



# Prophet Elias News

News for the Orthodox Church of the Holy Prophet Elias in Devon  
October 3rd - 17<sup>th</sup> 2021



## Fr Sergius Bulgakov on Religion and Art

*'God saw everything that he had made; and, behold, it was most beautiful'* (Gen. 1:31)

God is good; he is goodness itself. God is true; he is truth itself. God is glorious, and his glory is beauty itself. Beauty is an objective principle in the world, revealing to us the divine glory. The divine source of objective beauty is also the source of the human creation of beauty, that is, of art. God created man in his image, granting to this image three gifts: a will directed towards the good, the gift of reason and wisdom, and the gift of aesthetic appreciation. Man is meant to be the wisdom of the world, just because he participates in the Logos; he is also meant to be the artist of the world, because he can imbue it with beauty. Man must become not only a good and faithful worker in the world; he must not only 'dress it and keep it' (Gen. 2:15), as he was commanded in paradise, but he must also become its artist; he must render it beautiful. Because he has been created in the image of God, he is called to create.

Things are transfigured and made luminous by beauty; they become the revelation of their own abstract meaning. And this revelation through beauty of the things of earth is the work of art. The world, as it has been given to us, has remained as it were covered by an outward shell through which art penetrates, as if foreseeing the coming transfiguration of the world.

Man has been called to be a demiurge, not only to contemplate the beauty of the world, but also to express it. Does this not speak of a new service of the Church, one which has not yet been fully revealed in the heart of man and in his history; the service of realizing the work of human participation in the transfiguration of the world? Is it not of this that the words of Dostoevsky speak, 'Beauty will save the world'?

*From Father Sergius Bulgakov 'Religion and Art' in E.L. Mascall (ed) The Church of God: An Anglo-Russian Symposium Fellowship of Saint Alban and Saint Sergius 1934.*

## Beauty Will Save the World by Alexander Solzhenitsyn

Dostoyevsky once let drop an enigmatic remark: "Beauty will save the world." What is this? For a long time it seemed to me simply a phrase. How could this be possible? When in the bloodthirsty process of history did beauty ever save anyone, and from what? Granted, it ennobled, it elevated, but whom did it ever save?

There is, however, a particular feature in the very essence of beauty—a characteristic trait of art itself: The persuasiveness of a true work of art is completely irrefutable; it prevails even over a resisting heart. A political speech, an aggressive piece of journalism, a program for the organization of society, a philosophical system, can all be constructed—with apparent smoothness and harmony—on an error or on a lie. What is hidden and what is distorted will not be discerned right away. But then a contrary speech, journalistic piece, or program, or a differently structured philosophy, comes forth to join the argument, and everything is again just as smooth and harmonious, and again everything fits. And so they inspire trust—and distrust.

In vain does one repeat what the heart does not find sweet.

But a true work of art carries its verification within itself: Artificial and forced concepts do not survive their trial by images; both image and concept crumble and turn out feeble, pale, and unconvincing. However, works which have drawn on the truth and which have presented it to us in concentrated and vibrant form seize us, attract us to themselves powerfully, and no one ever—even centuries later—will step forth to deny them.

So perhaps the old trinity of Truth, Goodness, and Beauty is not simply the decorous and antiquated formula it seemed to us at the time of our self-confident materialistic youth. If the tops of these three trees do converge, as thinkers used to claim, and if the all too obvious and the overly straight sprouts of Truth and Goodness have been crushed, cut down, or not permitted to grow, then perhaps the whimsical, unpredictable, and ever surprising shoots of Beauty will force their way through and soar up to *that very spot*, thereby fulfilling the task of all three.

And then no slip of the tongue but a prophecy would be contained in Dostoyevsky's words: "Beauty will save the world."

Excerpt from Alexander Solzhenitsyn's Nobel Lecture, 1972

**"Beauty is Truth, Truth Beauty,"**

John Keats 'Ode on a Grecian Urn'

**"When the sun rises, do you not see a round disc of fire somewhat like a guinea?"**

**"O no, no, I see an innumerable company of the heavenly host crying  
'Holy, Holy, Holy is the Lord God Almighty!'"**

William Blake

**Sanctify those that love the beauty of Thy house. Glorify them in return by  
Thy divine power.**

Liturgy of Saint John Chrysostom

### **This Fortnight We Celebrate**

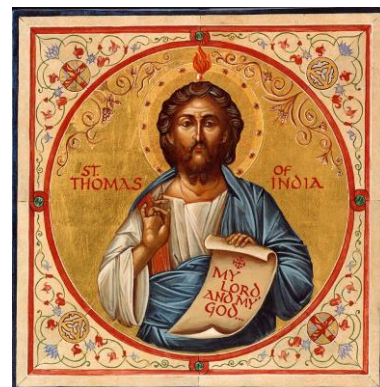
On Sunday October 3<sup>rd</sup>: Hieromartyr **Dionysios the Areopagite**, Bishop of Athens (96)  
We wish **Dionisius A** a **Happy Feast** and **Many Years!**

On Wednesday 6<sup>th</sup>: **Holy Apostle Thomas** – Enlightener of India  
We wish **Thomas S** a **Happy Feast** and **Many Years !**

On Saturday 9<sup>th</sup>: **Holy Apostle James**, the son of Alphaeus  
The Righteous **Abraham** and his nephew **Lot** (20<sup>th</sup>C BC)  
Saint **Dionysios (Denys)** of Paris (c250)

On Sunday 10<sup>th</sup>: Saint **Ambrose of Optina** (1891)

On Saturday 16<sup>th</sup>: The Centurion **Longinus**, who stood by the Cross of the Lord.



### **The Kindness Survey**

'Kindness' is a quality much talked about these days, often quite vaguely, which makes the Kindness Survey currently being carried out by the University of Sussex in partnership with BBC Radio 4 well worth a visit.

Wikipedia defines kindness as 'a type of behaviour marked by acts of generosity, consideration, or concern for others, without expecting praise or reward', behaviour which can be seen as corresponding to what in the gospels is described as love of neighbour. The Kindness Test, which takes about 30 minutes to complete, explores our attitude to kindness – what we think it is, how we experience it in others, and, challengingly, how kind we think we are ourselves. Often the answer we can honestly give to one of the questions is some way from the answer we know we should be able to give. Altogether a profitable exercise in self-examination.

You can find the test at <https://www.sussex.ac.uk/research/centres/kindness/research/thekindnesstest>

Ed.

## Noticeboard

### Services:

Saturday October 2<sup>nd</sup> Vespers Saint Anne's 6pm

**Sunday 3<sup>rd</sup>: Typika Saint Anne's 10.30am**

Saturday 9<sup>th</sup>: Vespers Saint Anne's 6pm

Sunday 10<sup>th</sup>: Orthros and Divine Liturgy Plymouth 9.30am Torquay 9.30am

Saturday 16<sup>th</sup>: Vespers Saint Anne's 6pm

Please note that the Liturgy scheduled at St James' Hall has been cancelled. Instead Divine Liturgy will be celebrated at Saint Anne's on the following Saturday, 23<sup>rd</sup>.

Sunday 17<sup>th</sup>: : Orthros and Divine Liturgy Plymouth 9.30am Torquay 9.30am

### Advance Notice:

**Tuesday October 26<sup>th</sup>: Great Martyr Demetrios – Plymouth Patronal Feast  
Orthros and Divine Liturgy 8.30am**

**October 15<sup>th</sup> /16<sup>th</sup>: Online Conference: Healing the Wounds of Modern Slavery – See Page 5**

## Heritage Open Day

St. Anne's was open to the public on 19 September from 10 am to 4 pm under the "Heritage Open Day" scheme. I was in attendance in the morning; Kyriaki Hadjiafxendi took over at one o'clock. We received over 40 visitors, meaning that we were seldom alone.

All sorts of people turned up – young and old, from near and far, families, couples and individuals. Some had a scholarly interest, including two PhD students from the university studying church architecture and early Christian martyrdom. Others were simply local people curious about this building which they had passed every day without ever entering. Many were (I quote Kyriaki) "pleasantly surprised with the church itself. They said it was not what they expected and there was a very good feeling coming from the church and its interior. Some said that this feeling was the love that went into it from those looking after the church and its parishioners. Overall there was more interest in the icons and their history rather than the building itself. I went through some of the icons, recounted some of the stories of the saints as well as some unusual icons and the aesthetics of the orthodox traditions they were coming from (Russian, Greek, etc.)."

## Faith and Beliefs Day, St. Martins Primary School Cranbrook

24<sup>th</sup> September was "Faith and Beliefs Day" at St Martins, a Church of England primary school in Cranbrook near Exeter. Three Anglican vicars, two members of the Baha'i faith, one Buddhist couple, one Jewish lady, one humanist, and one Orthodox Christian – me – had been invited in to talk to the children about their communities' beliefs and practices. In the morning, I found myself in front of a class of year ones (five and six) and then year fours (eight and nine). I decided to avoid theological complexities. Instead, I showed them an icon and some photographs of Orthodox churches, inside and out. The children seemed to like that. The Russian church, especially, got a lot of "wows". "Is that real gold on the domes?" many of them asked. I then played a video of the Patriarch of Alexandria singing Byzantine chant. That also got some appreciative comments. "Why does he look like Dumbledore?" one boy asked. "Can ordinary people dress up in those robes?" asked a girl. She seemed disappointed when I told her they couldn't. One boy looked thoughtful. "That's actually really beautiful", he said; "like a church should be."

After lunch, we all assembled in the main hall for a "Question and Answer" session with years five and six. The questions (which had been prepared in advance, presumably with some input from the teachers) were along the lines of "how do your various faiths work together to make the world a better place?" We delivered ourselves of some appropriate platitudes, and then, after a rousing chorus of "This little light of mine" from the children, made our separate ways home.

Edward Skidelsky

## A Hermitage on Lundy

John Thomas rang to tell us that on a recent trip to Lundy he had found references in the small museum there to a long history of Christianity on the island from Roman times onward. In particular he drew our attention to the site near the present Victorian church of a pre-Norman monastic settlement, including the footings of a chapel likely to have been founded by Saint Endelienta (Endellion) in the 6<sup>th</sup> Century.

Historic England describe ‘within the burial ground the remains of a small, rectangular, medieval chapel which may have been dedicated to St Helen, Elene or Endelient. The remains include the foundations, exposed by part excavation along the east and south walls, and up to four courses of stone.’ The document scheduling the site as a Historic Monument emphasises that largely on account of its remoteness ‘this enclosure, together with remains of the early medieval memorial shrine and associated graves and the memorial stone of sub-Roman Christians, is a remarkable survival.’<sup>(1)</sup>

Saint Endelienta, one of the many children of King Brychan of South Wales, sister of Saint Nectan and Saint Morwenna, is well-known in North Cornwall as a missionary hermit and patroness of the parish and church of Saint Endellion near Wadebridge, but her connection with Lundy is less well documented. One website states that ‘from South Wales, Endelienta crossed the Bristol Channel to join her siblings in evangelising North Cornwall. Endelienta probably landed first on Lundy Island, where she founded a small chapel (later mistakenly rededicated to St. Helen), before moving on to stay with her brother, St. Nectan, at Hartland. She chose to settle at a place called Trenteny, just south-west of St. Endellion, but still used Lundy as a retreat for meditation.’<sup>(2)</sup> She is believed to have been martyred by Saxon pirates. Her Feastday is April 29<sup>th</sup>.

John remarked that discovering this long Christian heritage on the island, together with the quietness, and the experience of seeing so many seals undisturbed around the coast, gave him a feeling he could only describe as ‘connectedness’.

(1) <https://ancientmonuments.uk/114250-chapel-remains-cemetery>

(2) [EBK: St. Endelienta \(earlybritishkingdoms.com\)](http://EBK: St. Endelienta (earlybritishkingdoms.com))

### The Sion Centre for Dialogue and Encounter Autumn – Winter 2021 Zoom Study Programmes Celebrating Creation and Climate

October 2021

Thursday 7<sup>th</sup> 14.00-15.30

#### **The Creation Story - Book of Genesis**

Dr Jessie Rogers

Dean of the Faculty of Theology, Maynooth College

Wednesday 20<sup>th</sup> 14.00-15.30

#### **Creation in Islam**

Imam Sayed Razawi

Director, Scottish Ashlul Bayt Society

Wednesday 13<sup>th</sup> 14.00-15.30

#### **Biblical Creation**

Rabbi Rachel Montagu

Teacher of Biblical Hebrew

Wednesday 27<sup>th</sup> 14.00-15.30

#### **The Climate – a Moral and Spiritual Crisis**

Dr Maureen Seir

Director, Interfaith Scotland

For a Zoom link please contact [sioncentrefordialogue@gmail.com](mailto:sioncentrefordialogue@gmail.com)

Further details on each session can be seen at the Sion Centre website: [www.sioncentre.org](http://www.sioncentre.org)

### Learning to Love

Given that every virtue is not acquired in just a day and it takes a lot of effort and hard work to finally master it, it is even more rightly said of love, which is the beginning and the end of all virtues. It calls for a lot of time, effort, hard work, and prayer, but first of all, learning to love requires deep humility before God and people.

Saint Ambrose of Optina



St Mary's  
University  
Twickenham  
London



# Healing the wounds of Modern Slavery

15th and 16th  
October 2021

St Mary's University  
and online

**Confirmed Speakers  
include:**

Prof. Margaret Archer  
Dr Petre Breazu  
Sr Linda Dearlove  
Luke De Pulford  
H. E. Archbishop Claudio Gugerotti  
Dr Perry Halkitis  
H. E. Archbishop Nikitas Lulias  
Dr Vasileia Digidiki Lucer  
Bishop Richard Moth  
Sr Ancy Mathew  
Dr Anthony McClaran  
Sr Patricia Mulhall  
Dr Carole Murphy  
Olusola Oyeleye  
Dr Renos Papadopoulos  
Alison Porter  
Dame Sara Thornton  
Archimandrite Nephon Tsimalis  
Caroline Virgo

An international conference exploring aspects of modern slavery and human trafficking. The conference will focus on existing and emerging innovative practice responses to supporting survivors in their journey towards healing the wounds inflicted during their exploitation. Panel sessions have been organised around the following themes: health and public health responses; prevention through partnerships; protection and provision of pastoral care for survivors by ecclesial and religious communities; and the role of creative interventions, including drama, music and art in providing innovative approaches to recovery and reintegration.

For more information and booking go to  
[www.stmarys.ac.uk/healing-wounds](http://www.stmarys.ac.uk/healing-wounds)

A joint conference sponsored by the Greek Orthodox Archdiocese of Thyateira and Great Britain and St Mary's University