



# *“Joy of All Who Sorrow”*

No. 83 October 2015



## ST DMITRY ROSTOV: HE WHO BROUGHT THE SAINTS CLOSE TO US.

As well as bequeathing to the Church the great gift of his Lives of the Saints, St Dmitry Rostov (21 Sep/4 Oct) also lived a holy life himself – indeed, who could write with such grace about holiness in others if he himself did not possess it? Here is a short summary of this life and an introduction to the Menologion and its significance for those who are not yet familiar with it. Please note that Volumes September to April have been translated into English, and the remaining months are in the process of being translated.

### Life

Bishop Demetrius (Dmitry) (Daniel Tuptalo in the world) was born into a Cossack family in 1651, in the village of Makarovo in the Kiev region. He enrolled in the Kiev academy, but had to give up his studies because of war and finished his education studying by himself. After taking monastic vows at one of the Chernigov monasteries, he caught the attention of Archbishop Lazarus Baranovich, who directed him to preach in his cathedral. During the next two years Saint Dmitry preached frequently, and soon became so famous for his eloquence that churches in Lithuania and Malorossia (Ukraine) competed with one another in having him come and preach.

Saint Dmitry was thirty-three years old when he started his immortal 12-volume work—Cheti-Minei, or Menologion (Monthly Readings)—which described the lives of saints for every day of the year. For 20 years (from 1684 to 1704) he diligently collected, studied, and compiled these lives of saints. The work was nearly complete by the time he became Metropolitan of Rostov in 1702, and quickly ranked among the favourite reading of Russian Orthodox believers.

After being elevated to the rank of Metropolitan, he undertook a struggle against schism in the Church and wrote a detailed study about major schismatic sects under the title of Investigation of the Bryansk (Old Believer) Faith. Seven years of his archpastoral service in Rostov were filled with his labours aimed at strengthening the faithful. He visited every corner of his diocese, teaching and preaching to the people. Painfully aware of the ignorance of both his parishioners and priests, he sponsored and organized a school in Rostov, and cared for the students there with fatherly love and attention. They would often gather around him and sing spiritual hymns composed by him. Many of these sublime hymns of Bishop Dmitry were sung by people in pre-Revolutionary Russia.

Saint Dmitry led an ascetic life of prayer, very strict fasting, and kindness. His food was simple and always very meagre. He was accessible to everyone, always benevolent and lenient. On the 28th of October 1709, this great devotee of learning and piety gave his soul to the Lord peacefully during his prayer in private—

he was discovered on his knees before an icon of the Savior. In 1752, his relics were found to be incorrupt and he was ranked among the saints.

### **Menologion**

In order to understand what the main service of St Dimitry of Rostov is, we have to present something of the history of Russian spiritual literature. Up until him the Lives of the Saints of Metropolitan Macarius of Moscow were generally used in church. They were less complete and, above all, they were written in Church Slavonic and used an old-fashioned vocabulary. This is why Metropolitan Peter of Kiev, who blessed Abbot Dimitry's labour to compile new Lives of the Saints, wanted them to be written in such a way that they could be read not only by clergy but also by laypeople. In order to add to what was already known about the saints, St Dimitry used a great many new sources: Russian prologues and sayings of the fathers, also Greek books which he obtained from Mt Athos (especially the works of St Symeon Metaphrastes who had done a great deal of work on saints' lives in the tenth century).

St Dimitry tried to write in the same way as a good ikonographer paints ikons: so that the face or spiritual image of the saint would be visible. The facts he collected were of interest; thanks to his books and their accessible language, what had once been little known rose up from his pages as living apostles full of the spirit, great hierarchs of the Church, martyrs who glorified God through the strength of their faith, venerable confessors who imitated Christ in their lives, the humble righteous and fearless prophets.

'A spiritual rainbow' has risen over the earth which was full of evil. Is it possible to be despondent, when we have such *friends* and intercessors, do we need to sorrow for what we have lost when there, with God, there are many who are dear to us and are waiting for us, they know us and take part in our lives through their prayers, sometimes even when we do not ask them to help us?!

Many well-known spiritual instructors say: when you read the life of this or that saint, know that he stands alongside you. St Dimitry was able to convey to his readers the sense that the saints are close, which he more than once experienced himself. On a number of occasions during his work those of whom he was writing appeared to him in his sleep, as if to assure him that the Church in Heaven was praying that his work would be successfully completed for the benefit of the Church on earth.

Unfortunately, nowadays one of the prophecies of the holy fathers is coming true. This is that the time will come when 'the crumbs that the forebears gathered up will be left lying on the shelves by their descendants.' There are not many families today who have even one or two volumes of the Lives of St Dimitry of Rostov in their home library.

[http://www.chrysostompress.org/saint\\_demetrius\\_of\\_rostov.html](http://www.chrysostompress.org/saint_demetrius_of_rostov.html)

<http://www.pravmir.com/st-dimitry-of-rostov-he-who-brought-the-saints-close-to-us>

## **SAINT DEMETRIOS THE NEW, OF BUCHAREST**

**As promised in the last issue, here is an account of the life of St Demetrios:**

Saint Demetrios the New (Basarabov) lived in the 13th century and little is known about his life. He was born in the village of Basarabov, located on the banks of the River Lom, near the town of Russe. A shepherd in his early years, it is recorded that St Demetrios had later became a monk, dedicating himself to fasting, prayers and vigils. For his humble life, God entrusted him with the power to work miracles. The pious Demetrios knew the moment of his death beforehand, and choose the place of his final rest between two stones that were gradually covered by the river. The place of his rest was unknown until a sick child had a revelation when the St Demetrios appeared in her dream and said: "If your parents would take me out of the water, I will heal you!"

A ray of light had appeared for quite some time at the site where the holy relics were found, leading people to initially believe that a treasure was hidden in that place. Acting on the girl's advice, they searched the place and found the relics of the servant of God, Demetrios, glittering as gold. The saint's body was taken

to the village of Basarabov. Between 1769 and 1774, during the Russian-Turkish war, the relics were brought to Romania with the intention of being sent to Russia.

However, Metropolitan Grigorie (Gregory) of Walachia, insisted that they should be given to the Romanian people as a gift for the suffering they endured during the war. The relics were taken in a great procession to the Patriarchal Cathedral of Bucharest. The saint's right hand was sent to Kiev, where it has been preserved to this day. The Synod of the Romanian Orthodox Church, had great devotion to Saint Dimitrios the New and from 1950, the saint has been venerated nationwide and recognized as the patron saint of Romania's capital city.

The Monastery of Saint Demetrios, Basarabov, was founded over the cave where Saint Dimitrios the New lived his ascetic life. The Monastery is near Basarabov. The village of Basarabov, initially located 3-4 km from the river Danube, was moved to Ivanovo, near the cave where Saint Demetrios lived. Located in the picturesque valley of the Lom river, the Basarabov Monastery, is the only monastery in Bulgaria carved in the rock and inhabited since its establishment. St Demetrios is commemorated on 27 October.



#### TROPARION – Tone 8

In thee, O Father, was preserved by thy fervour what is according to the image, for taking up the Cross thou didst follow Christ. And by thy labours didst teach us to disregard the body since it is transitory, but to take care of the soul which is immortal. Wherefore, thy soul rejoices with the angels, O Holy Father Demetrios.

### 'Please... Pray for Valeriy's Troubled Soul' Incident at St Tikhon's House

On September 16 an incident occurred at the parish of St. Tikhon of Zadonsk (ROCOR) in San Francisco, which is the former St. Tikhon of Zadonsk orphanage where St. John Maximovitch lived. A mentally disturbed man entered the building and began to throw things about. Thankfully, God preserved this holy place through the intervention of his priest Fr. Dimitri Jakimowicz, who asks for prayers for the offender, Valeriy. Fr. Dimitri writes:

"Yes, there was an unpleasant event at St. Tikhon's house yesterday. A mentally ill man, who was also clearly effected by drugs and alcohol, showed up and began screaming profanities, got into St. Tikhon's house, and began throwing things around. He knocked over the holy water container and the water went everywhere. He tried to destroy an icon, a very old icon of the Mother of God, but he was only able to destroy the kiot. Zoya quickly grabbed the icon before it hit the ground. I stayed in between him and the sanctuary, and in between him and St. John's cell. Running thorough the church he knocked over some candle stands and threw the candles all over the floor. Natasha and Zoya we're clearly and visibly very

upset. The man then tried to attack Zoya, and that's when I grabbed him and pushed him through the door and onto the stairs that lead from the sidewalk to the building.



St. Tikhon of Zadonsk parish

God is merciful and granted me enough strength to subdue him without hurting him and to pin him to the ground until the police arrived. It is my firm belief that the angels assisted. This man acted aggressively and violently, he was disrespectful and rude, he said blasphemous words, but in his eyes one could see profound sadness and fear. He screamed that he would bite me! It is my observation that he is demonized. I am no hero ... I might have been a 'hero' if I had been able to 'talk him down' and not need to 'take him down' to the ground and 'sit' on him. My dear brothers and sisters, this event is heartbreakingly sad. The ladies were shaken up and frightened, I had a bloody lip and I think he pulled some of the beard out of my face ... He tore a pocket of my cassock and tore the chain of my Priest's cross. The three of us are all OK now. However, this poor man is not OK ... this man needs help. The man is Russian! This was not about Russo-phobia, there is no hate crime here. The worst crime is what he has done to himself. I did not hear him spewing any anti-Russian rhetoric.

Before the onset of mental illness he was a parishioner at one of the San Francisco parishes for many years. His name is Valeriy. Unfortunately, considering the legal system, I need to press charges for assault in order for Valeriy to be able to get some effective help. I did not want to do that. I signed a complaint for property damage and vandalism, but apparently that is not enough to get him into the system so he can receive the proper attention. Tomorrow, I have an appointment to go visit Valeriy, along with his priest, Fr Phillip. Please everyone, pray for Valeriy's troubled soul, that our Lord God grant him an effective path to mental health and a peaceful heart. And please pray for the sinful priest, Dimitri."

<http://www.pravoslavie.ru/english/82241.htm>

## Ikon Study Day

Saturday 14<sup>th</sup> November

The College will hold a study day on 14<sup>th</sup> November on the subject of ikons. It will be an all-day event, with talks, a film and the chance to find out how this important aspect of the Orthodox Faith functions practically in our churches. There will be more details in the next bulletin but, in the meantime, save the date!

For more information:

[http://www.mettinghamcollege.org.uk/index.php/events/event/ikon\\_study\\_day1](http://www.mettinghamcollege.org.uk/index.php/events/event/ikon_study_day1)

# COLLEGE DAY 2015



This year College Day took place on Saturday, the 5<sup>th</sup> of September. We chanted the Akathist to Our Lady of Mettingham, now fully completed with a specially dedicated refrain: 'Rejoice Virgin Theotokos, Mettingham's Joy and Waveney's Glory!' The Akathist itself is an interesting poetical in-house composition that blends in the traditional themes of an akathist with the present day realities of our church. The service ended with the commemoration of the late foundress of our church, Mary Bond. The warm early autumn sunshine glowed over her grave and upon the congregation which followed a procession from the grave to the White House, ending with a prayer in front of the Ikon of Our Lady of Mettingham.

Fr Liviu Barbu addressed the audience on the aims and aspirations of the College stressing the united witness which the Orthodox in this place of meeting and sharing give both in worship and in educational projects.

We hope that our dedication, service and love of God, of the Mother of God and the saints of this land will bring abundant fruit in the Weavney Valley and this place will become a place of comfort and spiritual enrichment, a spring of living water quenching the spiritual thirst of many. We feel that the true communion of the Church, in which there are no boundaries, cultural, ethnic or of any other type, is alive here. We also humbly think and feel that this is an apostolic mission to a land that may rediscover its Christian roots. As such, our Church is looking for its ancient sons and daughters drifted apart from one another by the vicissitudes of history, who may now be aided by their local Orthodox saints whom we venerate (e.g., St Botolph, St Wandregesilius and many others). Our Church is mindful of the context of the people that it addresses as our Lord is mindful not to uproot them, but to transform their lives.

Reader Mark Tattum-Smith presented an illustrated talk on the history of Mettingham College, in order to place our College into a clearer historical perspective. An important point of his talk was to stress that colleges served by non-monastic clergy are not a medieval invention but go right back into Orthodox pre-schism times. Thus by the time of the Norman Conquest, there were at least 73 secular colleges of canons which continued functioning throughout the medieval period. Mark gave out a richly illustrated handout which helped to illumine the story of the historical journey of the College in Mettingham from its original home in Ravengingham via Norton Subcourse to the castellated walls of the de Norwich family's stronghold at Mettingham Castle. Mark suggested that without wishing to recreate the medieval chantry college, the association of the College in Mettingham with education, book production, pastoral outreach and pilgrimage provide an important legacy upon which to build.

Finally, the food was blessed and those present enjoyed an abundant BBQ that fitted well between spells of rain. Long standing friends of the Church as well as first-timers, Orthodox Christians or otherwise, people of many different backgrounds, mixed in an atmosphere of joyous fellowship.

*(Report by Fr Liviu Barbu and Reader Mark Tattum-Smith)*

# *Notes & Jottings*

## **PATRONAL FEAST & FOUNDER'S DAY**

Our Patronal Feast for the Ikon *Joy of All Who Sorrow* is on Friday 6 November when a Festal Liturgy will be served at 10.30am. Founder's Day, the fifth anniversary of the repose of our foundress, Mary Bond, is on Sunday 15 November with a Litia and Memorial Meal after the Liturgy.

## **CHRISTMAS CARD**

A Nativity ikon card is being prepared by using the art work done by the young children in the Sunday School. The contributors are Seraphima Dembri (9), Mary Tattum-Smith (9), Constantin Meade (8), Emilia Meade (7), Maria-Alexia Mirea (7), George Tattum-Smith (7), Maria Barbu (6), Philothea Barbu (4), and Ana Meade (4). This is a composite of the children's work. Mirona Meade has encouraged the children to contribute the various component parts and this has produced something truly unique. The cards will be sold in aid of church funds. So please make this project a great success by buying some cards, thereby showing the children that they have a valuable role in church.

## **CHURCH PORCH**

We are looking into the possibility of installing storm doors at the entrance to the church porch ahead of the onset of winter. Our local builder has been asked to submit an estimate for this work.

## **COLLEGE KITCHEN**

The college had a chest freezer that was surplus to requirements. We are grateful to Nicholas Meade who has kindly swapped this for a tall fridge-freezer which is much more useful.

## **SAINT HERMAN CALENDAR**

We do not yet know the theme of the 2016 St Herman Calendar but, in order to get an idea about how many to order, let us know if would like to reserve a copy. This calendar is a lectionary in book form giving details of the saints commemorated throughout the year together with the daily Bible readings. The retail price is usually around £6 per copy.

## **ROBERT (SERAPHIM) COLLINS' MARATHON**

**Robert writes:** Thanks to everyone who donated to my Moscow marathon appeal. There is still plenty of time to donate. Donations can be made directly to my bank account via your internet banking:

**Bank Name: SANTANDER, Account No: 39026605, Sort Code: 09 01 26, My Name: Robert B Collins**

Please specify if you can that it is for MILOSERDIE. Or via my site: <https://www.gofundme.com/miloserdie>

Many people have made smaller donations of £5 but these are very welcome and all add up to the total. The charity [Miloserdie](#) is the official charity of the Church in Russia and relies heavily on a vast network of volunteers to help with its work in caring for the sick, elderly, homeless and orphans. It is a re-founding of the charitable organisation of St Elizabeth the New Martyr and aims to carry her spirit of mercy and sacrifice into the contemporary world. I finished the marathon in 3 hours 56 minutes, taking place 1788 out of 4898 finishers and 6000 participants. It was a glorious sunny day as we ran through Moscow and I was often accompanied by the sound of church bells from the many churches en route. Many Thanks for your help!

## **NAMEDAYS**

We send our congratulations to all who are celebrating a nameday at this time and wish them:

**MANY YEARS!**

3 October – **St Oleg of Briansk** – Oleg Myslov

5 October – **St Peter of Constantinople** – Archpriest Peter Baulk

9 October – **Repose of St John the Theologian** – Fr John Palmer, John Harwood



**COLLEGiate CHURCH OF THE IKON OF THE MOTHER OF GOD  
JOY OF ALL WHO SORROW**  
**OCTOBER 2015**

**Saturday 3 October**

*7.30pm ~ Vigil*

**Sunday 4 October**

**10.10am ~ Hours & Divine Liturgy (St Dmitry Rostov)**

**Saturday 10 October**

*7.30pm ~ Vigil*

**Sunday 11 October**

**10.10am ~ Hours & Divine Liturgy (St Chariton)**

**Saturday 17 October**

*7.30pm ~ Vigil*

**Sunday 18 October**

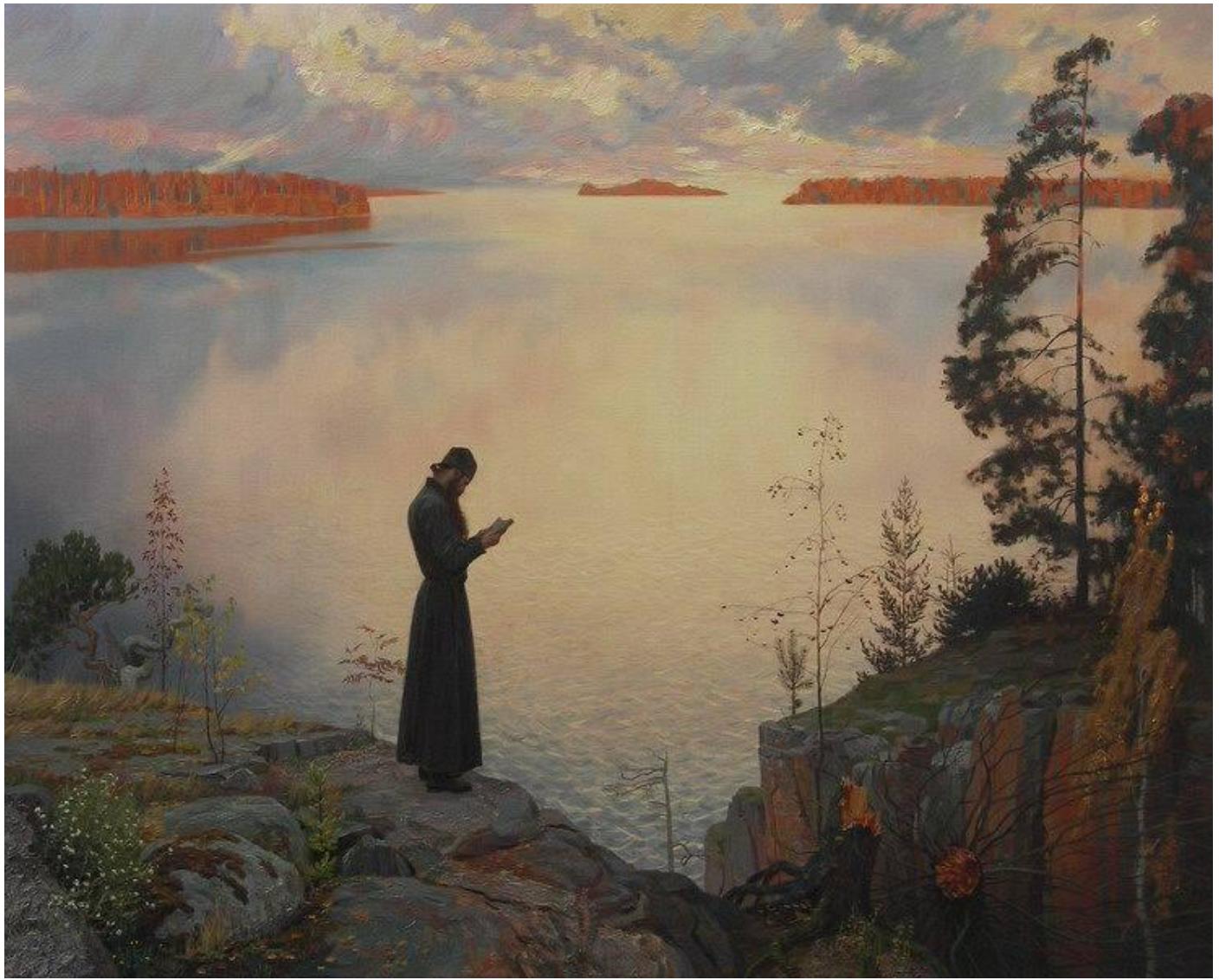
**10.10am ~ Hours & Divine Liturgy (Hierarchs of Moscow)**

**Saturday 24 October**

*7.30pm ~ Vigil*

**Sunday 25 October**

**10.10am ~ Hours & Divine Liturgy (Martyrs Probus, Tarachus, and Andronicus)**



From the ascetic, the veil caused by sin is removed, so that he  
is able to see the original, undestroyed, perfect creation,  
radiant and beautiful.

Fr Paul Florensky

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