so he needed to find a suitable place for his life as a recluse. During one of his journeys he discovered a secret spot by which he was captivated. It was a wild area rich in woods and waters, with a small church of the Apostle John the Evangelist standing there. The site became known as Beverley because many beavers lived in a stream nearby. Here John obtained a parcel of land, enlarged the church and converted it into a monastery. Thus, in his old age, after serving as a bishop for thirty-one years, John retired to Beverley where he spent the three final years of his



*The ancient cathedra (chair) at Beverley
Minster, Beverley, E. Yorkshire
(source - Pinterest.com)*



*St John's well in Harpham, E. Yorkshire
(source - Pinterest.com)*

life in peace and quiet. The gentle Bishop John died on 7 May, 721, the day before the feast of St John the Evangelist. His veneration began right after his death and many cases of miracles were recorded. John loved Beverley dearly and in effect he was the founder of this town. Down the centuries the faithful called him not 'St John of York' but 'St John of Beverley'. Throughout the Middle Ages John remained one of the greatest saints of northern England and as one of the national protectors. Many criminals who managed to escape justice had the right to go to Beverley and find refuge there. There are many examples of protection of monks and townsfolk of Beverley from different troubles by

St John. Kings prayed to John before decisive battles and asked for his intercession. Many doctors sought the assistance of St John. In the middle ages the church of Beverley was collegiate – that is, with a community of secular canons (rather than monks) attached to it. Despite the Reformation this glorious saint is still the patron - saint of the town of Beverley in the East Riding of Yorkshire. A church dedicated to St John stands in his birthplace at Harpham where there is also the holy well which bears his name. Historic churches in honour of John of Beverley can be found in Salton (North Yorkshire), Wressle (East Riding of Yorkshire), Scarrington and Whatton-in-the-Vale (both in Nottinghamshire), Acomb (Northumberland; he lived here as a hermit). It is likely that they were originally founded by St John himself. Modern Catholic churches are



*St John's grave inside Beverley Minster,
E. Yorkshire (source - Stephen Craven,
Geograph.org.uk)*



St John's ('St John Lee') Church in Acomb, Northumb.

(source - David Dixon, Geograph.org.uk)

dedicated to our saint in Beverley and Haydon Bridge (Northumberland). His holy relics miraculously survive – they rest under the floor inside the large church called ‘Beverley Minster’ in Beverley. This church, dedicated to Sts John and Martin, is over 600 years old. The saint’s grave in the centre of the church, marked by a marble slab, is always decorated with fresh flowers as a sign of affection for St John and candles are lit nearby; miracles continue and some believers have experienced a fragrance on this site. His personal cathedra (bishop’s chair) still exists in this church. Many experts consider Beverley Minster to be one of the most splendid churches in the world! In about 700 St John founded a grammar school at Beverley. It is unbelievable, but this school lives on! Today’s Beverley school, the oldest State secondary school in England, considers itself as a successor of that founded by John and still

commemorates him. It continues to give high-quality education, especially in the sciences. Every year, several days before St John’s feast-day, processions (including children) with prayers and hymns are organised to Beverley Minster and Harpham church and the holy well, which is decorated with flowers. Priests, parishioners and choristers of Beverley and Harpham churches participate in these festivities.

By Dmitry Lapa



*St John's Church in Salton, N. Yorkshire
(source - Bill Henderson, Geograph.org.uk)*



St John's Church in Whatton-in-the-Vale, Notts (source - Jonathan Thacker, Geograph.org.uk)

Legacy of Metropolitan Anthony of Sourozh

MEETING A NON-ORTHODOX SOCIETY

Part 5

First Celebration of All Saints of the British Isles

Sunday 9th July, 1978

From the first day of its existence the Church has revered, and loved and sung the praises of its saints, of those people who have been heralds of the love of God, and who have testified to the faithfulness, to the steadiness, of their love not only by words, but by their whole life, and by their whole death. The first martyr, Stephen, and after him so many martyrs and witnesses, and all those who have lived and shone, and been on earth the splendence of God, the shining of His love, the tenderness of His compassion, the purity of His message, have been remembered with deep gratitude. Some of these saints are known, many names have fallen into oblivion, but all are remembered and all are in our midst, and it is their faith, their faithfulness, their message that has made it possible for us to belong to the Body of Christ, to enter onto that path which they have followed so gloriously. Some of these Saints are known throughout the world, some are venerated locally, either in one country or another, or simply in a limited district where they have shone; and where their memory is kept with veneration.

One of the first Saints of the West that called for the reverence of the Russian Orthodox émigrés in Western Europe was Sainte Geneviève of Paris, and when I say that she called us to pay her veneration, to remember her together with the many Orthodox Saints of the West, I am using the words advisedly. In one of our poorest and smallest communities in Paris a woman saw a dream that she was somewhere in the thickets near a wood, that she was impelled to look at what there was within it; she found a gate, walked further and was confronted with the statue of a woman, who was holding in her hands a book and a sheaf of wheat, and this woman looked at her in sorrow and said: 'How is it that the people of my city who share my faith, pay me no honour?' The woman awoke, there was no name she could attach to the vision; she spoke of it, but she had no answer, until a few weeks later, going to a small place not far from Paris, called Sainte Geneviève des Bois, she recognised the place of her dream, the thicket; she entered it, found a gate and was confronted with the same statue, but this time an inscription revealed to her it was Sainte Geneviève, the patron saint of Paris together with Saint Denis. And she brought the news, and in our small community we began to pray to her, later we created a parish in her name, and this was the beginning of French Orthodoxy.



*Icon of All the Saints of the British Isles and Ireland by Bradley Wilson
(in baptism John Bartholomew)*

This opened our minds and our hearts to something which we had overlooked, because having lost our Country and all we loved we had a tendency to be engrained in our Russian life, remembering only our Russian ancestry, both spiritual and material, the country we loved, the people who were our kin, and the saints who were the glory of Russia. And now we suddenly became aware that we had come into the West, not in a part of the world that was strange and alien to us but in a part of the world which for nearly a thousand years had shared with us the same faith, the same plenitude of oneness, the same joy of belonging together with all the Christian world. We began then to pay attention to the saints of the West. In all countries now this awareness has

grown and when we come to a country of the Western world, we know that beyond a thousand years of separation we meet the memory, the prayers, the names and the presence of those Saints of Orthodoxy who are and were its glory, its resplendence before God, we come to our own people; and this is something which is so wonderful and for which we are so deeply grateful. We are no strangers in this land, thousands and thousands of men and women have shared our faith; we are strangers in no land because the oneness of the Church hundreds of years ago unbroken make us the kin of those who are their resplendence and their glory.

Later we wrote about it to one of the greatest men of the Russian Church, to Patriarch Sergius, at the time when he was still 'Locum tenens' of the Seat of Moscow and of all Russia; he encouraged us, he called us to recreate, to call back into life the Orthodoxy of the West; he called us to translate the services, to celebrate in the language of the country, to make Orthodoxy alive and available to those who had lost it and yet longed for its plenitude. And this we have done in all the countries in which Russian Orthodoxy has been brought by the tragedy of the Russian Revolution and the subsequent years. And now, for the first time we have celebrated here, after the Sunday of All Saints appointed of old to be kept after Pentecost, after the Sunday of All the Saints of Russia, that is celebrated as a consequence of a decision of the Council of 1917-1918 at the moment

when the revolution was breaking all that had been standing, we have kept now the Sunday of All the Saints of the British Isles. Today, unbeknown to the world, we have began a tradition which will not die, we have resurrected the memory of all those who are our brothers in the Faith, examples for us to follow in our lives, those people on whose prayers we can count, who are at one with us. Let us never forget this oneness of the Church of God, let us not forget the way in which the Saints of the West have addressed themselves to us, challenged our faithfulness in the person of Sainte Geneviève of Paris,

let us never forget the loving wisdom of Patriarch Sergius, who called us to be like seed sown in the West which is bound to die, because our generations are growing thin, and those who were children are now among the old who came out of Russia. Let us remember faithfully, lovingly, and build on the foundation of the Saints, on the foundation of the faith once delivered to them, Christ being the cornerstone, a Church whose mark will be love, offering of self, readiness to die that others may live, full of joy, open, tender and true. Amen.

PILGRIMAGE TO ST COLUMBA'S BAY



This is John (Kenneth) coming out of the Abbey on Iona. To his sides are St John's High Cross (a replica - the original is in the Celtic Museum) and St Martin's High Cross (the only High Cross on Iona to survive in its original place).

(Source - <https://www.facebook.com/celticsaintsmonastery/photos/pcb.1652261451509342/1652258421509645/?type=3&theater>)

On Saturday May 12th, a group of Orthodox believers went on a day pilgrimage to St Columba's Bay on Iona. We present here the account by Fr Seraphim (Aldea).

The entire weekend was a small miracle for us. After the winds we had on Friday, we did not expect the bright sunny days God had in store for us.

We started with the Celtic prayers of blessing at the Martyrs' Bay, then they hiked to St Columba's Bay. We wanted to go through the desert part of Iona, and, of course, I (horrible monk that I am) jumped at the opportunity. We do not usually go that way with our summer pilgrims because the area is difficult to hike, entirely exposed to the winds and very boggy at places (all of which I decided were irrelevant details, so I did not mention them).

By the grace of God, it was a fun and blessed day. We were so relieved that we made such good progress on the Chapel, we all felt like a mountain had been lifted off our shoulders. At the Bay, we prayed together the Canon of St Columba, then we separated for private prayer.

We had a quick, packed lunch, then we returned via the Iona Machair to the village. We prayed again in St Oran's Chapel (the only building on Iona dating back to the Celtic millennium) and the Celtic museum, standing before the ancient High Crosses and the tomb stones of the monks martyred during the Viking attacks.

The entire day felt like a gift from

God, at the end of a week of difficult, hard work. Please continue to support the Chapel through your prayer and by sending us a Founding Brick (link below) - I shall post a new update on the building work tomorrow. May we all be blessed.

Mull Monastery of All Celtic Saints Facebook page

www.shop.mullmonastery.com/product-category/founding-bricks/



Holy places in England

ST LAURENCE'S SAXON CHURCH IN BRADFORD-ON- AVON, WILTSHIRE



The railway station in Bradford-on-Avon, Wilts (photo by Irina Lapa)

The beautiful ancient little market town of Bradford-on-Avon (Bradford meaning 'broad ford') stands close to the Somerset-Wiltshire border in south-western England. It is situated on an elevation in a picturesque setting between the Mendips, the Salisbury Plain and the Cotswold Hills. Bradford's curving narrow paved streets run up a hill. Its architecture has Dutch features as in ancient times it was rebuilt by Flemish weavers. It has two canals, and there are many mansions and caves in the vicinity. The town's main industry was weaving smooth woolen cloth. Once Bradford boasted 300 mills; today fine Tudor, Jacobean and Georgian houses remind us of its weavers' wealth.

The true gem of Bradford is the tiny Saxon Church of the holy Archdeacon Laurence of Rome, one of the most complete Saxon churches in England, built about 700 by St Aldhelm. Aldhelm was bishop of Sherborne and abbot of Malmesbury. He is honoured as a scholar, teacher, preacher, builder of churches in Wessex, expert in Latin and some Greek, talented musician (he played the harp, composed and sang songs), author of books, treatises, poems, letters and even a collection of riddles! The prayerful spiritual presence of this saint is still strong in this ancient shrine with its mysterious atmosphere. It is a miracle that St Laurence's was built in the Orthodox period of English history and has not changed much since then! You will not see Norman or Gothic architecture here. On the contrary, the church is tall, high, with small windows, lit only



The Saxon Church of St Laurence in Bradford-on-Avon, Wiltshire (photo by Irina Lapa)



*Inside the Saxon St Laurence's Church,
Bradford-on-Avon, Wilts
(photo by Irina Lapa)*

by candlelight inside, and its interior is simple with a homely atmosphere – a typical church of the early Orthodox Englishmen! It is built of yellowish stone with thick walls.

St Laurence's has three small parts: a nave, a chancel and the north portico, or transept (the south one was lost). The large south door, numerous arches, windows in the nave south wall, the south chancel wall and the west portico wall are Saxon. One of the surviving Saxon marvels of the church interior is the carved figures of two hovering angels in the east nave wall (perhaps it is part of a more complex sculptural scene). It is believed that

the portico was once used as a chapel with an altar. It houses a font and displays the church's photographs and documents. The altar in the chancel is made of a piece of ancient stone and there are fragments of an early cross on the wall above it. The spirit of warmth and holiness reigns here, and services are held to this day. The nave is 7.5 metres long, 4 metres wide and up to 8 metres tall!

St Laurence's was rediscovered not so long ago and 'by accident'! In 1001, King Ethelred gave the land and church at Bradford to the nuns of Shaftesbury Abbey in Dorset where the relics of St Edward the Martyr were kept. According to some traditions, St Laurence's may have kept the relics of St Edward or even of St Aldhelm for some time. Thanks to the influence of Shaftesbury this church has some late Saxon and early Norman elements. Worship continued here for many centuries, but in time



*The font inside St Laurence's Saxon
Church in Bradford-on-Avon, Wilts
(photo by Irina Lapa)*



*A view of Bradford-on-Avon, Wilts
(photo by Irina Lapa)*

St Laurence's was gradually forgotten and services stopped there.

For several centuries St Laurence's was used for secular needs, namely as a granary, a warehouse, a mortuary, its nave accommodated a school, and its chancel – a cottage. Since the Saxons used to build tall churches, in time the church was divided into several floors, and the upper floor became a dwelling. The church was eventually hidden behind the numerous buildings that surrounded it. It was

only in 1857 that Canon William Henry Jones (1817-1885), a historian and vicar of Bradford, discovered that this building was nothing but a Saxon church! During repair works the priest found Saxon carvings of angels in it. He went on with his research and found out that the historian William of Malmesbury had written in the thirteenth century that 'the wonderful ancient Saxon Church still stands in Bradford-on-Avon and is dedicated to St Laurence'. The building was at once purchased, reconsecrated in honour of St Laurence and restored in the 1870s and 1880s. This real gem of ancient Anglo-Saxon architecture has been open for believers and visitors ever since.

While in Bradford-on-Avon, the following sights are worth a visit:

- The early twelfth century Holy Trinity Church across the road from St Laurence's, preserving the second



*The 900-year-old Holy Trinity Church in Bradford-on-Avon, Wilts
(photo by Irina Lapa)*

heaviest peal of bells in Wiltshire along with one of the longest squints in the country, enabling people to view the priest elevating the Host at the High Altar from the aisle;

- St Mary's Tory, a pilgrim chapel on the top of a hill within the town offering breathtaking views of the surroundings;

- The Tithe Barn that was built by an abbess of Shaftesbury in the thirteenth century;

- The rare Chapel on the Bridge over the Avon, dedicated to St Thomas and erected in the fourteenth century, which was later used as a prison and a powder magazine.

By Dmitry Lapa

ANNUAL ORTHODOX YOUTH FESTIVAL IN ESSEX



The annual Orthodox Youth Festival, organised under the auspices of the Orthodox Fellowship of St John the Baptist, took place at the beautiful and historic College of St Mark, near Saffron Walden, Essex, from 4-7 May. The theme of the festival was 'Cast the Net' (cf. John 21:6) - looking at our role as missionaries of Christ in drawing the world into his church.

About 45 Orthodox young people from various dioceses in the UK and abroad participated. With the blessing of Bishop Matthew of Sourozh, Fr Stephen Platt, Rector of St Nicholas

the Wonderworker parish in Oxford and diocesan secretary for youth work and education, participated as chaplain to the festival, and gave a talk on the theme 'How to be an everyday missionary.'

As well as talks and worship, there were plenty of opportunities for relaxation and fellowship, as well as games and recreational activities, on the sunniest and warmest first weekend in May since records began!

Fr Stephen Platt





For and about Children



THE ASCENSION OF OUR LORD JESUS CHRIST

After His Holy Resurrection from the dead, Jesus kept appearing in a visible form to his disciples. He talked to them and even shared their meals. On the fortieth day Jesus ascended into heaven. This day is remembered as Ascension Day.

The celebration of Ascension Day is the celebration of the Heavenly Kingdom - our eternal home. The heavens are the Kingdom of eternal life, truth, kindness and beauty that was revealed to us all by Jesus Christ.



THE DAY OF THE HOLY TRINITY/PENTECOST

On the 50th day after the Holy Resurrection of Jesus Christ all Orthodox Christians celebrate the day of the Holy Trinity. It is also known as Pentecost.



Icon of the Holy Trinity

(source - <https://azbyka.ru/days/prazdnik-den-svjatoj-troicy-pjatidesjatnica>)

As we say in our morning prayer:
“In the name of the Father, the Son, and the Holy Spirit. Amen”

The revelation of the Holy Trinity (one God in three Divine Persons) to the people did not happen at once. People believed in God the Father for centuries. When, two thousand years ago, the Holy Mother of God gave birth to our Lord Jesus Christ, people found out about God the Son. The presence of the Holy Spirit was revealed on the day of Pentecost. It is what the Book of Acts tells us in the 2nd chapter: ‘When the day of Pentecost had fully come, they were all with one accord in one place. And suddenly, there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. Then there appeared to them divided tongues, as of fire, and one sat upon each of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance’

The day of the Holy Trinity is considered a birthday of The Church.

Q: Why do you think the Church celebrates its birthday on Pentecost?

THE DAY OF THE HOLY SPIRIT

The following Monday after Pentecost, a feast is celebrated to honor the Holy Spirit. The Holy spirit enriches a man with spiritual gifts and growing spiritual fruit in him. The Holy Spirit beautifies us with many various virtues, according to the Word of Scripture, “every good tree bears good fruit” (Matthew 7:17) The life of the Holy Spirit is clearly revealed in the fruit of The Spirit, according to the words of the Apostle Paul, “love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, meekness and self-control” (Gal. 5:22-23).

Prayer to the Holy Spirit

Heavenly King, Comforter, Spirit of Truth,

Who art everywhere present and fillest all things,

Treasury of good things and Giver of Life,

come and abide in us,

and cleanse us of all impurity and save our souls, O Good One.



For reflection

“Of course, it would be easier to get to paradise with a full stomach, all snuggled up in a soft feather-bed, but what is required is to carry one’s cross along the way, for the kingdom of God is not attained by enduring one or two troubles, but many!”

St. Anthony of Optina



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E-mail: londonsobornolistok@gmail.com

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