

# Sunday of the Samaritan Woman

## Fifth Sunday of Pascha

13 / 26 May



**Resurrection Tropar, Tone 4:** When the women disciples of the Lord / learned from the Angel the joyous message of Thy Resurrection / they cast away the ancestral curse / and elatedly told the Apostles / death is overcome / Christ God is risen / granting the world great mercy.

**Resurrection Kondak, Tone 4:** My Saviour and Redeemer / as God rose from the tomb and delivered the earth-born from their chains / He has shattered the gates of hell, / and as Master, / He has risen on the third day.

**Kontakion of St. George Tone 4:** Thou wast cultivated by God/ and didst become a most wonderful cultivator of piety,/ and didst harvest for thyself the sheaves of virtue,/ for having sown in tears thou didst reap in joy/ and having withstood to death thou art garnered for Christ./ By thy intercessions, O Saint,/ thou dost obtain for us all remission of our sins.

**Kondak of the Sunday of the Samaritan Woman, Tone 8:** Having come to the well in faith, the Samaritan woman saw Thee, the Water of Wisdom, whereof having drunk abundantly, she, the renowned one, inherited the kingdom on high forever.

### Matins Gospel VII

#### Epistle: The Acts of the Apostles 11: 19-26 & 29-30

Now those who were scattered after the persecution that arose over Stephen traveled as far as Phoenicia, Cyprus, and Antioch, preaching the word to no one but the Jews only. But some of them were men from Cyprus and Cyrene, who, when they had come to Antioch, spoke to the Hellenists, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number believed and turned to the Lord. Then news of these things came to the ears of the church in Jerusalem, and they sent out Barnabas to go as far as Antioch. When he came and had seen the grace of God, he was glad, and encouraged them all that with purpose of heart they should continue with the Lord. For he was a good man, full of the Holy Spirit and of faith. And a great many people were added to the Lord. Then Barnabas departed for Tarsus to seek Saul. And when he had found him, he brought him to Antioch. So it was that for a whole year they assembled with the church and taught a great many people. And the disciples were first called Christians in Antioch. Then the disciples, each according to his ability, determined to send relief to the brethren dwelling in Judea. This they also did, and sent it to the elders by the hands of Barnabas and Saul.

#### BARNABAS AND SAUL TO ANTIOCH

The persecution turned out to be no slight benefit, as 'to those who love God all things work together for good' (Rom.8:28). If they had made it their express study how best to establish the Church, they would have done nothing else but this: they dispersed the teachers ...When Stephen was slain, when Paul was twice in danger, when the Apostles were scourged, then the Gentiles received the word, and also the Samaritans. Paul declared: 'It was necessary that the Word of God should be spoken to you first; but since you reject it and judge yourselves unworthy of everlasting life, behold, we turn to the Gentiles' (ch.13:46) ... 'And the hand of the Lord', it says, 'was with them,' that is, they wrought miracles ...Even so, it is no small part of providential management for Paul to be there ...In this way that Voice of the Gospel, that Trumpet of Heaven is not shut up in Jerusalem ...Truly this is the reason why it was there they were appointed to be called Christians, because Paul spent so long a time in Antioch!

*St. John Chrysostom. Homily XXV on Acts XI. B#55, pp.162-163.*

#### The Gospel According To St. John 4: 5-42

So He came to a city of Samaria which is called Sychar, near the plot of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied from His journey, sat thus by the well. It was about the sixth hour. A woman of Samaria came to draw water. Jesus said to her, "Give Me a drink." For His disciples had gone away into the city to buy food. Then the woman of Samaria said to Him, "How is it that You, being a Jew, ask a drink from me, a Samaritan woman?" For Jews have no dealings with Samaritans. Jesus answered and said to her, "If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water." The woman said to Him, "Sir, You have nothing to draw with, and the well is deep. Where then do You get that living water? Are You greater than our father Jacob, who gave us the well, and drank from it himself, as well as his sons and his livestock?" Jesus answered and said to her,

"Whoever drinks of this water will thirst again, But whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life." The woman said to Him, "Sir, give me this water, that I may not thirst, nor come here to draw." Jesus said to her, "Go, call your husband, and come here." The woman answered and said, "I have no husband." Jesus said to her, "You have well said, 'I have no husband,' For you have had five husbands, and the one whom you now have is not your husband; in that you spoke truly." The woman said to Him, "Sir, I perceive that You are a prophet. Our fathers worshiped on this mountain, and you Jews say that in Jerusalem is the place where one ought to worship." Jesus said to her, "Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father. You worship what you do not know; we know what we worship, for salvation is of the Jews. But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. God is Spirit, and those who worship Him must worship in spirit and truth." The woman said to Him, "I know that Messiah is coming" (who is called Christ). "When He comes, He will tell us all things." Jesus said to her, "I who speak to you am He." And at this point His disciples came, and they marveled that He talked with a woman; yet no one said, "What do You seek?" or, "Why are You talking with her?" The woman then left her waterpot, went her way into the city, and said to the men, "Come, see a Man who told me all things that I ever did. Could this be the Christ?" Then they went out of the city and came to Him. In the meantime His disciples urged Him, saying, "Rabbi, eat." But He said to them, "I have food to eat of which you do not know." Therefore the disciples said to one another, "Has anyone brought Him anything to eat?" Jesus said to them, "My food is to do the will of Him who sent Me, and to finish His work. Do you not say, 'There are still four months and then comes the harvest'? Behold, I say to you, lift up your eyes and look at the fields, for they are already white for harvest! And he who reaps receives wages, and gathers fruit for eternal life, that both he who sows and he who reaps may rejoice together. For in this the saying is true: 'One sows and another reaps.' I sent you to reap that for which you have not laboured; others have laboured, and you have entered into their labours." And many of the Samaritans of that city believed in Him because of the word of the woman who testified, "He told me all that I ever did." So when the Samaritans had come to Him, they urged Him to stay with them; and He stayed there two days. And many more believed because of His own word. Then they said to the woman, "Now we believe, not because of what you said, for we ourselves have heard Him and we know that this is indeed the Christ, the Savior of the world."

### Homily

"Jesus therefore, being wearied with His journey, sat thus on the well: and it was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink" (Jn. 4:6-7). The Samaritan woman became filled with confusion and doubt of a purely worldly nature: How could He, a Jew, ask to drink from her, a Samaritan? The Jews had no dealings with the Samaritans. And even more, He said that if she knew Who He was, then she herself would ask drink from Him, and He would give her Living Water. How could He give her something to drink? Why, He didn't even have anything to draw water with, and the well was deep.

In worldly terms this was impossible. And what kind of "Living Water" was this? Christ was speaking about heavenly, spiritual things; but she understood in earthly, worldly terms. And she said to Christ: "Sir, Thou hast nothing to draw with, and the well is deep: from whence then hast Thou that living water? ...Jesus answered and said unto her: Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (Jn. 4:11, 13-14).

Still more confusing. But one thing was clear. He was offering a completely unusual kind of water. He who drank of it would never thirst. What a convenience. She would never have to come to this well and bend down to draw water. What a work and time saver. Although this offer seemed incredible, it was just too tempting and profitable to pass up; it paid to try it at least. "Sir, give me this water, that I thirst not, neither come hither to draw" (Jn. 4:15), said the Samaritan woman in absolute frankness, explaining the practical point of view she had in mind. And now she stood, in full anticipation of a material, worldly gift. And Christ, now using her attention, suddenly changed the topic of conversation: "Go, call thy husband and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband, for thou hast had five husbands: and he whom thou now hast is not thy husband: in that saidst thou truly" (Jn. 4: 16-18).

Terror and joy seized the Samaritan woman. This was the secret of her life, which tormented her sick conscience. How much she wanted to free herself from these pangs of conscience, to repent. But until this time no one could help her. But now, before her stood the One Who knew the secret of her heart. This was an unusual man. He could save her, teach her to repent, to pray. But where to pray?

The woman said to Him: "Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me...the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a Spirit: and they that worship Him must worship in spirit and in truth" (Jn. 4:19-21, 23-24). The heart of the Samaritan woman accepted this Divine revelation with trembling, but still she was living by what she knew in worldly terms: "I know [she said] that Messiah cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am He" (Jn. 4:25-26). This was all. All earthly understandings were overturned. She became a new person. She believed.

Is it not the same with us, brothers and sisters? So often we ask God for earthly goods which to us seem so necessary, and God does not give them to us. Yet our prayer is never in vain. So it was with the Samaritan woman. She asked Christ for water. And He gave her water, but not the one she was asking for, but another one —His water, which became a "well of water springing up into everlasting life." He gave her Eternal Life. But in order to receive this water of Christ, she had to repent.

Let us do the same. Then He will reveal Himself to us and say, "I that speak unto thee am He." And we will have such joy that we will not be able to contain it within ourselves. No. Without noticing it ourselves, we will start to preach Christ. And not in words only, but in our whole life. And those around us will say: "Now we believe, not because of thy saying," but seeing thy life which thou hast dedicated to Him, we "know that this is indeed the Christ, the Saviour of the world!" (Jn. 4:42).

*The One Thing Needful - Archbishop Andrei*

### Saints of the Week

**13 / 26 May — The Holy Martyr Glykeria** - daughter of a governor of Rome, she became poor after her father's death and went to live in Trajanopolis in Thrace. In the time of the wicked Emperor Antoninus, Glykeria was brought to offer sacrifice to the idol of Zeus. She traced the Cross on her forehead and, when the governor asked her where was her lamp (for they all carried lamps in their hands), Glykeria indicated the Cross on her forehead and said: 'This is my lamp!' At her prayers, the idol was struck by lightning and broken into pieces. The governor was furious with her and commanded that she be thrown into prison. He sealed the door of the prison, intending to starve the maiden to death, but an angel of God appeared to Glykeria and gave her heavenly food. After a certain time, when the governor reckoned that the maiden must have died of hunger, he opened the prison and was astounded to see her in good health, bright and merry. The warder, Laodicius, seeing this marvel, himself confessed Christ the Lord and was at once beheaded. After that Glykeria was thrown into a burning furnace, but she remained untouched by the flames. Standing in the midst of the fire, she praised the Lord, commemorating the wonder with the Three Children in the burning fiery furnace in Babylon. Finally, she was thrown to the lions and, praying to God, this holy maiden gave her soul into the hands of the Lord for whom she had heroically suffered much torture. She suffered with honour in the year 141. A healing myrrh flowed from her relics, which healed the sick of the gravest illnesses;

**The Holy Martyr Alexander** - a Slav. As an eighteen year old soldier in the army of Emperor Maximilian, he refused the order of the emperor to give honor to the Roman idols and for that which he was handed over to Captain Tiberian, to either counsel Alexander to deny Christ or else torture and kill him. Since all the counselling was in vain, Tiberian took Alexander with him across Macedonia to Constantinople where he traveled for duty. In every town along the way, the young Alexander was cruelly tortured but, in every town, Christians came out before him and begged him for a blessing and they encouraged him in his mortification. Pimonia, his mother, followed after him. During the course of this travel, an angel of God appeared many times to Alexander soothing his pains and encouraging him. In one place, Carasura, the martyr performed a miracle through prayer: when thirst overcame him and the soldiers who escorted him, he brought forth a well of cold water from an arid place. On the shore of the Ergina river, Tiberian ordered the executioner to behead Alexander and to toss his body into the water. When the executioner swung at the martyr's head, he saw radiant angels of God around Alexander and became frightened and his hand dropped. Alexander asked him why his hand dropped and the executioner replied that he sees some radiant young men around him. Yearning death and union with the Lord, Alexander prayed to God to withdraw the angels from him so that the executioner would not be frightened. And thus, the executioner carried out his work in the year 298 A.D. Pimonia removed the body of her son and honourably buried him. Many healings occurred at the grave of the martyr. After death, the martyr appeared to his mother and informed her of her imminent translation to the other world.; Our Holy Fathers John, Euthymius, George and Gabriel of Iviron.

**14 / 27 May — The Holy Martyr Isidore** - in the reign of the Emperor Decius, this Isidore was taken by force by soldiers from the island of Chios. He had held the Christian faith from his youth, and had spent his life in fasting, prayer and good works. So when, in the army, he declared himself to be a Christian, the commander took him to task for it, and urged him to deny Christ and offer sacrifice to idols. The saint replied: 'Even if you kill my body, you have no power over my soul. I have the true and living God, Jesus Christ, who lives in me and will be with me at my death; and I am in Him and shall remain in Him, and will not cease to confess His holy name while the spirit is in my body.' The commander ordered that they first beat him with iron flails and then cut out his tongue. But, even without his tongue, Isidore was able to speak, and confessed the name of Christ by the Spirit of God. Meanwhile the punishment of God struck the commander, and he suddenly became mute. The mute commander finally gave the signal to behead Isidore. Isidore rejoiced at this sentence and, praising God, went out to the scaffold, where his head was cut off in the year 251. His friend, Ammon, buried his body and, after that, himself suffered and received the wreath of martyrdom; Our Holy Father Serapion the Sindonite; Blessed Isidore the Fool for Christ.

**15 / 28 May — Our Holy Father Pachomius the Great** - an Egyptian by birth and was a pagan in his youth. As a soldier, he took part in the Emperor Constantine's war against Maxentius. After that, learning from Christians about the one God and seeing their devout life, Pachomius was baptised and went to the Tabennisiot desert, to the famous ascetic Palamon, with whom he lived in asceticism for ten years. Then an angel appeared to him in the robes of a monk of the Great Habit at the place called Tabennisi and gave him a tablet on which was written the rule of a cenobitic monastery, commanding him to found such a monastery in that place and prophesying to him that many monks would come to it seeking the salvation of their souls. Obeying the angel of God, Pachomius began building many cells, although there was no-one in that place but himself and his brother John. When his brother grumbled at him for doing this unnecessary building, Pachomius simply told him that he was following God's command, without explaining who would live there, or when. But many men soon assembled in that place, moved by the Spirit of God, and began to live in asceticism under the rule that Pachomius had received from the angel. When the number of monks had increased greatly, Pachomius, step by step, founded six further monasteries. The number of his disciples grew to seven thousand. St Antony is regarded as the founder of the eremitic life, and St Pachomius of the monastic, communal life. The humility, love of toil and abstinence of this holy father were and remain a rare example for the imitation of monks. St Pachomius performed innumerable miracles, and also endured innumerable temptations from demons and men.

And he served men as both father and brother. He roused many to set out on the way of salvation, and brought many into the way of truth. He was and remains a great light in the Church and a great witness to the truth and righteousness of Christ. He entered peacefully into rest in 346, at the age of sixty. The Church has raised many of his followers to the ranks of the saints: Theodore, Job, Paphnutius, Pecusius, Athenodorus, Eponichus, Soutus, Psois, Dionysius, Petronius and others; St Achillius, Bishop of Larissa; Our Holy Father Silvanus.

**16 / 29 May — Fast Day - Our Holy Father Theodore the Sanctified** - he was a disciple of St Pachomius, being born and growing up an unbeliever. Coming to the true Faith as a young man, he was baptised and, having heard of St Pachomius, fled to him in his monastery unknown to his parents. St Pachomius made him a monk and came to love him for his rare zeal and his obedience. When his mother came to fetch him back home, he would not let her see him, but prayed to God to enlighten her with the truth. And indeed, his mother not only did not take her son back home but herself did not return. Seeing a women's monastery, ruled by Pachomius's sister, close by, she entered it and was tonsured. After a certain time, Paphnutius, Theodore's brother, also came to the monastery and was tonsured. It once happened that the Bishop of Panopolis invited Pachomius to build a monastery for the many people who were desirous of the monastic life. Pachomius took Theodore with him, and entrusted to him the duty of building the monastery. Upon Pachomius's death, Theodore became abbot of all Pachomius's monasteries and lived until great old age, guiding a multitude of monks on the way of salvation. He entered peacefully into rest and went to the Kingdom of eternal light in the year 368.

**St. Brendan the Voyager, abbot of Clonfert (578)** - St. Brendan sailed in skin-covered coracles, from Ireland to Scotland, then to England and Wales. His most famous voyage in search of the promised land, was described in a famous saga known as the 'Navagatio,' which indicates that he reached Greenland or even North America. It is still possible to construct a coracle according to the instructions of the Navagatio, and to sail it from Ireland to Newfoundland. St. Brendan was born near Tralee on the west coast of Ireland, and he was brought up by a saint called Ita, who taught him three things that God truly loves: 'the true faith of a pure heart; the simple religious life, and bountifulness inspired by Christian charity.' (She added three things that God hates: 'a scowling face; obstinate wrong-doing; and too much confidence in money'.) He founded several monasteries the most renowned being at Clonfert, a centre famous for missionary work, where he is said to have directed three thousand monks.; The Blessed Maiden Musa; St Nicolas Mysticus, Patriarch of Constantinople; The Holy New Martyr Nicolas; Our Holy Fathers martyred at St Sava's.

**17 / 30 May — The Holy Apostle Andronicus** - One of the Seventy, he was a kinsman of the Apostle Paul, as Paul wrote (Rom. 16:17), remembering also St Junia, Andronicus's helper. Andronicus was made Bishop of Pannonia, and did not stay in one place, but preached the Gospel throughout the whole of Pannonia. With St Junia, he was successful in bringing many to Christ and in demolishing many temples of idolatry. Both of them had the grace of wonder-working, by which they drove out demons and healed every sort of sickness and disease. They both suffered for Christ, and thus received a twofold crown: of apostleship and of martyrdom. Their holy relics were found in the excavations in Eugenius; The Holy Martyr Solochon; St Stephen, Patriarch of Constantinople;

**St. Melangell, virgin hermitress of Wales** - Imagine a party of huntsmen in the thick, green undergrowth of a small, wooded valley. The dogs are barking as they begin to follow the scent of a hare. One of the huntsmen sounds the horn. Riding at the front is the local prince. The time is 607 A.D. The place is the Pennant Valley in the kingdom of Powys, in central Wales. The hare disappears into a huge thicket of undergrowth, and the hunters prepare to follow. Then suddenly strange things begin to happen. The dogs turn back in fear. The huntsman with the horn finds he cannot sound a blast, yet he cannot take the horn from his lips. The prince, brave and proud, leaps from his horse. He will not show fear in the face of magic. He draws his sword and begins to cut his way through the brambles and shrubs. In a circular clearing in the centre of the thicket stands a young woman. She is dressed very simply. She stands calmly, radiating a sense of peace. At her feet the hare has crouched down for safety. Prince Brochwel of Powys has just come face to face with Melangell, the daughter of an Irish warrior. Melangell refused a pre-arranged marriage to an old warrior chieftain. She fled to Wales and began a life of prayer, living in a cave on the side of the Pennant Valley. As she was drawn deeper into the spiritual life, animals began to come to her in complete trust. Around her the world was restored to Paradise. Prince Brochwel granted her the valley as a place of prayer and refuge for ever. Gradually a small convent grew up, and a church was built. When Melangell died, the nuns placed her body within the church. The holy woman came to be known as a saint. No one knows how long the convent lasted, but archaeologists have shown that nuns were still being buried outside the church in the 9th and 10th Century. Around 1160 A.D. a new stone church was built, with a shrine where people could come to venerate the bones of Saint Melangell. Pilgrims began to arrive, and miracles of healing took place. The valley was noted as a place of peace, a sanctuary for hares, a comfort to the sick, a glimpse of heaven. Then came the upheavals and pain of the Reformation. The shrine was desecrated, and chunks of masonry from the shrine were hurled out of the church. Often the relics of saints were destroyed at this time by the reformers, but Saint Melangell was reburied in the floor of the church. Pilgrims were no longer encouraged to make the long journey into the Welsh mountains to visit this holy place. Centuries passed, and times changed. Hardly anyone lived near the tiny church in the hidden valley. The few local sheep farmers could not afford to repair the building. By the 1980's the church was almost derelict. Then in 1988 work began to restore the church and shrine of Saint Melangell. Many parts of the ancient shrine were found built into walls, or on neighbouring farms. New masonry was carved to match the old stonework. Today, the church and shrine are beautiful once more. Hundreds of pilgrims flock to pray there and to ask for the prayers of the early Celtic holy woman. A centre for healing and rest has been established a few yards from the church, so that Saint Melangell's work may continue.

**18 / 31 May — Fast Day - The Holy Martyr Theodotus, and the seven maiden martyrs: Tecusa, Alexandra, Claudia, Favina, Euphrasia, Matrona and Julia.** Theodotus was a married man and an innkeeper in Ancyra in the time of the Emperor Diocletian. Although he was married, he lived according to the words of the Apostle: 'Let them who have wives be as though they had not' (I Cor. 7:29). But he kept the inn on, in order to be able unsuspectedly to help Christians, and his inn was a refuge for persecuted Christians. Theodotus secretly sent help to the Christian refugees in the mountains, and secretly gathered the bodies of those who had been killed, giving them burial. At that time, seven maidens were taken for trial and tortured for Christ. They were tortured, mocked and then thrown into a lake. One of them, St Tecusa, appeared to St Theodotus and told him to take her body out of the lake and bury it. Under cover of night, Theodotus set off with a companion to carry out the martyr's wishes, and, led by an angel of God, succeeded in finding all seven bodies and burying them. But this friend betrayed him to the authorities and the judge put him to harsh torture. Theodotus endured all the tortures as though not in his own body, having his whole mind steeped in God. When the torturers had made his body one great wound and broken his teeth with stones, it was ordered that he be beheaded. When he was taken to the scaffold, many Christians wept for him, but St Theodotus said to them: 'Don't weep for me, my brethren, but glorify our Lord Jesus Christ, by whose aid I am finishing my course and overcoming the enemy.' Saying this, he laid his head on the block under the sword and was beheaded, in the year 303. A priest buried the martyr's body on a hill outside the city and a church dedicated to St Theodotus was later built on the site; The Holy Martyrs Peter, Dionysius, Andrew, Paul and Christina; The Holy Martyrs Heraclius, Paulinus and Benedimus.

**19 May / 1 June — The Hieromartyr Patrick, Bishop of Brussa with three priests: Acacius, Menander and Polyenus** - they suffered for the Christian faith in the time of Julian the Apostate in Asian Brussa. The imperial governor, Junius, brought Patrick to a hot water spring and asked him: 'Who created this healing water, if not our gods, Aesculapius and the others, whom we worship?' St Patrick answered: 'Your gods are demons; and this water, like all other water, was created by Christ, our Lord and God.' Then the governor asked: 'And will this Christ of yours save you if I throw you into this boiling water?' The saint replied: 'If He wills, He can keep me whole and uninjured, although I would wish, in this water, to be parted from this temporal life, that I may live eternally with Christ; but let His holy will be done, without which not a hair of a man's head can fall.' Hearing this, the governor ordered that Patrick be thrown into the water. The boiling drops fell on all sides, and scalded many of the onlookers, but the saint remained untouched, as though he were standing in cold water. Seeing this, the governor was wild with shame and commanded that Patrick and three of his priests be beheaded with axes. So these goodly followers of Christ said their prayers and laid their heads under the executioner's axe. When they had been beheaded, their souls were taken merrily to Christ's Kingdom of light, to reign eternally. St John, Bishop of the Goths; The Holy Prince Ivan of Vologda. **St. Dunstan, archbishop of Canterbury (988)** - nephew of the Archbishop of Canterbury, spent a privileged youth at the court of King Athelstan and eventually became abbot of Glastonbury. English monastic life had almost totally disappeared as a result of the Viking invasions. Dunstan set about vigorously reviving it. He founded monasteries at Bath, Exeter, Malmesbury, and elsewhere, drawing up new rules for their good order. He installed monks in Winchester, in Chertsey, Surrey, and Milton Abbas, Dorset and restored the old abbey of Abingdon. After a period of exile King Edgar recalled him to be Archbishop of Canterbury in the year 960. There he founded an abbey to the east of the city, along with three churches dedicated to St Mary, Saints Peter and Paul, and St Pancras. As a skilled metalworker, scribe and bell-founder himself, he stimulated the revival of church art and illuminated manuscripts. He also loved to play the harp and wrote several fine hymns

