

## Part Two: Hope

But do my eyes deceive me  
A snowdrop braves the air  
Where once grew my Father's garden  
When I could "stop and stare."

Grass sprouting through the concrete  
There's moss upon the wall  
Mould is marbling the plastic  
Where sturdy trees stood tall.

Big Brother will not like it  
This creational attack  
Is this the sign from Father  
That "He" is coming back.

It seems he has decided  
To curb some wild ideas  
Replanting the first garden  
And rolling back the years.

His House is to be restored  
Through a certain sacrifice  
Exchanging human progress  
For Paradise.

Fr. Jonathan



## Hosea 2:15

*I will give her her  
vineyards from there,*

*And the Valley of Achor  
as a door of hope;*

*She shall sing there,*

*As in the days of her  
youth,*

*As in the day when she  
came up from the land of  
Egypt.*

[New King James Version]

## DEANERY DIARY / NATIONAL ORTHODOX EVENTS

Date	Event and Place	Programme	Contact
Saturday 4th October 2008	Pilgrimage to the Shrine of St. Winifride, Holywell, North Wales	10.30 am: Hours and Divine Liturgy then procession to Well for blessing.	Details: Fr. Pancratios 0151 639 6509

## ORTHODOX FELLOWSHIP OF ST. JOHN THE BAPTIST

### THE MONASTIC EXPERIENCE

**Monday 27th to Thursday 30th October 2008**

at "Ivy House" - St. Denys Retreat Centre, 2-3 Church Street, Warminster, Wiltshire BA12 8PG  
The full monastic office with explanatory talks from Archimandrite Kyril Jenner  
details — see Fellowship Web Site: <http://www.ofsjb.org/future.htm> or call 0117 970 6302

For details of the Deanery parishes, contributions to Cornerstone and extra copies of this magazine, please contact the Editor:-

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THE ANTIOCHIAN ORTHODOX DEANERY  
OF THE UNITED KINGDOM AND IRELAND

## CORNERSTONE

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## WELCOME SAYEDNA JOHN!

*As this edition goes to the press, preparations are well underway for the enthronement of our new bishop, Metropolitan John (Yazigi) as the Antiochian Orthodox hierarch in Europe in Paris on 20th / 21st September. A full account will appear in the next edition of "Cornerstone."*



Metropolitan John is known to many of us already and his visits to the UK in the early years of this decade are recalled with much affection. His qualities as a Christian pastor became immediately apparent. His humility, encouragement, directness and good humour put all of us at our ease. Here was a man we thought, in the future, who could lead us. How prescient such sentiments eventually turned out to be!

Some years later we are now ready to welcome our new Archbishop and Metropolitan. We know that his ministry among us will lead to many exciting developments. We know that some things need to change and we are happy to rely on the Spirit-formed good judgement of our new bishop to help us make those changes. Above all we know that as an Archdiocese we shall be cared for and led forward with a positive vision for mission. Welcome to Europe Sayedna John!

Metropolitan John will be enthroned in St. Stephen's Cathedral, 7 Rue Georges Bizet, 75116 Paris on Saturday 20th September (invitations now closed) and there will be a Hierarchical Liturgy in the Cathedral on the Sunday morning in the Cathedral, 21st September at 10.00 am. Please pray.

**Fr. Gregory**



*Metropolitan John*

*\* "Sayedna" is an affectionate and respectful form of address for a bishop in the Middle East.*

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## PILGRIMAGE IN TRADITION

The practice of pilgrimage goes back into far antiquity, into the Old Testament record itself. The first sacred places of journeying were connected with God's appearance at Sinai and the appointed shrines of Israel. Later, such pilgrimages suppressed in favour of the holy city of Jerusalem and the Temple at the great feasts of Passover, Pentecost and Tabernacles. Hymns were sung by pilgrims ascending to Jerusalem and these are substantially recorded for us in Psalms 119 to 133.

The first Christians, who were of course mainly Jews, kept these feasts and pilgrimages but after the destruction of Jerusalem in AD 70 pilgrimages in the Empire were quieter affairs in times of persecution. Visiting the tombs of the martyrs and indeed celebrating the Eucharist over them established new patterns of pilgrimage.

After the legalisation of the Church in the Edict of Milan (313 AD) and particularly after the reconsecration of Jerusalem to the worship of God, pilgrimages to the Holy Land once again became a popular aspect of Christian faith and life. It is entirely due to such a pilgrimage by a Spanish nun named Egeria in 381–384 AD that we have the earliest eye witness record of the worship of the Church in and around the Middle East at the time.

Throughout the history of the people of God pilgrimage has played an essential spiritual role in reviving faith and drawing us closer to the saints and martyrs of the Church. In these days travelling is not so arduous, nor even so dangerous so something of the sacrifice of those journeys has been lost to us. Nonetheless the spiritual benefit remains so whether now it is to St. Catherine's on Mount Sinai, Mount Athos, Jerusalem, Rome, Iona or Lindisfarne, pilgrims are blessed by their travelling labours and devotion. The Deanery is committed to playing its part in restoring and extending pilgrimages in Great Britain and Ireland. In this issue we look at two important English sites, Ilam and Walsingham.

## EGERIA IN EDESSA

*The holy bishop of the city was a truly devout man, both monk and confessor. He welcomed me and said, "My daughter, I can see what a long journey this is on which your faith has brought you -- right from the other end of the earth. So now please let us show you all the places Christians should visit here."*

### MORE PLANS!

*So, loving ladies, light of my heart, this is where I am writing to you. My present plan is, in the name of Christ our Lord, to travel to Asia, since I want to make a pilgrimage to Ephesus, and the martyrdom of the holy and blessed Apostle John.*

*If after that I am still alive, and able to visit further places, I will either tell you about them face to face (if God so wills), or at any rate write to you about them if my plans change.*

*In any case ladies, light of my heart, whether I am "in the body" or "out of the body," please do not forget me.*



develop pan-Orthodox pilgrimages, conferences, retreats and so on. They will certainly have much goodwill from the Anglicans and Roman Catholics, and one hopes they will be able to tap into the extensive resources of those two groups, for the benefit of all.

My personal prayer is that Orthodox Christians in our islands – and beyond – will support St Seraphim's Trustees both financially and spiritually. Walsingham has enormous potential for the good and prosperity of the Orthodox Church in this country, for her work and influence. There have of course been many Orthodox pilgrims there over the eighty years or so of the revived pilgrimage, but much needs to be done to develop Orthodox pilgrimage there.

Further, it is a place of spiritual joy and power, which can bring Christians together – a place where they concentrate not on themselves and their problems (as in ecumenical discussions), but on Christ our God and his Holy Mother. It is in Christ that we shall be brought together. It is by the prayers of the Panagia that we may come closer. In Walsingham we can learn to pray. In Walsingham we can learn of the love of God's Mother, and experience her

assistance for all who ask for it.

For Catholics (Anglican and Roman), Walsingham has become the English Lourdes. May we pray that, in the same way, the Walsingham Icon of the Mother of God may become for the Orthodox the English Tenos Icon, the English Vladimir Icon, the English Saidnaya Icon?

May Walsingham and the whole Orthodox community of Britain and Ireland be blessed by the present work of the devoted Trustees of St Seraphim's. May the prayers of the Mother of God bring us to Christ our true and only God. May Orthodox pilgrims begin again to fill the Way to England's Nazareth.

**Father Alexander Haig  
St Helen of Colchester**

## PROGRESS AND HOPE

### Part One: Progress

He has terraced the front garden  
The roses have all gone  
Where now there is a garage  
The sun on flowers once shone.

He ripped up lawn and hedges  
And built a new brick wall  
He started laying poison  
So nothing grew at all.

He replaced the wood with plastic  
Hermetically sealed  
Installed a brand new car park  
Where once there was a field.

He said "We must have progress"  
My house it had to go.  
My self contained new flat-let  
Has a motorway below.

He fluoridised the water  
And sanitised the loo  
He digitised the entrance  
And computerised the view.

He restricted general access  
To the country, towns and parks,  
He introduced league tables  
So everything has marks.

Our mother gave us presents  
She took a gentle lead,  
My older sibling changed all that  
He tells me what I need.

He moves me round on wheels now  
Where once I roamed so free  
I'm belted in for safety  
Big brother cares for me.

He keeps his eye on welfare  
I'm lucky to live here  
Monitored and medicated  
In this sterile atmosphere.

But I'd like to feel beneath my feet  
The grass I walked upon  
But he terraced the front garden  
And the roses have all gone.



Seraphim's is of entering that manifestly holy place in the 1960s, and praying there in the quiet of a warm, sunny afternoon to the music of the gently snoring good and holy Father in his monastic cell through the wall - *the richness, the naturalness, the homeliness of living Orthodoxy!* Years later, we as a family also joined in Sunday Liturgies there and the congregational coffee afterwards at the Sue Ryder café. Yes, St Seraphim's and Father David are part of my own extended (forty-year!) journey to our holy Faith, consummated when as a family we finally entered the Church in 1995. (Yet, twelve years later, I still find it hard no longer to feel entirely at home in the Anglican shrine.)

St Seraphim's still enshrines the lovely Holy Icon of the Mother of God in the Walsingham manner - she is seated, Christ enthroned on her left arm, holding a lily in her right hand. The church has been faithfully maintained since Father David's death by a band of dedicated stalwarts who have managed to keep it open and to run a small shop for icons there. In a way St Seraphim's is not needed as a place of Orthodox worship, for there are both the Orthodox chapel of the Mother of God the Life-giving Spring

upstairs in the Anglican shrine just along the road, and the Orthodox parish church of the Holy Transfiguration merely a mile away. Yet St Seraphim's has retained its sanctity and its slightly bizarre attraction (there is a beautiful little Russian dome atop the former station booking hall), and clearly everyone feels it would be disloyal to let it go. In any case, it can certainly have a distinct purpose as a *pilgrimage centre* for Orthodox pilgrims, and a place for promotion of the Orthodox faith among visitors from other denominations or none.

For some years, St Seraphim's has somehow lacked a sense of direction, but recently things have suddenly and decisively changed. Until now the building has been rented from the County Council. This year the Trustees have, in a real act of faith, actually managed to buy it. For this they have had to take out a considerable mortgage, and are appealing for gifts to help pay it off.

In the past, the gifted iconographer Leon Liddament has plied his trade in the basement of the chapel, but he has now moved out to a studio in the High Street. This leaves two units to let as accommodation, bringing



some income to maintain the building. The Trustees are also reviving the Friends of St Seraphim's to create a body of people who will support the foundation financially, morally, and spiritually. They will no doubt soon be advertising for new members.

The village of Walsingham, that most delightful of holy places, was where the Holy Mother of God appeared to the Lady Richeldis in England's "Orthodox times", just at the time the great schism between East and West began to tear Christians apart. Walsingham has long been a wonderful pilgrimage centre for Anglicans and Roman Catholics. The result of the present Orthodox activity is that it is now set to become one also for the nation-wide Orthodox community, in a far more organized form than previously.

The Trustees hope to

## PILGRIMAGE TO ST. BERTRAM OF ILAM (16TH AUGUST)



*The Tomb of St. Bertram*



*The Divine Liturgy (Fr. Samuel)*



*The Spring of St. Bertram*

There are literally hundreds of places of pilgrimage in Britain witnessing to the thousands of Orthodox saints of these Isles in the First Millennium. An important site in Derbyshire is Ilam where the great ascetic St. Bertram had a cell. The countryside is stunningly beautiful and would have been very remote in the 8th century. Every year the parish of St. Michael, Audley organises a pilgrimage to his shrine and spring. This year the numbers were up again with over 60 pilgrims making the journey. Read about St. Bertram on page 4.

### From the Fathers of the Desert:

#### Abba John the Dwarf

*It was said of Abba John the Dwarf that he withdrew and lived in the desert at Scetis with an old man of Thebes. His Abba, taking a piece of dry wood, planted it and said to him, 'Water it every day with a bottle of water, until it bears fruit.' Now the water was so far away that he had to leave in the evening and return the following morning. At the end of three years the wood came to life and bore fruit. Then the old man took some of the fruit and carried it to the church saying to the brethren, 'Take and eat the fruit of obedience.'*

### TROPARION OF ST. BERTRAM (TONE 7)

"O holy Bertram, ascetic of the Mercian woods, forsaking worldly wealth, thou didst give thyself to God. Through fasting and prayers by the Manifold, thou didst acquire the riches of the age to come. Pray to Christ for us, that we too may be found worthy of His Kingdom."

## ST. BERTRAM



Bertram was a prince of Mercia around the 8th century. (His life was written in the 1516 edition of the *Nova Legenda Angliae*.) Thinking he might have a religious calling, he travelled to Ireland where such saints as Patrick and Columba had lived. In Ireland he fell in love and eloped with a beautiful princess. He brought her back to Mercia travelling while she was pregnant. They lived a nomadic life, and it is thought that the baby was born in the shelter of the forest near Stafford. Tragedy occurred while Bertram was away hunting for food. Wolves came and killed both his wife and his child.

Overcome with grief, he renounced royal heritage and turned again to God. He sought a life of

prayer and many pagans were converted to Christianity by the example of his life.

Bertram approached the court of Mercia but did not reveal his royal lineage. He asked for a grant of land for the building of a hermitage. This land was granted near modern day Stafford. Historians record the name of the hermitage as Bethnei.

A New King came to the throne. Not being a religious man, he demanded back the land on which the hermitage stood. It was decided that the matter should be settled by man to man combat. Bertram prayed for someone to come forward to fight for the hermitage. A man who was a dwarf came forward and Bertram, remembering David and Goliath, accepted his offer. The dwarf was agile and quick and the hermitage kept its land.

Bertram is also linked to the village of Barthomley near Audley in present day Cheshire. It is said that Bertram, having dedicated his life to Christ, was sought out by the devil who tempted

him to turn stones into bread. Bertram prayed rather that the bread would be turned to stones. In 1516 it was said that those stones were still in the church at Barthomley. By the courtesy of the vicar of Barthomley, we have one of the "stones" beside the icon of St. Bertram in St. Michael's church at Audley.

Bertram was known in the area as a wise and holy man. Many sought him out for spiritual advice. As seen throughout the history, holy men and women beset by people constantly and needing to refresh their souls seek solitude in quiet unpopulated places. Bertram found a cave near the present day village of Ilam in Derbyshire. He lived there until his death.

The Tomb in the church of the Holy Cross in Ilam is still a place of pilgrimage and St. Bertram's prayers are sought by many who come there.

**(From St. Michael's, Audley parish web site:- <http://www.stmichaels-audley.org.uk/>)**

## WALSINGHAM



On 1 August His Grace Bishop BASIL of Amphipolis served a Hierarchical Liturgy at the Church of St Seraphim in Walsingham, Norfolk for its (Old Style) patronal feast. He also ordained Dr Christopher Knight (a one-time Anglican priest) as Deacon and Ian Randall as Reader. It was altogether a happy occasion.

Two Antiochian parishes were represented. Father George Hackney from All Saints of Lincoln and I from St Helen of Colchester attended, both of us with some of our lay people, mine including some from St Furseys.

St Seraphim's was founded in the old railway station by the late Archimandrite David of blessed memory. As for many others, St Seraphim's has long held a place in my affections. Indeed, Walsingham as a whole holds a special place in the hearts of me and my family – I was a Priest Associate of the Anglican shrine; there I took Khouria Hilary to ask her to marry me; there before the altar of St George we had our engagement blessed; there in the Sisters' cottage we spent family holidays, the children roaming freely in the peace and security of the Hospice garden and the shrine church. Even if a trifle exotic (to say the least!), Walsingham and its shrine was so often a place of holiness and sanity, which gave stability and strength in difficult Anglican times.

It was also one of the places we had contact with a living Orthodoxy. My first memory of St

## ARK OF ANTIOCH

by Fr. Jonathan Hemmings



Blessed Ark of Antioch's rich treasure  
Has shared her wealth in greater measure.

The Church entrusted with salvation

Is found this day in every nation.

The Light of Life who is the Word

City of God where first was heard

The name of *Christian* in the way.

When night became believers day

To those who sit in darkness still

Who learn in truth the Father's will.

This Holy Light new folk, receive!

This Holy Faith revealed, believe!

In ages past and now restored

By God's great mercy unction poured

Through saints whose apostolic mission

Impart today holy tradition.

We have heard the gospel call

From Christ who in His chosen Paul

Brought good news to those in prison

Proclaim anew that *Christ is Risen!*

Bright Orient Star reflecting glory

Equip to preach the gospel story

Bless we pray Archpastor John

That under him we may be one

May we who sing and He who hears

Grant our Master *Many Years!*